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A NEW

FAMILY BIBLE,

AND

IMPROVED VERSION,

FROM

CORRECTED TEXTS OF THE ORIGINALS;

WITH

NOTES, CRITICAL AND EXPLANATORY;

AND

SHORT PRACTICAL REFLECTIONS ON EACH CHAPTER,

TOGETHER WITH

A GENERAL INTRODUCTION,

ON THE AUTHENTICITY AND INSPIRATION OF THE SACRED BOOKS;

AND

A COMPLETE VIEW OF THE MOSAIC LAWS, RITES, AND CUSTOMS.

Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ. Ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. 2 Tim. iii. 16, 17.

BY THE REV. B. BOOTHROYD, L. L. D.

EDITOR OF THE BIBLIA HEBRAICA.

VOL. I.

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CONTENTS OF VOL. I.

GENESIS *hath Chapters*	50
Exodus	40
Leviticus	27
Numbers	36
Deuteronomy	34
Joshua	24
Judges	21
Ruth	4
I. Samuel	31
II. Samuel	24
I. Kings	22
II. Kings	25
I. Chronicles	29
II. Chronicles	36
Ezra	10
Nehemiah	13
Esther	10



TO THE KING.

SIRE,

In no period has a more general regard to the Holy Scriptures been manifested, among all ranks, than during the time you have had the high and distinguished honour of reigning over the British Empire. The expressed desire of your venerated and pious Father has in a great degree been realized; and it is hoped there are but few, even of the lowest order, who are now without a Bible. The general circulation of the Scriptures at home and abroad, and the expansive benevolence exercised in various other ways, have already, through the blessing of Almighty God, produced a strong re-action on the public mind; and the demoralizing and destructive system of infidelity has sunk into merited contempt.

The experience of all ages has established the fact, "that while righteousness "exalteth a nation, sin is a reproach to a people;" and that a nation to be, and to con-

" tinue great, glorious, and happy, must be wise, pious, and virtuous." Hence it is the duty of kings and princes to encourage, by their example and influence, whatever has a clear and evident tendency to promote the knowledge and practice of piety and virtue among their subjects; and while they in this manner become a blessing to those whom they govern, they will find their own reward in the esteem, gratitude, and loyalty of their people. The memory of such princes will be revered and blessed.

During the reigns of your Majesty's illustrious predecessors of the House of Brunswick, as well as your own, knowledge has been diffused through the realm, and civil and religious freedom established on the justest principles, while trade and commerce have flourished in a degree unparalleled. What has contributed essentially to the attainment of these objects, has not only been the enlightened and liberal views of your Majesty, and of your predecessors, but the blessing of a free and unfettered press. In consequence of this, the fruits of laborious research, intense study, and patient and persevering investigation, are published and circulated through the empire. Every subject of science, policy, or religion, is freely discussed; and error, however venerable by age, or disguised by art or sophistry, is detected and exposed. By the aid of this powerful engine, the intrepid Luther, and his brave coadjutors, assailed, with success, that system of superstition and tyranny which for ages had alike enslaved princes and people; and thus was effected the ever-memorable reformation, which restored freedom to princes and their just rights to the people; and especially, their right to search and examine for themselves, God's most holy Word.

Among Protestants, the Holy Scriptures are generally acknowledged to be a revelation from God, and are given to us as the only authoritative rule of faith and

DEDICATION.

peculiar Book, whatever be our rank in society, we are bound to study them, that we may know and do the will of our heavenly Father. In this eminently consists the sum of true religion, which invests every human character with the greatest glory—soothes the mind under the many, and often, anxious cares of life—alleviates the ills inseparable from our present imperfect condition, and inspires the hope of a blessed future state of perfection and immortality. It is the peculiar honour of these Holy Writings, that they are able to make us wise to salvation, through faith, which is in Christ Jesus.

The authorized version of the Scriptures is readily acknowledged to be, in many respects, truly excellent; yet it must be admitted by every competent judge that it has considerable defects. The original texts from which it was made were not as perfect as they now are, in consequence of the collation of ancient Manuscripts, and the persevering labours of eminent and truly learned divines and critics, during the space of two centuries. Those texts are often defective, but more frequently contain erroneous readings, and our common version is affected by each of these causes. When the text is correct there are numerous mistranslations, while the true ones are placed in the margin. By retaining the idioms of the original, it is occasionally obscure, and sometimes deficient in energy and harmony. On these and other accounts, a revised and improved version has long been a desideratum.

Having devoted more than thirty years to the critical study of the Holy Scriptures, and employed nearly one-half of the number in attempting to revise and improve our common version, I have been induced to think that the importance of the work would justify me in laying it at the foot of the throne, and intreating your Majesty's gracious acceptance and patronage of it. I have no interest to serve but that of truth; and how

far I have succeeded in this attempt, your Majesty and an enlightened public will decide, and to that decision I shall most cheerfully submit.

May it please Almighty God to bestow his choicest gifts on your Majesty, on your Royal House, and on your numerous and powerful people. May you be blessed, and be made a blessing, by the wisdom of your public measures; and may your reign be long and prosperous, distinguished by the diffusion of knowledge, the increase of piety, and by the general happiness of your people, is the sincere prayer of him who is,

With great and profound respect,

May it please your Majesty,

Your Majesty's most dutiful subject and servant,

B. BOOTHROYD.

Huddersfield, December 2, 1823.

PREFACE.

THE work now offered to the public, necessarily implies, that, in the opinion of the author, the common version of the Holy Scriptures admits of improvement. Nor is he singular in this opinion, if any reliance is to be placed on the professions of Commentators. They generally assure the public, that the object which they have in view, is to correct the mistranslations—to reconcile the real or apparent contradictions—to explain what is difficult and abstruse; and, in fine, to render the Scriptures more intelligible to the reader. How far these professions are realized, in most instances, it is for the public to decide. As works of this kind meet with liberal and general countenance, the public so far seem to coincide in the opinion, that some parts of the present version are obscure, and that mistranslations do exist.

The following are some of the causes of the imperfections of the common version, and may be regarded as so many reasons for the present attempt to improve it. First, THE COMMON VERSION IS TOO VERBAL AND LITERAL TO BE, IN ALL INSTANCES, FAITHFUL AND PERSPICUOUS. To a person unacquainted with various languages, it may seem most natural and most faithful, to translate word for word; and in case the terms and idioms of one language exactly corresponded with those of another, a verbal and literal version would be the only proper one. But the smallest acquaintance with different languages is sufficient to prove, that in no two languages does such an exact correspondence exist. Every language is modified and varied by a thousand different circumstances; and its idioms and its phrases cannot be rendered literally and verbally, without often conveying either no sense, or a wrong one. Were we to render the English idiomatical phrase, *hold thy peace*, into Latin, in this manner, a good Latinist, unacquainted with the idiom, would never suspect that *preserva tuam pacem*, signifies *sileri*, to be silent. Nor would an Hebrew suppose that שמור שלומך had any such meaning. The Hebrew language abounds with idioms of this kind. *To lift up the hand*, signifies *to swear; to fill the hand*, means, *to consecrate; to pour water on the hands* of another, *to attend* on or *serve him*; and we find many similar idiomatical phrases in the Scriptures.

Another cause of obscurity and of imperfection in the common version, is, the FREQUENT CHANGE OF PERSONS, which the Hebrew language admits. In some places, in the same sentence, we have both the singular and the plural numbers, and the third and second persons used; when the obvious sense and connexion prove that the same persons are intended. This idiom abounds chiefly in the book of Deuteronomy; and I have ventured to neglect it, and to render as perspicuity and the propriety of our own language demand.

A third cause is FOLLOWING THE ORDER of the original text too closely. "Like the land of Egypt as thou comest to Zoar." Gen. xiii. 10. The English reader will conclude that Zoar was a city in Egypt; and yet it is certain that it was one of the cities of the plain of Sodom. It is necessary to transpose this clause, and connect it with the plain of the Jordan, in order to make the sense of the author understood by the English reader. "And Lot, raising his eyes, saw that the whole plain of the Jordan as thou comest to Zoar, (the Lord not having then destroyed Sodom and Gomorah,) was every where well watered, like a garden of God, or like the land of Egypt." Compare Gen. xx. 1. Exod. xxx. 29. Mark, iv. 34. and xi. 13. and many other passages in the common version, where, from the same cause, a wrong sense is suggested.

Another cause is, mistaking the sense of AMBIGUOUS terms or phrases. A word in Hebrew may be ambiguous, when it may be derived from various roots, or when it has many significations. In the

first respect, many verbs are ambiguous, in some of their persons, tenses, and conjugations. Comp. Gen. l. 15. and the note, and 1 King. xii. 2. Some Hebrew words, as pronounced, are either nouns or verbs. Thus שאת Gen. iv. 7. may be either a noun, or a verb, in the second person. Our translators considered it as a verb, "shalt thou not be accepted?" I have, with many of the best critics, considered it as a noun, without any change in the sense of the clause. As many Hebrew words have various significations, it is manifest, that if a translator render nearly always by the same term, he will not give the sense of his author. Thus the term דבר signifies a *word*, a *promise*, *matter* or *thing*, as well as *pestilence*, &c. Nor is this a difficulty peculiar to the Hebrew, but one which is found in all living or dead languages. The particular sense is to be ascertained by the subject of which a writer or speaker is treating, and by the connexion of the word with others. In many instances, it is generally allowed, that our translators have failed in giving the genuine sense of particular terms. Comp. Deut. viii. 3. and the note. They considered, "what came from the mouth of God," to signify *a word* instead of "what he appointed," or commanded.

Another cause of obscurity and frequent mistake, is, an attempt to render the TENSES and CONJUGATIONS of Hebrew verbs, in a manner nearly uniform. The Hebrew has only the perfect and future tenses, and the present and past participles. This paucity of tenses necessarily introduced great latitude in the use of them; the *perfect* being used for the *present* and *imperfect* of other languages, and sometimes for the *preter perfect*; and the *future* for the *first* and *second futures*, and with certain particles for the optative, potential, and subjunctive moods of other languages. In certain cases, the future is used for the past; and it was the opinion of Michaelis, and is that of other distinguished oriental scholars, that the Hebrew future is, in reality, an Aorist. Their conjugations, according to the Masorets, are four, Kal, Pihel, Hiphil, and Hithpahel. The three first have the active and passive moods, and the fourth is reciprocal. The Hiphil signifies to *cause* or *suffer* another to do a thing; the Pihel renders the signification of Kal more intense; for verbs which are neuter in Kal, become active and transitive in Pihel. Every Hebrew scholar has found difficulties, both in respect to the tenses and conjugations of Hebrew verbs, and it is not wonderful if our translators have frequently erred in rendering them. The oldest translation extant, the Greek, is in this respect often obscure and erroneous. The translators, being Jews who had acquired and who spoke the Greek tongue, considered it an imperative duty to render the Hebrew as literally as possible into that language, and hence they rendered most frequently the Hebrew future by the Greek future, and the perfect by the Aorist. We gain one advantage from this, that we can ascertain more clearly, how those translators read; and their version becomes of great use, so far as it is correct, in detecting the errors of the Hebrew text. This mode of translating, it is easy to perceive, will often obscure, and not unfrequently pervert the sense of the sacred writers. For proofs of this I must refer to my notes on the Psalms.

By rendering the Hiphil conjugation very generally, *to cause another to do a thing*, some sentiments, equally at variance, I think, with the real sense of the text, and with all sound notions of the divine nature, obtain in the common version. God's hardening the heart, and other things of this kind, have given occasion to the scoffs of infidels, and have tortured the minds of some good men. When we take the other sense, which this conjugation is allowed to have, of *suffering* or *permitting* a thing to be done, nothing is asserted, but what is equally agreeable to reason, and to what we actually see in the administration of providence; that men, blinded by their passions and hardened by their crimes, are permitted to go on till they receive the due reward of their deeds.

One of the chief causes of the errors, contradictions, darkness, and confusion, of some parts of the Old Testament, is THE STATE OF THE ORIGINAL TEXT, from which it was made. I am aware that there are Hebrew scholars, who boast of their attainments in the language, and who contend that the

present Hebrew text is as perfect as when it was first written. How such persons can have read it and compared one place with another, and draw such a conclusion, I am at a loss to conjecture. After the extensive collations of Hebrew manuscript copies, which are still existing, and after a comparison of the common printed text with the old versions, one would think, that this is a subject on which there could not exist two opinions. The numerous instances of various readings introduced in this work, in preference to the printed text, and their evident propriety and suitableness to the context, I conceive, sufficiently prove the errors of that text, and the necessity of correcting it from the legitimate sources of the manuscripts, old versions, and a comparison of parallel places.

In the Pentateuch and historical books, I have made considerable transpositions, for the sake of order and connexion; and my reader has just reason for the inquiry, on what grounds I have proceeded. In some cases, such transposition is warranted by the Samaritan copy of the Pentateuch, and in others, by the Greek version; but in many, I have no authority but that of internal evidence, and the state of most existing Hebrew manuscripts. Kennicott found that the manuscripts which he and others collated, contained transpositions of whole verses, and sometimes of chapters; the former of which occurred from the same word beginning several verses or periods, and a wrong verse or period catching the writer's eye. After having written a period or two, and comparing his manuscript with his copy, he discovered that he had made an omission, and inserted it with a reference. Thus transpositions of periods or verses were frequently made; and those of whole chapters most probably arose from the skins of parchment being, by some accident, stitched together improperly. In this manner the prophecies of Jeremiah have been transposed, the whole order from the 26th chapter to the end being confused. As a transposition makes no change in the text, and when it restores coherence and propriety to a narrative, I have, with other critics, ventured to adopt it.

The change which has occurred in the English language, since the period at which the common version was made, is considerable, and forms another reason for an attempt towards its improvement. Some words in a living language, in the course of time, become obsolete, either altogether, or in some of their senses; and others acquire new significations. In some instances, words acquire a low, mean, or ludicrous sense; and ought to be excluded in a version of the Holy Scriptures. Bishop Newcome has observed, that "many words or phrases which occur in the received version, are become unintelligible to the generality of readers; and many which are intelligible, are so antiquated and debased as to excite disgust among the serious, and contempt and derision among libertines. The strength of the argument from this topic rises in proportion to the frequency of such expressions, and to the importance of the book throughout which they abound." In proof of the justness of this observation, the following phrases may be noticed: *And all to brake his scull,* for *which broke his scull. Go your way,* for *go; set him at nought,* for *treated him contemptuously. Why make ye this ado?* for *why make ye this disturbance, and weep? Do thy diligence to come, &c.* for *endeavour to come, &c. The good man of the house,* for *the master of the house. Upon which, when I had fastened mine eyes,* for *and looking steadfastly upon it. To show the Jews a pleasure,* instead of *to obtain the favour of the Jews.* Many others of this kind might be produced.

The ancient use of *prepositions* and *adverbs,* renders innumerable passages of the authorized version obscure and ambiguous, and in some instances, totally alters the sense. The preposition *of* was frequently used for *by,* which, Johnson observes, is now wholly obsolete. "And I will bless her and give thee a son also *of* (by) her." Gen. xvii. 16. "When, as his mother Mary was espoused to Joseph before they came together, she was found with child *of* (by) the Holy Ghost." Matt. i. 18. Compare also verse 20. In these passages, a sense the reverse of the author's intention is conveyed.

After the verbs *said* and *spoken,* the preposition *of* denotes the *subject* of the verbs, and not the *agent.* Hence, there is an impropriety in the version of Luke ix. 7. "It was said *of* some, that John

was risen from the dead." "Remember the words which were spoken before *of* the apostles of our Lord Jesus Christ." Jude, ver. 17. In both these places, the proper preposition would be *by*. According to our present idiom, "spoken *of* the apostles," signifies what *others* had spoken of them, and not what *they* had spoken, which is certainly intended.

The preposition *of* occurs where modern use requires *from*. After *heard*, in such passages as the following, *of* conveys a wrong sense. "That which I have heard *of* the Lord of hosts, &c." Is. xxi. 10. "I speak to the world those things which I have heard *of* him." "A man that hath told you the truth, which I have heard *of* God." John, viii. 26, 40. "For all things that I have heard *of* my father," &c. John, xv. 15. Now, to hear *of* a person, and to hear *from* him, signify very different things. Hence, "*of* a child," Mark, ix. 21. should be, "*from* his childhood" "This is the message which we have heard *of* (from) him." 1 John, i. 5. "Hold fast the form of sound words which thou hast heard *of* (from) me." 2 Tim. i. 13. See also Gen. xxi. 30.

In the following passages it is used for *at*. "*Of* (at) my hand thou didst require it." Gen. xxxi. 39. "*Of* (at) my hand shalt thou require him." Gen. xxxiii. 3. Sometimes it is used for *out of*. "For all they did cast in *of* (out of) their abundance, but she *of* (out of) her want, or what she wanted for herself." Mark, xii. 44. Sometimes it is used for *over*. "Lest Satan should get *an* (the) advantage *of* (over) us." 2 Cor. ii. 11. Sometimes for *to*. "Be thou an example *of* (to) the believers." 1 Tim. iv. 12. In our language, some verbs and adjectives require certain prepositions after them. "I am jealous *of* you" is proper, not "*over* you," as 2 Cor. ii. 11.

By rendering the Hebrew ב and the Greek preposition ἐν *in*, the sense of the sacred writers is often obscured, and sometimes much perverted. "If they do these things *in* (to) a green tree, what shall be done *in* (to) the dry?" Luke, xxiii. 31. The phrase "*in* the earth," is improper; it should be "*on* the earth." "When it pleased God, &c. to reveal his son *in* (to) me!" Gal. i. 16. "And they glorified God *in* me." Doddridge very properly renders, *on my account*. So Macknight. "And they were offended *in* (at) him." Matt. xiii. 57. The Geneva version is *with* him, which is preferable to *in*; but Coverdale properly *at*. To sit *in* a throne is now obsolete; it should be *on*, or *upon*.

The neuter pronoun *it*, had originally no variation of case. The possessive *its*, which is of so much importance to accuracy and precision in our language, does not once occur in the whole of our common version. Instead of it, the *possessive* of the third person masculine or feminine was used; or the adverb, *thereof*. This frequently occasions some degree of obscurity, as it is difficult to perceive, whether *his* and *hers*, refer to persons or to things. Levit. i. 6, "and cut it into *his* pieces." This occurs often. Ver. 9, "and *his* inwards and *his* legs, &c." Ver. 15. "And the priest shall bring it to the altar, and wring off *his* head, &c." "and the blood *thereof*, *&c.*" Ps. i. 3. "And he shall be like a tree planted by the rivers of water, that bringeth forth *his* fruit in *his* season; *his* leaf also shall not wither, and whatsoever he doeth shall prosper." Comp. Matt. xii. 33. and Luke, vi. 44. "Say thou, Thus saith the Lord God, shall it prosper? shall he not pull up the the roots *thereof*, and cut off the fruit *thereof*, that it wither? it shall wither in all the leaves of *her* spring, even without great power, or many people to pluck it up by the roots *thereof*." Ezek. xvii. 9. "Doth not behave itself unseemly, seeketh not *her* own, is not easily provoked, thinketh no evil." 1 Cor. xiii. 5.

Errors frequently occur in the use of the *articles*, and of the *relative* and *distributive* pronouns. The *definite* article is improperly put before *which*. "In the which." Gen. xlv. 6. Luke, xxi. 6. Colos. iii. 7. Heb. vii. 19. and James, ii. 7. The *definite* is used instead of the *indefinite*. "*The* son of God," for "*a* son of God." Matt. xxvii. 54. Mark, xv. 32. "*The* physician," for "*a* physician." Mark, ii. 17. "Defile *the* man," for "*a* man." "Entered into *the* house," for "*a* house." Mark, vii. 15. 17. The *definite* article is sometimes improperly omitted. "Into *all* truth," for "all *the* truth," that is, all religious truth, all the truth of the Gospel.

The relative *which* is now appropriated to things only; but was anciently applied both to persons and things. In the common version, instances occur every where of this use. Is it not proper now to discard it, in conformity to our most correct writers? "Our father *which* art in heaven, &c." should be, "*who* art." The objective case of the relative pronouns is sometimes used for the nominative. "Whom do men say that I am?—But whom say ye, that I am?" Matt. xvi. 13, 15. So likewise Mark, viii. 27, 29. Luke, ix. 18, 20. "Whom think ye, that I am?" Acts, xiii. 25. It ought in all these places to be *who;* as it is not governed by the verb *say*, or *think*, but by the verb *am;* or agrees in case with the pronoun *I*. If the verb were in the infinitive mood, it would require the objective case of the relative, agreeing with the pronoun *me:* "Whom think ye, or do you think, *me to be?*" We have often two objective cases in a sentence.

The *distributive* pronouns are often used improperly. They are now uniformly construed with nouns, pronouns, and verbs of the singular number only. Philip. ii. 3. "Let *each* esteem others better than *themselves*," should be *himself*. *Either* is often used instead of *each*. "The king of Israel, and Jehoshaphat, king of Judah, sat *either* (each) of them on his throne." 2 Chron. xvii. 9. "Nadab and Abihu, the sons of Aaron, took *either* (each) of them his censer." Levit. x. 1. See also 1 Kings, vii. 15. *Each* signifies *both* of them, taken distinctly, or separately; *either* properly signifies *only the one*, or *the other*, of them, taken disjunctively. For which reason the like expression in the following passages seems also improper: "They crucified two others with him, on *either* side one, and Jesus in the midst." John xix. 18. "Of *either* side of the river was there the tree of life." Rev. xxii. 2. See also 1 Kings, x. 19.

On some occasions we have adjectives with double superlatives. "After the *most straitest* sect of our religion, I lived a pharisee." Acts, xxiii. 3. The vulgarism, as Johnson styles it, *lesser*, for *less* occurs frequently; as does also *chiefest*. See Cruden. There is certainly the justest reason, when an adjective contains in itself a superlative sense, not to superadd to it the superlative form. Such is the word *chief;* and strictly speaking, it cannot admit of any degrees of comparison.

We find some instances of false concord in the common version. "For he was astonished, and all *who* were with him, at the draught of fishes, which they had taken: and so *was also* (were also) James and John, &c." Luke, v. 9. "And they did eat and were filled; and there *was* (were) taken up of fragments, &c." Luke, ix. 17.

In the same sentence the indicative and subjunctive moods are sometimes confounded. "Therefore, if thou bring thy gift to the altar, and there *rememberest* that thy brother hath *ought* [any matter of complaint] against thee &c." Matt. v. 23. It should be *remember*, for the hypothetical conjunction *if*, as used in this verse, must necessarily suppose something contingent; and of course require the subjunctive mood after it. Matt. xvii. 12. "If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and *goeth* (go) into the mountains, and *seeketh* (seek) that which is gone astray?" We have a similar grammatical error in John, xix. 31. "Now we know that God heareth not sinners: but if any man be a worshipper of God, and *doeth* (do) his will, him he heareth."

In the use of the tenses we have innumerable instances of the violation of grammatical propriety. "The Lord *hath given* (gave) and the Lord hath taken away &c." Job i. 21. "Then did they spit in his face: and buffeted him." Matt. xxvi. 67. The Geneva version is, "Then they *spat on* his face and buffeted him;" which is at least grammatical. In the following chap. ver. 30, "And they spit upon him and took the reed, &c." should be, "they *spat*," to agree with *took*. So Mark, viii. 22. "And he cometh to Bethsaida, and they bring a blind man to him and *besought* him." In the original, the verbs are in the present tense, and should all be rendered in the same time.

Inaccuracies of every kind, should, as far as possible, be avoided in a version of the Holy Scriptures,

both on account of their intrinsic importance, and on account of their influence on the sentiments and conduct of mankind. If the style be low and mean, and ungrammatical, readers of taste and judgment will be offended: and if the version be obscure and indefinite, or erroneous, some readers may be induced to found theological doctrines on such version, and thus be led into the labyrinths of dangerous and pernicious errors. For, as the vulgar version is that only which the common reader can consult, and as such a reader does not often weigh the context, or examine learned commentators, his opinion will be formed on the usual sense of the words which he reads; and he will be induced, from an improper version, to embrace error for truth.

Convinced of the necessity and of the advantages which would arise to the public in general, from a corrected translation of the Holy Scriptures, I have been led by my particular studies to engage in this work; not that I suppose myself better qualified than many others, but because the avocations of others do not permit them to devote their time to such an undertaking. Nor did I engage in it, till I had been repeatedly solicited by persons of various denominations, for whose judgment and piety I have reason to entertain the highest opinion.

My great object has been to give the *sense* of the sacred authors, without, on the one hand, rendering verbally, or on the other, being too diffuse or paraphrastic. I have endeavoured to follow the rules laid down by Archbishop Newcome, as not only founded in good sense, and an intimate acquaintance with the subject, but as paying that deference to the authorized version, which its general fidelity, and its long use demand. Hence I have uniformly preferred the language of this version, and have rarely introduced any terms but what are already sanctioned by biblical use. Even in rendering the Hebrew particles, though I have varied considerably from the common rendering in innumerable places, yet I have generally found the same particles rendered as I have done in some place or other in the common version. In short, I have not designedly changed the terms, but when I have been fully satisfied, that they were improper, and did not express the sense of the text with perspicuity or justness. Preserving as much as possible the language of the common version, I have arranged that language in such a manner as to endeavour to secure precision, harmony, and strength; and I cannot but flatter myself, that every reader of taste will find that these ends have, in some degree at least, been attained.

I have not the vanity to think, that I have always succeeded in this attempt; but I have the pleasure to know, that if I have failed in giving the sense of the text, or in expressing it clearly, it has not been through design, nor has it been through want of diligence in consulting the best authorities, as the notes will abundantly testify. I have never had recourse to hypercriticism, or endeavoured to give new and forced senses to the Hebrew text; nor have I, except in a few desperate cases, admitted any conjectural reading or emendation. Hence many readings which I considered as probable, and even favoured in my notes to my Hebrew Bible, I have not adopted in this.

Some friends have been dissatisfied with the version I have given of the latter part of Gen. i. 2. I stated in the note the reasons which induced me so to render it, nor have I yet seen any just cause to alter my opinion. I conceive the text to contain a description of the chaotic state, and consequently that the terms רוח אלהים cannot mean the 'Spirit of God' but a 'mighty wind.' It has been objected, that the atmosphere did not then exist, and that there could not be any wind. It may be replied, that the Mosaic account implies, that the various elements were brought into existence at once; and though not separated as afterwards, yet the caloric, or matter of heat, would immediately produce what Moses mentions; it would raise the lighter particles aloft, which may with as much justness be called wind, as the mixture of earth and water, is called the abyss or sea. I only add, that my reasons for this version are purely *philological*, not *theological;* as I cordially believe the divinity of the Father, the Son, and the Holy Spirit, as a doctrine of revelation: yet I would not rest the proof of this doctrine on a passage which I conceive has no relation to the subject. Maimonides, one of the

best Jewish expositors, in explaining the various senses of רוח asserts that it signifies *the air*, that is, one of the four elements; and he refers to the text in question as a proof of it. More Nevochim, Pt. 1.

Another passage has in like manner had to encounter the objections of friends in the version given as quite altering the sense usually attributed to it. The passage I refer to is 2 Sam. xxiii. 4, 5. "Is not my house thus with God?" I may appeal to my version for clearness, beauty, and propriety in comparison with the common one. I conceive the whole to contain one of the most beautiful and express predictions of the future Messiah. But the question is, will the text bear the sense given? Is it not without any just foundation, that two clauses are rendered interrogatively? The learned reader will consult the authorities for the use of כי; and if these should be deemed inadequate, it must be allowed that the ה interrogative is sometimes omitted. Comp. Heb. Exod. viii. 22. and other places in Noldius. The more I reflect, the more I feel satisfied that I have hit on the just sense of this incomparable passage.

The design of the Notes is to support, by proper authorities, the version given, and to explain, with brevity, the sense of the text, when any custom or rite was referred to, not so generally understood. My labour in this part has been much abridged, by the Introduction, which contains in a condensed form, a complete view of the Mosaic law, both as a civil and a religious code. I have stated to whom my readers are indebted for this part of the work; and I hope the good sense, and many uncommon but just remarks found in it, will be acceptable to the public. It has cost me no little time to bring it into so small a compass. The other parts of the Introduction will supersede the necessity of long notes, and of much repetition.

As to the Reflections after each chapter, they are designedly short and practical; such as I conceive may be read with propriety in a family. I have been indebted, occasionally, to the labours of the pious Job Orton in this part of the work, making such corrections in the language as seemed to me necessary. While I fully make this acknowledgment it will appear that the chief part of the Reflections, such as they are, belong to myself, and in availing myself of the hints of authors, I have only done what is frequently done without any acknowledgment.

As the manners and customs of the Jews were so very different from ours, and as there are in the laws given to them, references to things which delicacy forbids us to mention, I have given the sense of such passages, rather than a naked, verbal version; and as a few passages of this kind had escaped my attention, at the suggestion of some valued friends, I have been induced to reprint the pages, where they had occurred. In a word, I do not think that fidelity requires us to do more in such cases, than to give the sense in as delicate a manner as possible. I hope it will be found that my version contains nothing but what may be read in a family, without occasioning modesty to blush, or raising any unpleasant and unhallowed thoughts in the minds of youth.

Though great attention has been paid to the press, yet some errors have escaped, which the reader is desired both to correct and excuse. The most material errata which I have noticed, or friends have communicated, are given. I have aimed to give the names which occur in a uniform manner; but, misled by the common version, I have found several instances which have escaped my attention. In regard to the various readings, the references in the text have been sometimes omitted, and in a few instances the authorities have been omitted. This has chiefly originated in the carelessness of the corrector. In the two latter parts this has been avoided, more attention having been paid to the references.

Conscious of the purity of the motives which have influenced me in this undertaking, I commit this volume to the public; and should any competent critic show that I have misunderstood the text, and rendered improperly, he will not only be entitled to the gratitude of the public, but to mine in particular. I even solicit the candid remarks of my fellow-labourers in sacred criticism on this impor-

tant work; and I promise them, that they will not find me too self-opinionated to retract an error when convinced of it, nor insensible of obligation for stating it. Remarks originating in party spirit, or in a tone unbecoming the sacred subject, I have determined not to notice; but any hints tending to improve the version I shall receive with pleasure, and take the first opportunity to communicate to my friends.

I cannot conclude these remarks, without expressing my gratitude to my friends and the public, for that share of support which I have received, and to that God who has granted me health and strength to prosecute my arduous work hitherto. And should the same blessings be continued, I hope to be able, in the course of another year, to complete the second volume, containing the remaining books of the Old Testament. I entreat the prayers of my friends, that capacity, judgment, and ability, may be vouchsafed, that this work may tend to promote the best interests of men, and the glory of God the father, Son, and Spirit.

Pontefract, October, 1818. *THE AUTHOR.*

CONTENTS

TO THE

INTRODUCTION.

PART I.

CHAPTER I.

On the genuineness and authenticity of the books of the Old and New Testaments.

PAGE

The manner in which the Gospels were formed, and the order and time when written, and published, ... 3

The time and place when and where Paul and others wrote their Epistles, ... 6

Early testimony in favour of the christian records, and arguments in proof of their genuineness and authenticity, and also of the Hebrew Scriptures, ... 8

CHAPTER II.

On the Inspiration of the Holy Scriptures.

The *nature* and *kinds* of inspiration, ... 11

The sacred authors assert that they enjoyed divine inspiration, 12

Proved from the nature of prophecy, and the doctrines taught in the Scriptures, ... 13

CHAPTER III.

History of the formation of the original Texts, and the means of improving them. 15

The state of the Hebrew Scriptures, and what Ezra did in collecting them on the return from Babylon, ... 16

Causes of various errors, ... 17

The Septuagint, Syriac, old Italian and Vulgate versions, the Chaldee paraphrases, and numerous written manuscript copies of the greatest use to correct the errors which have been introduced, ... 18

The state of the Greek copies of the New Testament, ... 20

Compendious view of English translations, ... 22

PART II.

CHAPTER I.

On the principles and form of the Hebrew Republic.

Founded on the worship of one God, and the proscription of idolatry, ... 23

Form of it democratical; and the whole people had for their representatives, the heads of tribes and families; the judges and officers, ... 23

CHAPTER II.

On the laws regarding property.

Their right to the land of Canaan, ... 25

The division of the land among the tribes, ... 26

The land allotted to each family *inalienable*, ... 26

Every other kind of property might be alienated, ... 27

CHAPTER III.

On the laws relative to personal rights.

Rights of fathers, brothers, and wives, ... 27

On the marriage of a brother's wife, ... 28

Marriage of near relations prohibited, ... 28

Marriage rights, and the right of divorce. 29

CHAPTER IV.

On the laws respecting slaves and servants.

How slaves were acquired, ... 29

Difference between a Hebrew slave and one of foreign birth, ... 30

Every slave must be circumcised, ... 30

Hired labourers, their wages, &c. 30

CHAPTER V.

On the laws respecting the Goel, or blood-avenger.

The origin of this character, ... 30

The regulations of Moses to prevent the shedding of innocent blood, ... 31

CHAPTER VI.

On the laws regarding strangers, the poor, the aged, deaf and dumb persons.

Strangers often mentioned by Moses, and might be naturalized, by submitting to circumcision, ... 31

Old age honoured, ... 32

The poor and afflicted treated kindly, ... 32

CHAPTER VII.

On personal rights and obligations; such as vows, debts, pledges, and usury.

The nature and validity of a vow, ... 32

Various kinds of vows, ... 33

Debts or pledges might be recovered by taking the produce of the debtor's land, or his house, his furniture, his cattle, or even his own person, ... 33

On pledges, ... 34

Usury prohibited, ... 34

CHAPTER VIII.

On the reparation of injuries done to another's property.

Killing the beast, eating the corn, or other produce of another, must be made good, ... 34

Property entrusted or found must be restored, ... 35

CHAPTER IX.

On their civil and military Police.

Those fit to bear arms were enrolled, ... 36

Every citizen might be called to actual service, ... 36

CONTENTS.

On the appointment of a king, the military system changed, ... 36
Persons exempted from military service, ... 36
State of ancient warfare, and the division of spoils, ... 37

CHAPTER X.

On the Police regulations respecting private life.

Respecting their food, ... 37
Respecting certain impurities and diseases, ... 38
Uncleanness from touching the dead body of a beast.—The mixture of heterogeneous things forbidden—The sexes to be distinguished by their dress—Various fashions prohibited, —Just weights and measures to be kept. 39

CHAPTER XI.

On Crimes and Punishments.

Children not punished for the sin of their parents.—Death by *stoning* or the *sword*, the capital punishments among the Jews, ... 40
Whipping a punishment for less crimes, ... 40
The crimes of lust, adultery, and incest, capital, ... 40
Crimes of blood, intentional murder, capital; casual not so, ... 41
Personal injuries punished with fines; and *theft* with double, or higher restitution, ... 42
Man-stealing, a capital crime, ... 43
False witness subject to the law of retaliation.—Cursing, reviling, or striking parents, deemed capital.—Magistrates must not be insulted, ... 43

CHAPTER XII.

On their judicial procedure.

Judges warned against bribery, or partiality.—The place of judgment, the city-gate.—Witnesses always upon their oath.—The punishment of the guilty immediately inflicted, 43

PART III.

CHAPTER I.

Introductory remarks on the religious polity of Moses, ... 44

CHAPTER II.

On the Tabernacle.

The pattern of it divine.—Its form and dimensions.—Its most holy place, ... 45
The sanctuary, the court, and their various utensils, ... 46

CHAPTER III.

On the Priests, Levites, and Prophets.

Priesthood given to Aaron and his sons.—The high-priest and his peculiar robes and ornaments, ... 46
The consecration of the priests, ... 47
The Levites divided into three classes, and consecrated to the service of the tabernacle, ... 47
Both priests and Levites supported by tithes.—Prophets extraordinary characters, and men of great piety, ... 47

CHAPTER IV.

On sacrifices, offerings, and feasts.

The nature of sacrifices.—Four kinds of—Three kinds of cattle only to be offered.—Could be offered only at the tabernacle —The feasts of the Jews, ... 48
The Pass-over—Pentecost—and the Feast of booths lasted seven days, ... 49
The great day of Atonement.—The feast of dedication, ... 50

CHAPTER V.

On the division of time.

Of the day into parts, of weeks, and years.—The seventh year, a year of rest.—Every fifteenth year a year of release, called the Jubilee.—Different eras of the Jews, ... 50

CHAPTER VI.

On idolatry,

Its nature and origin, ... 50
Baal, the sun, moon, and stars, worshipped.—Idols of the people settled in Samaria—and of the neighbouring nations.—Sacrifices offered to them, and different ceremonies observed, 51
Divination, and its various kinds.—Little images of idols usual, 52

CHAPTER VII.

Sects among the Jews.

Nazarites, ... 52
Karaites, and Rabbinists.—The Pharisees, their sentiments and practices.—The Sadduces, and Samaritans, &c. 53
The Scribes, the Publicans, and the Proselytes, ... 54

PART IV.

CHAPTER I.

On the climate, agriculture, and natural productions of Judea, 55

CHAPTER II.

On the arts among the Jews.

Common and useful ones obtained early.—Some knowledge of geometry, medicine, engraving, and architecture, ... 57

CHAPTER III.

On their military weapons and musical instruments.

Arms for *defence* were the helmet, coat of mail, shield, girdle, and greaves of brass.—Arms for *attack* were the bow and arrow, sword, battle-ax, javelin, and the sling, ... 58
They had various engines for besieging and defending cities.—The Jews had various wind and stringed instruments, ... 58

CHAPTER IV.

On their houses, furniture, and manner of living.

Form of the houses.—Nails fixed in the walls when built.—Furniture consisted of but few articles.—They sat on *mats*, or carpets.—Their kitchen utensils useful, and only what was necessary for cooking and preparing their food, ... 59

CHAPTER V.

On their dress, sleeping, &c.

Their dress simple, consisting of a tunic and mantle, &c.... ... 61
They anointed the body, and bathed often.—They slept on the house-roof.—They eat reclined on cushions.—On visiting a person, they always made a present.—At meeting, they said, "Peace be to you," &c.—When they travelled, they took every thing necessary. 61

CHAPTER VI.

On their domestic employments.

At their weddings, they made great feasts.—The evening was the time of their feasting.—On the death of a person, they expressed their grief in various ways 62

INTRODUCTION.

PART I.

On the Genuineness, Authenticity, and Inspiration of the books of the Old and New Testaments, the formation of the original Texts, and the means of improving them, with an historical account of English translations.

CHAPTER I.

On the Genuineness*, and Authenticity of the books of the Old and New Testaments.

THERE are now, in various parts of the world, a numerous body of people, called Christians; and others denominated Jews, who are scattered among the various nations of the earth. When we inquire into the reason of these denominations, we find the former are so called from their belief in, and adherence to, a divine teacher, called Christ; and the latter, from their being the descendants of Judah, one of the twelve Patriarchs, sprung from Jacob. The former maintain certain opinions, which were taught by Christ; they observe certain rites appointed by him; and they meet on the first day of the week, to worship the Deity, by prayer and praise. They have among them written books, which they account sacred; and one part of their worship is, for a person properly qualified, to read some portion of these books, and to explain to them the various duties which man owes to his Creator, himself, and his neighbour.

In every country where Christians are numerous, they erect edifices for the purpose of divine worship; and where they are few, they assemble in some house with the same design. For public worship is essential to christianity; and one day in seven has been, and is now, kept sacred, and spent in the exercises of devotion. In Europe this religion generally prevails; and its doctrines, rites, and precepts, are in some degree incorporated with the civil institutions of the various nations which it contains. From this it is evident that christianity must have long prevailed; and that it is no novel invention. When we inquire into its origin, the most authentic history carries us back more than seventeen centuries; and from the testimony of those who then lived, we are sure that there were persons at that period, denominated Christians, and that they had among them the same sacred books which we now have, and that they observed the same rites, and believed the same doctrines. Happily we have not only the testimony of christian writers, but of polytheists, who were the avowed enemies of christianity.

Tacitus, writing the life of Nero, who set the city of

* Bishop Watson, in his excellent Apology for the Bible, has pertinently observed, that there is an important distinction between the genuineness and authenticity of any book. "A genuine book is that which was written by the person whose name it bears, as the author of it. An authentic book, is that which relates matters of fact, as they really happened. A book may be genuine, without being authentic; and a book may be authentic, without being genuine. The books written by Richardson and Fielding are genuine books, though the histories of Clarissa and Tom Jones are fables. Anson's Voyage may be considered as an authentic book, it, probably, containing a true narrative of the principal events recorded in it; but it is not a genuine book, having not been written by Walters, to whom it is ascribed, but by Robins."

As the authors o several books of the Old Testament are not mentioned, we are left to form our opinion, either from internal evidence, or from the hints or the direct testimony of subsequent writers. In reading the first four books, it is manifest, there is a striking similarity in style; the same terms, the same idioms, the same figures occur. The least attention to the books of Exodus, Leviticus, and Deuteronomy, must satisfy the candid and impartial, that the author must have been an eye witness of the facts which he narrates, and a principal agent in the occurrences which he describes. God is said to have given his laws and statutes to Moses, and Moses to have delivered them to the people; he must then have written them down; for he could not have retained them all in his memory, nor could they have been otherwise preserved. From a careful and repeated examination, I am satisfied that the first four books are both *genuine* and *authentic*; they were written by Moses, and contain a true account of events and circumstances as they happened. It is however, certain, that some few explanatory terms have been subsequently introduced; and it is also admitted, that the account of the death of Moses was added by some later writer; but these additions cannot invalidate, either their genuineness or authenticity.

Rome on fire, the report of which rendered him odious, tells us, that Nero imputed it to a set of people, called *Christians*. "The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. This pernicious superstition thus checked for a while, broke out again; and spread, not only over Judea, where the evil originated, but through Rome also, whither every thing bad upon earth finds its way, and is practised. Some who confessed their sect, were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery; for, some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified; and others were wrapped up in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night."

This testimony proves: First, That the founder of christianity was put to death; Secondly, That in the same country in which he was put to death, the religion, after a short check, broke out and spread; and Thirdly, That it so spread, so that, within thirty-four years from the author's death, a very great number of Christians were found at Rome. This testimony from a heathen historian, establishes the leading facts of the christian records. His opinion of this sect, is what we might expect from his habits and principles. Suetonius gives the same account of the sufferings of Christians at that period.

On examining the books, held as sacred and divine by Christians, we find that four of the disciples of Christ, wrote narratives of his life. They differ in their manner, style, and in the order they observe; but agree in a most wonderful manner as to the facts they record. They write like persons who had heard and seen what they relate, or who had received information from such as had; and through the whole of their narratives an artless simplicity prevails, which strongly prepossesses the mind in favour of their veracity. Another book contains a history of the persecutions of Christians, and the progress of christianity, during a period of about thirty years. The remaining books are letters directed to different christian societies; and were evidently written on particular occasions; either to oppose some error, or to explain and enforce some part of christian truth. One book is so peculiar in its style, imagery, and design, that it has been considered prophetical, and as emblematically setting forth the events, whether adverse or prosperous, of the christian church, till the consummation of all things.

The wonderful personage whose life, doctrines, and miracles, are related by the Evangelists, did not himself commit any thing to writing. He was honourably employed in imparting instruction by public teaching; and in performing a series of the most benevolent and astonishing miracles. Unsupported by civil power, rank or wealth, his teaching and miracles commanded the greatest attention, wherever he went; and the multitude crowded to see and hear him. The freedom with which he attacked the prevailing vices of the day; the manner in which he refuted the errors of the Jewish sects, and exposed their hypocrisy, irritated their malice, which led them to form the design of putting him to death. He had from among his more constant followers, selected twelve, who are called Apostles, and who usually attended him, and were the constant witnesses of his miracles. To them he occasionally gave private instruction; and empowered them to work miracles in his name. To them he foretold also, his own death; and previously to it, appointed the rite of eating bread and drinking wine, in remembrance of him. He assured his disciples, that though he should be put to death, he would rise again and ascend to heaven; and that he would send the Holy Spirit, by whose agency, they should be instructed, and that whatever he had taught them, should be thereby brought to their remembrance—that they should be empowered to work miracles; and he commissioned them to baptize in the name of the Father, Son, and Holy Spirit, and preach his doctrines first to the Jews and then to the Gentiles.

On the crucifixion of our Lord, the disciples remained spectators; and discovered their attachment by their distress. When he had breathed his last, they were deeply affected, and fell into some degree of despondency. Certain women who were his disciples, went early on the first day of the week, to visit the tomb where he had been laid; and to their surprise found the tomb empty. Supposing that the Jews had removed the body, they inquired where it had been deposited; for they did not as yet understand the scriptures, nor what he had so often taught them, that he would rise again. An angel assured them that he was risen; and he himself appeared to them, and to his other disciples, and gave them the fullest proof of his resurrection. He was seen by them during the space of forty days, and spoke to them of things concerning the kingdom of God; and then ascended to heaven in the sight of many brethren.

The disciples remained at Jerusalem, and there formed the first christian society or church. They continued in prayer, and other religious exercises, until the day of pentecost, when the Spirit was poured on them, and they were endowed with the gift of tongues, and other miraculous powers. They now preached in the name of Jesus; and mightily convinced the Jews, that he was the Messiah, promised to their fathers. Numbers were converted to the faith, and continued stedfast in

the Apostles' doctrine and fellowship, and in breaking of bread, and prayers. The Apostles seem to have continued at Jerusalem for some years, instructing and confirming the disciples; but others, who had been called at Jerusalem to the knowledge of Christ, on their return into various parts of Judea, preached the faith, and laid the foundation of other christian societies. Perhaps the Apostles made occasional visits to those societies; but confined their labours, for more than seven years, to the house of Israel.

As yet, the christian church had no authentic written narrative of our Lord; its faith and discipline rested on the testimony of such as had seen and heard him. It is probable that many who had heard him, would write down what they could remember; thus some would preserve his moral sayings, and others some of his parables. The Apostles in their ministry, would often repeat what he had taught them, and the miracles which he had wrought; and by degrees the principal facts would be committed to writing. Those Christians, who had collected and written down the sayings and parables of our Lord, would naturally show them to some of the Apostles; who might correct what was erroneous, and supply what was deficient. Thus materials would be gradually accumulating for a complete history of our Lord, and of his doctrines.

These accounts of the life and doctrines of Jesus would still be liable to suspicion, as not having been sanctioned by some author, whose name would be a voucher for their truth. From the introduction of Luke's gospel, we learn that many narratives of our Lord were in circulation, perhaps written by well meaning persons, but who had not obtained correct information. It would soon be found necessary for some one of the Apostles to undertake this work, that the body of Christians might have an authentic written narrative of their Lord's life and doctrines; to which they might appeal as to an infallible *standard* of what they were to believe and practise.

It is natural to expect that the church at Jerusalem would be favoured with such a work, by some of the Apostles; and we accordingly find, that Matthew wrote his gospel for the use of that church and of the Jews in Palestine. According to the testimony of antiquity, it was written in Hebrew ‡, or the language the Jews then spoke; and of course it would be accessible to the whole Jewish nation. The learned Dr. H. Owen, observes, that the structure and genius of this gospel, support the opinion that it was written "to confirm those Jews who believed, and to convert, if possible, those who believed not." "For he begins with the genealogy of Christ from Abraham *—refers often to Jewish customs—relates the most of our Saviour's discourses against Jewish errors and superstitions †—quotes the greatest number of passages from the Jewish scriptures—answers the most considerable Jewish objections—and frequently makes use of the terms and phrases of Jewish theology."

The time when this gospel was composed, has not been precisely ascertained. Dr. H. Owen thought that it was written as early as Anno Domini 39 or 40, or about six years after our Lord's ascension. Lardner, however, supposes it was not written till the year 64, in which year he also places those of Mark, and Luke, and the Acts of the Apostles. This opinion is not, in my judgment, even probable; for we must allow some time to elapse after Luke had written his gospel, before he wrote the Acts. I think it most probable, that Matthew wrote his gospel, while Peter and Mark were in the northern part of the Lesser Asia, which might be while Paul was preaching in Greece, about the year 54. Peter, we know, was at Antioch, about this period; and might with Mark, thence go to Pontus, and Bithynia.

During this period, many different christian societies were formed in various parts of Judea, and among the Samaritans, and many Hellenist Jews, or those who spoke the Greek, had embraced the gospel; and on their return to the usual places of their residence, they endeavoured to preach and propagate it. Thus some went into Phœnicia, and others to Cyprus, and Antioch, but preached only to the Jews; while others who, though Jews by descent, were born in the island of Cyprus, and some at Cyrene, in Africa, came to Antioch, the chief city of Syria, and preached to the Greeks or gentiles. Perhaps they had heard of the vision of Peter, and of

‡ Eusebius has preserved the testimony of Papias to this fact, who was cotemporary with the Apostles, or at least with those who had seen and heard them. He informs us he took delight in making inquiry after the sayings of the Apostles, and has related some miracles wrought by their hands. "Matthew wrote his divine oracles in the Hebrew tongue, and every one interpreted them as well as they were able." Euseb. lib. 3. ch. 39. This suggests, that for some time there was no translation of this work, but that every one translated Matthew's Hebrew records in the best manner he was able. Ireneus and the following fathers give us the same account.

"* St. Matthew, in conformity with the Jewish custom, records the genealogy of Christ, according to his legal descent; and brings it down from Abraham, through David, to show his title to the kingdom of Israel. Vid. Chrysost. Hom. 1, in Matt."

"† Ch. xiii. 1—38. Here St. Matthew speaks to the Jews personally, and reproves their superstitions, as our Saviour did, with a view to correct them. And St. Luke, who had to do with foreign Jews, follows the same method, xi. 42—52. But St. Mark, xii. 38—40. viii. 15. vii. 5—7. speaks only of the Jews, and their various superstitions; and seems to do it with a view to distinguish them from the Christians, who were commonly, though unjustly, looked upon as a sect of the Jews; and comprehended under that denomination in the imperial edicts. By showing in this manner that the Christians condemned all Jewish superstitions and factious tenets, St. Mark might hope to procure for them a more favourable treatment from the Roman state."

his preaching to Cornelius; and might be influenced to imitate his example. Their labours were attended with great success; and information of this having been conveyed to the Church at Jerusalem, Barnabas was sent to Antioch. Barnabas, knowing the wonderful conversion of Saul, and the talents and gifts conferred on him, went to Tarsus, to induce him to come to Antioch, where they both abode labouring in the gospel for more than a year.

On the establishment of christian societies beyond the boundaries of Judea, it is natural to suppose, that an authentic narrative would be given in Greek, the language then most generally spoken. Accordingly, the gospel of Mark, is said to have been the second narrative presented to the church; but when published is uncertain. He was the companion and attendant of Peter, as the christian fathers relate; and with the greatest probability, is supposed to be the person he mentions in his first epistle, (ch. v. 3.) and calls his son*. Eusebius and others mention it as a tradition, that he came with Peter to Rome; and that this gospel was written for the use of the Roman church. I confess that this tradition seems to me entitled to no credit. From Gala. ch. ii. 11. it appears, that Peter had gone from Jerusalem to Antioch; and there discovered that temporizing spirit, for which Paul blamed him. He probably returned to Judea, where he abode for some time; for had Peter gone to Rome, Paul would certainly have saluted him, if not have made some particular mention of him in his epistle to that church. When Paul was carried to Rome on his appeal to Cæsar, where he abode two years, and wrote four epistles, to different churches; had Peter been there, it is fairly presumable that he would have mentioned him as a brother Apostle and fellow labourer in the gospel; but his name never once occurs. "It seems to me," says Lardner, "that when Peter left Judea, he went again to Antioch, the chief city of Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned at the beginning of his first epistle. In those countries he might stay a good while. It is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome: but not till after Paul had been in that city, and was gone from it."

It is not improbable, that while Paul was at Rome, Peter again visited Antioch, and afterwards the churches in Pontus, Galatia, &c.; and Mark, his convert and attendant, as the fathers relate, might write his gospel for the use of those churches; and as it would have the approbation of Peter, it would often be called the gospel of Peter, as in fact it was called. Peter afterwards going to Rome, and communicating a copy of Mark's gospel to that church, the tradition might arise that it was written for that church. After weighing the statements of the fathers, and the opinions of learned men, this seems the most probable hypothesis.

Augustine considered Mark as a mere abridger of Matthew†; but it is evident, that he ought to be regarded in some degree as an original writer, though he has given a more succinct history than his predecessor. He has wholly omitted what Matthew relates in his first two chapters. He does not always follow the order of Matthew; and there are some things in Mark, which Matthew had not recorded. In some parts of his narrative, where he relates the same facts, he is more diffuse and circumstantial than Matthew. He has related our Lord's miracles with particularity; but has given few of his discourses at length. He probably dwelt on the miracles, as being best calculated to prove the divine mission of his Lord and Saviour, and to make the strongest impression on the minds of his readers. This history, without referring to dates and circumstances, which might be interesting to the inhabitants of Judea, contains only a simple and compendious account of our Lord, and his doctrine. The author frequently explains words, which would have been otherwise unintelligible. On mentioning the *Jordan*, he adds *river*, (ch. i. 5.) which might be necessary to persons who knew little or nothing of Judea. When he mentions gehenna, or hell, he explains it to

* Whether the person called John Mark be the same as the Evangelist is disputed. His mother's name was Mary, Acts, xii. 12.; and he was sister's son to Barnabas. Colos. iv. 10. He attended Paul and Barnabas in their apostolic journeys, when they travelled together. Acts, xii. 25.—xiii. 5. For some unknown reason, Mark had left Paul and his uncle Barnabas, in Pamphylia; and when Paul proposed to go and visit the churches they had planted, Barnabas wished John, whose surname was Mark, to go with them, but Paul would not consent; "And the contention was so sharp between them, that they parted asunder one from another: and so Barnabas took Mark, and sailed unto Cyprus;" Acts, xv. 39. Here Luke drops the name John, and only calls him Mark. Paul makes honourable mention of him by the same name, Colos. iv. 10.—2 Tim. iv. 11.—Philem. 24. Campbell thinks it by no means probable, that he is the same person as the Evangelist; but Dr. H. Owen and others maintain that he was. I agree with Campbell, because John Mark attended Paul, and not Peter, as the fathers relate; and because Peter calls him his son, that is, his convert, which John Mark could not be. Moreover, no ancient author ever calls the Evangelist John Mark, but always Mark.

† If Mark availed himself of those authentic materials, which I have supposed were early written, containing many of the moral sayings, the parables and miracles of our Lord, and which, it is probable, had been translated into Greek, without having even seen Matthews Hebrew gospel, he would arrange them so as best to suit his design, and add such further particulars, as he might learn from Peter, who had been with our Lord from the commencement of his ministry, and was an eye witness of most of his miracles.

mean *unquenchable fire*, ch. ix. 43. When he alludes to Jewish customs, in order to make them understood, he explains. Relating the remark of the pharisees on our Lord's disciples eating with *defiled hands*, he adds, that is, *unwashed hands*, ch. vii. 2. To Jews, or the inhabitants of Judea, this was unnecessary; but to foreigners it was proper. In like manner, when he uses the word *corban*, he adds, *that is, a gift.* ch. vii. 11. From these and other peculiarities of this gospel, it was evidently composed out of Judea, and chiefly for the benefit of gentile converts.

The Evangelist Luke has given to the church the fullest history of its founder and head. There is no ground for doubt, but that he is the person who accompanied Paul, and who wrote afterwards the Acts of the Apostles. Paul has mentioned him with the highest respect in his epistles, Col. iv. 14.; 2 Tim. iv. 11.; Phil. 24. From Acts, it appears, that he regularly attended Paul, from his voyage into Macedonia, till he was carried prisoner to Rome, whither the Evangelist also went with him. Compare Acts xx. 5. where Luke speaks of himself as with Paul, and he ever after uses the same mode of speaking.

The style of Luke proves that he was a Jew by descent; and most probably one early converted to the faith. It does not appear from what he says, that he had personally seen Christ, but had derived his knowledge from the Apostles, who had been eye and ear witnesses of what our Lord did and taught; and especially from Paul, to whom the gospel had been communicated by special revelation, Gal. i. 11. 12. Dr. Campbell thinks it highly probable, that he was a native of Antioch, the capital of Syria, where the Greek language had been long cultivated, and was generally spoken by the higher classes. If Mark wrote his gospel while Paul was a prisoner at Rome, whither Luke had accompanied him, and where he continued till the release of the Apostle, as is nearly certain, from Paul's mentioning him in the epistles which he there wrote, (Colos. iv. 14.) he could not, I think, have written his gospel sooner than A. D. 63, and most probably in Greece. Dr. H. Owen, in opposition to the uniform testimony of christian antiquity, contends that Luke's gospel was the second published, and assigns to it as early a date as A. D. 53. He has, in my opinion, failed in the attempt; and on a subject of this nature, the testimony of the christian fathers is to be preferred to any hypothetical reasoning.

It has been observed, that the language of Luke is more pure and copious, and there is more of composition in his sentences, than in those of the other Evangelists. From his profession, as a physician, he might have received a superior education; and from his intercourse with men might have derived his superior accomplishments, in the Greek language. In relating the same facts, which Matthew and Mark had related, he uses, in some instances, the same expressions, and in others, there is but little variation. "In his gospel, Luke," says Dr. Campbell, "has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two of his disciples, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other Evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed prodigal; of the pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which, so early a writer as Irenæus has specified as peculiarly belonging to this gospel."

On comparing these three gospels, it is clear, that one was not copied from another; for in this case, there would have been not only the same facts, but the same order. It is equally clear, that the two latter could not be translations of Matthew's Hebrew original; we must then deem them independent testimonies to the same facts, and account for the coincidences and verbal agreement from the materials they possessed*; and for the

* I have supposed that there existed written Hebrew accounts of the chief events and circumstances of our Lord's life; and also of most of

variation of the order and arrangement, from the judgment of each writer, and from the circumstances and design he had in view.

Luke also wrote the Acts of the Apostles, which contains the history of the church till Paul obtained his liberty, about the year 63. He has traced the most material occurrences, during this period, and the history may be considered as a continuation of his own gospel. His information was derived from the best sources; and in regard to many transactions, he was personally concerned. This book is of the greatest value, as it shows the manner in which the Apostles fulfilled their commission, and propagated the gospel abroad.

The gospel of John, is uniformly stated to have been written the last; and he has designedly omitted most of what the others had related, with whose writings he was acquainted; and has given many interesting discourses of our Lord, at great length. It is generally admitted that John lived to an advanced age; and that one design of his gospel was to refute the errors which had already sprung up in the church. John himself mentions the Nicolaitans, (Rev. ii. 15.) a sect of the Gnostics. They introduced into the christian church, the most absurd, speculative doctrines, respecting the person of the Saviour, his works, sufferings, and resurrection. John, in consequence, begins his gospel with establishing his glory as God, and the creator of all things. He is wonderfully simple and artless in his style and manner; and every where discovers the most amiable and affectionate temper. From internal evidence he is supposed to have written, previously to the destruction of Jerusalem, (See, ch. v. 2.). In the year 70, this city was taken and in a great measure destroyed; and had John written after that event, it is natural to think he would have referred to it.

The epistles of Paul have been generally admitted genuine. When considered, in connexion with the Acts of the Apostles, there is such an undesigned coincidence, of persons, circumstances, and facts, as not only proves their genuineness, but their truth*. It is concluded from evidence contained in the Acts and epistles themselves, that they were written in the following order, according to Dr, Wall.—1. The first epistle to the Thessalonians, A. D. 54, from Corinth. "The copyers at the end of this epistle, say it was written from Athens; and the English have thought that note of theirs worth translating: But whoever reads Acts, xviii. 5. will see that it was at Corinth, that Silas and Timothy came to Paul; and they join in the epistle."—2. The second epistle to the Thessalonians, in the same year 54. from the same place.—3. The epistle to the Galatians, from Ephesus, A. D. 55.—4. The first epistle to the Corinthians, from Ephesus, A. D. 57.—5. The second epistle to the Corinthians, from the same place, in the following year.—6. The epistle to the Romans, from Corinth, A. D. 60. Usher, 58 Pearson.—7. The epistle to the Phillippians, from Rome, during his imprisonment, A. D. 62.—8. 9. & 10. The three epistles to the Ephesians, Colossians, and Philemon, were written from the same place, and sent by the same person, Tychicus, during the same period. From internal evidence, it is now generally admitted, that the epistle to the Ephesians is the same as that to the

his parables and moral sayings; and the introduction to Luke's gospel establishes this supposition. Every convert to christianity would be anxious to possess such accounts and narratives, and they would of course be translated into the Greek, for the use of those who spoke that language. When Matthew composed his gospel, he made use of these documents, and arranged them, and added such particulars and circumstances as had been omitted, or suited his design. Both Mark and Luke were in possession of the same accounts translated into Greek, and each so arranged them as best suited his own purpose, and added such particulars as had been communicated by the Apostles, or those who had been eye and ear witnesses of what Jesus did and said. Hence all three accounts may be expected to contain the same facts, and the two gospels written in Greek, in those places where they agree, nearly the same language, which is found to be the case. When Matthew's Hebrew gospel was translated into Greek, the translator frequently derived assistance from Mark, when he had matter in common with Matthew; and in those places, where Luke had matter in common with Matthew, he had recourse to Luke. This hypothesis accounts for the close verbal agreement, which obtains in the leading historical facts. Whenever, or by whomsoever this translation was made, it could not fail to be examined by the Apostles, and receive their sanction, if it were not made by some one of them.

Some writers suppose, that the words as well as the sentiments of the New and Old Testaments, were all inspired; and consequently, that the authors availed themselves of no sources of information, but simply wrote what the Holy Spirit dictated. This is a compendious method of accounting for the origin of the gospels and other historical books; but it is one which will not satisfy a mind in the least accustomed to moral evidence, nor is it reconcileable with the express declaration of Luke. He professes to write those things which were most surely believed among Christians, "even as they delivered them to us," says he, "who from the beginning were eye witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first," &c. or, as Campbell more accurately translates, "It seemed good to me also, *having exactly traced every thing from the first*, to write a particular account to thee, most excellent Theophilus." From this, it appears, that Luke had used his utmost diligence in collecting information from the Apostles, the ministers of the word, who had seen and heard our Lord, and who preached the gospel under the influence of the Holy Spirit; and for the instruction of his friend and the church, he wrote these things in order. In the historical books, the authors obtained the best information, and were so far inspired as was necessary, to prevent mistakes and to relate facts as they occurred. See Dr. Herbert Marsh's Origin of the first three gospels, and Paley's Evidences.

* See Paley's Horæ Paulinæ for proof of this remark; a work of such singular merit, that no theologian should be without it. While he illustrates from the *undesigned* coincidences, between the epistles and the historical records in the Acts, the genuineness and authenticity of the epistles, he throws much light on the design and meaning of the epistles themselves.

Laodiceans, and Paley considers, that the true reading is, "Laodicea"*.—11. The epistle to the Hebrews, soon after the former, in the opinion of Wall, but whether sent to the church at Jerusalem, or some other church of Judea, is not known†.—12. After Paul obtained his liberty, he travelled into various parts; and having left Timothy at Ephesus, he sent from Laodicea, the first epistle to Timothy, about A. D. 65‡.—13. About the same time, he wrote the epistle to Titus, whom he left the year before in Crete.—14. Paul was again a prisoner at Rome, when he wrote the second epistle to Timothy. This last letter of the great Apostle, contains intimations, that he considered his course as now run, and that he was ready to be offered up, as the victim of persecution.

The first epistle of John, and the first of Peter, are by the consent of antiquity, admitted to be genuine. The second and third of John, and the second of Peter, as well as of James and Jude, were not so generally received They possess, however, such internal evidence, as must satisfy any impartial inquirer, and accordingly, they have been admitted into the canon. The book of Revelations, was for some time undisputed, and as far as external authority goes, it is better supported than most others.

James, is called, the brother of our Lord, i. e. kinsman; and is said to have been the first stated bishop or pastor of the church at Jerusalem. He was eminently pious, and was called James the just. Josephus has mentioned the manner, in which Herod, to please the Jews, put him to death, in the latter end of the year 62, or the beginning of 63. The epistle might be written the year before. It is directed to the twelve tribes of Israel, or to those who dwelt among the gentiles; but I consider it as particularly referring to such as had embraced the gospel. It is wholly practical.

The first and second epistles of Peter were addressed to the Jews, scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia. It is evident, from the design of the first epistle, that those to whom it is directed, were in a state of suffering and persecution; and some think it was written about the same time with the above. The second is supposed to have been written just before the breaking out of the Jewish war, A. D. 66. "That this second epistle of St. Peter was not at first received in the church of Christ, with so universal agreement and consent as the former, may be concluded from what Eusebius has recorded, that it was not received by all. But notwithstanding, there are great and sure evidences of this epistle being written by the acknowledged author of it, as First. The title of "Simon Peter," with the addition of "an Apostle of Jesus Christ," (ch. i. 1.) Second, There is a whole passage in this epistle (ch. i. 16, 17.) which doth signally belong to Peter, that of having been on the holy mount with Christ, and hearing those words, "This is my beloved son," &c. which certainly belongs to the transfiguration, Matt. ch. xvii. where only Peter and James and John were present with Christ. Third, This is said to be a second epistle, (ch. iii. 1.) written much to the same purpose with the former. Fourth, St. Jude speaking (v. 18.) "Of the scoffers that should come," &c. cites that prediction from the Apostles of our Lord Jesus (v. 17.) where it is reasonable to believe that this epistle (ch. iii. 3.) is referred to; for in it those very words are met with (and are not so in any other apostolic writing) "Knowing this first," &c. Compare Jude 17. & 18. with 2 epis. Pet. iii. 3. All this in all copies stands unmoved to secure the authority of this epistle, and to convince us of the author of it."

The epistle of Jude, is thought to refer to the second of Peter, (v. 17.) and of course was written after it. He calls himself the brother of James. Wall supposes he was the youngest of the four sons of Alpheus, James, and Joses, and Simon and Judas. It might be written soon after the above, about the year 70.

The epistles of John, are thought to have been written as late as the year 90. The first breathes the spirit and manner of the Evangelist; the two latter are directed to two pious individuals, and the sameness of style, would justify us in considering John the author, had we no other testimony.

The Revelations were communicated to John in the isle of Patmos, and contain the last divine revelations.

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* See Griesbach's Greek Test.

† This epistle was not so soon known, or admitted into the canon as the rest. As it was written to the Hebrews, and chiefly respected them, it is natural to infer, it might be some time before it was communicated to the gentile churches. On having examined the testimonies of the fathers, Lardner observes, "It is evident that this epistle was generally received, in ancient times, by those Christians who used the Greek language, and lived in the eastern parts of the Roman Empire.—In particular, Clement of Alexandria, before the end of the second century, received this epistle as Paul's, and quoted it as his frequently, and without any doubt or hesitation. This epistle is not expressly quoted as Paul's by any of the Latin authors in the first three centuries. However, it was known to Irenæus and Tertullian, and possibly to others also." Some moderns avail themselves of what Eusebius observes, that it was not universally received, and on this account they wish to diminish its authority. Two reasons appear for this, the testimonies it contains to the divinity of our Lord, and to the doctrine of the atonement. Hence some have argued from the style, against Paul being the author; but a careful examination has satisfied my mind, that it is a mere assumption. In this epistle, we find the same sentiments and expressions, which Paul had used in his other writings. Compare, Heb. i. 2. with Colos. i. 15. and Heb. ii. 7. with Philem. 2.—8.—10. and Ephe. i. 20.—22.; also, Heb. v. 12. with 1 Cor. iii. 2. &c.

‡ Bishop Pearson, Paley, and others, have justly observed, that the epistle to Timothy and that to Titus, must have been written subsequent to Paul's imprisonment at Rome, recorded in the Acts. See Horæ Paulinæ, page 320—2.

given to the church. They are with the greatest probability, supposed to have been given about the year 96.

The four gospels and the epistles were communicated by one church to another, and were most of them read, and commented on in the churches on the Lord's day. Some of them are quoted or alluded to by Clement of Rome, by Hermas, by Ignatius, by Polycarp, disciples and cotemporaries with the Apostles; and by every christian writer that followed, in the next age; by Justin Martyr, Irenæus, Theophilus, Clement of Alexandria, Tertullian, and others. Tertullian refers to the churches, as then possessing the very letters, which Paul addressed to them. He bids "any one, who is willing to exercise his curiosity profitably in the business of his salvation, to visit the apostolical churches, in which their very authentic letters are recited, ipsæ authenticæ literæ eorum recitantur." Then he goes on: "Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus; but if you are near to Italy, you have Rome."

Little more than seventy years after the death of our Lord, nearly the whole of the canonical books were translated into Syriac, which still remains. The accurate Lardner observes, "In the remaining works of Irenæus, Clement of Alexandria, and Tertullian, there are perhaps more and larger quotations of the small volume of the New Testament, than of all the works of Cicero, in the writings of all characters for several ages."

Having stated according to the best evidence extant, the manner and the time when the books of the New Testament were published, we may justly infer, that nothing can be brought to invalidate, either their genuineness or authenticity. As far as the authority of external testimony goes, it is wholly in their favour, without any direct opposing testimony. In the epistle of Barnabas, the companion of Paul, the gospel of Matthew is quoted, "Many are called, but few chosen." In that of Clement of Rome, (Philip. iv. 3.) we have several passages of our Lord's sermon on the mount, quoted. In the writings of Hermas and Ignatius, the former mentioned (Rom. xvi. 14.) and latter bishop of Antioch, about thirty-seven years after our Lord's ascension, there is distinct references to three of the gospels, and the Acts of the Apostles. Polycarp, bishop of Smyrna, alludes to the Lord's prayer, and to the Acts; and Papias, a companion of Polycarp, expressly ascribes two gospels to Matthew and Mark; and informs us that the first was written in Hebrew, and that Mark wrote his from Peter's preaching.

There is strong reason to believe, that within forty years after the ascension, the evangelists and the chief part of the epistles were collected together, and read and commented on, in the christian churches, as the law and the prophets were in the Jewish synagogues. Ignatius, contrasts the gospel, with the prophets. "Ye ought," says he, "to hearken to the prophets, but especially to the gospel, in which the passion has been manifested to us, and the resurrection perfected." In this passage, the prophets and the gospel are put in conjunction; and as Ignatius undoubtedly meant by the prophets a collection of writings, it is probable that he meant the same by the gospel, the two terms standing in evident parallelism with each other." Eusebius relates, that Quadratus, and some others, who were the immediate successors of the Apostles, travelling abroad to preach Christ, delivered to their converts, *The scripture of the divine gospels.* Polycarp, styles the christian records, the *Holy scriptures,* and the *Oracles of the Lord.* As christianity spread, a number of writers appeared, some as its apologists, as Tertullian and Justin Martyr; others as illustrating its doctrines and enforcing its precepts.

Supposing the books of the New Testament the mere invention of men, and the facts they relate respecting the person of Jesus Christ, to be without foundation, it is difficult, nay impossible, to account for the rise, spread and duration of christianity in the world. General experience supports the remark, that on no subject are men, in general, more indisposed and disinclined to entertain and cordially receive a new sentiment, than on religion. What they have been accustomed to hold sacred, they are unwilling to consider foolish or criminal. However absurd their opinions and practices may be, when regarded as a part of their religion, they are maintained with the warmest zeal; and all the influence of previous and long-accustomed habits will be in their favour. And if vice has been consecrated, and sensual pleasure made a part of what men deem religion, a new system which requires the sacrifice of vice, and enforces the practice of the most exalted virtues, will be sure to meet with the most strenuous opposition.

At the period, when the Saviour appeared, the Jews, according to their own historian, and the testimony of Heathens, were become exceedingly depraved in their principles and practice. They had lost the genuine spirit of the religion which they professed; they had nearly subverted the authority of the law and the prophets, by adopting the most forced expositions, which they called the traditions of the elders. Infidelity, hypocrisy, avarice, and oppression, prevailed. A tyrannical aristocracy; a wordly and profligate priesthood; and a people devoted to the grossest vices, formed the Jewish state. Still they had the law and the prophets; and they continued to be read in their synagogues. With all their vices, they entertained juster

notions of the divine nature and perfections than the heathens. They maintained the spirituality, purity and holiness of God; while the heathens had gods innumerable, to whom they ascribed, not only the passions and infirmities, but the vices of men. One of their gods was guilty of parricide; another of infanticide; another of unnatural lust, ravishing his own sister; another was addicted to theft, &c. Of these gods they had images continually before their eyes; and it is more easy to conceive, than fit to describe, the moral, or rather, the immoral state of the people.

Were the christian records merely the invention of artful and designing men, how could it have been possible to persuade either Jews or Heathens to become Christians? It cannot be denied that these books contain doctrines and precepts, wholly opposed to the known prejudices, sentiments and practices of both those classes of men. In regard to the Jews; they looked for a Messiah, who was to liberate them from subjection to a foreign yoke, and raise them to the highest degree of temporal power and grandeur. This had become the popular hope and passion; and how mortifying to them must the claim of one whom they regarded as a poor Galilean, have been? By his doctrine, their religious ritual and ceremonies were represented as of no intrinsic importance, and unless accompanied with faith, purity of heart, and integrity of life, unavailable in the sight of God. Another part of the christian doctrine was equally opposed to Jewish pride and prejudices, that the Gentiles should enjoy equal privileges with them under the Messiah's reign. They viewed all other nations as unclean, and rejected of God; nor could any thing be more galling, than to be told that the kingdom of God should be taken from them, and set up among the Gentiles; that men should come from the east and west and sit down with Abraham in the kingdom, while they should be cast out.

In the same manner was the christian doctrine opposed to the opinions and prejudices of the Heathens. They had gods many and lords many; and were ready to admit any new god to a place in their pantheon. The christian doctrine on this point was opposed to every article of their mythology; it denied the very existence of every object of their worship. It taught that an idol was nothing but an imagination. It is evident that such a sentiment must have tended to overthrow every statue, altar and temple in the world; and how could a doctrine like this prevail, unless founded in truth, and supported by such evidence of its divine origin, as must have been most convincing to those who embraced it?

Were men induced to become Christians by the prospect of temporal gain? Were riches and honours the consequence of embracing christianity? No; "this was a sect every where spoken against;" and Christians had nothing to expect, but reproaches, insults and persecutions. Were men compelled to become Christians by civil authority, or the power of the sword? No; the only arms its first propagators used, were those of truth, patience and submission. During a considerable part of the first three centuries, Christians had to endure whatever the malice of Jews and Heathens could inflict. The civil power was exerted in every way to induce them to renounce christianity, and to conform to the established and prevailing superstition. They were plundered of their property, many were banished, many immured in prisons, and great numbers tortured and put to death in the most painful manner.

The arguments in proof of the reality and certainty of the christian doctrine, derived from these sufferings, undergone only on account of their testimony to Jesus, and their adherence to him, are strong and decisive. When was it found that men, without any temporal interest, and in the face of the most formidable difficulties, persisted in a scheme of falsehood? The christian records only assign adequate causes of the effects, which are acknowledged to exist; and from them we see why the first Christians choose rather to suffer than to be silent, or to deny their Lord. The objects then which usually influence the human mind are here out of question; and it must be admitted, either that the first Christians acted contrary to the known principles of human nature, or that the facts they believed, on the evidence of their own senses, were true. To admit the former supposition is to admit a miracle; for what is a miracle, but a fact, above, or contrary to, the usual course of nature? To admit the latter, is to admit that christianity is founded in truth.

The facts contained in the New Testament were the continual topics, on which the apostles of our Lord dwelt in their public ministry; and if these facts were not true, doubtless their enemies would not have failed to expose them; as they could not have wanted either the inclination or the opportunity. The books of Christians were not locked up, but alike accessible to friends and to foes. Curiosity, as well as a desire to invalidate their authority, must have stimulated the latter to peruse them; and had they not been supported by the most decisive evidence, we should have had refutations without end. After a lapse of more than a century, an attempt was made, not to prove that the christian records were a mere fiction, but to account for the miracles they contained, from the supposed powers of magic. The christian records, could not, therefore, be a cunningly devised fable; but must have been allowed to contain a faithful narrative of facts, which courted the strictest scrutiny, and which did not admit of refutation.

These three circumstances support both the genu-

ineness and authenticity of the books of the New Testament.—First, The recognition of the facts, doctrines, and precepts they contain, by a series of succeeding writers;—Secondly, The total absence of any account of the origin of christianity substantially different;—Thirdly, The early and extensive prevalence of rites and institutions, founded on the facts and doctrines contained in the christian records.

Admitting the authenticity of the New Testament, we cannot reasonably doubt that of the books of the Old. The Evangelists and Apostles appeal to them, and often quote largely from them. We have in their writings, references to most of the books of the Old Testament: to the five books of Moses, to Joshua, Judges, Samuel, Kings, Chronicles, Job; the Psalms, Proverbs, and the Prophets. Independently of this evidence, we have a translation of these books into the Greek language, made, at least in part, in the time of Ptolemy Philadelphus, more than two hundred and fifty years before the christian æra. The Samaritans, who were opposed to the Jews in many things, retained the law, or the five books of Moses, in the old Hebrew character, which the Jews used, prior to their captivity in Babylon. This carries us back a considerable period; and the existence of the Samaritan Pentateuch, and the version of the Seventy, incontestibly prove, that the authenticity of the books of the Old Testament, were then admitted.

The books of Moses contain the civil and religious institutions of the Jewish nation, and the body of their laws; and it cannot admit of doubt, that their civil polity, and religious ritual and conduct, were regulated by these laws. Their whole history proves this; and the unvarying testimony of Greek and Roman writers, corroborates the fact.

On examining the books of the Old and New Testaments, we find all the marks of genuineness and authenticity, which we could expect. The writers make no attempts to adorn, by the enticing words of human wisdom, the facts which they relate; they state them with the greatest simplicity and brevity, often without any remarks; and thus they give us in a few sentences, what a Greek or Roman writer, would have swelled into as many pages. Whether they describe the virtues or the faults of men, they adopt this method, and leave the reader to make his own reflections. In the didactic and moral part of these writings, we have the noblest sentiments, delivered in the most perspicuous manner. The writers detail their own faults, with as much freedom as those of others. So far as we are acquainted with them, they seem to have been equally unawed by power, and uninfluenced by ambition, honour, or riches.

"Christians' Dr. Lardner observes, 'are induced to believe the writers of the gospel, by observing the evidences of piety and probity that appear in their writings, in which there is no deceit, or artifice, or design.' 'No remarks,' as Dr. Beattie hath properly said, 'are thrown in, to anticipate objections; nothing of that caution, which never fails to distinguish the testimony of those who are conscious of imposture; no endeavour to reconcile the reader's mind to what may be extraordinary in the narrative."

"I beg leave to cite another author*, who has well expressed the reflection which the examples now brought forward were intended to suggest. 'It doth not appear that ever it came into the mind of these writers, to consider how this or the other action would appear to mankind, or what objections might be raised upon them. But without at all attending to this, they lay the facts before you, at no pains to think whether they would appear credible or not. If the reader will not believe their testimony, there is no help for it: they tell the truth, and attend to nothing else.†"

CHAPTER II.

On the Inspiration of the Holy Scriptures.

INSPIRATION consisted in a supernatural influence on the human mind, elevating and directing its natural powers, and imparting such truths, and such knowledge of God's will, as could not be otherwise attained. Inspiration must, from its very nature, have been personal, and the inspired person must have been fully assured of it from his own consciousness. Inspiration included both the divine influence, and the effect of it, in the communications or discoveries made; and these communications and discoveries, when embodied in language, constituted a divine revelation. A revelation indeed might be made, without inspiration. God might, and from scripture we know he actually did, assume some form, and make known his will to men; or without any form, speak in human language, as at the giving of the law, and on many other occasions. In these cases, the discoveries made, would be of the same nature and deserve the same regard, as truths directly inspired.

From this statement, it appears, that inspiration was miraculous. An uncommon influence was exerted, and knowledge imparted, without the intervention of the usual means. How was it possible for the inspired person to convince others, that God had inspired him; and that the truths he announced were divine revelations? Such a pretension would be regarded with suspicion, as being contrary to general experience; and without some

"*Duchal, p. 97, 89." †Paley's Evidences, vol. 2. p. 93.

sensible, evident proof of divine power and influence, would command no respect, nor produce any beneficial effects. If the inspired person should work miracles, or should miracles be wrought at his word, this must, with all reasonable men, establish his claim; for it would be absurd to suppose the God of truth would give his sanction to falsehood and imposture. As a miracle is an effect above the power of created beings to produce, and a deviation from the laws or course of nature, it is the strongest and most convincing proof of the agency of God. Nicodemus reasoned justly, when he said to our Lord, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Inspiration has been properly divided into that of *superintendence* and that of *suggestion*. "The former implies such a divine influence on the mind, as to secure the person who speaks or writes, from error, in the statement of facts, or the declaration of any doctrine." It cannot be denied, that such an influence is possible. Such an influence as this, is also consistent with the free exercise of the person's own faculties; so that he would express himself in his own usual manner, in words and phrases, to which he had been accustomed. Such an inspiration, the writers of the historical books of the holy scriptures enjoyed; so that what they wrote, contained only truth, though expressed in their own style. And though they availed themselves of well authenticated documents, and the oral testimony of honest and competent witnesses, yet, in arranging these materials, and stating circumstances, they enjoyed this superintending inspiration.

From the Acts, it is evident, that the Apostles and other disciples, were in a most wonderful manner, inspired by the Holy Spirit. They were originally Galilean fishermen; and their circumstances must have precluded any literary advantages. They attended the ministry of Jesus, but they had no opportunity of acquiring the knowledge of any foreign language. How then was it possible for these men to speak at once in various languages, unless they had been inspired? Whoever reflects on the nature of language, must be sensible, that there could, in this, be no collusion. When the multitude heard the disciples speaking and praising God, each in his own tongue, well might they be amazed, and say, "Are not all these who speak, Galileans?" The gift of tongues was essentially necessary in their circumstances, to spread the doctrines of their Lord and Saviour; and the power of conferring this gift seems to have been bestowed on the Apostles. Hence, those who went forth to preach the gospel, were, by this supernatural gift, qualified for the work, and with the strictest truth, the Apostle might say, that the gospel was preached, "not in the enticing words of human wisdom, but in demonstration of the spirit."

If inspiration were necessary to those who first preached the gospel; and if the preachers assert that they enjoyed it, it is not reasonable to suppose, that those Apostles and Evangelists, who wrote the life, and stated and illustrated the doctrines of our Lord, should be considered as having been unaided in this important work. The interests of christianity were involved in the accuracy, faithfulness, and truth of their writings, and had they not enjoyed as full an inspiration as was necessary, their writings would have been of less authority than their oral testimony. Examine their writings, and, unless I am greatly deceived, their agreement in the facts they record; their harmony in doctrinal sentiments, in moral precepts, directions, cautions, and exhortations to duty, will produce the fullest conviction, that they wrote under the influence of the same Spirit. In short, the excellence of the doctrines delivered in their writings; their elevation, holiness, and spirituality; their obvious tendency to raise the moral state of man, and to promote his happiness, demonstrate their divine origin.

As the miracles which the Saviour wrought, demonstrated his divine mission; so those of the Apostles and Disciples support the inspiration and truth of their writings. Those, to whose writings we are most indebted, wrought miracles, and by this, clearly evinced, that they were under a special, divine influence. "Consider Peter, as striking Ananias and Sapphira dead with a word; as curing, by the like powerful word, one cripple at Jerusalem and another at Lydda, and calling back Dorcas, even from the dead. Let us view him in that grand circumstance, of being marked out so particularly by an angel to Cornelius, and sent to him as the oracle of God himself, from whom that worthy and honourable person was to hear words, by which he and all his house should be saved; and after this, let us view him, as once more 'delivered out of the hand of Herod, and from all the expectation of the Jews,' by an angel, who struck off his chains, and opened the doors of the prison, the very night before he was to have been executed. And let any one, with these particulars in his eye, say, what more could be necessary to prove the divine inspiration of what he taught, so far as inspiration was requisite to render it entirely authentic; or let any one farther say, upon what imaginable pretence, the authority of his writings can be denied, if that of his preaching be granted."

"And to mention no more, let Paul, that great 'scribe instructed in the kingdom of heaven,' to whose pen we owe so many invaluable epistles, be considered in the same view; and let us endeavour to impress our

minds with the various scenes through which we know he passed, and the distinguishing favours with which his Master honoured him, that we may judge, how we are to receive the instructions of his pen. Let us therefore think of him, as so miraculously called by the voice of Christ, to the profession of the gospel, when he was persecuting it even to the death; as receiving a full and distinct revelation of that glorious, but to him quite unknown gospel, by the immediate inspiration of its divine author, which is a fact he expressly witnesses, and in which he could not possibly be mistaken. Think of the lustre of those astonishing works which shone round him wherever he went, and of those wrought in his favour, which shewed him so eminently the care of heaven; dæmons ejected; distempers cured, sometimes with a touch, and sometimes without, by a garment sent from him to the patient; his motions guided from place to place by a divine oracle; Elymas struck blind for opposing him; his bands loosed by an earthquake: his strength and vigour instantaneously restored, when the rage of the mutable and barbarous populace at Lystra had stoned him and left him for dead; and to add no more, his safety in a shipwreck, with that of near three hundred more in the same vessel for his sake, promised by an angel, and accomplished without the loss of a single person, when they had expected nothing but an universal ruin. Let us, I say, think of Paul in these circumstances; and with these facts full in our view, let us judge, whether it is probable, yea, whether it be morally possible, that a man, sent out and attended with such credentials as these, should be so left of God, amidst all these tokens of his constant care, as to mingle error with sound doctrine, and his own fancies with the divine revelations, which we are sure he received; or whether, if he were not left to such effects of human frailty in his preaching, but might have been regarded by his hearers with entire credit, he would be left to them in those writings, by which he was (as it were) to preach to all future generations of men, from one end of the world to the other, and by which, 'being dead, he yet speaketh,' in all languages, and to all christian assemblies."

John is associated with Peter, in the cure of the impotent man, Acts, iii. 3, 4.; and to him Jesus appeared in the isle of Patmos, and made use of him as his *amanuensis*, expressly dictating to him the letters he was to send to the *seven* churches of Asia. Is it possible then to think, that he was not under an inspiration of superintendency, or of suggestion, when he wrote his gospel and his epistles?

The sacred writers expressly assert such a divine inspiration. Thus Paul to the Corinthians, (1 Cor. ii. 10.) "But God hath revealed them to us by the Spirit; for the Spirit searcheth all things, even the deep things of God:' And again, (ver. 12.) 'We have received, not the Spirit of the world,' so as to act in that artful way which a regard to secular advantages dictates; 'but the Spirit which is of God, that we may know the things that are freely given us of God.' Now, it is natural to conclude from hence, that this knowledge being given them not merely or chiefly for themselves, but for the church, (in which view they speak of themselves and their office as the gift of God to the church; compare Eph. iv. 11, 12; and 1 Cor. iii. 21—23.) they should be assisted to communicate it in a proper manner; since otherwise the end of God in giving it to them would be frustrated. But the Apostle does not content himself with barely suggesting this, but he asserts in the most express terms; (1 Cor. ii. 13.) 'Which things also we speak, not in the words which man's wisdom teacheth,' that is, not with a vain ostentation of human eloquence, 'but which the Holy Ghost teacheth; comparing spiritual things with spiritual,' or as some would render and paraphrase it, 'adapting spiritual expressions to spiritual things.' And in the close of the chapter, when with a noble freedom, in a consciousness of the distinguished character he bore, he puts the question to the whole world besides; 'Who hath known the mind of the Lord?' he adds, 'but we have the mind of Christ." In his first epistle to the Thessalonians, the first he ever wrote, he ventures to say, "he that despiseth,' that is, (as the context plainly implies,) he that despiseth or rejecteth what I now write, 'despiseth not man,' only or chiefly, 'but God who hath given us his Holy Spirit:" "In his epistle to the Galatians, the Apostle solemnly assures them, (Gal. i. 11, 12.) that 'the gospel which he had preached' among them was 'not after man,' that is, not of any human original; and he gives this substantial proof of it, 'that he was himself taught it,' no otherwise than 'by the' immediate 'revelation of Jesus Christ."

Peter also insists "that the gospel was preached with the Holy Spirit sent from heaven." (1 Pet. i. 12.) And John speaks under the strongest conviction of the Apostles and Evangelists being under a divine influence, "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the spirit of truth, and the spirit of error." (1 John, iv. 6.)

These writers represent their Lord and Saviour, while he was yet with them, as giving them power to effect miraculous cures and other wonders, in his name; and also as promising, that after his departure from them, he would send them the "Spirit of truth." "Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you,"

(John, xvi. 7.) And he promised that this Spirit should *abide with them for ever*—that he should *guide them into all truth*, and *show them things to come*. In a word, he promised that this spirit should qualify them to bear testimony concerning him, and to preach his gospel, without danger of mistake or error. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." (John, xv. 26, 27.) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John, xiv. 26.)

If the Apostles and Evangelists did not receive this Spirit, and were not divinely inspired in their preaching and writing, they furnished their enemies with an argument to prove that Jesus was a deceiver; but their writings show us that our Lord fulfilled, in the most ample manner, the promises which he had made. Under the influence of this "Spirit of truth," their mistakes respecting the nature of our Lord's kingdom were corrected; their timidity was converted into a holy boldness; and they displayed, through the whole course of their ministry, a wisdom truly heavenly, a fortitude, patience, meekness, love, and zeal suitable to the cause they advocated, and according with the example of their Lord and Saviour.

Collateral proof of the inspiration of the New Testament, may be derived from a comparison of these writings with the spurious writings handed down to us, under the name of the Apostles. Let any man read the gospel of Nicodemus, of the Egyptians, or the remains of that of the Ebeonites, and compare them with those of Matthew, Mark, Luke, and John; and if he possess any judgment, he will not hesitate to conclude, that while the latter possess all the characters of truth, and are worthy of the high claims which they maintain, the former contain ridiculous stories, in language and style below notice.

The belief of the first Christians in the divine authority of the scriptures; the regard they paid to them, and the care with which they read and transcribed them, furnish a strong presumptive proof of their genuineness, authenticity, and inspiration*. They found here recorded the facts and doctrines taught them by the Apostles, and the first christian preachers; and thus their faith would be strengthened. On the doctrines taught by our Lord and his Apostles, and contained in the writings of the New Testament, the christian church was founded; and on the preservation of these, its purity, perpetuity, and safety depended. If our Lord intended that his kingdom should continue among men; that the great purposes of his divine mission, sufferings and death should be accomplished, it was necessary, either that the power of miracles should be continued to his disciples, or, that they should leave behind them, written records of whatever was requisite for faith and practice, and that these records should contain nothing but the truth; or in other words, that they should be sanctioned by divine authority. Such authority was at first admitted; and on the same authority Christians now build their faith and their hopes.

The second kind of inspiration is that of *suggestion;* "in which God by his Spirit speaks *directly* to the mind, making *such discoveries*, as could not otherwise be in any manner known." Thus, if a man was to give a just account of what another did at a distance, at any given moment, it must be evident that this was given to him, by an inspiration of suggestion. In like manner, if a man declare what will come to pass in any future period, and the event happen accordingly, he must be under the influence of the same kind of inspiration. For instance, should a man inform us that a person of such a name shall exist a hundred or a thousand years hence—that he shall obtain power, and reign over such a kingdom, and vanquish the surrounding nations; and should it happen accordingly, who could doubt but that this had been revealed to him? In the New Testament we have many instances of this inspiration. Indeed, every prediction of future events and every revelation of doctrines and truths, which unfold what are the designs of the divine wisdom and mercy, come under this species of inspiration. When the inspired person was to commit such discoveries to writing, that of *superintendance* was necessary to preserve him from mistake or error. Hence both kinds were, doubtless, often united†.

The marks and evidences of inspiration, in the books of the New Testament, are equally manifest in those of

* "The *attachment* of the early Christians to the word of God was exceedingly strong, and manifested itself in various ways, according to the circumstances and inclinations of different persons. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart. Most persons carried it about with them. Some washed their hands before they took it up to read. And many have been found buried with the gospel lying on their breasts." (Fleury, Mœurs des Chretiens, sec. 7.)

† God, in communicating his will, spoke at various times and in various manners to the fathers, by the prophets. Sometimes in a *dream*. Compare, Gen. xv. 12—15, & xxviii. 12—17, and other places. Sometimes in a *vision*. By this term is meant, such a representation to the mind, of things, distant or future, as occupied and abstracted it from all other things. In a dream, the person was asleep; but in a vision, awake. The prophets in general received the divine will in the latter method. Compare, Ezek. viii. Sometimes the word of Jehovah came to the prophet in an *audible voice*, and he was expressly told what to speak or do. Compare, 1 Sam. iii. 1. &c. It is probable this was the case when the prophets assert that, "Thus saith the Lord."

the Old. The prophetical books contain many singular predictions of events which were to happen at distant periods, and which in the New Testament are said to be fulfilled. The prophets were extraordinary and divinely authorized teachers in Israel. Whether they rebuked the people for their sins, and threatened them with deserved judgment, or exhorted them to repentance and promised them forgiveness and remission, they spoke "in the name of the Lord." In their writings, there is a frequent reference to the future Saviour; his incarnation and his miraculous birth—his family—his poverty—his miracles—his sufferings—his death—his resurrection—his kingdom and glory are described with an accuracy which defies misapplication. Circumstances the most minute are noticed; and, though the Jews have rejected our Lord as the Messiah, they still apply the same prophecies to him whom they expect. Of the inspiration of the prophets, in the highest sense, there can be no doubt; unless it can be proved that they wrote after the events, which it is pretended they predicted; but this is impossible, as the Jews would never have supplied arguments in favour of christianity.

In regard to the Psalms, some are prophetical; others didactic, and others only commemorative. The Proverbs and Ecclesiastes, contain maxims of prudence and wisdom. The evident design and tendency of these writings, establish their claim to a divine inspiration, either of superintendence or of suggestion. The same view may be taken of the Historical books. We may also add, that our Lord affirms their divine authority; and he directs his hearers to search them.

As to the writings of Moses, they have the highest authority. God spoke to him with an audible voice, "as a man speaketh with his friend." Empowered to deliver an enslaved people from their oppressors, and to conduct them to a land which God had promised to their fathers that he would give to them; he wrought many miracles, and established his claim to a divine mission, by the most decisive evidence. After he had led the people out of Egypt, he conducted them to Mount-Horeb; and there God gave him the laws, which the people were to keep. God himself, in the hearing of the whole assembly, from the top of Sinai, uttered the decalogue; but the people were so alarmed, that they entreated that Moses might be their mediator, and speak to them what God in future commanded, and they would hear.

On considering the laws of Moses, in respect to civil polity or religion, they are so peculiar, that little doubt can be entertained of their divine origin. On these laws the Jewish state was founded, and continued with little interruption, for a period of more than fifteen hundred years. The prophets refer to these laws as of divine origin, and our Lord and his Apostles, in like manner. We may then conclude, that the writings which Jews and Christians deem sacred, are not only genuine and authentic, but in the sense explained, divinely inspired. They mutually illustrate and support each other. As the leading facts recorded by the Evangelists are referred to by subsequent writers of the New Testament, so the facts contained in Genesis and the other books of Moses, are alluded to by all the following writers. The miracles wrought in Egypt; the descent of God on Sinai; the giving of the law; the idolatry of the golden calf; the rebellion of Dathan and his associates; the manner in which the people were fed in the desert; their subsequent entrance into the land of Canaan; and the manner in which it was divided among the tribes, constituted a never-failing theme of admonition to the people or of praise to God, by the prophets. Their very language and imagery are derived from these events.

We may fairly, and in all reason, incontrovertibly infer, the inspiration of the holy scriptures, from a comparison with the writings of the most enlightened and polished Heathens. The Jews were never celebrated for their attainment in science or literature. We have reason to believe, that they never carried the arts to any high degree of perfection. Solomon, in erecting the temple, and in accomplishing his other works, availed himself of the superior skill of the Tyrians, and probably of other neighbours. The Jews were employed in agriculture, a calling, which, while it furnishes the means of subsistence, does not require, or call forth the active and inventive powers of the human mind. A people devoted to the labours and toils of agriculture, have neither leisure, means nor inclination, to indulge in speculation; to investigate the laws of matter or the properties of mind. Content with the produce of their lands and flocks, their vine-yards and olive-yards, they remain nearly stationary in the arts and speculative sciences.

Such being the general state and character of the Jews, from their origin down to their dispersion, the question forces itself on the mind, how did this people attain such just notions of the divine nature; of the unity, spirituality, omnipotence, omniscience, and other natural and moral perfections of God? How did they discover the Creator in his works, and inform others that he made the world and governed it? Are these things so evident, that men in the lowest state of mental culture, perceive and understand them? Why then has not pure theism every where prevailed? It is well known, that the reverse is the fact; and that men have, in every age and country, where divine revelation has not been enjoyed, worshipped the creature, and not the creator. Will it be said, that they received these just and noble sentiments from

Abraham? The question still recurs, whence did he receive them? To say by tradition from his fathers, will not satisfy the enquirer after truth. For why did not others secure and retain the same truths, in the same manner?

Will it be said that Moses by the force of his own genius, aided by the learning of Egypt, discovered these truths, and founding his civil and religious polity on them, perpetuated them among that people? It may readily be granted, that Moses possessed great powers of mind, and that these were improved by the literature of Egypt; but this supposes that the Egyptians also possessed great powers of mind; and how is it, that so far from acknowledging the unity and perfections of the divine nature, they were the most degraded, for worshiping the vilest idols? Had Moses received no instruction but from the Egyptians, from the penetration, genius and force of his mind, he might, like Homer, have written an epic poem, and converted the Egyptian pantheon into the machinery of it, but there is no reason to think that his ideas would have excelled those of the Grecian bard.

In short, the just sentiments respecting the divine nature, good and evil, providence, the state and condition of man; his civil, social and relative duties; his accountableness, and final state, scattered through every part of the holy scriptures, clearly prove, that the authors were inspired; or else we must admit, what must be deemed altogether miraculous, that shepherds, herdsmen, and Galilean fishermen, without literature, possessed wisdom and made discoveries in moral science unattained, and I may say, unattainable by all the heathen sages of the east and west, north and south. It has already appeared, that the sacred writers ascribed all their knowledge to divine influence; they asserted that Jehovah spoke by them, and that his word was on their tongues. It remains for those who deny their divine inspiration, to account for their attainments, which has not yet, and I am confident, on their principles, never will be done.

Another argument may be derived from the harmony of the sacred writers. From Moses to the close of revelation, elapsed a period of above fifteen hundred years; and the sacred authors lived and wrote at successive intervals. In matters of opinion, we find one writer differing from another; and each controverting the reasoning of his antagonist. The sentiments of one age are exploded by the following; and on a variety of interesting subjects, the human mind is kept in suspense. The schools of philosophers were only the arenas, where the masters and scholars exercised their powers in opposing one another; and after an impartial person has read all that they have said on religion and morals, he will be constrained to admit, that they have done little more than 'darken counsel, by words without knowledge.'

Go to the sacred scriptures; examine them closely and critically. Can you find one writer controverting the statements or opinions of his predecessor? One historian, who disputes any fact which another had stated? Is there in the prophets, any discrepancy in doctrines, precepts, or predictions? However they vary in style or manner of illustration, the sentiment, and the morality is the same. In their predictions, they exceed one another, in particularity and clearness; but where is there any contradiction? The same remarks apply to the New Testament. Whence then arises this harmony of scripture? Had the writers been under no peculiar, divine influence, they would have reasoned and speculated like others, and their writings would have opposed each other. But if they were inspired, if they all spoke and wrote under the influence of the same spirit, then is this harmony accounted for, and it is, I presume, impossible to account for it on any other principle. Hence, we may conclude, that all scripture, is not only genuine and authentic, but divinely inspired, "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

CHAPTER III.

History of the formation of the original Texts, and the means of improving them.

In proportion to the intrinsic excellence, relative importance, and high claims of the holy scriptures, should be our care to obtain as correct, original texts, as present circumstances and means will admit. The Hebrew scriptures are unquestionably the most ancient extant; and they must have undergone many transcriptions, previously to the christian æra. It is natural to conclude, that the five books of Moses, as containing the law given to the Israelites, detailing their history, recording events the most interesting to them as a nation, would be most frequently transcribed and copied. The ten commandments were written or cut in stone, and deposited in the ark, which from this, was called the ark of the testimony. It is most probable, that the whole of the books were written on skins prepared for the purpose; for the account of the tabernacle proves that the Israelites then understood the art of tanning and preparing skins, for various purposes. Valuable Hebrew manuscripts, written on skins or leather, are still in existence.

In transcribing any work of such a length as the Pentateuch, it is next to impossible to avoid errors of various kinds; and unless the manuscript should be most

carefully revised and corrected, these errors would be transmitted to posterity. There is every reason to believe that the Jews used great care in transcribing their sacred books; and that previously to the Babylonish captivity, and while the Hebrew language continued to be their native tongue, they were preserved in a considerable degree of purity and perfection. In a living language, errors committed in writing, are sooner perceived and more easily corrected, than in a dead language.

During the captivity, they gradually lost their own language, and acquired the Chaldee, that of the people among whom they lived. This may be considered as a kindred dialect of the Hebrew, having many words in common; but its inflections and structure are different; so that a person speaking the Chaldee would not understand one speaking the Hebrew. On the return of the Jews from Babylon to their own country, and the restoration of their civil and religious polity, it became necessary for their learned men to translate the Hebrew scriptures into the language which the people then spoke; and in reading the law, they first read a verse or sentence in Hebrew, and then gave the sense in Chaldee. It is supposed that this gave origin to the full point, called soph passuck.

Ezra, the priest and scribe, or one most skilful in the Hebrew language, and distinguished by his knowledge of the law, is said to have collected and revised the books of Moses, the prophets, and other sacred writings. On this occasion, the holy scriptures were most probably written in the Chaldee square character, to which the Jews had become accustomed, and which they have continued to use ever since. Their old alphabet, now called the Samaritan, fell into pretty general disuse among them, while the Samaritans still retained it, and have transmitted it down to posterity, together with the Pentateuch, which book only they received as divine.

The collection of the sacred books made by Ezra, could not contain the whole of the Jewish canon. The learned Dean Prideaux, supposes that the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were added to the canon after the time of Ezra, probably about the time of Simon the just. He founds this opinion on the genealogies in Chronicles, being carried down to a period long after the time of Ezra, and that Nehemiah and Malachi are also much later. I agree in the opinion, except in relation to the two books of Chronicles, which seem to have been revised at the same period with the rest; and I suspect that the genealogies were afterwards continued. It has been supposed, that Ezra inserted some of those remarks in the Pentateuch and historical books, which appear explanatory; such as giving the modern names of places, when the old ones had become obsolete; and occasionally adding after a new name, *which is so called to this day* *.

On the resettlement of the Jews in their own land, a plan was adopted for the general instruction of the people. Synagogues were built in the towns; and on the sabbath, the people assembled there to hear the law read. The law, or five books of Moses, was divided into fifty-four sections, and one of these was read every sabbath. "This division many of the Jews hold to be one of the constitutions of Moses, from mount Sinai. But others with more probability, attribute it to Ezra. And this, we are assured in the Acts of the Apostles, was done amongst them (Acts, xv. 21.) *of old time*, which may well be interpreted from the time of Ezra. They ended the last section with the last words of Deuteronomy, on the sabbath of the feast of tabernacles, and then began anew with the first section, from the beginning of Genesis, the next sabbath after, and so went round in this circle every year. The number of these sections was fifty-four, because, in their intercalated years (a month being then added), there were fifty-four sabbaths. On other years they reduced them to the number of the sabbaths which were in those years, by joining two short ones several times into one; for they held themselves obliged to have the whole law thus read over in their synagogues every year. Till the time of the persecution

* "The third thing which Ezra did about the holy scriptures, in his edition of them, was, he added, in several places, throughout the books of this edition, what appeared necessary for illustrating, connecting, or completing them; wherein he was assisted by the same Spirit, by which they were at first written. Of this sort we may reckon the last chapter of Deuteronomy, which giving an account of the death and burial of Moses, and of the succession of Joshua after him, could not be written by Moses himself, who undoubtedly was the penman of all the rest of that book. It seems most probable, that it was added by Ezra at this time. And such also may we reckon the several interpolations which occur in many places of the holy scriptures. For that there are such interpolations, is undeniable; there being many passages through the whole sacred writ, which create difficulties that can never be solved without the allowing of them. As for instance, Gen. xii. 6. & xxii. 14. Exod. xvi. 35. Deut. ii. 12. & iii. 11. &c."

"He also changed the old names of several places that were grown obsolete, putting, instead of them, the new names by which they were at that time called, that the people might the better understand what was written. Thus Gen. xiv. 14. Abraham is said to have pursued the kings, who carried Lot away captive, as far as Dan; whereas the name of that place was Laish, till the Danites, long after the death of Moses, possessed themselves of it, and (Joshua xix. 47. Judges xviii. 29) called it *Dan, after the name of Dan their father:* and therefore, it could not be called Dan in the original copy of Moses, but that name must have been put in afterwards, instead of that of Laish, on this review. And so in several places of Genesis, and also in Numbers, we find mention made of Hebron; whereas the name of that city was Kirjath-Arba, till Caleb, having obtained the possession of it after the division of the land, called it Hebron, after the name of Hebron, one of his sons; and therefore that name could not be in the text, till placed there long after the time of Moses, by way of exchange for that of Kirjath-Arba, which it is not to be doubted was done at the time of this review." (Prideaux's Connec. vol. 2. p. 409.)

of Antiochus Epiphanes, they read only the law. But then being forbid to read it any more, in the room of the fifty-four sections of the law, they substituted fifty-four sections out of the prophets, the reading of which they ever after continued. So that, when the reading of the law was again restored by the Maccabees, the section which was read every sabbath out of the law, served for their first lesson, and the section out of the prophets for their second lesson; and so it was practiced in the time of the Apostles. And therefore, when Paul entered into the synagogue at Antioch in Pisidia, it is said, (Acts xiii. 15.) that "he stood up to preach, after the reading of the law and the prophets;" that is, after the reading of the first lesson out of the law, and the second lesson out of the prophets. And in that very sermon which he then preached, he tells them, (Acts xiii. 27.) "that the prophets were read at Jerusalem every sabbath-day," that is, in those lessons which were taken out of the prophets."

Another division of the sacred scriptures was, into the law, the prophets, and the hagiographæ. The first contained the five books of Moses. The second included Joshua, Judges, Ruth, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, Job, Ezra, Nehemiah, and Esther. The third, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. This division obtained in the time of our Lord. In Luke xxiv. 44. he saith, "These are the words which I spoke unto you, while I was yet with you, that all things may be fulfilled, which are written in the law, and the prophets, and in the psalms, concerning me." For there, by the psalms, he means the whole third part called the hagiographæ: for in that part beginning with the psalms, the whole was then for that reason commonly called by that name, as the Jews usually named the particular books from the words with which they begin. And Josephus makes mention of this same division. For he says, in his first book against Apion, "We have only two and twenty books, which are to be believed as of divine authority; of which, five are the books of Moses. From the death of Moses, to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men."

The general practice of reading the law and the prophets in the synagogues, would necessarily multiply the copies of the Hebrew scriptures; and owing to the common casualties and mistakes, errors would creep in;—omissions, repetitions, and the misspelling of words, would frequently, and without a miracle, unavoidably occur. As many of the Hebrew letters are nearly alike, mistakes might arise from this cause; and as many of those who made transcripts might know but little of the language, they were in danger of forming words according to the language they spoke. The subversion of the Jewish state, the banishment of the people into other countries, the loss of their learned men, would all tend to the deterioration of the sacred volume; and notwithstanding the utmost care of such as remained, errors would multiply and become inveterate.

Some various readings of manuscripts had been early noticed, and it was usual to write them in the margin. These were called Keri, that is, the reader was admonished to read the word in the margin, instead of that in the text, to which there was a reference. It is allowed that there are upwards of a thousand of these Keri. In the copies used by the eastern Jews, who lived in Babylonia, there are found above two hundred variations from the copies used by the western Jews of Europe; and the collation of the existing Hebrew manuscripts by Kennicott and De Rossi, has added a vast number to those before noticed. One thing contributed greatly to multiply and propagate errors in the manuscripts. The writers, when they found they had committed mistakes, suffered them to remain, lest they should injure the beauty of their copies, and thus diminish their value.

The more learned and opulent Jews, spared no expense to obtain correct and beautiful copies of their sacred books; and their very superstition, contributed much to preserve them in that state in which they now are. Their learned men called Mosorets, employed themselves in numbering the very letters contained in each book; in noticing how often the same word occurred in a book, and in other niceties of this nature. They are supposed to have invented, or in imitation of the Arabs, to have added, the vowel points to the scriptures, for the purpose of preserving the pronunciation, and determining the sense of the writer. Prideaux and some others contend, that the points were gradually introduced from the time of Ezra, but that the present system was not completed until the fifth century of the christian æra. They are now generally allowed to be a human invention, and although useful in ascertaining the sense of the scriptures, yet not to be regarded as an infallible guide.

From the time of their dispersion, some of the learned Jews had employed themselves in writing their ancient customs and traditions, others in commenting upon them. In the second century, these traditions and comments had increased to a mass; and Rabbi Judah, called hakkodosh, or holy, methodised and digested them under certain heads, in six books, each containing several tracts. This work, the Jews call Mishna, or the second law, which they pretend was orally delivered to Moses, by whom it was transmitted down through the elders, till

it was written. On this second law, their learned men at Babylon, and in Judea, wrote comments, and produced what are called the Jerusalem and Babylonish Talmuds. These comments they call the Gemera, or complement, because by them, the Mishna is explained and completed. The Mishna is the text; the Gemera the comment, and both together they call the Talmud. That of Babylon consists of twelve folio volumes. This work now forms the study of their learned men, and the law and the prophets are in a great degree neglected.

While the Hebrew scriptures were exposed to some unavoidable errors, divine providence appeared, both in preserving them, and affording means for correcting them. Near three centuries before the christian æra, a valuable Greek version of the Hebrew scriptures was made, at least, of that part called the Pentateuch. Josephus relates from Aristæus, that seventy men were employed; and though they each translated separately, they all agreed. This account is justly deemed fabulous; and the only thing which seems certain is, that in the reign of Ptolemy Philadelphus, a version of the law of Moses was made by some Jews at Alexandria, into the Greek language. It is well known, that Alexander, on building his new city, Alexandria, brought a great many Jews thither; and "Ptolemy Soter having fixed the seat of his government in that place, and resolving to increase the number of inhabitants, brought thither many more of this nation, and indulging them with the same privileges enjoyed by the Macedonians, and other Greeks, they soon grew to be the chief part of the people of that city, and by degrees so accustomed themselves to the Greek language, that they forgot their own; and as they could no longer understand the Hebrew language, in which the scriptures were hitherto first read, nor the Chaldee, in which they were afterwards interpreted in every synagogue, they were therefore obliged to have them translated into Greek for their use, that this version might serve for the same purpose in Alexandria and Egypt, as the Chaldee paraphrases afterwards did, in Jerusalem and Judea. And this was the original and true cause of the making of the Greek version. No more than the Pentateuch was at first translated, for at that time, as has been observed, no other books of the scriptures were publicly read in their synagogues; but when afterwards, in the time of Antiochus Epiphanes, the reading of the prophets came into use in the synagogues of Judea, and the Jews of Alexandria were likewise obliged to use the same method, they were forced to make a translation also of the prophets into the Greek language. And after this, other persons translated the rest of the scriptures, for the private use of the same people, and so the whole version called the Septuagint was completed. And after it was finished, it was made use of among all the churches of the Hellenistical Jews, wherever they were dispersed among the Grecian cities. That this translation was made at different times, and by different persons, the various styles in which the several books are found written, the many ways in which the same Hebrew words, and the same phrases, are translated in different places, and the great accuracy to be observed in the translation of some of the books above others, are a full demonstration."

A translation of the books of the Old Testament, as well as those of the New, was made in the latter part of the first century, or the beginning of the second, into the Syriac, and another into the Latin. The former is a very literal version of the Hebrew, the translator rendering as nearly as the idioms of the two languages would admit, word for word. De Rossi prefers this version to any other, on account of its purity. This old Syriac version is called the Peshito, or literal version, to distinguish it from another made by Philoxenus, about A. D. 508, and from him called the Philoxenian. This old version does not contain the second epistle of Peter, the second and third of John, Jude, and the Apocalypse. This proves that it was made before the canon of the New Testament was completed. The first edition of the Syriac New Testament was published at Vienna, 1555, at the expense of the emperor Maximilian. The Old Testament was first printed in the Paris Polyglott, by Le Jay, assisted by Gabriel Sionita, a learned Syrian, belonging to the Maronite church. The whole was reprinted in the London Polyglott, compared and revised with some excellent manuscripts, belonging to archbishop Usher, and the Universities.

The old Latin version, is now called the Itala, and is thus distinguished from the revision of it by Jerom. Some have supposed that it was made from the Septuagint; and in this view, can only be brought to prove the readings of that version. The Vulgate, made up of the old Itala, and Jerom's version, has preserved numerous valuable readings; and is now justly regarded as of the greatest importance in sacred criticism. Owing to the disputes with the catholics, the first reformers undervalued it; and the decree of the council of Trent, having declared it to be authentic, and ordered it to be read in churches, &c. still increased their prejudices.

These versions of the Hebrew scriptures, contributed much to prevent the introduction of material alterations; and had such been made, they would have been detected and exposed. Another work ought also to be mentioned as equally important in this view, the Hexapla of Origen. This work consisted of six columns, the first containing the Hebrew text, in the Hebrew letters; the second in Greek characters; the third and fourth

the Greek versions of Aquila and Symmachus; the fifth, the version of the Septuagint; and the sixth, that of Theodotion. In this work, he carefully distinguished the places where the Hebrew was deficient, or had nothing to answer the readings found in the Septuagint, and how the Septuagint differed from it in the readings retained. He supplied from the other versions, where the Hebrew contained any word or words not found in the Septuagint. According to Montfaucon, this work was finished in the year 231. This important work was deposited in the library of the church of Cæsarea, in Judea; and is supposed to have perished when the city was taken by the Arabs, in the year 653. Transcripts had been made of the old Septuagint, and of that, with the additions and alterations, made by Origen. One by Lucian, was nearest the Κοινη or old version, and was used at Constantinople, and as far as Antioch. Hesychius formed another, which was adopted at Alexandria and in all Egypt; and a third was formed by Pamphilus and Eusebius, which was adopted in Judea. It is probable, that the edition of Hesychius was nearest the amended text of Origen; and in that of Pamphilus, only some of the additions of that father were adopted. From these editions we have received the two most celebrated manuscripts of the Greek version of the Old Testament, the Alexandrian and the Vatican. The former comes nearest to the Hexaplar copy; and the latter to the old version.

The Chaldee paraphrases, or Targums, next claim our notice. As the Jews in Alexandria and other Greek cities made, and constantly used the Greek version, so the Jews, who dwelt in Judea, Syria, and Babylon, made, and used, in their worship, the Chaldee paraphrase. "As to the *exact age* of the Chaldee paraphrases, we may safely affirm *that* to be uncertain. Some learned men have supposed, that such paraphrases were in use amongst the Jews soon after the captivity, or long before the time of Christ; but scarcely any one pretends, that paraphrases of such high antiquity are now in being. On the contrary, it has been remarked by other learned men, as a strong presumptive proof against the antiquity of these Targums, that no kind of Chaldee paraphrase is so much as mentioned by Origen, Jerom, Epiphanius, or any early christian writer." That of Onkelos on the Pentateuch, is the most valuable, as it is a literal version of the Hebrew into the Chaldee. That of Jonathan is the most diffuse and paraphrastical; but often of great use, as it gives us the opinion of the author, and probably that of the learned Jews of his own time, on many passages of the scriptures. These are both printed in the London Polyglott.

On the invention of the art of printing, the Hebrew psalter first issued from the press. This psalter is dated 1477, and is without points; the text is accompanied with the commentary of Kimchi. De Rossi describes another, also without points, and which he supposes, was printed in the same year as the former, or perhaps even earlier. The Pentateuch, printed at Bononia, with points, followed in the year 1482; and in the year 1486, the former, and the latter prophets, without points, at Soncino; and the Hagiographæ at Naples, with points, the year following. These three formed a complete edition of the Hebrew scriptures, printed, as is nearly certain, from different manuscript copies.

In the year following, 1488, was published, a complete edition in folio, at Soncino, with points; and in 1494, another at Brescia. In 1518, Felix Pratensis, edited an edition, which was printed by Bomberg, at Venice; and in 1526, Ben Chaim edited another edition, which issued from the same press. A second edition was published in 1549, and this last is considered as the standard edition, according to which all the later ones have been formed, with some few and trifling variations. That of Vander Hooght, printed at Amsterdam, in four volumes octavo, 1705, has been justly deemed the most correct, of those which have followed that of Ben Chaim; though Kennicott and others have noted some typographical errors.

The accuracy of the printed text, depends on the manuscript or manuscripts which the editor used; and on his fidelity in following them. If these were imperfect, so must the printed edition. The Jews indeed asserted, and most Christians too credulously admitted the truth of their assertion, that their Hebrew manuscripts were uniform, and without any various readings. Some learned men however, soon observed, that there existed considerable difference between the Samaritan copy of the Pentateuch, and the printed text; and that in many instances the Greek version agreed with the former. Morinus attacked this singular opinion; Cappellus followed, and exhausted the subject in his Critica Sacra. He compared the printed Hebrew with the old versions, and in a manner the most satisfactory, proved that errors had obtained in the former, and ought to be corrected.

At length Kennicott commenced his important work, of collating all the Hebrew manuscripts, which he could obtain. De Rossi followed him, and has nearly done all that we can expect. From these collations, the general opinion among the learned, is, "first, that all Hebrew manuscript copies now extant may, in some sort, be called Masoretic copies, because none of them have entirely escaped the rude hands of Masorets: secondly, that the most valuable manuscripts, generally speaking, are those which are oldest, written at first without points or accents, containing the greatest number of real vowels, or *matres lectionis*, exhibiting marks of an accurate tran-

scriber, and conforming most to the ancient versions, and, with regard to the Pentateuch, conforming most to the Samaritan examplar, and the Greek uninterpolated version: thirdly, that the Masoretic copies often disagree, and that, the further they go back, the greater is their disagreement from the present printed copy: fourthly, that the synagogue rolls disagree the least with the printed copies, so that they are of little value in ascertaining the text. From all this they conclude, that the surest sources of emendation, are a collation of manuscripts and parallel places; a comparison of the text with the ancient versions, and of these with one another; grammatical analogy, and, where all these fail, even conjectural criticism"*.

The Greek manuscripts of the New Testament suffered by the mistakes of transcribers, in the same manner as those of the Old. Cardinal Ximenes printed an edition of the whole Bible in several languages; and in this edition was contained a copy of the Greek Testament. This is called the Complutensian edition, Complutum being the Latin name of Alcala, where it was printed. This was printed in the beginning of the sixteenth century, but not licensed for publication, before 1522. The manuscripts from which it was published, were modern, and are now considered of little value. In 1516, Erasmus printed his first edition of the Greek Testament, from a few manuscripts he met with at Basle in Switzerland. He published three other editions, in the last of which he introduced many of the readings of the Complutensian.

Next appeared the edition of Robert Stephens, at Paris, in which he mostly followed Erasmus, introducing a few readings from some Greek manuscripts in the royal library. He was the first who divided the New Testament into verses. In 1558, Beza published an edition with many various readings, from some excellent manuscripts which he possessed. From this edition, the English version was made. In 1624, an edition was printed at Leyden, by the Elzevirs, nearly after Stephens, with a few readings from that of Beza; and this is now considered the received text.

The same means have been adopted to correct the received text of the New Testament, which have been noticed respecting that of the Old. The most valuable, because the most ancient, manuscripts have been accurately collated, and every variation from the received text noticed and collated. The old versions of the Syriac, the Coptic, the Ethiopic, the Arabic, and the Vulgate have been examined; and quotations from the New Testament by the Greek fathers, have been compared, and applied to illustrate and improve the received text. Mill, after thirty years application, printed his Greek Testament with various readings, in 1707. Kuster, at Amsterdam, republished Mill's work, with some additional readings, in 1710. Bengel, published at Tubingen, in 1734, a valuable edition, with some select various readings taken from Mill, and some from manuscripts examined by himself.

In the year, 1751, 1752, Wetstein published his most valuable edition of the Greek Testament. He was indefatigable in his labour, and examined with the greatest accuracy, the most valuable manuscripts. "Underneath the various readings in this edition are printed his notes. These are numerous and invaluable. They are philological, critical, and explanatory. They contain a great number of parallel passages from the classics, and of quotations from the Talmudists, which tend to elucidate the idioms of the language and the customs of the Jews. They are accompanied with many judicious observations, and supply an inexhaustible fund of theological and critical information."

Three other critical editions followed; that of Matthai, in twelve volumes octavo, containing all the various readings of the Moscow manuscripts, some of which are of great antiquity. Alter, of Vienna, published an edition from a manuscript in the Imperial library, in 1786; and professor Birch, of Copenhagen, the four gospels in folio and quarto. At length, the Greek Testament by Dr. J. J. Griesbach, was published. The first edition in 1775 and 1777, in two volumes octavo; the second edition, very much enlarged and improved, in 1796 and 1806. "In the construction of this admirable work, the learned editor had two objects in view. The first was to exhibit to the public a text of the Greek Testament as correct, and as nearly approximating to its original purity, as it could be made by the assistance of that immense quantity of critical materials which had been accumulating during the last century: and, secondly, to compress a great mass of critical information into as narrow a compass as possible, in order to bring it within the reach of those who could not afford either the time, the labour, or the expense, which would be necessary to collect it, from those numerous and expensive volumes in which it was diffused."

* On these principles the author has attempted to point out as correct a Hebrew text as can now be obtained, in his Biblia Hebraica, or the scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the ancient versions, accompanied with English notes, critical, philological, and explanatory, selected from the most approved, ancient and modern, English and foreign, biblical critics. 2 vols. 4to. In this work, the author was diligently occupied nearly seven years, and he has, on the most difficult passages, collected and given the sentiments and opinions of the most eminent biblical critics. In the present work, he generally follows the text he has in that considered genuine.

From the sources mentioned, the learned are now furnished with a nearly correct text of the New Testament, and with ample means of correcting that of the Old, in most cases of importance. Of what use to the world are these stores of sacred literature, unless applied to their legitimate purpose, the improvement of the authorized version? Men of the first talents for piety and learning have long desired it; but as yet nothing has been done by authority; and from the present state of public opinion, it is to be feared nothing will be done.

The first English versions were made from the Latin Vulgate only. Such were the Saxon versions, and that of Wickliffe; for the original scriptures were then unknown. William Tyndale * was the first who undertook to translate the scriptures into English, at the reformation. He published the New Testament at Antwerp, in 1526; and the Dutch reprinted three editions of it, with some alterations, by George Jaye, an English refugee, in 1527—1528—1530. Tyndale printed a second edition in 1534; and having translated the Pentateuch and the historical books as far as Nehemiah, they were printed at Halle, 1552—1553. Coverdale, at home, laboured to complete what Tyndale had begun, and in the year 1535, the whole Bible was finished at the press. In 1547, another edition was published abroad, with some few corrections, under the feigned name of Matthewe. In 1540, archbishop Cranmer published a new edition, which he had corrected in some places, and to which he wrote a preface. This is called Cranmer's Bible†. In 1553, Edward the sixth died, and was succeeded by Mary, who immediately restored the Popish service and sacraments, and persecuted the friends of the reformation with such cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had been made bishop of Exeter. He, and some others, fixed their residence at Geneva, where they employed themselves in making a translation of the Bible. They began with the New Testament, which they published in duodecimo, printed with a small but beautiful letter, in 1557. This is the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Strype, in the annals of the reformation, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them staid behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva, in quarto, in the year 1560, printed by Rowland Hill. This is what is commonly called the Geneva Bible; concerning which, Simon affirms, without any just reason, that it is only a translation of a French version. In this translation cuts are inserted, representing the garden of Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the scriptures. There is also an epistle to Queen Elizabeth, in which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions. The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, quarto and octavo, printed from the year 1560 to the year 1616‡.

*He was born towards the close of the fifteenth century, on the borders of Wales, but nothing is recorded of his family. He was educated at Magdalen hall, Oxford, where he read private lectures in divinity, to some of the students. He afterwards removed to Wolsey's New College of Christ Church, whence he was expelled, for embracing the doctrines of Luther. He then became a private tutor in Sir John Welsh's family, and occasionally preached in the city of Bristol. He uniformly avowed his principles, and was much persecuted by the popish clergy. This obliged him to go to London, where he seems to have formed the design of translating the New Testament into English, and which, with unwearied diligence, he soon accomplished. It is certain, that Tyndale was as good a Greek scholar as the most of his age; and had made some progress in the knowledge of Hebrew. In his preface to the second edition of his New Testament, he says, "If ought seme changed (from the former) or not altogether agreynge with the *Greke*, let the finder of the faute, consider the *Hebrue* phrase or manner of speeche left in the *Greke words*, whose preterperfect tense and present tense, is oft both one, and the future tense is the optative mode also, and oft the imperative mode in the active voice, and in the passive even. Likewise, person for person, number for number, and interrogation for a conditional, and such like, is with the Hebrues a common usage."

Tyndale particularly offended the clergy by translating what were called the sacred terms. He uniformly rendered *congregation* instead of church; *senior* for priest; *love* for charity; *repentance* for penance. These renderings were considered full of heretical pravity, as they divested the subjects to which they related of that mystery with which priest-craft had surrounded them. The learned, but bigotted Sir Thomas Moore, was induced to write down Tyndale's translation, and defend the existing superstitions; but Tyndale vindicated his work, and showed, that if he had not the wit of Sir Thomas, he had sound sense, genuine piety, and the truth on his side. This version of the New Testament was the basis of all that followed, down to that of James', and in many instances, is more just to the text, and more simple and perspicuous than our present authorized one. Tyndale, after passing his life in perils, was seized at Antwerp, by order of the emperor of Austria, and at length was condemned for his heresy and sin in translating the holy scriptures, to be strangled and burnt. He displayed, during his imprisonment and in his last moments, the power and influence of divine truth.

†The book of Psalms now used in the liturgy, is after Cranmer's Bible, which differs from Coverdale's in very few places.

‡ The persons employed in this work, besides Coverdale, were Anthony Gibby, William Whitingham, Christopher Woodman, Thomas Sampson, and Thomas Cole. They enjoyed at Geneva, the friendship, and occasionally the society, of Calvin, Beza, and other learned men. They were all men of learning, and zealous for the spread of divine truth. They pursued their important work with diligence, and produced the best English ver-

Queen Mary, dying in November, 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI. suppressed the Romish superstition in all her dominions, and filled the sees with Protestants. After this, archbishop Matthew Parker, having represented to the queen that many churches either were without Bibles, or had incorrect copies, she resolved that a revisal and correction of the former translation should be made, in order to publication. The archbishop, therefore, appointed some of the most learned of the bishops and others, to revise the Bible commonly used, and to compare it with the originals: and to each of them he assigned a particular book of scripture, with directions not to vary from the former translation, except where it was not agreeable to the original; and to add marginal notes for explaining the difficult texts; reserving to himself the oversight of the whole. A revisal of the English Bible, on the same plan, had been proposed by Cranmer, but it was never undertaken. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568: for in that year the Bible of the Bishops' revisal was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. This Bible, on account of the corrections which the bishops made, was called the Bishops' Bible, and was authorized to be read in the churches.

In the year 1604, king James appointed a number of learned men to revise and correct the Bishops' Bible. From the injunctions or rules given respecting this work, it is clear, that the learned men employed were not left to follow their own unbiassed judgment. The chief of these were: First, the ordinary Bible read in the churches, commonly called the Bishops' Bible, to be followed, and as little altered as the original would permit.—Third, the old ecclesiastical words to be kept; as the word *church*, not to be translated *congregation*, &c.—Fifth, the division of the chapters to be altered either not at all, or as little as might be.—Sixth, no marginal notes to be affixed, but only for explaining the Hebrew and the Greek words, which could not be expressed in the text without some circumlocution.—Fourteenth, the translation of Tyndale, Coverdale, Matthewe, Whitechurch (the great Bible), and Geneva, to be used, where they agree better with the original than the Bishops' Bible.

From this statement, it is clear, that the authorized version, was only revised by the persons employed by James: but as this revision was made by some of the most learned men of that period, it is probable, that it contains as faithful a representation of the original scriptures as could then be made. "But when we consider," says Dr. Marsh, "the immense accession which has been since made, both to our critical and to our philological apparatus; when we consider, that the whole class of literature, commencing with the London Polyglott and continued to Griesbach's Testament, was collected *subsequently* to that period; when we consider, that the most important sources of intelligence for the interpretation of the original, were likewise opened after that period; we cannot possibly pretend that our authorized version does not require *amendment*."

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sion, take it throughout, which has yet appeared. It is more literal than Tyndale's, or Coverdale's, but scarcely any where so absurdly literal as the version now in use. The authors tell us, that "where the Hebrew speech seemed hardly to agree with ours, we noted in the margin, using (in the text) that which was more intelligible." Some thousands of passages might be produced where this version excels in propriety, noble simplicity, and perspicuity the authorized one. What chiefly offended James, and the high church party in this version, were, the notes, which indicated a strong, but just sense of freedom. They spoke of tyrants as the instruments of God's wrath, but as having no right or title, in reason or scripture, to absolute power. They even justified the deposition of kings for misrule. These sentiments were opposed to the high notions of James, and it is probable, that this alone gave rise to the present version. James was so afraid of marginal notes, that he charged the persons he employed, not to write any.

PART II.

On the principles and form of the Hebrew Republic, and the Laws of Moses.

CHAPTER I.

On the principles and form of the Hebrew Republic.*

WHEN the family of Abraham had become numerous, it was impossible that they could live together without some laws, or customs, which obtained the force of laws. These customs had partly been handed down to them by tradition, and partly derived from divine communications to that Patriarch. On examining the laws of Moses, there will be found a frequent reference to known customs, or to an ancient consuetudinary law. The laws of Moses were not given in a systematic form, but occasionally, as circumstances demanded. There is one particular, which cannot fail to strike an attentive reader,—it is, that Moses gave laws to a people who were at the time without a country, and yet, his laws in a great degree, were designed for that country to which he was conducting them. He must then have been under a divine direction; and have been fully persuaded, that God would accomplish the promises made to his fathers.

"The fundamental principle of the Mosaic law was the maintenance of the worship of one God, and the proscription of polytheism." The worship of many gods was at that period the general and prevailing practice; and Moses found the disposition to idolatry so strong among the Israelites, that they frequently violated his laws, and incurred the severest punishments. By the covenant made with Abraham, and the ordinance of circumcision, the Israelites were in a measure already devoted to Jehovah; but Jehovah, having miraculously delivered them from Egypt, acquired a new right to their obedience and devotion. He became their peculiar sovereign and king. (See Deut. xxxix. 5. & 1. Sam. viii. 7.) Hence he gave them laws, through the mediation of Moses, which were to be of perpetual obligation, so long as their state endured. The judges, in administering these laws, were considered as holy persons, and as sitting in the place of God. (Deut. i. 17. & xix. 17.) The judges were chiefly taken from the tribe of Levi; and the chief expounder of the law, was the high priest. As the Levites were devoted to the study of the law and to literature, this was evidently proper; for no other persons were so well qualified for the office. In particular cases, God made known his will by prophets, and the people were bound to hearken to their voice. And on some occasions, God was consulted by Urim and Thummim. In all these cases, God appears as king, ruling the people by his appointed ministers.

"Another fundamental principle of the Mosaic law, was the prevention of intercourse between the Israelites and foreign nations." The prevalence of idolatry among other nations, rendered this necessary, to secure the great object of the Jewish law already mentioned; and many of the peculiar laws, will, on this principle, be found wisely adapted to secure this end.

The form of the Hebrew republic was democratical. Moses, on giving his laws, convened the whole congregation of the Israelites; and he is said to *have spoken* to the whole congregation. It must, however, be observed, that he could not possibly *be heard* by six hundred thousand men; and from this circumstance, we conclude, that he only addressed a certain number, deputed to represent the rest of the Israelites. These *representatives* are denominated, (Num. i. 16.) קרואי העדה. *those wont to be called to the assembly.* In Numbers xvi. 2. they are styled נשיאי עדה קרואי מועד, *chiefs of the congregation, those wont to be called to the assembly.* Who these per-

*The author has abridged, for this second part, Michælis' commentaries on the laws of Moses, translated by Smith, &c. 4 vols. 8vo. He has thrown them into that order, which to him seemed most natural; and has not, he hopes, omitted any thing which is of real value to the biblical critic and scholar. The original contains a variety of dissertations, which, though bearing on the general subject, have little connexion with it, and may, without any loss, be wholly omitted. As the most serious mistakes respecting the nature of the Hebrew republic and civil laws have long prevailed, the christian world is much indebted to the learned professor, for elucidating them with so much judgment, discrimination and learning. In this part, the laws of Moses are only considered as they relate to the civil polity of the Israelites; and what respects their religious polity, will form the third part of this introduction.

sons were, may be collected from Deut. xxix. 9. & Josh. xxiii. 2. They were the *heads of tribes and families;* and *judges* and *officers*. The former seem to have a natural right to this honour; and the other to have a right from the office they discharged.

§ 1. All the various branches of Abraham's descendants, like the ancient Germans or the Scottish clans, kept together in a body, according to their tribes and families; every tribe forming a small commonwealth, with its own peculiar interests, and all of them at last uniting in one great republic. The tribes were subdivided into certain greater (משפחות) *families*, and less called (בתי אבות) *houses of fathers;* and each of these had their *heads* or *chiefs*. These are most probably the persons called *elders*, in the two passages above referred to. Josh. xxiii. 2. & xxiv. 1. Compare also, Deut. xix. 12. & xxi. 1—9. There is no hint, how these *heads* or *chiefs* of families were chosen when any of them died. Most probably, the honour was transmitted by descent.

The princes or chiefs of tribes do not seem to have ceased with the commencement, at least, of the monarchy. I find them still subsisting in the time of David, 1 Chron. xvii. 16—22.; and they must have proved a powerful restraint on the power of the king. It will now be easily conceivable how the Israelitish state might have subsisted, not only without a king, but even, occasionally, without that magistrate who was denominated a *judge*, although we read of no supreme council of the nation. Every tribe had always its own chief magistrate; subordinate to whom, again, were the heads of families; and if there was no general ruler of the whole people, there were yet twelve less commonwealths, who, in certain cases, united together, and whose general convention would take measures for their common interest."

That a certain number of persons was necessary to constitute a family, and to entitle such family to have a head to represent it, has been inferred from 1 Chron. xxiii. 11.; where it is said of four sons, that they had not a numerous offspring, and were, therefore, reckoned but *as one family*. Hence we may explain, why Bethlehem may have been too small to be reckoned among the chief families of Judah. (Mic. v. 1.) It does not appear, how many persons were requisite to constitute a house or family.

2. The judges had also a right from their office, to be present in the *convention of the state*. Moses himself was, for some time, the sole judge in Israel; but from the advice of Jethro, his father-in-law, he appointed judges of tens, of hundreds, and of thousands; allowing of an appeal from one to another, and lastly to himself. Of the judges of ten, there must have been sixty thousand; of the judges of hundreds, six thousand; and of those of thousands, six hundred. It is not probable that all these attended the convention of the state, or had a right to attend. From the use of the term (אלף) it is not improbable, that the judges of thousands only had this right, as it denotes a thousand, and a leader or chief. After the Jews had entered Canaan, some difference in this respect was appointed by Moses. They were to constitute judges in every city. (Deut. xvi. 18.) And in their history we find frequent mention made of the elders of cities, who were, doubtless, persons of rank and authority. In the wilderness, God commanded Moses to choose out seventy of the elders of Israel, to assist him in the government. They do not seem to have formed a court of justice, but to have been a kind of council to Moses. The Jews pretend that this was a supreme court of judicature, and that it continued to exist ever after. They ascribe to it extraordinary powers, and suppose that it could control the king; but we find no mention made of such a court, from the death of Joshua till after the Babylonish captivity. In the time of the Maccabees, this court was established as a supreme tribunal, in Jerusalem, the chief city; and in the history of our Lord and his apostles, there is frequent mention of it. It appears that the high priest, and the chief priests or heads of the courses, and other leading persons, formed this court.

3. The persons named (שוטרים) and rendered scribes, also attended the convention of the Israelites. They were different from the judges; for Moses expressly ordained, that they should not only appoint judges, but *scribes* in every city. (Deut. xvi. 18.) Officers thus called, we find among the Israelites in Egypt. (Exod. v. 6—14.) They are with probability thought to have kept the *genealogical tables* of the Israelites; and to have had the duty of appointing the public burdens and services on the people individually. After the tribe of Levi was separated to the service of God, and by their profession, bound to the cultivation of literature, these scribes were generally, if not always, chosen from that tribe. In time of war, they seem to have had the duty of conveying the orders to the army, (Deut. xx. 5.); and in the 2d. of Chronicles, xxvi. 11. we have the *chief scribe*, who in modern times would be called the *muster-master-general*. Compare also, Deut. xxix. 10. & xxxi. 28. Josh. viii. 33. and xxv. 2.

4. The first head of this republic under God, after Moses, was Joshua, their military leader. He was divinely appointed to conduct the people to Canaan; and when he had accomplished this, his office ceased; as we do not find that the Israelites chose any one in his room. Afterwards they had judges, who seem to have been particularly raised up, as leaders of the people. It was generally some remarkable deed of valour, which aroused the courage of his fellow-citizens, and attached

them to him, that led to this honourable office. Some seem to have been judges only over particular tribes*.

5. Moses allowed the Israelites to appoint a king at a future period, and gave laws for that purpose. (Deut. xvii. 14—20.) He supposed that the people would be desirous to follow the example of other nations. He left to the people the right of choice, but with this limitation, that they must never elect a foreigner. This was a patriotic law, but did not apply to the case of the nation being subjected to a foreign prince by the force of arms, as the pharisees explained it in the time of our Lord. The king was, in some sense, to be chosen by God, (ver. 15.); which implied, at least, that he would make known his will respecting the person, by some prophet. Thus the first king was chosen by lot. (1 Sam. x. 17. &c.) The family of Saul being rejected, David and his house were chosen; and the prophet anointed him to be king, during Saul's reign; but after his death, he was chosen by all the tribes. The king was not to multiply horses, as cavalry would be of little use in a mountainous country like Judea; nor was he to amass private riches, lest the liberties of the people should be endangered. He was not to take many wives: no law was less regarded than this. The kings of Israel were by no means absolute. On the election of Saul, Samuel prepared a declaration of rights, according to which, the king was to govern, (1 Sam. x. 25.); and when the eleven tribes submitted to David, we again find express mention of a compact or covenant, 2 Sam. v. 3. The ten tribes proposed to Rehoboam, some new stipulations, to which he refused to accede, and in consequence, they revolted; nor are they blamed for this, but for their idolatry, and defection from God.

* "In many cases, particular tribes acted as distinct and independent republics, not only when there was neither king nor judge, but even in the times of the kings. We find that wars were carried on by particular tribes; see Josh. xvii 14—18. Judg. iv. 10. and chaps. xviii. xix. xx. But the most remarkable example, perhaps, is in 1 Chron. v. 18—23. where the two tribes and a half beyond Jordan, even during the reign of Saul, carried on a very important war by themselves; in which, indeed, the rest of the people of Israel took so little share, that Samuel has not so much as noticed it in Saul's history, although it was a far more splendid event than all his achievements put together. In 1 Chron. iv. 41—43. we read, in like manner, of wars carried on by the single tribe of Simeon, in the reign of Hezekiah."

"In perusing the book of Judges, it has appeared to me as highly probable, that some of the judges therein mentioned, ruled not over all Israel, but merely over particular tribes. In the ninth chapter, Abimelech is properly king of Sichem. In chap. xi. we see the Gileadites choosing Jephtha as judge and general, without troubling themselves about the concurrence of the other tribes. The Ephraimites, it is true, soon after commenced a war with them, but not on account of this election of Jephtha; but because they had not called for their aid against the Canaanites: thus treating them with contempt, and depriving them of their share of plunder, (Judg. xii. 1—3.) Whoever reads the history of Samson, attentively, will hardly be disposed to acknowledge him as a judge or *consul* of the whole nation of Israel, but only as a brave defender of the western tribes, against the attacks of the Philistines." Michaelis'-Comment. vol. 1. p. 235.

CHAPTER II.

On the Laws regarding Property.

1. According to the promise made to Abraham, his descendants were to occupy the land of Canaan. The boundaries of this country were specified; the west boundary was the river of Egypt, and the east, the Euphrates; the south, the desert; and the north, mount Lebanon. This includes a larger extent of territory than is commonly conceived; and fully sufficient for a people as numerous as the Israelites became. It comprised an extent of country beyond the Jordan, much larger than Judea, properly so called; many parts were adapted to pasturage, and which the Israelites actually appropriated to this purpose, as we find in Numbers xxxiv. 12.

Moses, by a particular law, prohibited the king from carrying the people back to Egypt, (Deut. xvii. 16.) and the south point of the promised land was not to extend further towards that country than the river mentioned*. On the southern line were situate the Edomites; and then the Amalekites and other Arabian tribes, who chiefly lived by plunder. (1 Sam. vii. 28.) Moses allowed the Israelites to spread themselves towards the east, as far as the Euphrates, because that river, and the inaccessible deserts of Arabia, formed a most secure border. In the time of David and Solomon, they actually possessed this territory. Only one day's journey from the Euphrates, Solomon, *built* or *fortified* Tadmor, whose ruins are yet so much celebrated. The land actually divided by Joshua did not extend so far.

The right of the Israelites to the land of Canaan has been much disputed. Some assert, that they could not on any principles of justice, expel the prior inhabitants, much less exterminate them. According to Moses, the

* The river of Egypt, which separated Judea from that country, is generally considered to be the river near to Rhinocolura, one station from Pelusium, as Josephus describes the journey of Titus from that country to Judea. A considerable part of the district between the land of Egypt and Judea, was, and still is, a sandy desert, nearly destitute of water. Reland considers this desert, as in reality, the boundary of the two countries, and as properly belonging to neither. The river mentioned, was then, most probably, the extent of the land which could be cultivated on the side of Judea. It is called *Shihor*, (1 Chron. xiii. 5) which some contend must signify the most eastern branch of the Nile; an opinion, which is not even probable, (Compare Josh. xv. 4.) It is not certain that this river was any thing more than a torrent, which during the rainy season, might be large, but in the summer was dried up. It is well known, that the term (נחל) signifies both a *torrent* and the *valley* in which it flows; and in the south-west parts of the land allotted to Judah, there were many such rivers or torrents, called by the psalmist, *the streams of the south*, Psalm cxxvi. 4. (See Reland's Palestine, p. 284.)

Israelites were to take forcible possession of this country, and to exterminate the people, if they would not voluntarily leave it. They were not allowed to accept them as subjects, nor to take them for slaves. (Exod. xxxiv. 12—16. Deut. vii. 1—5. & xx. 15—18.) Admitting that the war which the Israelites carried on against the Canaanites was just in its origin, what followed was a necessary consequence of the two fundamental laws of the Jewish state. The Canaanites were unquestionably an idolatrous and most depraved race; and to have suffered them to remain and coalesce with the Israelites, would have been to sanction idolatry, by encouraging their union with idolatrous nations. That God has a right to punish wicked nations, by the infliction of judgments, such as pestilence, famine, or by employing the sword of enemies, must be granted, because we see that he actually does so in the course of providence; and I cannot see what essential difference there is between this, and his giving a command to the Israelites to destroy the wicked Canaanites. Abraham and his descendants dwelt in Canaan as independent chiefs; and their posterity had a right, on regaining their liberty, to return to their own land. It does not appear, that they had ever relinquished their right; and when they actually came to recover the country of their fathers, in case they were opposed, they had a right to use force. We see in fact, that they were opposed; and they only did what every people had a right to do, according to the then acknowledged laws of war.

When they had conquered their enemies, and acquired the possession of the land, it was divided first among the tribes, into eleven larger districts; and then each district among the families of each tribe. The two tribes of Reuben and Gad received their possession beyond the Jordan, according to their own request. (Num. xxxii.) Among the rest, was the land properly called Judea, divided, according to the number of families, and more or less land was allotted to each family, according to the number of persons, of whom it consisted. It does not appear, that the Israelites had any among them like the feudal lords of Europe; they were all equal in rank, and had an equal share of the land. Hence they became an agricultural nation; and on agriculture their polity seems founded.

2. In the division of the land, the tribe of Levi obtained no part; but in lieu of it, they were to receive the *tithes* of the produce, from the other tribes; and instead of cultivating the ground, they were devoted to the service of God, and the cultivation of literature. The law was to be their peculiar study; and, in fact, they were, in a great degree, its expounders and administrators. To them the original law was given: they were to be its guardians, and to make correct transcripts from it. At the end of every seven years, they were bound to read over the law, in the hearing of the people. (Deut. xxxi. 9, 10.) So far as we have any hints, it should seem, that this tribe contained chiefly, whatever was known of science. They were the lawyers, the physicians, the judges, the scribes, the keepers of genealogical records, the mathematicians, and the persons employed in the service of the police. In a civil point of view, these persons were of the highest importance to the state; and if they did not obtain their portion of the land, they had a right to an honourable maintenance from the other tribes. They had forty-eight cities, with their suburbs, appointed for their residences, among all the tribes; evidently for the purpose of discharging the duties of their office.

3. Moses ordained, that the land allotted to each family, should be *absolutely inalienable;* continuing for ever, the property of the descendants of the original possessor. To render this law more sacred, God is represented as the sovereign proprietor of the land of promise, (Levit. xxv. 23.); and the people were to consider themselves as his tenants, and without any right to alien ate their possessions in perpetuity. If they became poor, they were allowed to dispose of their land, or rather, of its produce, for a given number of years; but on the year of jubilee, it returned to the original proprietors or their heirs. In this case, there was established a right of repurchase or redemption, by the seller or his nearest kinsman, at any period prior to the jubilee, on the same terms as the produce had been sold for. (Levit. xxv. 23—28.) We find one exception to this law, which is, that if a man had by vow consecrated a field to God, he had it in his power to redeem it, on paying the value of the crops until the year of jubilee, and one-fifth more to the priests. If he did not this, the field fell to the priest at the year of jubilee. (Levit. xxvii. 16—21.) The legislator would seem to have represented it to himself as a case hardly to be expected, that from hatred of his children or heirs, a man would consecrate his field, and leave it unredeemed for any longer period; or else he would have made some provision to meet such a case. There was actually, however, in his law, an enactment already made, which would have had the effect of frustrating such a base attempt; for as according to Leviticus xxv. 25. the *Goel*, or nearest relative, had a right to redeem the crops for his own advantage, he could not, in such a case, have been likely to leave that right unexercised.

This law secured many advantages. It served to perpetuate in a considerable degree, the equality which Moses established—it rendered it impossible that any Israelite should be born to absolute poverty—it tended to encourage marriage, and promote the population of the

country—to increase the fruits of the land, by agriculture being carried to greater perfection—and this law attached every Israelite to his country in the strongest manner, by suggesting to him, that if he had to fight, it was in defence of his own property.

4. Houses in the Levitical cities, and their lands, were subject to the above law; but houses in other cities might be sold in perpetuity; and the seller or his kinsman, enjoyed the right of redemption only for one year; of which, if he did not avail himself within that period, it then closed. (Levit, xxv. 29, &c.)

5. Among the Israelites, every other kind of property but land, might be alienated, given away, or sold. Sons only could inherit the landed property of their father; but in case of the failure of sons, daughters were allowed to inherit, on condition of marrying within their own tribe. (Num. xxvii. 2—4.) From this exception, it seems that it was lawful for all other daughters of the Israelites but heiresses, to marry into any tribe. Hence, it has been properly inferred, that Mary, the mother of our Lord, must have been an heiress, as she found it necessary, contrary to the custom of women, to travel to Bethlehem, although her property might be mortgaged, till the year of jubilee; and consequently, Joseph, her husband, must have been of the same tribe, and probably of the same family.

The first-born son received a *double portion* of the inheritance, (Deut. xxi. 17.) and the remainder was equally divided among the rest. As for the other property that a man possessed, he might dispose of it as he thought proper; in gifts to his daughters, or to his sons, in general. Some such disposition of a man's effects, as is made by will or testament, must have obtained; and what is said of Ahithophel, (2 Sam. xvii. 23.) and of Hezekiah, (1 Kings, xx. 1.) appear to imply as much; but what were the formalities, is uncertain. It is not improbable that the father had the right of dividing the inheritance, and giving to each son his part. (Deut. xxi. 16.)

From remote periods it was a custom to buy and sell in the gates of the cities, before all that went out or came in. (Gen. xxiii.) This was done, that the purchase or sale might be attested by many witnesses. From Ruth, iv. 7. we see that a singular custom prevailed, on the transfer of alienable property, in ancient times;—it was, for the proprietor to pull of his shoe, and hand it to the new owner. Some have thought that this custom prevailed in the time of Moses; and to be called *bare-footed*, signified a man that had sold every thing—a spend-thrift; and Moses permitted this term to be applied to the man who would not marry his brother's widow, as a term of reproach. (Deut. xxv. 9, 10.) In the transfer of property, the Jews used the precious metals as the standard of value. In the time of Moses, and long after, silver was not counted, but weighed. The shekel so often mentioned, was no coin, but a weight, as its name imports. The Jews had no coined money till after the death of Alexander the Great.

CHAPTER III.

On the laws relative to Personal Rights.

§ 1. In the Hebrew republic, fathers enjoyed very great rights over their families. The more heinous offences of their children against them, were punished with death. (Exod. xxi. 17. Levit. xx. 9. & Deut. xxi. 18—21.) The sons, when married, continued to reside in the father's house, and were still in subjection; and fathers, and even sometimes mothers, chose for them their wives. (Exod. xxi. 9—11.) In respect to daughters, while they remained at home, the parents still exercised more authority than over sons. (Num. xxx. 4—6.) They disposed of them also in marriage; or rather, *sold* them to their husbands.

Next to the fathers, the first born son possessed the greatest rights. As polygamy was allowed, he only was called the *first-born*, who was the first son of the father as well as of the mother. (Deut. xxi. 15—17.) Besides having a double share of the inheritance, he was considered the head of the family, next to the father, and had some authority over his brethren.

2. Among the Hebrews, wives were commonly bought. (Gen. xxix. 15—29. & Hosea iii. 1, 2.) Jacob bought each of Laban's daughters by seven years service; and as by the Mosaic statutes, a servant, at the medium rate, was worth thirty shekels, (Exod. xxi. 32.) and we find Hosea (ch. iii. 1, 2.) paying for a wife fifteen shekels of silver, and fifteen ephahs of barley, that is, half the price in money, and half in grain, it would seem from this, that the price of seven years service, and the price of a wife were equivalent*. When a young man had lain with a maid, Moses ordained that he should buy and marry her. (Exod. xxii. 16, 17.) He afterwards states

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"*I believe it may be necessary to remark, that fifteen pieces of silver, and fifteen ephahs of barley, was not, as has from ignorance of Hebrew prices and customs been supposed, the hire of a harlot; for which certainly the same sum could never be paid, for one night, as for the purchase of a wife of equal rank with one's self. Nor do the words of this passage bear (although expositors have fastened that impertinence upon them,) that Hosea was to commit whoredom by the command of God; but merely that he was to *marry* a harlot; and so he says of her, *I bought her for fifteen shekels, and an homer and letech* (that is, for fifteen ephahs) of barley."

N.B. This reasoning of Michaelis is just, though we should explain the command given to Hosea, and what follows, as a mere allegory, or prophetic representation of what God intended to do; for in this case, the allusion is to a known custom. (See Hosea, iii. 1. &c. and note.)

the sum to be paid at fifty shekels. This was the highest price of a bond-servant, (Levit. xxvii. 3.); and it may be inferred, that a *bond-servant and a wife were nearly of the same value.* Was this custom introduced after the time of Abraham? Sarai, seems to have enjoyed supreme control in her own house; and though she gave Hagar to her husband, she still maintained her own authority.

It has been noticed that fathers chose wives for their sons. The father had the power to assign a female slave to his son, as a concubine, or an inferior kind of wife; and when he married another, Moses ordained, that the damsel should, from that time, be considered not as a slave, but as a *daughter;* and that marriage with the slave was so far to continue, that he was to find her suitable support, and to render that matrimonial duty, to which she was entitled by the laws; and if the husband failed in any of these, she was to become free. (Exod. xxi. 9—11.)

Hence, the Hebrews, among whom polygamy was tolerated for the hardness of their hearts*, had wives who enjoyed different degrees of rank. The husband, at his wife's desire, might use *her slave* as his wife; but he might also use his own hand-maid in the same way, without her consent. As the Hebrews who had become poor, might sell their daughters for hand-maids, to their richer Hebrew brethren, if the master chose, he might take one of these to his bed; but "if she please not her master, so that he will not betroth her, he shall let her be redeemed. Because he despiseth her, he shall not sell her to a foreign nation." (Exod. xxi. 8.) Any relation, or any one intending to become the husband of such a hand-maid, might redeem her, and her master was bound to let her go for an equitable ransom. These secondary wives were called (אמה) *hand-maids* or (פלגש) *concubines;* yet their children were regarded as legitimate; and enjoyed equal right with those of the wife.

In case a Hebrew fell in love with any female taken captive in war, he was allowed, after some time, to use her as his concubine, or hand-maid; but if she displeased him, he was to let her go out free, and by no means to sell her and make merchandise of her. (Deut. xxi. 10—14.)

These secondary wives appear to have been taken without any particular rite or ceremony; cohabitation forming the marriage; but in respect to the wife, properly so called, she was first betrothed, or espoused, in the presence of witnesses, and a space of ten months or a year usually intervened between the espousals and the marriage; the marriage was then celebrated, and among the more opulent, there was a feast, which generally lasted for a week.

As chastity is, in a civil point of view, an indispensable virtue of the female sex, in the laws of Moses, the greatest attention was paid to the preservation of it. Hence, if on consummating marriage, the husband had reason to suspect that his wife had been previously defiled, she was exposed to legal prosecution; and in case of established guilt, she was stoned to death. This must have induced parents to watch over the conduct of their daughters with the greatest possible care, for the honour of their own family, and out of regard to their personal safety. In consequence of this law, the parents or other relatives of the bride, carefully preserved the proof of their virginity; and if the husband accused her without any just cause, he was exposed to such chastisement as the judges deemed proper, and to a fine, to the wife's father; and also forfeited the right of giving her a bill of divorce. (Deut. xxii. 13—21.)

3. The custom which had long existed of a man marrying the wife of his deceased brother, who had no children, Moses tolerated, and in some degree modified. As in all places nearly the same number of each sex are born, where polygamy obtains, many men must want wives. Hence sprung the custom of making so many eunuchs; and perhaps that of a man marrying the widow of his brother. In no case was a man to marry his brother's wife, if she had children; and if she had none, the brother, by appearing in court, and declaring that he would not marry her, was then set at liberty. The slighted widow had a right to revile him, to spit in his presence, and call him *bare-footed.* The instances recorded, are of brothers, who were unmarried; and in case the deceased had none, this law extended to the next nearest of kin, as we learn from Ruth. (Deut. xxv. 5—10.)

4. The marriage of *near relations*, is strictly prohibited; and the reason is obvious; to prevent general depravity. For as parents and children, brothers and sisters, uncles and aunts, have, from their affinity, the greatest intercourse, if cohabitation in these degrees were allowed, there would be no possibility of preventing the most shameful profligacy. Hence, the law prohibits such

* It is certain, that *before* the time of Moses, polygamy was in use among the ancestors of the Israelites, and that even Abraham and Jacob lived in it. It is also certain, that it continued in use *after* the time of Moses. According to Judg. viii. 30. Gideon had *many* wives, and seventy sons by them. Judg. x. 4. Jair had thirty adult sons; and as it is likely he had not sons only, but daughters also in proportion, we cannot doubt that he lived in polygamy, particularly when we reflect that Hebrew mothers generally nursed their children until their third year. Judg. xii. 9. Ibzan had thirty full-grown sons, and as many full-grown daughters, which, without polygamy, was impossible; and in like manner, Judg. xii. 14. Abdon had forty adult sons, and thirty adult daughters. 1 Sam. i. Elkanah had two wives at once. 2 Sam. iii. 7. xii 8.—We hence see that Saul lived in polygamy; and so David and others; but our Lord has forbid this to his followers.

carnal connexion, under the penalty of death. Compare Levit. xviii. & xx. These marriages are called incest; and for these as well as other crimes, the Canaanites were to be cast out of the land. In case of the marriage of more distant relations, the punishment is not capital; but Moses says, *they shall bear the blame or sin.* It should seem, that in this case, the punishment of the offence was left to the opinion of the judges.

5. From the permission of polygamy, some regulation was necessary in respect to cohabitation; I say, *permission;* for Moses seemed not to approve it, but rather to discountenance it. It is expressly ordained that a man was not to have *many* wives. The question is, how many? The Jews answer, he was not to have more than *four;* and they seem to have stated this number from the conduct of Jacob, who had four wives. Perhaps Moses alludes in this, to the custom which then prevailed. It is inferred, that the husband was to cohabit with each wife, at least once a week. That each wife had her night, is clear from Gen. xxix. 14—16.; and from the law already noticed, Exod. xxi. 10, 11. it is evident, that each wife had a right to claim her marriage-due.

6. The *right of divorce* was permitted from the same cause, as the permission to have more wives than one. The original law of marriage was founded on the justest and wisest principles; and the violation of it was, and ever will be, attended with evil consequences. From the depravity of human nature, this violation arose; and for wise reasons the supreme legislator saw fit, for a season, to tolerate it. So, in regard to divorce, for other causes than that of unfaithfulness, our Lord expressly asserts, (Matt. xix. 8.) that, "Moses suffered it on account of the perverseness of their hearts." The law of divorce, as I would render it, of *separation,* is recorded in Deut. xxiv. 1—4. From the language, it does not appear, that Moses *gave* the liberty of separation, but presupposed it as being well understood from ancient custom; and, that his design was to correct certain abuses, and particularly that the resumption of a dismissed wife, who had married a second husband, might be prevented. To prevent a man acting from the mere influence of passion, Moses required that he should give his wife a *written* instrument of separation. This might occasion some delay, as, perhaps, few, besides the Levites, could write. The separation was not complete until she had actually left his house; and some time would be necessary to ascertain, whether she was pregnant; and in this case, she must remain until delivered. Even after she had left his house, provided she had not married another husband, if both parties were willing to renew the connexion, the law did not prohibit it. Among the more virtuous part, this permission of Moses would rarely be acted on; and indeed, polygamy itself seems to have, in a considerable degree, been laid aside among the Jews previously to the christian æra.

CHAPTER IV.

On the laws respecting Slaves and Servants.

§ 1. Moses found slavery established long before his time, both among the Israelites and the neighbouring nations. That it is a hard situation to be a slave none will deny; and wherever slavery subsists, it is a hardship that falls to the lot of thousands. The great object of Moses was to alleviate the hardship of this state, as much as possible, and many of his laws have evidently this tendency.

Slaves might be acquired by war; and it is probable, that from war, slavery derived its origin. The conquering party, having the lives of the vanquished at their disposal, spared them either from motives of compassion or of interest, but reduced them to slavery. Hence, those in this state might be sold by one proprietor to another. These were said to be *bought with silver.* (Gen. xvii. 13.) An Israelite might sell himself for a servant. (Levit. xxv. 39. 47—52.) The debtor, who was unable to pay his creditor, was, by way of payment, put into his hands as a slave. The same rule was observed in the case of theft. (Exod. xxii. 3. & Nehem. v. 4, 5.) A creditor might not only seize the man, but his wife and children. (2 Kings, iv. 1. & Isa. li. 1.)

Slaves were acquired by the *issue* of the marriage of slaves. Such slaves by birth, are said to be *born in the house,* (Gen. xiv. 14. & xvii. 23.); and also termed *sons of the house,* (Gen. xv. 9.); or *sons of the handmaid,* (Exod. xxiii. 12. Ps. lxxxvi. 16. & cxvi. 16.) If a Hebrew sold himself, and had a wife, at the end of his service, his wife and children went out with him; but if his master had given one of his slaves to him as a wife, she was to remain, with her children, as the property of his master. (Exod. xxi. 2—4.) If the servant said he loved his master, his wife and his children, and would not go out free, he was then to go before the judges, and to have his ears bored, as a sign that he had henceforth relinquished all claim to liberty.

Persons might become slaves by a vow, devoting themselves to the service of God or the sanctuary. Such a custom seems to have prevailed prior to the time of Moses, as his statute appears to have been only designed to modify and regulate such vows. (Levit. xxvii. 1—8.) Thus the Gibeonites were given to the service of the sanctuary, and hence denominated *Nethenim,* i. e. *presented as gifts;* and the history of Samuel proves, that Israelites might by a vow of their parents be thus given to

the sanctuary. Moses, however, allowed of compensation for personal service by the payment of a sum specified. On a child less than a month old he put no value, as its life was uncertain. From a month old to the end of the fifth year, the value of a boy was *five*, and of a girl, *three* shekels. From the fifth year to the twentieth, a boy was worth *twenty*, and a girl *ten* shekels; and from the age of twenty to sixty, a man was valued at *fifty*, and a woman at *thirty* shekels. After this period their value fell again, so that a man was only estimated at *fifteen*, and a woman at *ten* shekels.

According to the law, Levit. xxv. 49. it is implied, that a Hebrew slave might acquire property, and *be able* to redeem himself; and from 2 Sam. ix. 10. we perceive, that a man who was himself a slave, might have other slaves under him; for Ziba had twenty such. The history of the patriarchs proves, that many in this state were raised to considerable power; and became, in consequence of their approved fidelity and ability, the sole managers of their master's property.

Moses allowed masters the right of correcting their slaves; and without such a right, slavery could not subsist. If the master so beat him, that in a day or two he died, he was not punished, as it was presumed that the master had no intention to kill him. On the other hand, if the master so struck him as to kill him, he was punished. If the master by a stroke deprived his slave of an eye or a tooth, he obtained his freedom as a recompense. (Exod. xxi. 20, 26, 27.) This law seems to have held, in the case of his losing any bodily member whatever; the eye and the tooth being specified by way of example. This must have moderated the correction which masters found it necessary to inflict.

2. Moses made a great distinction between a slave of foreign birth, and a Hebrew. The latter could only be made to serve six years; and in the seventh he received his freedom. A stranger might be bought for a servant for ever. (Exod. xxi. 2—10. Levit. xxv. 39—55. Deut. xv. 12—18.) In case the jubilee occurred before the expiration of the sixth year, the Hebrew servant or slave became free. At this period, the servant whose ear had been bored, went out, and probably his wife and children went out with him. Moses also ordained that the master should not dismiss his Hebrew servant empty-handed, but must furnish him with sheep and other necessaries, to enable him to begin housekeeping anew. The reason of this Moses assigns; 'for he hath been worth a double hired servant;' by which it appears, that if a man bought a servant for six years, he only paid *half* as much as a hireling, or day labourer would in that time have received. This was reasonable, as he had the money to pay down at once, and the risk of the servant dying before the term of his service expired. The law in Deuteronomy, equally regards female Hebrew slaves or servants. (Compare Jerem. xxxiv. 8. &c.)

Moses urges by every suitable motive, the duty of treating Hebrew servants kindly. (Levit. xxv. 39—45.) They were to be regarded, in some sense, still as citizens. However proper this advice, and however good the laws on which it was founded, such is the tendency of wealth to establish power, and such the depravity of human nature to abuse it, that we find no law less observed in the whole Jewish history. (Comp. Jerem. xxxiv. 8. &c.)

3. Every servant, even one who was not of the seed of Abraham, was obliged to be circumcised, (Gen. xvii. 13, 27.); and at least to abstain from the worship of idols, and to worship only Jehovah. No uncircumcised person could partake of the sacrificial feasts, or enjoy the other privileges which Moses designed for servants. One end of the sabbath was to allow a day of rest from labour to servants and slaves. (Exod. xx. 10.) The fruits growing spontaneously, during the sabbatical year, were destined for the use of the slaves and of the poor. (Levit. xxv. 6.) The Israelites were wont, at their high festivals, to make feasts of their tithes, firstlings, and sacrifices; and to these the slaves were to be invited. (Deut. xii. 17, 18. & xvi. 11.)

4. Hired labourers were to partake of the rest of the sabbath as well as slaves, and like them, were to share in the produce of the sabbatical year. Their hire was to be paid every day before sun-set. (Levit. xix. 13. Deut. xxiv. 14, 15.) Moses does not determine what that hire was to be, as the price of labour must have varied according to circumstances. In the time of our Lord, the usual wage was a *denarius*, worth about sevenpence-halfpenny of our money. What Moses says of the ox, "that he was not to be muzzled, when treading out the corn," is justly thought to apply to slaves and hired labourers. They were allowed to partake of the grapes they gathered, and so in other instances.

CHAPTER V.

On the laws respecting the Goel, or blood-avenger.

WHEN one man has injured another in any way, the injured person is strongly impelled by his passions, to seek satisfaction; and if not restrained by the laws, he would avail himself of every opportunity to obtain it, by personally returning the injury. Provided a man was not able to avenge the injury which he had received, he would naturally call in the aid of relations to assist him; or if he himself should fall in the contest, it would be considered as the duty of the nearest kinsman to avenge his death. In the infancy of society this would often

lead to the most serious consequences; and it would soon be found necessary to devise some means to control the passions, and to regulate, in such cases, the conduct of men towards one another.

§ 1. The verb (גאל) *Goel*, signifies to *ransom*, to *redeem;* but whether this be the original sense has been doubted; as it also means to *pollute*, or *stain*. If the latter be the radical sense, it seems to be derived from the noun, or blood-avenger, who was considered as stained with the blood of his slain relatives, until he had, as it were, washed away the stain, and avenged his death. The other sense is easily derived from this; as he who avenged another who was unable to do it himself, would be regarded as his vindicator or redeemer. It is probable that the custom of avenging murder by the nearest kinsman obtained long before the time of Moses, as he gives the Goel the right of redeeming a mortgaged field. Job calls God, Goel, (chap. xix. 25.) who will redeem our ashes, from the earth, at the resurrection. When Moses mentions murder, he presupposes the avenger of blood, Exod. xxi. 12, 13. In this, it is implied, that some one would follow the man guilty of man-slaughter, and that he would not be secure until he had reached the place which God had appointed for his protection. In Num. xxxv. 12. Moses appointed six of the Levitical cities, as cities of refuge from the avenger. This implies, that the blood-avenger was then a well known character; and that these cities were destined to be asylums for those pursued. (Comp. Deut. xix. 4—10.)

2. In most ages and countries, certain places enjoyed the privilege of asylums; and Moses takes it for granted, that the murderer would betake himself to the altar, and, therefore, he commanded, that when the crime was deliberate, he should be torn from the altar and put to death. (Exod. xxi. 14.) But when it was not intentional, he enjoined the slayer to flee to one of the cities, until the circumstances of the case were investigated. That the avenger might not overtake the man, they were ordered to make the roads to these cities as direct as possible—to set up guide posts, that he might be prevented from mistaking his way—and that the bridges should be kept in repair. (Deut xix. 3.)

3. If the avenger caught him before he reached one of these cities, and slew him, he was not considered as guilty of blood; but if the slayer had reached one of them, he was protected; and an inquiry made whether he had a right to an asylum; or whether he was a deliberate murderer. In the latter case, he was delivered to the Goel, who might put him to death in whatever way he chose. In the former case, the slayer was protected, but was confined to the city to which he had fled; for if the Goel found him without the city, or beyond the suburbs allotted to the Levites, he might slay him without being guilty of blood. (Num. xxxv. 26, 27.) The slayer was to continue in the city as an exile, till the death of the high priest. The reason of this, in a civil point of view, I cannot devise.

4. By these salutary regulations, Moses took, in a great degree, the power to punish a murderer from the Goel; and as must often have happened, prevented the shedding of innocent blood. By affording an asylum to the slayer, he secured an impartial examination into the circumstances of the murder; and when it was found that it had been done unintentionally, to put to death the man would have been the greatest injustice. This law had such an influence, that we find no mention made of any avenger putting to death a man-slayer. Joab indeed killed Abner, under pretence of avenging the death of his brother Asahel. (2 Sam. iii. 19.) But David justly observed, on his death-bed, that blood shed in war ought not to be avenged in peace; and he therefore considered Joab as a wilful murderer, and charged Solomon to punish him as such. (1 King. ii. 5, 6.) To guard the life of man and prevent the perpetration of murder, Moses commanded, that no sum of money should be received from a murderer, by way of compensation. (Num. xxxv. 31.)

CHAPTER VI.

On the laws regarding strangers, the poor, the aged, deaf, and dumb persons.

§ 1. STRANGERS are very often mentioned by Moses in his laws, and he specifies two different descriptions of them, (גרים) *Gerim*, and (תושבים) *Toschabim*. I do not certainly know wherein these differed; but from Levit. xxii. 10. I am almost inclined to conjecture that *Toschab* meant a foreigner who had no house of his own, but dwelt in lodgings; whereas *Ger* meant a stranger in general, even if he should have bought a house of his own. In short then, every man who had no landed property was a *Ger*, and every one who had no house a *Toschab*. At the same time, I certainly do not think that this distinction of the terms was uniformly observed, particularly in the historical books of scripture. Moses enforces kindness to strangers, by reminding the Israelites that they had been once strangers in Egypt, (Levit. xix. 34.); and he urges them to love them as neighbours. (Deut. x. 18, 19.) Hence he ordained the same punishments for the Israelites as for strangers. (Levit. xxiv. 10—22.)

2. Strangers might be naturalized, by submitting to circumcision and renouncing idolatry. (Deut. xxiii. 1—9.) Eunuchs are first prohibited, and then the seed of harlots; but Edomites and Egyptians might become Hebrew citizens in the third generation. Ammonites and

Moabites are expressly excluded; for according to Nehemiah, xiii. 1. the words *tenth generation*, now in the text, seem to be a mistake of some scribe. That strangers from other nations might be naturalized, is evident from other parts of scripture. Uriah, by descent, was an Hethite, and yet seems to be a fully naturalized Israelite.

3. In a monarchy or aristocracy, birth and office confer rank; but in a republic, where all are equal, it is only superior talents, or old age, which entitles to some distinction. Hence, there is the greatest propriety in the Mosaic statute, (Levit. xix. 32.), "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am Jehovah." This is conformable to human nature: for no man wishes to sink in respect as he becomes old; and to allow precedence to old age, cannot be any diminution to the importance of youth. Moses even guards the *deaf* and the *blind*. Persons in these circumstances are objects of compassion; and nothing can be more improper than to allow them to be insulted, by the petulant and unthinking. (Levit. xix. 14. Deut. xxvii. 18.) The *poor* in general are entitled to compassion; and some relief should be afforded. Moses never once mentions *beggars;* nor do we find any notice of this description of poor in the Old Testament, except once in Ps. cix. 10. where David's enemies imprecate this curse upon him. In the New Testament, they often occur; but then many of the Mosaic laws were no longer observed.

4. The laws given to the Israelites tended to preserve a happy mediocrity of circumstances; but no laws can prevent those misfortunes and casualties by which a man's property might be destroyed, and he reduced to poverty. In this case, Moses ordains, that a creditor should not demand his debt, during the sabbatical year. (Deut. xv. 1—3.) He exhorts the rich to assist the poor with a loan; and he promises the divine blessing on their own substance. (Deut. xv. 7—11.) During the harvest, he forbids the owner to reap the corners of his field, or the after growth; and the scattered corns or sheaves were to be left, in like manner, for the poor. After a man had once shaken or beaten his olive trees, he was not allowed to do it a second time; so that the fruit which did not ripen till after the season of in-gathering, was also left for the poor. (Levit. xix. 9, 10. Deut. xxiv. 19—21. Ruth, ii. 2.) Whatever grew during the sabbatical year, in the fields, gardens, vine or olive-yards, the poor might take at pleasure; for they had an equal right to it with the owners of the land. (Levit. xxv. 5, 6.) Another important benefit which they enjoyed, was, what were called *second tenths*, and *second firstlings*. Besides the tenth given to the Levites, the Israelites were obliged to set apart another tenth of the produce of their fields, and their gardens; and also, of their cattle, a second set of firstlings, for the purpose of thank-offerings. Only certain fat pieces of these offerings were burnt on the altar; the rest were appointed, after the priest had received what belonged to him, for the sacrifice-feasts, of which, the *stranger*, the *widow*, and the *orphan* were to partake, and *rejoice before Jehovah*. When any part of these tenths remained, which they had not been able to bring to the altar, they were obliged to make an estimate of their amount, and without presenting it to God, employ it in benevolent entertainments in their native cities. (Deut. xii. 5—12, 17—19. xiv. 22—29. xvi. 10, 11. and xxvi. 12, 13.)

CHAPTER VII.

On personal rights and obligations; such as vows, debts, pledges, and usury.

§ 1. UNLESS the Deity has expressly declared his acceptance of human vows, it can at best be but a doubtful point, whether they *are* acceptable in his sight; and if they are not so, we cannot deduce from them the shadow of an obligation; for it is not from a mere offer alone, but from an offer of one party, and its acceptance by another, that the obligation to fulfil an engagement arises. The divine acceptance of vows, we can by no means take for granted; considering that from our vows God can derive no benefit, and that, in general, they are of just as little use to man. In Matt. xv. 4—6. Mark vii. 9—13. Christ himself notices a vow common in his time, whereby a man *consecrated* what he was bound to apply to the support of his parents; and he declares it as so impious, that we cannot possibly hold it as acceptable to God. Under the New Testament, no vows whatever are obligatory, because God has no where declared that he will accept them from Christians. But the people of Israel *had* such a declaration from God himself; although even *they* were not counselled or encouraged to make vows. In consequence of this declaration, the vows of the Israelites were binding; and *that*, not only in a moral view, but according to the national law; and the priest was authorized to enforce and estimate their fulfilment. The principal passages relating to this point, are Levit. xxvii. Num. xxx. and Deut. xxiii. 18, 21, 22, 23.

Moses makes it essential to the validity of a vow, that it be expressed in words. In Num. xxx. 3, 7, 9, 13. and Deut. xxii. 24. he repeatedly calls it *the expression of the lips*, or, *what has gone forth from the mouth;* and the same phrase occurs in Psalm lxvi. 14. If, therefore, a person had merely made a vow in his heart, without letting it pass his lips, it would seem as if God would not accept such a vow; regarding it only as a resolution to

vow, but not as a vow itself. This limitation is humane, and necessary to prevent much anxiety in conscientious people. If a vow made in the heart be valid, we shall often find it difficult to distinguish whether what we thought of was a bare intention, or a vow actually completed. Here, therefore, just as in a civil contract with our neighbour, words—*uttered* words—are necessary, to prevent all uncertainty.

One vow is singular; it is called *Cherem*. Moses alludes to it in Levit. xxvii. 21.; and it appears that what was by vow made *Cherem*, could never be redeemed. We know nothing of the formalities of this vow. The species of *Cherem* with which we are best acquainted, was the previous devotement to God of hostile cities, against which it was intended to proceed with extreme severity. In such cases, not only were all the inhabitants put to death, but also, according as the term of the vow declared, no booty was made by an Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasure of the sanctuary; and every thing else, with the whole city, burnt. (Josh. vi. 17—19, 21—24. and vii. 1. 12—26.) In Moses' lifetime we find a similar vow against the king of Arad, in Num. xxi. 1—3. The vow of Saul, when, in issuing an inconsiderate order, he swore, that whoever transgressed it should die, was, in fact, making the offender against his whim a *Cherem*: but the people would not suffer him to put Jonathan to death. (1 Sam. xiv. 24—45.) It is disputed whether any persons but enemies, according to the law of Moses, could be thus *devoted* or made *Cherem*. From Levit. xxvii. 28, 29. men might be made *Cherem*; but with Houbigant and Rosenmuller, I am satisfied, it must apply only to enemies; or this statute would have been in opposition to the Mosaic code, which uniformly guards the life of man, under severe penalties. The instance of Jephthah making a vow to offer to God, whatever should come forth from the door of his house to meet him, if God should grant him victory, has been thought a strong proof that Israelites were sometimes made *Cherem*. I cannot but think, that, as the words of the original will bear another interpretation, (See notes to Judges xi. 31. &c.) this is by no means any proof; but in case he put her to death, it was his crime, and by no means supported by the law.

Moses divides vows into two kinds; namely, vows of (נדר) *dedication*; and vows of (אסר *vel* אסר על נפש) *abstinence*; (Num. xxx. 2, 3.)—The first kind consisted in a person engaging to offer, or dedicate any thing to God 1. This might be some *unclean beast*. These were to be estimated by the priest and redeemed by the vower, adding one-fifth to the value. (Levit. xxvii. 11—13.)—Or,—2. *Clean beasts used for offerings*. Here there was no right of redemption. (Levit. xxvii. 9, 10.)—3. *Lands and houses*. These might be redeemed. (Levit. xxvii. 14—24.) To these we may add,—4. *The person of the vower himself*, with the like privilege. (Levit. xxvii. 1—8.) To this species of vow belonged the *second tenths*, which probably took their rise from the vow of Jacob, (Gen. xxviii. 22.) and which his descendants held as binding on them. God had respect in vows to the morality of actions; and what was acquired by vice, was utterly unacceptable. (Deut. xxiii. 19.)

The *second species* of vows were those of *abstinence*. Among these may be classed the vow of the *Nazarite*. (Num. vi.) He was to drink neither wine nor strong drink; nor to eat the fruit of the vine; nor knowingly to defile himself. He was obliged to let his hair grow. At the expiration of his vow, the Nazarite was to make certain offerings prescribed, besides those he had vowed. Nazarites for life are not mentioned by Moses. In after times, we find Samson and Samuel devoted as Nazarites, by their parents, but these were married, and afford no ground for the custom in the Roman church, of persons devoted to God being obliged not to marry.

Moses has given a remarkable law respecting vows made by daughters and wives. The father had power to disannul the vow of his daughter, but he must do it immediately. (Num. xxx. 3—5.) The husband might disannul a vow made by his wife before marriage, though it had been confirmed by her father. If he held his peace, when he heard the vow of his wife, but afterwards revoked it, she was clear, and the blame was his own.

2. In case of debt, or pledge, the laws of Moses were very different from what obtain in European countries; their mode of procedure was simple but efficient. The creditor might seize,—1. The *hereditary land* of the debtor, and enjoy the produce of it till his debt was paid, or at least, till the year of jubilee.—Or,—2. The *houses*. These might be sold in perpetuity, except those belonging to the Levites. (Levit. xxv. 14—28. xxix. 30.)—3. The *person of the debtor*; who might be sold, along with his wife and children, if he had any. This is implied in what Moses says in Levit. xxv. 39. This custom is alluded to in Job, xxiv. 9. and more particularly stated in 2 Kings, iv. 1. On the return of the Jews from captivity, some rich persons exercised this right over their debtors, (Nehem. v.) Our Lord alludes to the same custom. (Matt. xviii. 25.)—4. The *cattle*, of course, might be seized by the creditor, if his own person might; and—5. His *furniture*. Solomon hints at this in Prov. xxii. 27. It does not appear that imprisonment for debt was resorted to, in the age of Moses. Our Saviour, it is true, represents (Matt. xviii. 34.) that the debtor was delivered to the *tormentors* or *jailers*, which

implies both imprisonment and, perhaps, torture. Our Lord may allude to the practice of some of the oriental kings; for he says, "A certain king." Further, it is not a common debtor, but a *traitor* our Lord describes, who had laid his hand on the royal treasure. In the seventh year no debt could be exacted from a poor man. (Deut. xv. 1—11*.)

3. In regard to *pledges*, they must have been common in the time of Moses; and much extortion occasionally exercised. In the book of Job, we have several expressions, denoting the injustice of such as lent money on pledge. (ch. xxii. 6. and xxiv. 3, 7, 9.) Moses prohibits the creditor from going into the house of the debtor to fetch the pledge. (Deut. xxiv. 10, 11.) This was wise, as it prevented the creditor from requiring other articles which he might see, besides those agreed for. Moses also prohibited the taking or keeping in pledge, certain indispensable articles, such as,—1. The *upper garment of the poor, which served him also by night for a blanket.* (Exod. xxii. 25, 26. Deut. xxiv. 12, 13.) If taken as a pledge, it was to be returned before sun-set†.—2. *Mills and mill-stones.* (Deut. xxiv. 6.) There were no water-mills, or wind-mills at that period; every one was therefore obliged to grind his own corn, in his own house; and for that purpose, had either a hand-mill, or one larger, turned by asses. These were indispensably necessary, and no creditor was to take them.

Moses says nothing respecting suretiship. The words (תשומת יד) *giving* or *striking the hands*, only once occur. (Levit. v. 21. English, vi. 2.) In the proverbs of Solomon, there is a constant reference to it; and cautions against it. From this, we may infer, that in the time of Moses, it was rarely, if ever practised, while, in the days of Solomon, it had become common; and was attended with serious consequences. It appears that the formality observed, was *to give the hand to the debtor*, and not to the creditor, denoting that he became, in a legal sense, one with the debtor. (Prov. vi. 1—4.) For Solomon advises his son against giving his hand to the stranger, to a person whose circumstances he did not know, and entreats him to go and urge the person, to whom he had given his hand, or for whom he had become surety, to pay his own debt: so that it must have been to the debtor that the hand was given.

4. Moses prohibits *usury*, Levit xxv. 36—38. Here, usury is distinguished;—1. Usury on *money*, and—2. Usury on *natural productions*, such as corn or fruit. In an agricultural state, the interest on money will always be low; and Moses considers a loan of money to a poor Israelite, as a kind of charity. Besides, the lender could always be sure of the principal, if he chose to demand it, as appears from what has been said on debts. In a loan of *grain*, or other fruits, the borrower might have it in his power to repay in kind; and to convert his present need into a source of profit, would have been very unneighbourly, not to say, unjust. Moses does not indeed consider interest on money or produce, in itself, unlawful; but the statutes respecting it, are evidently designed in favour of the poor Israelites. (Exod. xxii. 24.) He allows interest to be taken of strangers. (Deut. xxiii. 19, 20.)

In the case of a borrowed beast of burden, Moses distinguishes between that lent for hire, and that lent for good-will. If any misfortune happened to such beast, in the former case it was not paid for, but in the latter it was, unless the owner was present. (Exod. xx. 13, 14.)

CHAPTER VIII.

On the reparation of injuries done to another's property; and the laws respecting beasts.

§ 1. He who injures the property of another, is *naturally* bound to make compensation; and it is also as reasonable, that he should answer for any mischief done by his servants or slaves. Moses, by various laws, adopts this principle,—1. If *a man kill a beast, he shall make it good, beast for beast.* (Levit. xxiv. 18.)—2. If an ox pushed another man's servant, so that he died, the owner was to pay for the servant, thirty shekels. (Exod. xxi. 32.)—3. In case of one man's ox pushing another's to death, it would be impossible to know which was to blame; and both owners were obliged to bear the loss. The dead ox was to be divided, and the living one sold, and the price divided between them. But if one of the oxen had been wont to push, and the owner had not confined him, he was obliged to give another to the man whose ox had been pushed to death, and to have the

* Michaelis has laboured to prove, that this release was only a respite during the sabbatical year; and that the creditor might the next year demand what was due to him: and his ideas have been adopted by Dathe and Rosenmuller. I cannot see how the text can bear this interpretation. I believe it was a real and absolute release; although it seems from ver. 4. to be restricted to the poorer sort only. From the rich, I apprehend, the debt might be demanded.

† The better to understand this law, we must know, that the upper garment of the Israelites (*Simla* שמלה) was a large square piece of cloth, which they threw loosely over them, and which by the poor was also used for a blanket or coverlet to their beds. Dr. Shaw, in his travels through Barbary, has given the best description of it, under its modern name *Hyke*. It was commonly six ells long, and five or six feet broad. It might be laid aside in the day time, and, in fact, in walking it was so troublesome, that labouring people preferred being clear of it, and were then, what the ancients so often call *nuked*. When they had to walk, they tucked it together, and hung it over their shoulders. By night it was indispensable to the poor man, for a covering: at least, it was at the risk of his health, and even his life, by exposure to the cold, if he wanted it: for in southern climates, the nights, particularly in the summer, are extremely cold.

dead ox. (Exod. xxi. 35, 36.)—4. If a man dug a pit, and did not cover it, or let an old one remain open, and a beast fell into it, the owner of the pit was obliged to pay for the beast, and had it for the payment. (Exod. xxi. 33, 34.)—5. When a fire was kindled in a man's field and did any damage, he who kindled it was to make it good. (Exod. xxii. 6.)

To eat ears of corn in another's field, or grapes in another's vine-yard, was not considered an injury; but Moses prohibited a man from putting the sickle into his neighbour's standing corn, or pulling any of his grapes into a vessel. In this, the person would have been guilty of theft. (Deut. xxiii. 24, 25.) Whoever drove his cattle into the field or vine-yard of another, he was to make recompense, by the payment of a *grazing rent**. (Exod. xxii. 5.)

2. When a person entrusts his property to another, or loses it and another finds it, it is manifest that the latter has no right to it, but ought to restore it to the owner on demand. Moses presupposes the obligation; and in regard to property in trust, he mentions, *money*, *household furniture*, *apparel*, *oxen*, *asses*, *sheep*, and other *cattle*. (Exod. xxii. 7.) If a deposite was denied, the person might be put to his oath before the judges; and, unless he was peculiarly hardened, he would scarcely venture to incur the guilt of perjury. (Levit. vi. 2—7.) If a man denied a deposite, or pretended that it had been stolen from him, a judicial inquiry took place; and if it was found that he had received the property, and had falsely given it out as stolen, it became a kind of theft, and he was to pay double. (Exod. xxii. 9.) If the deposite was silver, or apparel, and the person entrusted with it affirmed that it was stolen, though the thief could not be found, the owner could bring him to the judges, and doubtless, require an oath, that he had not put his hand on his neighbours property. If the deposite was a beast, and it came by any misfortune, or was driven away from the pasture, the depositary was obliged to swear he had not applied it to his own use; but if it had been stolen out of the house of the depositary, he was obliged to make it good. (Exod. xxii. 9—12.)

3. The property which another has lost, and I have found, I ought not to retain, nor wish to retain; but I ought to endeavour to find its owner, and to restore it to him. That fundamental principle of the Mosaic law, (Exod. xx. 17.) *that we should not covet what is another's*, inculcates this doctrine so forcibly, and to such an extent, as that it would even disapprove my secret *wishing*, that after all the trouble I could take, the owner might remain undiscovered.

The person who found any thing lost, whether a beast that had strayed, or an article of clothing, or whatever else, living or lifeless, was not at liberty to remain unconcerned about it, but was bound to take charge of it; and, if a beast, to maintain it at the owner's expense, until he could have it taken away. (Deut. xxii. 1—3.) Whoever saw a beast tottering or lying under the weight of his burden, was bound to help him; and that with the same exertion and perseverance as the owner himself was doing, or would have done. Nor durst he (for this the words of Moses seem to imply,) desist, but *with* the owner; that is, until the owner himself left the beast, seeing him past relief. (Exod. xxiii. 5. Deut. xxii. 4.)

4. Moses carried his kindness to animals so far, that he enjoined, that when a man saw even his enemy's beast lying under the weight of his burden, he must help up with him, (Exod. xxiii. 5.); that the ox must not be muzzled while treading out the corn, (Deut. xxv. 4.); that on no account must any beast be castrated, (Levit. xxii. 24*.); that a cow, ewe, or goat, must not be killed on the same day with her young, (Levit, xxii. 28.); that a kid was not to be dressed with its mother's milk, that is, with butter made of milk, but with oil, (Exod. xxiii. 19†.); that when a man found a bird's nest without the limits of his own land, he was not to take the dam with the young, but allow *her* to escape, (Deut. xxii. 6, 7‡.); that their cattle were, as well as themselves, to enjoy

* "So I render the Hebrew word מישר. Others have translated it *good*, or *the best*. I will point out the reason of my explanation as well as I can have do it. According to the analogy of the two languages, ישר must be the Arabic *Yatab*, which means to *graze*, or *pasture*; and thence *Mautab* is a common or *place daily pastured*. The word מישר also occurs in Gen. xlvii. 6, applied to the land of Goshen, which certainly could not be called the most fertile field of Egypt, but merely the *grazing country*." Michaelis.

* "Of this passage, because the meaning of the words has been contested, I will here give a literal version, that every one may judge for himself. *A beast that is crushed, bruised, evulsed, or excised*, (these were the four modes of castration) *you shall not bring unto Jehovah, nor shall you make it so in your land.* The Mosaic prohibition is, therefore, two-fold; in the *first* place, with regard to the offering of castrated animals: and, *secondly*, with regard to making them so in the land. Thus was the law understood in the time of Josephus, for he says, that, according to the Mosaic ordinance, the castration of either man or beast was not lawful. (Antiq. iv. 8. 40.)." Michaelis.

† The design of this law was to encourage the culture of the olive, for which the land in Judea, was particularly adapted; and in hot climates butter soon becomes rancid, so that good oil is uniformly preferred.

‡ Many birds are so useful in destroying insects, that were it not for them, they would increase so as to eat all the fruits; and others devour the dead carcases of animals, and prevent diseases. The *Sparrows* have been found to be useful, as they search, in spring, for nothing so eagerly as for young caterpillars. In Egypt, the *Ibis* was held sacred, because it lives on snakes, and prevents their multiplication; and in like manner, the *Seleucis*, which destroys the flies with which that country is infested. These instances prove, that no species of birds, and I may add, perhaps, of reptiles, ought to be destroyed, as they may be of important use in the economy of nature. Their numbers ought to be kept within bounds, but not wholly destroyed.

the rest of the sabbath, (Exod. xx. 10.); and that even the game was to have a jubilee on the sabbatical year, and be allowed to feed in the fallow fields unmolested. (Levit. xxv. 7.)

CHAPTER IX.

On their Civil and Military Police.

§ 1. It is matter of considerable importance, both in a civil and military point of view, to know the number of citizens; and most nations of antiquity adopted the method of occasionally numbering them. It is evident, that this is the intention of what God says by Moses, in Exod. xxx. 12. "When thou takest the sum of the children of Israel," &c. From Num. i. 3. we find that it was only males from twenty years old and upwards that Moses numbered; and not the whole population; and this enumeration had a particular reference to war. A different method was adopted in respect to the Levites; an account was to be taken of all that were *nine months old* or *more*, and they were to be exchanged for the first-born sons of the other tribes and consecrated to God. Those Levites who were from thirty to fifty, were to be set apart to the service of the sanctuary. (Num. iii. 40—51.) It is doubted whether this is the same as that noticed in Exod. xxx. 11. &c. Michaelis and others maintain that there was but one enumeration—that it was begun in the first year of the Exodus, but not completed till the second; and that Num. i. 1. refers to the enrolment of the names. What makes this probable, is, that the number of persons mentioned in Exod. xxxviii. 26. and Num. i. 46. are the same.

Every numbered Israelite paid half a shekel towards the erection of the tabernacle, called the *ransom-money;* but we find no command for this tax afterward. No mention is made of collecting the money in the second enumeration made by Moses. (Num. i. 26.) It is not on this account necessarily to be inferred that no such collection was made; for many things are omitted in the brief history contained in the scriptures. It is certain, that after the captivity in Babylon, the Jews paid the half-shekel annually to the temple, without any enumeration of the people. I suspect this arose from the circumstance of their imitating their ancestors, who first paid it for the erection of the tabernacle; and that they again paid it for the rebuilding of the temple; but as this was a work of time, and great expence, it continued to be paid until it grew into a custom, and became an annual tax. (Matt. xvii. 24.) There is a reference to this in the answer of our Lord to the pharisees, Matt. xxii. 15—22. The Jews coined their own money, and the tax called the half-shekel, was paid in the shekel of the sanctuary. They had circulating among them, as being subject to the Romans, their copper coins, one of which, value about sevenpence-halfpenny of our money, was paid to Cæsar as tribute. Hence, the meaning of our Lord is: *Ye see that the emperor demands not from you the poll-tax that you are wont to pay to the temple. He demands but a* denarius, *which would not so much as be taken in the temple. Ye may, therefore, in all good conscience, pay to the emperor this annual poll-tax, in imperial coin with his own image and superscription; and in like manner, to God, in sacred coin, the sum double the former, destined for the support of the temple;* all which, Jesus expresses with greater brevity and beauty, when he says, *Give then to Cæsar, what is Cæsar's, and to God, what is God's**.

2. Among the Israelites, the obligation to military service was universal; so that every man of twenty years of age and upwards, is described as one *that goeth to war.* (Num. i. 3.) It could not be necessary, scarcely on any occasion, for all to be actually called out, hence, some method of selection must have been adopted. When Joshua was to attack the Amalekites, he was ordered to choose out twelve thousand men for the purpose. (Exod. xvii, 9, 10.) And in the war with the Midianites, a thousand men were selected from each tribe. (Num. xxxi. 1—6.) Moses supposes it the duty of those scribes (שֹׁטְרִים *schoterim)* who kept the genealogical tables, to make the selection of warriors, or to muster the people, if *all* were summoned to the field; for, in Deut. xx. 5, 8, 9. he directs what, on such occasions, they were to do, in regard to the exemption of certain descriptions of persons, from service, and to the appointment of officers. (Comp. 2 Sam. viii. 17. xx. 25. and 1 Chron. xviii. 16.)

3. On the appointment of kings, a change took place in the military establishment. David had a guard called Cherethites and Pelethites†; and twenty-four thousand men were called out to be exercised, and perform duty every month; so that there were always two hundred and eighty-eight thousand men trained to arms every year. This was a large army: and amply sufficient both for defence or for hostile operations.

4. Moses expressly authorized certain exemptions from military service. 1. Such as had built a house, and had not yet occupied it, were allowed to return home.—2. Such as had planted a vine or olive-yard, and had not eaten of its fruits.—3. Every man who had betrothed a

* What was the sin of David in numbering the people? Some say he offended God by his pride, and others, because he did not collect the half-shekel. See note 2 Sam. xxiv. 10.

† The *Cherethites* and *Pelethites*, who are repeatedly mentioned in the history of David, were David's life guards; and Josephus expressly calls them so, in his Antiquities. (vii. 5. 4.)

wife, but had not yet consummated the marriage, was exempted; and—4. Every new-married man, during the first year after his marriage, was freed from military service. (Deut. xx. 5—7. and xxiv. 5.) The design of these exemptions was, to encourage marriage, building, and agriculture.—The fifth exemption must have been disgraceful; and few surely would venture to accept it; that is, if a man was fearful and faint-hearted, he might retire, lest he should infect others with his spirit. (Deut. xx. 8.)

5. Warfare, in those days, was carried on and regulated by laws, much more severe and sanguinary than it is at present. The victors scarcely ever gave quarter to those who fell into their hands; and this accounts for the vast numbers slain in battle. When an enemy's country was invaded, they seized and took away whatever they possibly could; not only the cattle, and other goods, but the women and children, whom they reduced to slaves. In the laws of Moses, regulations concerning the spoils taken in war are given. (Num. xxxi.) The spoils are of two kinds. Persons and cattle, or inanimate things, such as gold, silver, jewels, apparel, &c.—1. The spoil in persons and cattle did not belong to the persons who took it, but was collected, reckoned, and distributed in the following proportion:—I. Those who went into the field against the enemy received one half; of which, however, they had to give every five hundredth individual to the priests.—II. All the other Israelites received the other half: but with the deduction of every fiftieth individual for the Levites. 2. Things inanimate belonged to the individual who seized them, as we see from verses 48th and 54th of the chapter referred to. For on this occasion the commanders had taken sixteen thousand seven hundred and fifty shekels of gold, and they voluntarily dedicated them to the sanctuary; but of the common soldiers it is said, that every man kept his plunder for himself. (Comp. Josh. xxi. 8. and 1 Sam. xxx. 20—25.)

6. During the encampment of the Israelites in the wilderness, Moses guarded against the vice and uncleanness which prevail in camps; he made involuntary pollution a reason for retiring out of it; and did not allow nature to be eased without covering the ordure, and thus preventing any putrefaction which might endanger health. (Deut. xxiii 10—15.)

CHAPTER X.

On their Police regulations respecting private life.

§ 1. ONE of the regulations respected food. The Israelites were forbidden to eat many things, which were, and are eaten, by other nations. Of animals, only those called *clean* might be eaten, or offered in sacrifice. These *unclean* were considered as unfit for food; and indeed, these distinctions, *clean* and *unclean*, mean, beasts which were *to be used* or *not to be used* for food. This depends much on climate and custom; and what is common in one country, is in another, regarded as wholly improper. We regard the *horse, ass, dog, cat, frog, snail*, and *locust*, as unclean or not fit for food; and yet in other countries they are generally used. When God made certain animals unclean, which were used for food, by the nations surrounding Judea, it might be to keep his own people more effectually from associating with them. For those who could not eat at the same table could never become very closely united. The laws relative to clean and unclean beasts are recorded in Levit. xi. and Deut. 14. According to the laws,—1. *Quadrupeds that have their feet completely cloven, above as well as below, and at the same time chew their cud, are clean.* Those which have neither, or indeed want one of these distinguishing marks, are unclean.—2. With regard to *fishes*, all that have scales and fins, are clean: all others unclean.—3. *Birds* are not classed; but those, which live on carrion are specified as what should not be eaten; others, not forbidden, might be eaten.—4. *Insects, serpents, worms, &c.* are prohibited; and also, certain kinds of *lizards;* but locusts, in all their four stages of existence, are accounted clean*.

The falling of any sort of vermin into food, or into any oven or pot, rendered it unfit for use. This obliged the Israelites to pay a very particular attention to cleanliness. (Levit. xi. 29—38.) No animal that had died of a disease, or had been torn by wild-beasts, was allowed to be eaten. Strangers, if they chose, might eat them†. (Exod. xxii. 31. Deut. xiv. 21.)

The boiling or roasting of meat with butter, was forbidden. We find the law on this point thrice repeated, viz. in Exod. xxiii. 19. xxxiv. 26. and Deut. xiv. 26. The word (בשל) denotes to boil, when *in water* is added, but it also means to roast, as in Deut. xvi. 7. and 2 Chron. xxxv. 13. where it refers to preparing the paschal lamb.

* "In Palestine, Arabia, and the adjoining countries, locusts are one of the most common articles of food, and the people would be very ill off if they durst not eat them. For when a swarm of them desolates the fields, they prove, in some measure, themselves an antidote to the famine which they occasion; so much so, indeed, that the poor people look forward with anxiety to the arrival of a swarm of locusts, as yielding them sustenance without any trouble. They are not only eaten fresh, immediately on their appearance; but the people collect them, and know a method of preserving them a long time for food, after they have dried them in an oven." (See Niebuhr's description of Arabia, p. 171.)

† "In Palestine and Arabia, there are great numbers of mad wolves, and consequently, of mad dogs and foxes, among which the *hydrophobia* is propagated by bites; so that if a man find in the field any beast torn, but not devoured, it is more than probable that it has been bitten by a mad dog, wolf, fox, or jackal, and would communicate this dreadful and fatal disease to the person who should eat of it."

The mother of a kid signifies a she-goat that has yeaned, and all butter is originally milk; so that the precept is, as explained, and as the Jews have always understood it. Though the cooking of a goat with butter is mentioned, the same law is understood to have applied to every other case; and the design of the law was to encourage the use of olive-oil.

What are called the *fat pieces* in oxen, sheep, and goats, are also prohibited. These were devoted to the altar; and no Israelite was permitted to eat them. (Levit. iii. 17. vii. 25.) These pieces were,—1. The fat with which the intestines were covered, called the *net* or *caul*.—2. The fat upon the intestines, called the *mesentery*, &c.—3. The fat of the kidneys.—4. The *fat-tail* or *rump* of certain sheep, which usually weighed from fifteen to fifty pounds. In like manner, they were prohibited from eating blood; and even foreigners residing among them. (Levit. xvii. 10. xix. 26. Deut. xii. 16, 23, 24. xv. 23.) Eating blood, or drinking it, was common among the nations of Asia, in their sacrifices, and in taking of oaths. Hence, this was so repeatedly forbidden; and especially as blood was appointed to make atonement.

2. Other laws regard certain impurities, which cut off those infected with them from all intercourse with their brethren; and who, besides, were bound to abstain from attending the place where divine worship was performed. The political reason of these laws is obvious; it was to promote cleanliness, and thereby health; and to prevent infection, in case of certain disorders which were endemic in Judea.

The leprosy was one of these; and the laws respecting this are more minute and particular, because of its malignant nature. There are various species of this disease; or rather, various diseases which, in their symptoms at the beginning, are nearly allied to it. These did not render the persons attacked with them, unclean; as the *bohak*, which denotes any cutaneous disorder. (Levit. xiii. 38, 39.) This is neither infectious nor dangerous. In case of the hair falling off, either before or behind, from the head, the person was to be inspected, but if there were no other symptoms of leprosy, the person was clean, (ver. 40—44.) Moses describes the appearances of the infectious and real leprosy so particularly, that we need only to read the chapter, to understand the nature of the disease. It is said to be hereditary, for three or four generations; but then, disappears; and Michaelis asserts, that Exod. xx. 5. is unquestionably to be understood of the leprosy. The regulations adopted to prevent this most loathsome disease, were,—1. That leprous persons should be separated from all others, and reside in a place by themselves. They might marry with those in the same condition.—2. That all suspected persons should be examined; and if the signs of the disease were doubtful, they were shut up, and after seven days again inspected. (Comp. Exod. xiii. and Deut. xxiv. 8.)

The leprosy of clothes or what is made of skin, and of houses, appears to be in a great measure unknown in Europe. The former is described as consisting of *green* or *reddish spots*, that remain in spite of washing, and still spread. (Levit. xiii. 47—59.) Michaelis, from information he had received, considers, that the disease in woollen arises, from the use of the wool of dead or decayed sheep. In regard to linen and leather, he could obtain no information. As it respects the house-leprosy, it is considered to be the same as the *saltpetre*, which sometimes attacks and corodes our houses, especially in damp places. In Judea, this might be injurious to health; and in consequence, it was necessary that a house should be destroyed. (Levit. xiv. 33—57.)

The disease, called in our version, a *running issue*, or among physicians, the *Gonorrhœa*, like the leprosy, rendered the person infected, unclean; and whomsoever he touched became unclean. The bed on which he lay, the stool or bench on which he sat, became unclean. These precautions were necessary when the disease was virulent, to prevent the most dangerous consequences. From the general habit of wearing woollen next the skin, infection might be retained or transmitted much more easily than with us. Moses gives no laws respecting the plague. This was, and is the peculiar disease of Egypt; and Michaelis asserts, that there never was yet, a plague in any other country, that did not come either directly or indirectly from that country. It is often mentioned in the holy scriptures, and usually rendered *pestilence* (דבר). In David's time, it occurred, (2 Sam. xxiv.); and it is probable, this was Hezekiah's disease.

3. Moses, for obvious reasons, confines women in child-bed, as unclean. He accurately distinguishes the period of *lochia rubra*, which he limits to seven days. During this time, she was regarded in the same manner as a woman removed. When this ceased, she was clean, but still confined to her house, on the birth of a daughter, for thirty-three days, and on that of a son, sixty-six days. (Levit. xii.)

Involuntary or self-pollution, made persons unclean; and infected the clothes. Both were to be washed. Matrimonial converse defiled both persons in the same manner. These laws, in a physical view, were wise; and on the one hand tended to promote health and marriage; and on the other hand, to discourage polygamy, from the frequency of defilement it occasioned.

The natural evacuation, and any *menorrhagia*, were also accounted impurities. (Levit. xv. 19—33.) This

seems to have been an ancient custom. (Gen. xxxi. 35.)

4. All human corpses, and the carcasses of beasts, were considered as unclean. Whoever touched the former was unclean for *seven* days; and whoever went into the *tent*, or apartment (after the Jews had houses) where the corpse lay, or touched it, or even a human bone, was unclean for the same period. (Num. xix. 11—16.) And the open or uncovered vessels in the house were deemed unclean. Even the body of a clean beast that had died of itself, or was torn, defiled the person who touched it, and he was unclean until the evening, (Levit. xi. 39.); and the carcasses of unclean beasts had the same effect. (Levit. v. 2. xi. 8, 11, 24—31. Deut. xiv. 38.) The design of these laws was to prevent the spreading of any contagious diseases; and by interring whatever was dead, to avoid that putrefaction which often, by impregnating the air with noxious effluvia, generates, particularly in hot climates, diseases the most virulent and fatal. For this reason, it is probable, that earthen vessels defiled, were to be broken.

5. There are three laws which prohibit the mixture of *heterogeneous* things; *one* respects agriculture; *another* the breeding of cattle; and the *third*, clothing. (Levit. xix. 19. Deut. xxii. 9.) That seed-corn be clean, is now considered of great importance; and no one would buy that which is full of the seeds of weeds, for the purpose of sowing. Nor does any farmer sow wheat and barley mixed together, on the same piece of ground. But I suspect, that this law has a reference to weeds, which might be injurious to health, as mingling wheat and darnel. (Mat. xiii. 24—30.)

The next statute relates to the pairs of beasts of different species. This was forbidden, to impress the people with abhorrence of the crime of bestiality, which was so common with the Canaanites. Yet beasts produced by this commixture, were not forbidden to be used, as the mule is often mentioned in the time of David. Among flocks and herds of various kinds of animals, they will sometimes couple, unknown to the herdsmen, and in this case, the law does not apply. Indeed, it was prohibited to yoke the ox and the ass together. (Deut. xxii. 10.) The other statute, forbidding to wear any stuff composed of flax and wool, I do not understand. Josephus asserts, "that clothing of this kind was allowed only to the priests, the sons of Aaron." In this case, the law forbids the Israelite to dress above his circumstances.

6. The produce of planted fruit-trees was not to be eaten for the first three years, but to be considered as *uncircumcised*. (Levit. xix. 23.) Every gardener knows, that by plucking off the blossoms, from young fruit-trees, they will thrive better, and be more fruitful afterwards; and doubtless, this was the design of the law.

7. The sexes have been usually distinguished by their dress; and there are natural reasons why they should be so. God prohibits women from wearing the dress of men, and the men from wearing that of women. (Deut. xxii. 5.); and disguises of this kind would be attended with consequences fatal to families, and to chastity and morality.

The law, in Num. xv. 37—40. enjoins that a tassel should be put to each of the four corners of the large piece of cloth with which they wrapped themselves as an upper garment, to be as mementos of their duty. The order, or rather, exhortation in Deut. vi. 8. seems to have the same design. In after times, these laws were abused to the purpose of superstition, and the phylacteries were regarded as a kind of amulets, to preserve the person and to ward off evils. So inscribing passages of the law upon the door-posts of their houses, is still continued by the Mahometans, in Judea and Syria.

On building houses, Moses commands that the roof be surrounded by a parapet. (Deut. xxii. 8.) The flat roofs of the houses in eastern countries, on which the people sit, walk, and, in summer, frequently sleep, and sometimes, where the houses are of equal height, go from roof to roof over the whole city, require this precaution; and to this day it is common to have on the side towards the inner court a parapet, somewhat lower than the one on the other side towards the street, which is generally a wall breast-high. Land-marks were not to be removed. (Deut. xix. 14.) They were to be considered as sacred; and one man must not encroach on the property of another.

8. Various *fashions* are prohibited, such as tingeing the skin with *alhenna*, or burning various figures or characters into the skin, by way of ornament, or from superstition in honour of some idol. (Levit. xix. 28. and comp. Deut. xiv. 1. Jerem. xvi. 6. Zecha. xiii. 6.) The design of such laws is obvious; and the same design applies to the prohibition of two Arabian fashions. (Levit. xix. 27.) They shaved the hair of their heads in a round form, in honour of a certain deity, whom the Greeks compare to Bacchus; and the cutting of the whiskers must have had some similar reference.

In mourning for the dead, it had been usual to disfigure their bodies by making slashes in their flesh. This is prohibited. (Levit. xix. 28. Deut. xiv. 1.) They were allowed to put on mourning habits, to rend their garments, to put dust on their heads, and to express their grief in other ways, but not to cut themselves, or shave the head. That cutting the flesh till the blood streamed down was considered acceptable to the idols of Canaan is evident, from the priests of Baal; and for this reason it was not allowed to the Israelites.

9. The common transactions of social life require regard to be paid to *weights* and *measures;* and the laws of Moses in this respect deserve universal imitation. The tabernacle furnished standing instances of the long measure; and the table of show or presence-bread, the altar of incense, and the ark of the covenant, all served to preserve the same measure as Moses appointed. Nor could these exemplars of long measure be easily lost. Solomon doubtless used the same measures in building the temple, which Moses had specified; and after the temple was destroyed, sufficient memorials were preserved. Their measures for corn and wine were the *ephah* and *bath*, each of the same dimensions. There was a standard of these kept in the holy of holies, in the golden pot, which contained the manna. (Exod. xvi. 33, 36.) This was to contain a *homer*, which is repeatedly said to be the *tenth part* of an ephah. In respect to weights, Moses asserts, that twenty *gerahs* made one *shekel* of the sanctuary, and three thousand *shekels* one *kikar*, or *talent*. The tabernacle also furnished standards of weight. Each socket of silver for the fifty boards, weighed a talent; and the golden chandelier, in like manner, weighed a talent. (Exod xxxviii. and xxv. 31—39.) They had many standards of weights, to which they could apply, in the sanctuary; and Solomon alludes to this in Prov. xi. 16. Some have thought that there were weights in use different from the shekel of the sanctuary; as Moses particularly specifies this in the estimations which were to be made of vows. (Levit. xxvii.)

CHAPTER XI.

On Crimes and Punishments.

§ 1. It may be necessary to observe in general, that parents are not to die for children, nor children for parents. (Deut. xxiv. 16.) Nothing can be more just than this law; for why should the innocent be punished with the guilty? In after times, in cases of treason, it was not observed, as we learn from 1 King. xxi. and 2 King. ix. 26. It is mentioned to the honour of Amaziah, that he acted according to it, which certainly implies, that others had violated it. (2 King. xiv. 5, 6.) It has been thought that this law is contrary to what God says in Exod. xx. 5. It may be replied, that there is a great difference between what God may do in his allwise providence, and what a magistrate may be allowed to do. He may so dispose events, as that the father who deserves punishment may have a wicked son, who may also deserve it for his own crimes. In the law referred to, idolatry is the sin that is threatened with punishment; and the leprosy is supposed to be intended, which God might inflict for the violation of his law; and in the natural course, it would descend to the children to the third or fourth generation. Shall we accuse providence for this? We may then, with the same reason, accuse God for such a course of nature as we yet see, that the health of children should be affected by the vices of their parents.

2. Some of the capital punishments that are mentioned in scripture, were also usual among *other* nations; such, for instance, as that of *burning alive*, (Jerm. xxix. 22. Dan. iii. 6.), and that of cutting the body in pieces, limb from limb, (Dan. ii. 5. Ezek. xvi. 40. xxiii. 47.) among the Chaldeans; either that of *strangling*, or hanging, (1 Kings xx. 31.) among the Syrians of Damascus; and what will naturally occur to every one, that of *crucifixion* among the Romans. None of these subjects have any connexion with the Mosaic law.

3. The two capital punishments among the Jews were slaying by the *sword* and *stoning*. The first did not denote decapitation. This was an Egyptian punishment, but not mentioned by Moses as to be inflicted among the Israelites. (Gen. xl. 17.) Those put to death by the sword, were dispatched as speedily as possible, and in what way the executioner thought proper. (1 King. ii. 25—46.) When a city was to be attacked for any common crime, "they smote it with the edge of the sword." (Deut. xiii. 13—16.) *Stoning* was a common punishment. The witnesses threw the first stones, and the people followed their example.

4. When persons had been put to death by *stoning* or the *sword*, the body was sometimes *burned*, as a further mark of infamy. (Josh. vii. 15—25. comp. Gen. xxxviii. 14. Levit. xx. 14. & xxi. 9.) Sometimes the dead body was *hung* on a tree. This was considered peculiarly infamous. (Deut. xxi. 22. comp. Josh. x. 16. with Gen. xl. 19.) Sometimes a *heap* of stones was raised upon the dead body, to serve as a perpetual monument of the infamy of the person who had there suffered. (Josh. vii. 25, 26. viii. 29.) The punishment of extirpation is often mentioned, *he shall be cut off from his people.* In some passages it is certain it means, *he shall die*, or *be put to death.* (Exod. xxxi. 14. Levit. xvii. 4.) Such were to be either slain with the sword or stoned. It is probable, that in some other cases it denotes capital punishment.

5. Moses does not mention *imprisonment* as a punishment, among his laws. It was used in Egypt, (Gen. xxxix. 19, 20.); and in the time of Jeremiah it had come into use among the Israelites. (Jerem. xxxviii. 6.) *Stripes* were a common corporeal punishment. (Levit. lxix. 20. Deut. xxii. 18. xxv. 2, 3.) The punishment was inflicted on the criminal, not standing, but laid down. (Deut. xxv. 2.) The stripes were not to exceed forty. This punishment was not considered *infamous;* so that he who suffered it did not become an object of reproach to his fel-

low citizens. Paul suffered this. (2 Cor. xi. 24.)

6. The *crimes* of lust and their punishment are specified in Levit. xviii. 22, 23. and xx. 13—16. The first crime was that of Sodom, and is known by that name. The person who submitted to this crime is called (כלב) *a dog;* or if he hired himself for that purpose, (קדש) *devoted* or *consecrated;* because in the consecrated groves of the heathen deities, there were brothels of this description established. For the person who committed the crime, we do not find any particular name. The crime of bestiality is called (תבל) *disease*, or *insanity*. Both kinds of this crime are specified. They were common among the Egyptians and Canaanites. (Levit. xviii. 3, 4, 22—28.) The punishment of death was appointed for both; and it was probably inflicted by stoning, although that is not specified.

7. The crime of *adultery*, signifies the carnal connexion of a wife with any other man than her husband. The connexion of a married man with an unmarried woman, was termed *whoredom*, and is not included in the crime of adultery. (Levit. xx. 10.) To constitute this crime, there must have been real carnal connexion. (Num. v. 12—20.) The punishment of this crime was death, both to the adulterer and adulteress, (Levit. xx. 10.); and, if we may believe John, viii. 5. it was by stoning. Crimes approaching to adultery were thus punished. (Deut. xxii. 20—24.)

That the proof of adultery will always be difficult, it is natural to suppose. But here the Mosaic law furnished an important help to husbands, in authorising them, when they had any suspicion of the fidelity of their wives, to exact from them an oath of purgation, which they were obliged to take in a very solemn and awful manner. The statute respecting this oath, is recorded in Num. v. 11—31. By one of the clauses of the oath of purgation, a visible and corporeal punishment is specified, which the person swearing, imprecated upon herself, and which God himself was understood as engaging to execute. It was, *that her thighs might waste, and her belly swell*, ver. 21, 27.; *and*, as we gather from the converse of the case, in ver. 28. *that she might become incapable of conception*. What particular disease was here meant, expositors have seldom troubled themselves with inquiring: but, as far as I can judge, we have in these words the most striking symptoms of what is no doubt a very rare disease, the *hydrops ovarii*. That in this disease the belly swells, will naturally be concluded; but it is observed, at the same time, that the thighs become quite wasted. The ceremonies with which this oath was accompanied, must have had an impressive effect; and few would surely be found so hardened as to take a false oath.

If the guilty female was a slave, the parties were not punished with death. (Levit. xix. 20—22.) The concubine is not truly a wife, but only a slave taken to her master's bed; perhaps without her own voluntary consent, and merely because she must do what he commands. The breach of fidelity to him, therefore, forms a sort of intermediate crime between adultery and whoredom; and although, in so far as it compels him to rear up and provide for another man's children as his own, it does *him* in fact the very same injury as adultery, still there is for *her* this excuse to be made, that no *pactum liberum* had been, or could be, entered into between them, in regard to cohabitation and nuptial fidelity, inasmuch as she had no will of her own, being a slave.

8. The crime of *incest*, was punished, in some cases, capitally, but in others it is doubtful. Those *capitally* punished, were—1. Incest with a father's wife.—2. With a daughter-in-law.—3. Marriage with a woman and her daughter, at the same time, or successively. (Levit. xx. 11—14.) The punishment is mentioned as *burning with fire;* but this followed stoning, as already stated. Those *doubtful*, were marriage between *full* brothers and sisters, or between *half* brothers and sisters. (Levit. xx. 17.) The punishment is, *cutting off from their people*. Some think by this is meant, the *forfeiture* of their civil rights, or *exile;* while others contend that it means death. The latter seems to me more probable. Marriage with a paternal uncle's widow, or brother's widow, excepting in case of the Levirate law, is threatened with *unfruitfulness*. This only denotes that the issue of such marriages should not be ascribed to the natural father, but to this brother, or paternal uncle; by which means the second husband lost his inheritance. (See chapter on personal rights). Many marriages with near kin are not specified; but by analogy with those mentioned, some punishment must have been inflicted.

The crime of forcibly lying with a betrothed woman who was abroad, was capital, as it respects the man, (Deut. xxii. 25.); but if the woman was in a city, it was presumed, that she might have made some one hear and come to her assistance, and in this case, both were to be stoned. In the case of a woman, not betrothed, the punishment was only a fine of fifty shekels, and compulsion to marry her with the loss of the right of giving her a bill of dismission. (Deut. xxii. 28, 29.)

The crime of a father obliging his daughter to become a prostitute for his benefit, is prohibited, (Levit. xix. 29.); but the punishment is not specified. The crime is called (זמה) *the dishonouring*, or *corrupting the woman whose chastity we ought to protect;* and in other cases it is made capital. Among the Canaanites, prostitution in honour of their gods was common; and the hire of it was given to the priests. (Num. xxv.). Such a crime

among the Israelites, was capital, as being a breach of the fundamental law of the state. When the *daughter of a priest* profaned herself, she was to be burnt, (Levit. xxi. 9.); that is, first stoned and then burnt. The same punishment was inflicted on the Levirate widow, who committed whoredom with a stranger, as we learn from the instance of Judah and Tamar, (Gen. xxxviii. 24.); and also in a woman who had deceived her husband, and was not found a virgin. (Deut. xxii. 20, 21.) The crime of *cohabiting with a removed woman*, was punished with *cutting off from their people*. (Levit. xx. 18.) The effects of this, even in Italy, and much more in the southern climates, are such as justify this severe punishment.

9. *Crimes of blood.* Intentional, and casual or accidental murder, are distinguished in the laws of Moses. To the *first* he appointed the punishment of death; and to the *second*, that of exile, or confinement to a city of refuge, till the death of the high-priest. Four accessary circumstances are specified, which distinguish the crime of *murder*, from *homicide* or *manslaughter*;—1. When it proceeds from previous *hatred*, (Num. xxxv. 20, 21. Deut. xix. 11.);—2. When from a wish to satiate revenge with his blood, (Num. xxxv. 20.)—Or, 3. When it is committed with *premeditation*, (Exod. xxi. 14.);—Or, 4. When a man *lies in wait* for another, without *previous hatred*. (Deut. xix. 11.)

Homicide is when one kills another *without previous hatred*, (Num. xxxv. 22. Deut. xix. 4—6.);—Or without *thirst* for revenge, (Exod. xxi. 13.);—Or, when it happens from *mistake*, (Num. xxxv. 11—15.);—Or, by casualty. (Deut. xix. 5.)

In reference to murder, besides the circumstances mentioned, Moses considers it essential to this crime, that the stroke be given by such an instrument or weapon as is likely to cause death. (Num. xxxv. 16—21.) As an *iron tool*; a *piece of wood*, or *a stone*; such as may kill. Striking a man with the fist, or pushing a man down, in such circumstances that his death must be the consequence, are also specified as actual murder. There are two exceptions,—1. In case of a man catching a thief breaking into his house, &c. *by night*, and killing him, it was not murder, or *blood-guiltiness*; but if the sun was up, it was deemed murder. (Exod. xxii. 2, 3.) From this law it is evident, that resistance was lawful in other cases. —2. In case the avenger of blood found the man-slayer out of his city of refuge, or caught him before he had reached it, and slew him, he was not guilty of blood. In all cases of the murder of free-men, Moses prohibits any pecuniary compensation; the murderer must be put to death. If the murderer fled to the altar, he was to be torn from it and slain. This secured the poor against the rich. In the case of a slave dying in consequence of the blows he had received from his master, a punishment proportioned to the offence was inflicted by the magistrates, but it was not capital. (Exod. xxi. 21, 22.)

When a murder had been committed, and the murderer was unknown, the elders of the nearest city were to make inquiry; and, by certain rites, declare their ignorance of the murderer. (Deut. xxi. 1—9.) The intention of this statute was to shield the life of man, by interesting all in its preservation.

10. *Personal injuries.* In a fray, if one man injured or hurt another, the injured person was paid for the loss of his time, and the expense of his cure. (Exod. xxi. 18, 19.) If a pregnant woman was hurt, in a quarrel, so as to produce premature delivery, without further mischief, the author of the injury was to give her husband a recompense, in money, according to his demand; and if this was deemed unreasonable, the case was referred to the judges. On the other hand, if either the woman, or her child was hurt or maimed, the law of retaliation operated in all its force. (ver. 22—25.)

If one hurt another by assaulting him openly, or by an insidious attack, he was to suffer the punishment of retaliation. (Levit. xxiv. 19—23.) This law applied both to the Israelites, and to foreigners, who might be resident among them. This law did not apply to slaves; yet, if a master knocked out the eye or tooth of his slave, the slave, in consequence, obtained his freedom. (Exod. xxi. 26, 27.) It is probable, that this rule was applicable to any other organ of the body. Moses alludes to a custom, shameful and indecent, in Deut. xxv. 11, 12.; and the punishment inflicted, was the loss of the hand.

11. On the crime of *theft*, Moses imposed the punishment of *double* (and in some cases still *higher*) restitution; and in case the person was unable to pay it, he was to be sold for a slave, and payment to be made with the purchase-money. (Exod. xxii. 1—4.) In general, people steal from the desire of gain, or from the love of luxuries, and because they wish for more of them than they can earn by industry, or from aversion to hard and unvaried labour. Wisdom herself cannot devise a more effectual check to any of these motives than restitution, or slavery; this must be much more effectual than capital punishment.

When a man had stolen oxen or sheep, and they were found in his possession, he was to restore *double*. (Exod. xxii. 3.) This punishment applied to every case, when the stolen property remained unaltered in his possession; but if he had sold or slaughtered it, for a sheep it was *four-fold*, and for an ox, *five-fold*. The importance of the ox in agriculture, (for they had no horses) was the reason of this increased punishment. In Solomon's time the punishment seems to have been increased, as we read of *seven-fold* restitution. (Prov. vi. 30, 31.)

Man-stealing was made a capital crime. (Exod. xxi. 16. Deut. xxiv. 7.) The design of this was to reduce a free-man to slavery, or to sell him as a slave to another. This must be deemed a high crime; and Moses might probably have the conduct of Joseph's brethren in mind. It was a violation both of natural and civil right; and deserved the highest degree of punishment.

Where a person was judicially convicted of having denied any thing committed to his trust, or found by him, his punishment, as in the case of theft, was double restitution; only that it never, as in that crime, went so far as quadruple, or quintuple restitution; at least, nothing of this kind is ordained in Exod. xxii. 8. If the person accused of this crime, had sworn himself guiltless, and afterwards, from the impulse of his conscience, acknowledged the commission of perjury, he had only one-fifth beyond the value of the article denied, to refund to its owner. (Levit. vi. 5.)

12. False accusation and witnesses are strictly prohibited, (Exod xx. 15.); even to favour a poor man in his cause, or in any way to evade the truth, is not allowed. (Exod. xxiii. 1—3.) In case of false testimony being given against an innocent man, the matter was to be particularly investigated, and brought before the highest tribunal; and, after conviction, the false witness was subject to the law of retaliation, without reprieve. (Deut. xix. 16—21.) Nothing can be more just than this as a civil law; and it must have operated powerfully to prevent the crime.

13. The crimes of *cursing* or *reviling* parents, or of *striking* them, is made capital. (Exod. xxi. 15—17. Levit. xx. 9.) At least, the Hebrew word (קלל) denotes not only cursing, but any reproachful or abusive language. The act of striking, shows a disposition the most wicked; and severe as the punishment was, few parents would resort to the magistrate, until all methods of reformation had been tried in vain. These cases are both included in what is said in Deut. xxi. 18—21.; unless we suppose that the latter applies also to the conduct of the son towards others, besides his parents.

14. The persons of magistrates must be sacred, and in the discharge of their duty, they must not be insulted. The crime of cursing or speaking evil of such persons the law forbids. (Exod. xxii. 28.) The punishment is not specified; and, for this reason, must have been discretional, and varied according to circumstances.

CHAPTER XII.

On their Judicial procedure.

§ 1. In most cases, judicial procedure must have been summary, as it generally is in Asia. Judges are warned against *bribery* and *partiality*. Gifts, to a judge, are absolutely prohibited, (Exod. xxiii. 8.); for as it is said, *they blind the wise, and pervert a just cause.* Hence, in the curses, one is against taking a gift. (Deut. xxvii. 25.) In regard to *partiality*, he forbids the judge to show undue respect to the rich and powerful, or to be influenced in his decision by a sympathy in favour of the poor. (Exod. xxiii. 3. Levit. xix. 15.)

2. The place of public judgment was at the city-gate. We do not find that persons like our *advocates* were employed; every man managed his own cause. As the cause was conducted in the city-gate, which was the usual place of concourse, where the people assembled to hear news or to pass away their time; so men of experience in matters of litigation, might sometimes assist those, who seemed embarrassed in their own cause, even when it was a good one. Perhaps this is meant in Job xxix. 7—17.

3. Witnesses were always upon their oath. A form was read, to which they said *amen.* (Comp. Levit. v. 2. Prov. xxix. 24. and 1 King. viii. 31.) In reference to this when our Lord was adjured, or put on his oath, he answered. (Matt. xxvi. 63.)

4. In matters of property, where all other means of decision failed, they had recourse to the lot. It was by lot that the land of Canaan had been divided; and from Prov. xvi. 33. and xviii. 18., it is manifest that it was then used in the decision of causes. It was for judicial purposes, in a particular manner, that the sacred lot, called *Urim and Thummim* was employed; and on this account, the costly embroidered pouch, in which the priest carried this sacred lot on his breast, was called the *judicial ornament.* This lot was used to discover the guilty, not to convict them. (Josh. vii. 14—18. 1 Sam. xiv. 37—45.) It appears that this lot was only resorted to in the case of an oath being violated, which the whole people had taken.

5. When persons were proved guilty, punishment was inflicted without delay, even in cases where it was capital. (Josh. vii. 16—26. 1 Sam. xvii. 11—19. 2 Sam. i. 13—16. iv. 9—12. 1 King. ii. 23—25. &c.) Our Lord was no sooner condemned than he was led to execution.

From this statement of the laws of Moses, considered as a system of civil polity, we perceive, that they are founded on the purest principles of natural right; maintained as sacred personal liberty, till forfeited by the commission of crime; that they modified many of the previously existing customary laws, which were unfavourable to liberty; that they secured the faithful administration of justice, and that the punishments inflicted were more mild and equitable, and better adapted to deter offenders, than those of any ancient or modern legislator.

PART III.

On the Religious Polity of Moses.

CHAPTER I.

Introductory Remarks.

THE two fundamental laws of the Jewish state, already stated, were also the basis of their religious polity. Jehovah is represented as the only true God; and all the works of nature and of providence, are ascribed to him. He is described as spiritual in his essence, and possessed of every perfection and excellence which can be conceived, in the highest possible degree; almighty in power; in wisdom and understanding, infinite; in goodness, unbounded; in justice, rectitude, and purity, perfect; and in mercy, faithfulness, and truth, invariable and constant. He is the creator and governor of the universe; has brought matter itself into existence, and impressed on it those laws, by which it is regulated, and adapted to all those purposes for which he designed it. He formed all the orders of intelligent beings, in heaven and on earth, as well as all inferior animals; and by him they are all supported and governed. His care is alike extended to all his works.

Such a being can have no equal; and, from his spiritual nature, no material object can possibly be a representation of him. Hence, when he revealed himself to Moses, and appointed the religious institutions of the Israelites, he forbad them to associate any other pretended god with him, or to attempt to make any likeness or representation of him. (Exod. xx. 1—5.) The world at that period was given to idolatry; and the creature was worshipped more than the creator. Mankind had truly become vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c (Rom. i. 23.)

To preserve the knowledge of himself among mankind, God had appeared to the Patriarchs, and with Abraham and his seed had entered into covenant, promising to give to them the land of Canaan, and that in him all the families of the earth should be blessed. As a sign of this covenant, the Patriarch and his seed were circumcised; and by this rite were consecrated to Jehovah. Among them the knowledge of the one true God had been in some degree preserved; but when he appeared to Moses, and sent him to deliver them from Egypt, by signs and wonders, he acquired a new right to their service and obedience; and on this ground, obedience is commanded and enforced. (Exod. xx. 2.)

We have strong reason to believe that *sacrifices* had been divinely appointed to Adam, after his fall. It is most probable, that the beasts with whose skins, he and Eve were clothed, had been offered as an holocaust. It is certain that Abel offered such a sacrifice, and that it was accepted. (Gen. iv. 4. Heb. xi. 4.) We have no ground to think that God would accept what he had not appointed. From remote antiquity, the custom prevailed of offering animal sacrifices; and those who worshipped false gods, as well as those who worshipped the True One, did it by sacrifice. Without admitting a divine and early origin, it is impossible to account for the universal prevalence of this custom, among nations most remote from each other.

The Patriarchs were accustomed both to slay and offer their own victims; and it probably continued to be performed by the heads of families, until the time of Moses. It is obvious that this might open a wide door to idolatry; as a man might offer his victim on his own domestic altar, to what object he pleased; nor could his idolatry be always detected. Hence, to abolish the worship of idols, it became necessary no longer to allow the right of private sacrifice; but to appoint some place where they might be publicly offered to the true God. For this purpose, when Jehovah had redeemed Israel, he appointed the tabernacle to be erected, as the centre of divine worship, during the abode of the Israelites in the wilderness; and such place as he should select when they were settled in the promised land. To minister at this holy place, and in future to perform whatever was appointed to be done at the altar, the tribe of Levi was chosen.

From these remarks, it is obvious, that the essential parts of the religious polity of Moses, are the same as what the Patriarchs observed; the object and mode of their worship, were similar. Indeed, the Mosaic, pro-

perly speaking, are only the patriarchal institutions, enlarged and modified, to suit the circumstances of the people to whom they were given; and to secure the accomplishment of the divine promises. The covenant made with Abraham, is the foundation charter of the Jewish church. According to this covenant, God promised him a numerous seed.—He foretold that this seed should be afflicted and enslaved, but engaged to redeem them from their enemies, and finally to establish them in the land of Canaan—"that in his seed all the families of the earth should be blessed." To fulfil these engagements God appeared to Moses, and by him delivered the people from the power and tyranny of Pharaoh; and entered into covenant with them, at Horeb, appointing their civil and religious institutions; promising to be their God, and demanding their submission and obedience as his people. (Exod. xix.)

CHAPTER II.

On the Tabernacle.

§ 1. From Exod. xxxiii. 7. &c. it appears, that Moses had pitched a tent in the midst of the camp of the Israelites, where he resided, heard causes, and inquired of God; but in consequence of the sin of the people, in making the golden calf, he removed it without the camp, and called it the Convention-tent. The people went thither to consult God by him. It is not improbable, that Moses offered sacrifice and performed other religious services here, until the tabernacle was made. Here God met with him, and spoke to him. (Comp. ver. 7—11.)

2. The tabernacle was not the invention of Moses; the pattern of it, and all that belonged to it, were shown to him on the mountain. The design of it was, that God might dwell there as the king of Israel, and that the people might there offer their sacrifices, and perform the most solemn duties of religion. The form of it was an oblong rectangular figure, thirty cubits long, ten broad, and ten in height, which, according to Dr. Cumberland, who supposes it the Egyptian cubit, was fifty-five feet long, eighteen broad, and eighteen high. The two sides and one end were composed of broad boards, standing upright; each board being about two feet nine inches broad, fastened at the bottom by two tenons in each board, fitted into two mortices in the foundation; at the top by links or hasps, and on the sides by five wooden bars, which ran through rings or staples in each of the boards.

3. Each side consisted of twenty of these boards; and the end, of eight; which comes to about three feet more than the breadth of the tabernacle. Therefore, if these eight boards stood together in a right line, the end must have projected on each side of the building. But, perhaps the two end boards of the eight stood in an angular position to the sides, and the end of the building; for which reason they are distinguished from the other six, and called "the boards of the corners of the tabernacle." (Exod. xxvi. 28.) These boards and these bars were all overlaid with gold; and their rings for the staves, and their hasps at the top, were all of the same metal. The foundation on which they stood, was also very costly and magnificent. It consisted of solid blocks of silver, two under each board; they were each about sixteen inches long, and of a suitable breadth and thickness; each weighing a talent, or about a hundred weight. Of these there were about a hundred in number, ninety-six of which were laid for the foundation of the walls of the tabernacle, under the forty-eight boards; and the other four were the bases of the columns that supported the veil or curtain, which divided the inside of the tabernacle into two rooms. (Exod. xxxviii. 27.)

4. The tabernacle, thus fitted and reared, had four different coverings, or curtains, or carpets thrown one over the other, which hung down on the side near to the silver foundation. The first and lowest carpet was made of fine linen, richly embroidered with figures of cherubs, in blue, purple, and scarlet. This carpet consisted of ten breadths, which were joined together with blue loops and clasps of gold. The next carpet, which lay over the embroidered one, was made of a sort of mohair; the breadths of these were joined together with clasps of brass. The third carpet was made of ram's skin, dyed red; and the uppermost of all, which was to fence the rest from the weather, was made of seal skins.

Thus we have seen the outside of the tabernacle complete, on the top, the two sides, and one end, namely, that which was set towards the west, when the tabernacle was reared. (Exod. xxvi. 22.) As for the east end, it had no boards; but was sheltered with a fine embroidered curtain, hung upon five pillars of shittim wood overlaid with gold. (ver. 36, 37.)

5. The inside of the tabernacle was divided into two rooms, by means of a veil or curtain, hung upon four pillars mentioned before. This veil was made of the richest stuff, both for matter and workmanship, and adorned with cherubs and other ornaments, curiously embroidered upon it. It does not appear, in the scripture account, at what distance from either end of the tabernacle this veil was hung; but it is reasonably conjectured, that it divided the tabernacle, in the same proportion in which the temple, afterwards built according to its model, was divided; that is, two-thirds of the whole length were allotted to the first room, and one-third to the second; so that the room beyond the veil, which was called the holy

of holies, was exactly square, being ten cubits each way; and the first room, called the sanctuary, was twice as long as broad.

6. Round the tabernacle there was a spacious area, or court, of a hundred cubits long and fifty broad, surrounded with pillars, set in bases of brass and filletted with silver, at the distance of five cubits from one another. So that there were twenty pillars on each side, and ten at each end of the court. These pillars had silver hooks, on which the hangings were fastened, that formed the inclosure of the court. These hangings were of fine twined linen. (Exod. xxvii. 9.) The entrance into this court was at the east end, facing the tabernacle; where richer hangings, for the space of twenty cubits, were supported by four of the pillars; and these were not fastened like the rest of the hangings, but made to be either drawn or lifted up; the text does not say which, but the Jews believe the latter.

7. Within the court were placed the altar of burnt-offering, and the brazen-laver. The altar was five cubits square, and three high. (Exod. xxvii. 1.) At the corners it had prominences, called horns. (ver. 2. Ps. cxviii. 27.) On this, all the sacrifices were consumed; and the fire, which at first descended from heaven, was continually preserved. The laver is described in chap. xxx. 15—21. It was capacious, and designed for the priests to wash themselves in, before they approached the altar.

8. In the sanctuary, or first room of the tabernacle, were placed, *first*, the altar of incense, (Exod. xxx. 1—10.); *second*, the golden chandelier, (chap. xxv. 31—39.); and *third*, the table of presence-bread, (chap. xxv. 23—30.). In the most holy place, was put the ark, with its cover, called the mercy-seat, at the ends of which stood two cherubs, with expanded wings. (Exod. xxv. 10—22.) In this ark were put the two tables of the law; and beside it, the book of the law, (Deut. xxxi. 26.), the pot of manna, and Aaron's rod, which had budded. The temple of Solomon was built after the model of the tabernacle, only its dimensions were larger.

CHAPTER III.

On the Priests, Levites, and Prophets.

§ 1. To commemorate the deliverance of the first-born, when God destroyed those of the Egyptians, God appointed the Feast of the Pass-over; and he claimed as his right, all the first-born of Israel; but in lieu of them, he chose the tribe of Levi to minister at the tabernacle, and to serve at the altar. By the zeal of the Levites against idolatry, they are said to have consecrated themselves; and for which, they received, most probably, the blessing of the sacred ministry. (Exod. xxxii. 26—29. Num. iii. 12, 13. viii. 18.) Both the Levites and the first-born, were numbered; and as the first-born exceeded the Levites in number, by two hundred and seventy-three, these were redeemed, by paying five shekels a head. (Num. iii. 14—51.)

2. The priesthood was given to Aaron and his sons, in perpetuity. Aaron was consecrated by Moses (Levit. viii. 1. &c.) as the first high-priest, and his sons officiated under him. Their office was to offer the sacrifices, burn incense, and bless the people. It was made a capital crime for any other to perform these offices, as appears from the instance of Korah and his companions, in Num. xvi. 10., and from Uzziah, in 2 Chron. xxvi. 16—21. We, however, find that Samuel, David, Solomon, and Elijah, offered sacrifices, and blessed the people, nor are they blamed for it. The reason seems to be, that being under a particular influence of the Holy Spirit, they are considered as possessing, in this case, the rights of priests. The high-priest only was permitted to enter into the holy of holies; and that but once in the year, on the great day of atonement. (Levit. xvi. 1. &c.)

3. The dress of the high-priest was most splendid. The following belonged to priests in common:—1. Fine cotton *drawers*, to cover their nakedness, when they went up to the altar. (Exod. xxviii. 42.)—2. *Tunics*, made of the same material. (Exod. xxxix. 27.) It is thought that they reached down to the feet. (Rev. i. 13.)—3. The *girdle*, also made of cotton. (Exod. xxviii. 42.) Josephus informs us, that it went twice round the waist, and was tied on a knot before, with the ends hanging down. It was made hollow, and served for a purse as well as a girdle. (Matt. x. 9.)—4. The *turbans*, made of cotton. (Exod. xxviii. 40.) The form of these varied at different periods. These priestly garments were all white, and designed to remind them of that moral purity, which their office obliged them to cultivate. When Aaron went into the most holy place, he was clothed only in these white garments. (Levit. xvi. 4. comp. Rev. iii. 5. iv. 4. vii. 9, 13. &c.) What was peculiar to the high-priest, were,—1. The *blue robe*, worn over the cotton tunic. (Exod. xxviii. 31—34.) The form and use of it are specified.—2. The *ephod*, which appears to have been like a modern spencer, and worn by persons of distinction. (1 Sam. ii. 18. xxii. 18 2 Sam. vi. 14.) This ephod of the high-priest, was made of the richest materials. (Exod. xxviii. 5, 6.) It had two shoulder-pieces, in which were set two onyx-stones, and the names of the sons of Israel engraved thereon.—3. The *breast-plate of judgment*. (Exod. xxviii. 15—29.) This seems to have been designed to represent his office, as supreme judge, that he should equally regard the interest of all the Israelites, and decide impartially. (Comp. Ephe. vi. 14. and Isa. lix. 17.;

2 Cor. vi. 7. and 1 Thess. v. 8.)—4. The *mitre*, with its gold petal, on which was engraved (קדש ליהוה) HOLY TO JEHOVAH, emphatically expressing the honour and the duty of the high-priest. To the breast-plate belonged the Urim and Thummim, which the Septuagint renders, "manifestation and truth." What these were, it is impossible certainly to decide. Some think the stones of the breast-plate are meant; others, teraphs inclosed in it; Geddes, images of justice and truth; and Michaelis, three *sacred lots*; one of which implied the *affirmative*, another the *negative*, and the third, *blank*. He founds his opinion on the use of the word (תמים,) 1 Sam. xiv. 41. Moses gives no direction for making the Urim and Thummim, which naturally suggests that they were well known; and tends to support the opinion of Michaelis.

4. The priests were solemnly consecrated to their office.—1. Both Aaron and his sons were to be purified by ablution. (Exod. xxix. 4. comp. Matt. iii. 15.)—2. They were anointed with the Holy Unction. (Exod. xxx. 30. Num. iii. 3.) It is clear, that every high-priest was anointed on his entering on his office, (Levit. iv. 3.); but it does not appear that the ordinary priests were, after their first anointing with Aaron, their father. The Holy Unction is described. (Exod. xxx. 23—25.)—3. They were clothed with the holy garments; the priests, with the drawers, tunics, girdles, and turbans, before described; and the high-priest, besides these, with the blue robe, ephod, breast-plate, and mitre. The high-priest and the other priests, wore these garments only when they performed their sacred functions. (Exod. xxviii. 43.)—4. Their consecration was completed by offering certain prescribed sacrifices. (Exod. xxix and comp. with Levit. 8.) In the time of David, the priests had become so numerous, that, by divine direction, he divided them into twenty-four courses, each course serving by rotation for a week. (1 Chron. xxiv.) Each course had its respective head or chief, of whom there were sixteen of the posterity of Eleazar, and eight of Ithamar. These heads or chiefs are thought to be those called chief-priests by the evangelists. (Comp. Matt. xvi. 21. xxvii. 12, 41. John, vii. 32. xviii. 3. Acts, ix. 14. &c.)

5. The Levites were divided according to Levi's three sons, Kohath, Gershon, and Merari into three classes; and their office, on the erection of the tabernacle, was to assist the priests, by slaughtering victims, and providing and preparing whatever was necessary for the service. They entered on their office at the age of twenty-five, and at thirty were deemed properly instructed to perform every part of it. At the age of fifty, they ceased to wait on the service of the tabernacle. They were consecrated to this service. (Num. viii. 5—22.)—1. They were to be purified, their flesh shaved, and their clothes washed.—2. Aaron was to offer them to Jehovah as the offering of the children of Israel.—3. They were to be set apart by the imposition of the hands of the children of Israel, or as some think, by them, through their elders or chiefs of their tribes. This ceremony was afterwards used at the appointment of a person either to a civil or sacred office. (Num. xxvii. 18. Acts, vi. 6. xiii. 2, 3.) In the wilderness, like the priests, they dwelt around the tabernacle; and formed a kind of guard to it and to Moses. When the Israelites marched, they took down and carried the various parts of the tabernacle; and when they encamped, they reared it up. (Num. iv. &c.) David divided the Levites into three classes; the *first* waited upon the priests, the sons of Aaron, (1 Chron. xxiii. 28, 29. 2 Chron. xxix. 34. xxxv. 10—14.); the *second* formed the choir of singers in the temple, and were divided into twenty-four courses, (1 Chron. xxv.); and the *third* class were the porters at the gates of the temple, and attended by courses. (2 Chron. xxxv. 15.)

6. Neither the priests nor the Levites had any part of the land of Canaan. They had forty-eight cities, with their suburbs assigned to them, thirteen of which belonged to the priests, and thirty-five to the Levites. (Deut. xviii. 1. Num. xxxv. 1—8. Josh. xxi.) Dr. Lightfoot considers these cities as seats of learning, where the Levitical tribes studied the law, and diffused the knowledge of it through the nation. They were supported partly by the land around their cities, but chiefly by the *tithes*, paid by the other tribes. (Num. xviii. 21.) This tithe consisted both of the produce of the land and of the livestock. (Levit. xxvii. 30. 2 Chron. xxxi. 5, 6.) The Levites paid out of this tithe one-tenth to the priests. (Num. xviii. 25—28.) There was a second tithe, the produce of which the people were to employ in feast-offerings. (Deut. xii. 17, 18. xiv. 22—27. Levit. xxvii. 31.) To these feasts the Levites were invited. The priests had also certain parts of all sin and trespass-offerings. The tithes of the field might be purchased by the owner, (Levit. xxvii. 32, 33.); but those of cattle could not.

7. Prophets were extraordinary characters, whom God raised up from time to time, and to and by whom he revealed his will. In this sense, the patriarchs were prophets, as to them he made the most interesting promises; but Moses is considered as the most eminent, because God spoke to him with an audible voice. He foretold, that God would raise up a prophet like to him, &c. (Deut. xviii. 15—22.); which, though it may refer primarily to the Messiah, yet it clearly refers to an order of prophets, as it specifies some who might speak in the name of the Lord, when he had not sent them. The term prophet is applied to Aaron, because he delivered what Moses made known to him. Thus Heman and Jeduthun are said to

prophesy on harps, &c. (1 Chron. xxv. 1.); because they sung prophetic hymns. (1 Sam. x. 5, 10.) Hence, the schools of the prophets, where persons were taught sacred literature, and sang the praises of God. Perhaps this may explain 1 Cor. xi. 5., as praising seems naturally connected with praying.

8. The true prophets were men of great piety; lived a mortified life, and were fervent in prayer. (Gen. xx. 7.) Their prayers had great efficacy. (Jerem. xxvii. 18. comp. xv. 1. and xiv. 1.) They generally wore *rough* garments, perhaps of camel's hair, like the Baptist. The history of Elijah and Elisha proves that they sometimes verified their character by working miracles; and all of them by the sanctity of their lives and the truth of their predictions. They spoke as they were moved by the Holy Spirit; and hence, when their message was a burden, and contained only denunciations, they faithfully delivered it. They were often persecuted for their fidelity; and not a few sealed their prophetic mission with their blood. In exigences, the people sought to the prophets for advice; and when the priests, and Levites, and people turned to idolatry, after the example of wicked kings, the prophets were sent to reclaim them, or to announce the judgments of God on them. Their writings, which are yet preserved, prove, that they were most eloquent preachers of righteousness; bold reprovers of vice; and men of God, as they are emphatically called.

CHAPTER IV.

On Sacrifices, Offerings, and Feasts.

§ 1. Sacrifices and offerings were presented to God from the fall of man; and no doubt were of divine institution. As for the notion of Spencer and others, that they were *gifts* presented to conciliate the divine favour, in the same manner that one man tries to conciliate that of another, to say the least, it is unsupported either by the nature of things, or by authority from revelation. So also is that of Mede and Sykes, that they were federal rites, indicating that the offerer and God were in a state of friendship. Equally so is the opinion of Warburton, that they were symbolical of prayer and praise. It is impossible to account for the origin of sacrifices on any principles of reason; for what connexion is there in human reason, between the slaughter and burning of an animal, and the forgiveness of sin? How can it be supposed reasonable that an offender should remove God's displeasure, and procure his favour, by killing, unauthorized, one of his creatures? The only proper view of this subject seems to me to be, that God appointed animal sacrifices, strongly to represent the punishment due to sin; and graciously admitted the substitution of the victim for the offender, by the offering of which, his anger was appeased, the offender pardoned, and admitted to his favour; and that such animal sacrifice had this effect, not for its own sake, but as typical of the Lamb, that victim which God in infinite wisdom and love, had destined to be offered for the sins of the world. This view is clearly founded on the language of the New Testament; and it gives dignity and importance to the patriarchal and Mosaic sacrifices.

2. Sacrifices are divided into four kinds:—1. The *burnt-offering*, which was wholly consumed. This appears to be the first species of sacrifice offered, and all those of the patriarchs, were, most probably, of this kind. The Jews considered the burnt-offering or holocaust, as the most excellent of all their offerings; and Moses first describes and appoints this. (Levit. i. 1. &c.)—2. The *sin-offering*. (Levit. iv.) The term (חטאת) denotes both sin and a sacrifice to expiate it; so the Greek term (*αμαρτια*) 2 Cor. v. 21. Rom. viii. 3. These sacrifices were offered for sins of ignorance, (Levit. iv. 2. &c.); for legal pollutions, as cleansing a leper, (Levit. xiv. 19.), purifying a woman after child-bearing, (ch. xii. 6.), and others, (ch. xv. 19, 29, 30.). Only certain fat pieces of these offerings were consumed on the altar; the rest was the portion of the priests. They were offered every new moon, during the pass-over week, at the feast of trumpets, and of booths. (Num. xxviii. xxix.) Some sin-offerings, like the burnt-offerings, were wholly consumed, not on the altar but without the camp; as those offered for the sin of the high-priest, for the sin of the whole congregation, and on the day of expiation. (Levit. iv. 2—6.) To the two last, the offering of Christ is compared. (2 Cor. v. 21. Heb. xiii. 11, 12. Levit. xvi. 27.)—3. The *trespass* or *guilt-offerings*. It is not easy to discover in what these differed from the former. Michaelis supposes the former refers to sins of *commission*, and these to those of *omission;* Geddes, that the guilt-offerings relate to offences of criminal carelessness. (Levit. v. 1. &c.)—4. The *feast-offerings*, the fat of the victims being consumed on the altar, a small part being given to the priests, the remainder was eaten by the offerer and his friends. Some feast-offerings were appointed, as at pentecost, for a Nazarite, who had completed his vow, and at the consecration of a priest; but they were generally free-will-offerings of the people.

3. Sacrifices were limited to three kinds of cattle, the beeve kind, and sheep and goats. No wild-beasts, though clean, and what might be slaughtered for food, were allowed to be sacrificed. (Deut. xii. 15, 22. &c.) All clean birds might be offered; but doves and pigeons were the most common. (Levit. xiv. 4—7.) These sacrifices were either offered for the whole people, as the morning and evening sacrifice, daily, and those of new

moons and other feasts; or for individuals, as the paschal lamb, the high-priest's sin-offering for himself, and others for particular offences, vows, &c. With the sin and guilt offerings and other sacrifices, wheaten-offerings and drink-offerings were presented. They are described in Levit. ii. &c. To the former, oil and salt were added; and the latter consisted of wine.

4. These sacrifices and offerings were to be offered at the *tabernacle only*. While the Israelites were in the wilderness, and on their settlement in Canaan, this was the place to which they were to bring their gifts and oblations. (Levit. xvii. 8, 9.) The ark and tabernacle were long fixed at Shiloh, then at Kirjath-jearim, and afterwards in Zion; and thither the tribes went to offer sacrifices. When the ark was taken out with the troops to battle, sacrifices were offered before it in any place; and when it was transferred into the temple, then they were offered there. In every period of the Jewish history, till the captivity, we find them transgressing the law on this point. They sacrificed on the high-places, and frequently to idols, for which their historians and their prophets so often blamed them, and denounced the most heavy judgments against them.

5. The *feasts* of the Jews were either weekly, as the sabbath; or monthly, as the new-moons; or annual, as the pass-over, the pentecost, the feast of ingathering or of tabernacles, and the feast of trumpets; to which we may add, the annual fast, or day of expiation. Besides these, there were others that returned once in a certain number of years; as the sabbatical year, and the jubilee. On the sabbath they rested from their usual employments, and on that day four lambs were offered. (Num. xxviii. 9, 10.) Though they did not, till after the captivity, build synagogues, and assemble on the sabbath-day to read and hear the law, yet, it is probable, that the most serious of the people employed it in private reading and instruction, conversation and prayer*. The new moons were not made days of rest, unless they chose, except that of the seventh month. (Num. xxxix. 11—15. comp. Levit. xxiii. 23, 24. Num. xxix. 1—6.)

6. The three *great feasts*, were distinguished from the sabbath and other holy days, by this remarkable difference, that they lasted for *seven*, one of them, indeed, for *eight*, successive days; and that all the males in Israel were then obliged to assemble at the place where the sanctuary stood. (Exod. xxiii. 14—17.) Their attendance, however, was not so rigidly exacted on the other two festivals, as on the first, which was,—1. The *feast of the pass-over*, kept in remembrance of their departure from Egypt. This festival was to commence on the evening subsequent to the 14th day of the first moon of the year, with eating what was called the *paschal lamb*, and it was to continue seven whole days, that is, until the 21st. On the 16th day, the first fruits of the ripe ears of corn were to be presented to God, (Levit. xxiii. 9—14.); and from that day they were permitted to begin harvest, which commonly was not completely finished till seven weeks after, because in the colder parts of Palestine, it was not commenced nearly so soon as in the warmest. After the first day was over, which was holy, every one was at liberty the very next morning, of course, while the festival still lasted, to return to his home, if he pleased. (Deut. xvi. 17.)

7. After the conclusion of the seven harvest-weeks now mentioned, or, in other words, on the 50th day, reckoned from the 16th of the first moon, the festival of *pentecost* was to be celebrated, and it continued in like manner for seven whole days. This was properly the *harvest* festival, in which they were to offer thanksgivings to God for the bounties of harvest, and to present unto him the first fruits thereof, in bread baked of the new corn. (Exod. xxiii. 16. Levit. xxiii. 14—21. Num. xxviii. 26—31.) The *feast of booths*, which was the festival of gratitude, for the *fruitage and vintage*, commenced on the 14th day of the seventh moon (about the month of October) and continued until the 22nd. During these eight days the Israelites dwelt in booths, formed of green branches interwoven together, which, in the warm region of Palestine, answered extremely well, because in October the weather is dry.

8. Another feast, or as some call it, a fast, was the day of expiation. (Levit. xiv. xxiii. 27—32.) This was called the day of atonement, because of the extraordinary sacrifices which were then offered. Of the victims, none were more remarkable than the two goats, which the high-priest was to receive from the congregation, and to set them before the tabernacle; casting lots, which of the two should be immediately sacrificed, and which should be sent alive into the wilderness, after the sins of the people had been confessed over him, and laid as it were upon him. The rites attending the public service of this day were chiefly performed by the high-priest, who had more to do on this than on any other day of the year, or perhaps all the rest together. He was to kill and offer the sacrifices, and sprinkle their blood with his own hands. The grand peculiarity in the service of this day, was the high-priest's entering into the holy of holies, which was not permitted at any other time. (Lev. xvi. 2. Heb. ix. 7.)

* Lewis contends that they had oratories, or public places for prayer, even from their entrance into Canaan; but of this we have no satisfactory evidence. Had there been such places, and had the law been read and explained, it is difficult to account for the general defection from God, and the prevalence of idolatry.

And so it was his peculiar privilege thus to draw nearer to God, or to the tokens of his special presence, to the ark, to the mercy-seat, and to the shechina, or, divine glory, than any other mortal.

9. The *feast of the dedication* (John, x. 22.) was instituted by Judas Maccabeus, after Antiochus had been vanquished and the temple purified. (1 Mac. 4. 59.) The *feast of Purim*, appointed by Mordecai, the Jews still observe as a day of mirth and jollity. An account of it is found in the 9th chapter of Esther.

CHAPTER V.

On their division of Time.

§ 1. THE most natural division of time is that of the succession of light and darkness, forming one complete day. And this is undoubtedly the first and oldest. (See Gen. i. 3. and note.) In the Old Testament, we find no mention of hours, at least, before Daniel; the only terms which occur, are, the *morning* and *noon*, *evening* and *night*. They appear to have divided the day into four parts, beginning at sun-rise and ending at sun-set; and as the days grew longer, these parts must also have been longer. Hence, after they began to reckon by hours, their *third* hour answered to our nine in the morning; their *sixth*, to our noon; their *ninth*, to our three in the afternoon; and their *twelfth*, to our six in the evening. They divided the night in like manner; and each of the portions was called a watch. (Lamen. ii. 19. Judg. vii. 19. John, xi. 9. Acts, viii. 1. x. 9.)

2. The division of days into weeks was, according to Moses, from the beginning. (Gen. ii. 2.) Noah divided his days by sevens. (ch. viii. 10—13.) The same division was used in the time of the patriarchs. (ch. xxix. 27. com. Judg. xiv. 12, 17.) Months are clearly derived from the moon, containing the space between one new moon and another. The Jews were obliged, in order to observe their religious feasts, to notice the new moon; and their month consisted of twenty-nine or thirty days, corresponding to the moon. Their *year* consisted of twelve or thirteen months, in order to adjust the synodical period with the solar; and to keep their feasts nearly at the same seasons of the year, which the offering the first-fruits of the harvest, and the feast of ingathering particularly required. The year was distinguished into civil and sacred; each of which had a different beginning. The civil year began at the equinoctial new moon, in autumn; and the sacred, with the equinoctial new moon, in spring. (Exod. xxiii. 16. xxxiv. 22.)

3. Every seventh-year was distinguished from others, by being a year of rest; and therefore called the sabbatical year. It is natural to infer, that this year began in autumn, when all the fruits of the land had been gathered in, and when it was usual to prepare the land for the next crop. (Levit. xxv. 3, 4.) During the whole year, the land lay fallow, the vine and olive-yards were not even pruned, nor was any game taken or destroyed. Whatever grew was the common right of all. (Levit. xxv. 1—7.) The fiftieth year, or every forty-ninth, beginning with the sabbatical, was called the year of jubilee, most probably, from the blowing of the trumpets, and was a year of general release; debtors and prisoners obtained their freedom, and property sold, returned to its owner or his heirs. (Levit. xxv. 8. &c.)

4. The Jews seem to have had, at different periods, different eras, whence they dated, and to which they referred. Moses, at first, dated from the creation, by the birth of the patriarchs; and then, more especially from the birth of Noah, in the hundredth year of whose life the flood or deluge occurred. (Gen. vii. 11. viii. 13.) The deliverance from Egypt formed a new, distinguished era to the Israelites; and after this period, Moses and subsequent writers, dated from it. (Num. xxxiii. 38. 1 Kings. vi. 1.) At length, Solomon built the temple, the most splendid structure ever erected, and for some time they dated from it, by the reigns of the kings of Judah and of Israel. The captivity in Babylon, afterwards furnished a new epocha, whence they computed their years. (Ezek. xxxiii. 21. xl. 1.) Since their dispersion, they have constantly used the era of the creation.

CHAPTER VI.

On the objects of idolatrous worship, and various superstitions mentioned in the scriptures.

§ 1. IDOLATRY early obtained in the world. In the earlier periods, all the knowledge of the true God was derived from tradition, handed down from Noah and his sons, and through them to their descendants, in connexion with the works of nature. Tradition was soon corrupted; and though the worship by sacrifice every where continued, yet the forms of it were varied, and all just conceptions of the One infinite and eternal God, were, by degrees, nearly obliterated. Perceiving the influence which the sun and other heavenly bodies had on the earth, these were first honoured as the emblems of Deity, and afterwards, as so many different and independent gods. Next, perhaps, the elements, as connected with the great generating principle of nature, were deified; and then men, who had benefitted others by their inventions, or who had founded empires, and whom affection or flattery raised to the rank of gods. On the principle of utility, arose the worship paid to certain animals. Thus every country had its own gods, which were hon-

oured by some peculiar rites; and individuals possessed little images of these gods, to defend and prosper their families; and carried them about, for their personal protection and safety. Some of these gods were considered as vindictive; and to pacify them, human beings were immolated on their altars. Others were regarded as the patrons of pleasure; and acts of gross intemperance and licentiousness were considered as acts of worship paid to them.

2. Moses every where forbids the Israelites either to make images of any such gods, or to pay any respect to them. He assures them, that if they fell into this sin, Jehovah would give them up to their enemies; and that they should suffer as a nation, every kind of calamity; and which we see in their history they actually did suffer, for this crime. In no period till the captivity, were they wholly free from idolatry; in the wilderness, they made the golden calf, and worshipped Tammuz and Baal-peor; and in Canaan, they adored the host of heaven, and the gods of the surrounding nations. In the reign of some of the kings, we find the defection from God so general, that few were found devoted to him. Some of the better kings attempted to reform them, and produced by their example and efforts, a partial change; but their goodness was like the morning cloud, soon dissipated. The authority of the law, the most eloquent and pathetic addresses of their prophets, the most awful denunciations of divine judgments, were lost on an obdurate and vicious race.

3. *Baal*, in the scriptures, seems to be a name attributed to any of the heathen gods, denoting Lord. By the Babylonians, the sun was called Bel, and it is not improbable, that this was the original object to which this name applied, as 'lord of heaven.' Various epithets are given to this idol, as Baal-berith, (Judg. viii. 33.) 'lord of the covenant'; Baal-zebub, (2 King. vi. 3.) 'lord of flies', which some think the Jews so called out of contempt, and that the name among the Ekronites was, not 'lord of flies', but 'lord of hosts'. Baal-peor, (Num. xxv. 3.) called that shame 'open mouthed Baal', is justly thought to be the same as Priapus. These Baals, or their images, were compound figures of some animal, as the bull, lion, goat, eagle, &c. united with the form of a man or woman. (See Montfaucon or Calmet.) They were worshipped on high-places, and their temples and altars were often surrounded with groves. From Jer. xix. 5. compared with xxxii. 35. Bates concludes that Baal and Moloch were only different names of the same object. The latter name signifies king; and Baal was thus called by the Ammonites. The Moabites called him Chemosh. (Jerem. xlviii. 13.)

4. The sun, moon, and stars were directly worshipped, as appears from Job, xxxi. 26. Ezek. viii. 16. Jer. xliv. 17. &c. compared with 2 King. xxiii. 11. & 2 Chron. xxxiv. 4. From these passages, it is evident, that images, horses, and chariots were devoted to the sun, and that acts of religious homage were paid to that luminary. The manner of serving the queen, or the regency of the heavens, also shows the ardour and the zeal of these deluded idolators. The wheaten-offerings which Jehovah had commanded to be offered to himself, they offered to the host of heaven. The Baals, or the heavens which they worshipped, Jehovah made the instruments of their punishment. (1 King. xvii. xviii.) The Ashtaroth, or Astarte, the goddess of the Sidonians, (1 King. xi. 23.) is thought to be the moon, and, according to Cicero, was the same as Venus. This idol had the female form. (Comp. Judg. ii. 13. and 1 Sam. vii. 3. xii. 10. xxxi. 10.)

5. The idols, which the people worshipped whom the king of Assyria placed in Samaria, after the captivity of Israel, are unknown. They are mentioned in 2 King. xvii. 30, 31. They appear to have been nearly similar to the Baals or Molochs of the Canaanites. So also was the Nebo of the Babylonians, and the Rimmon (2 King. v. 18.) of the Syrians. The *Tammuz* (Ezek. viii. 14.) of the Egyptians, was the Adonis of the Phœnicians and Syrians, and Jerom so renders. She was the same as Venus. *Dagon*, the idol of the Philistines, was a compound image of a man united to a fish. (Judg. xvi. 23.) The learned editor of Calmet has rendered it probable, that this idol was originally commemorative of the deliverance of Noah in the ark. The *Diana* of the Greeks and Romans, had the form of a woman, hung round with breasts, and was only the prolific powers of nature idolized. (Acts, xix. 24—35.) *Jupiter*, was the chief god of the heathen world, who is represented as wielding the thunder-bolts of heaven; and *Mercury*, was considered the god of eloquence, and the messenger of the other gods. The inhabitants of Lystra, considered Barnabas and Paul as these gods come down to them. (Acts, xiv. 12.)

6. To these various idols, sacrifices were offered, and different rites were observed in honour of them. To Baal and Moloch, human victims were frequently presented; and children were in some manner dedicated and devoted to them. They are said to make them pass through the fire; denoting some rite of dedication and purification. This was forbidden the Israelites, without any penalty annexed. (Levit. xviii. 20.) Ahaz thus devoted his son, (2 King. xvi. 2.); but as Hezekiah afterwards reigned, and was one of the best kings, it is certain that he was not put to death. It is however clear, that after thus devoting and purifying them, many of them were sacrificed. (Ezek. xvi. 21. xx. 26, 31. Ps. cvi. 36—40.) The chief place of these horrid rites, was Tophet, in the the valley of the son of Hinnom, near Jerusalem. (Jer.

vii. 31, 32. Josiah defiled this place, and it became a receptacle for dead carcasses and other filth, and where a fire was kindled to consume them. Hence, either from this or the burning of children there, the place was considered as an emblem of hell, or the future state of punishment. (Is. xxx. 33. Matt. v. 22. &c.) Jeremiah declared, that the idolatrous Jews should there be slain, in such numbers, that the valley should be called the valley of slaughter. (ch. xix. 11—13.)

7. The idols, Tammuz, Ashtaroth, Baal-peor, and others, were the gods and goddesses of lust; and were served in a manner suitable to their character. For the virtues of modesty, chastity, and sobriety, were substituted the opposite vices, in honour of these idols; and strange as it may appear, the worst passions and deeds were regarded not only as innocent, but as hallowed and meritorious. The language of the prophets assures us, that the people had become corrupt and sensual, and committed whoredom under every green tree, and on every high hill. This not only applies to their idolatry, but may be understood in a literal sense.

8. Connected with the worship of idols, were the various superstitious practices of augury, divination, soothsaying, &c. The most general expression for divining, is קסם. It denotes either to attempt to foretel events, by some kind of arts, or to conjecture by prudence and experience. (Comp. Deut. xviii. 10. with Prov. xvi. 10. and Is. iii. 2.) Michaelis thought that it denoted the Haruspex, one who divined by inspecting the liver, and other viscera of sacrificed animals; Dathe, divining by the lot; and Rosenmuller, divining by arrows. (Ezek. xxi. 26.) I am satisfied, that it denotes rather, the act of divination in general, some of the various kinds being afterwards mentioned, as,—1. The *observer of the clouds*. By the appearance of the clouds and the sky, the state of the weather may be often conjectured; and from this, perhaps, arose the practice of pretending to foretel other events.—2. *Inchanter*, one who divined by serpents; probably having tamed them, he divined by their motions. Bates renders *Juggler*.—3. *Sorcerer*, one who divined, by using some kind of drugs.—4. A *charmer*, one who composed magical *spells*, to guide and protect. It is probable, that they were composed in verse, and which the people repeated. (Ps. lviii. 6.)—5. A *ventriloquist*, or *pythonist*.—6. A *wizard*.—7. A *necromancer*. The Greek translators uniformly render the first term as I have done; and I suspect, that those who possessed this art, were also denominated wizards, or the knowing ones, and necromancers as pretending to consult the dead. (1 Sam. xxiii. 7. &c.) That persons possessing this art would be regarded as under some kind of divine influence, by an ignorant race, is very natural, and it is not improbable, that they might believe themselves to be so. Similar superstitious arts obtained among all the heathen nations, and still exist among them, and among ignorant men in christian countries.

9. To honour idols, they often made little images of them, and placed them in their houses, and sometimes carried them along with them in their journeys. These were anciently called *teraphs*; and these were the gods which Rachel stole from her father Laban. (Gen. xxxi. 19, 30.) At Ephesus, it became a considerable trade to make small silver shrines, or little temples, containing a small image of Diana, which were regarded in like manner. (Acts, xix. 24. &c.) This also explains the prophet Amos, ch. vii. 25. and Acts, vii. 43. They bore the little tent of Moloch, containing his image, and the star of Chiun, or Remphan, an Egyptian idol. These were borne about for protection, as well as to pay homage to. They sometimes wore *ear-rings* in honour of their idols, (Gen. xxxv. 4. Hos. ii. 13.); and *crescents*, or figures of the moon. (Judg. viii. 21. Job, xxxi. 26. Is. iii. 18.) They cut their *hair* round, for the same purpose; and spoiled their beards, and made incisions in their flesh. (Levit. xix. 27, 28. xxi. Deut. xiv. 1. Jer. xvi. 6. Zech. xiii. 6.) All superstitions of this kind were strictly forbidden the Jews; and they were threatened with sword, famine, pestilence, and captivity, as the consequences of complying with such practices.

CHAPTER VII.

On the Sects among the Jews.

§ 1. THE *Nazarites* seem to claim some notice as a sort of sect among the Jews. There have been, in all ages, as well from natural disposition as from the influence of religious principles, some persons more serious and devoted to God than others. Joseph is called by this term, Gen. xlix. 26. and Deut. xxxiii. 36., which I have rendered after the Septuagint, 'distinguished'. Some were devoted to Nazaritism all their lives, as Samson, Samuel, and John, the baptist. Two things distinguished them from others; they drank no wine or other strong fermented liquor, and their heads were never shaved. (Judg. x. 5. 1 Sam. i. 11. Luke, i. 15.) These were not confined to the same strict rules as those who were Nazarites by a vow, for a specified period. These were to drink no wine, nor even to eat grapes; their hair was to be let grow; nor were they to come near a dead body. (Num. vi. 3. &c.) In case of being defiled, they had their vow to begin again. (ver. 9—12.) The vow of Nazaritism might be taken either by men or women. Their abstemiousness is thought to have promoted health. (Lam. iv. 7.) Some think that our Lord was called a Nazarite, that is,

ON THE SECTS AMONG THE JEWS.

lived as one devoted to God. The Rechabites, the descendants of Jethro, lived in tents, and like the Nazarites, abstained from wine. (Comp. 1 Chron. ii. 55. and Judg. i. 16. with 2 King. x. 15—23. and Jer. xxxv. 1—7.)

2. After the captivity, the returned Jews were obliged to study the Hebrew scriptures as a dead language; and their leading men began to speculate on various subjects, and, as a natural result, they differed in opinions, and were divided into parties and sects. The first division seems to have been made respecting the authority of the laws of Moses and the prophets. Some maintained, that these *alone* ought to be regarded as the foundation of faith and practice; while others contended for the traditions or opinions handed down to them, as of equal authority. The former were called Karaites, or Scripturists; and the latter, Rabbinists. It is supposed that this distinction began about thirty years before Christ; and it has continued ever since. The former sect still continues in Poland, and Russia, but chiefly in Turkey and Egypt. The Rabbinists or Traditionists obtained a complete ascendancy over them as to numbers, and the greatest part of the Jews are still of this sect. These abuse the Karaites, as Sadducees, and heap on them every abusive epithet; just as the Catholics do on the Protestants.

3. The *Pharisees* were the Traditionists, and so called from the word (פרושים) *separated*, denoting that they pretended to a more than ordinary strictness in religion. (Acts, xxvi. v.) Josephus gives this account of them, "that they valued themselves for their exact conformity to the law, and for their skill in the interpretation of it; and that they excelled all others in observing the customs of the fathers." This sect existed in the time of the Maccabees, according to the same historian; and they gradually increased, till they became the leading persons in the church and state, as appears from the Evangelists. Their distinguishing opinion was, 'their holding the traditions of the elders,' which they maintained had been handed down from Moses, to whom they were given on the mount, and were of equal, if not superior, authority to the written law.

4. The doctrinal sentiments of the Pharisees were the following:—1. They held, that all things were decreed, yet in consistency with the freedom of man's will in acting.—2. They believed the doctrine concerning the angels, and the existence of human spirits in a separate state.—3. They also admitted the resurrection of the dead. (Acts, xxiii. 8.) These opinions were rational, and supported by the law and the prophets; but their radical error was, admitting the traditions, as of equal authority with the inspired books. Hence sprung their practical errors.—1. They explained away the obvious sense of the divine law. (Matt. xv. 3—6.)—2. They attended to many uncommanded customs; such as frequently washing their hands, furniture, &c.—fasting twice a week, and, according to the Talmud, whipping themselves, lying upon flints and thorns, and enduring other mortifications. (Mark, vii. 1—4. Luke, xviii. 12.)—3. They made the whole of religion to consist in rites, and neglected its great principles, and became the most consummate hypocrites. (Comp. Matt. vi. 2, 5, 23, &c.) They despised all others, expected respect from all, and distinguished themselves by broad phylacteries, or scrolls of parchment with some passages of scripture written on them, and by broad fringes on their garments. (Deut. vi. 8.)

5. The *Sadducees* are supposed to have derived their name from a person named Zadok or Jadok, who first taught the errors which distinguished this sect. According to Josephus, they rejected the traditions of the elders. They denied the resurrection of the body, and the existence of the soul after death. They also did not admit the existence of angels. (Matt. xxii. 23. Acts, xxiii. 8.) They are said to have denied all divine decrees; and to have attributed such power to the human will, as to make man the disposer not only of his moral actions but of his temporal condition. They were generally the rich who were of this sect; and they may justly be regarded as the materialists, free-thinkers, and infidels of the day.

6. The *Samaritans*, as inhabiting a part of the country of Judea, and receiving the five books of Moses, may be considered as a sect among that people. Their origin is given us 2 Kings, xvii. 24. &c. On the reform effected by Nehemiah, Josephus informs us, that a son of Jehoiada, the high-priest, who, contrary to the law, had married a daughter of Sanballat, and being unwilling to quit his wife, fled to Samaria, and many others with him Sanballat was then governor of Samaria, and afforded them protection. In the time of Alexander, the Samaritans obtained leave to build a temple on mount Gerizim, like that of Jerusalem, where the same form of worship obtained. This became a source of the bitterest enmity between them and the Jews. (John, iv. 9. Luke, ix. 52.) They rejected the writings of the Prophets.

7. Josephus and Philo mention a numerous sect, called *Essenes*. They lived together, and were a kind of Jewish Monks. By abstraction they pretended to understand spiritual things better than others. Some think that the Apostle alludes to their opinions in Colos. ii. 18, 23. The *Herodians* are mentioned, Matt. xxii. 16, 17. Mark, iii. 6. and viii. 15. They are thought to have been rather a political than a religious sect, agreeing with Herod, that it was lawful to obey the Romans, and, in some things, conform to them. An opposite political faction is that mentioned in Acts, v. 37. called *Gaulonites*.

8. The *Scribes*, so often mentioned in both Testaments, were not a sect, but so called from their office as writers, secretaries or teachers. They were of two sorts; some employed in civil affairs, and others in what respected religion. The former were of different ranks. Hence Seraiah, in the reign of David, (2 Sam. viii. 17.) Shebna, in that of Hezekiah, (2 King. xviii. 18.) are mentioned among the chief officers. Hence, the scribe of the host. (2 King. xxv. 19.) Others were in inferior offices. (2 Chron. xxxiv. 13.) The scribes employed in reference to religion, expounded the law and taught the people. They are styled, 'doctors of the law,' (Luke, v. 17.) and in the 21st verse they are called 'scribes.' They are also called 'lawyers.' (Comp. Matt. xxii. 35. with Mark, xii. 28.) They were generally of the sect of the pharisees, and hence they are joined together. They taught the people, as we may infer from Mark, i. 22. They had great power, and some of them were members of the Jewish sanhedrim. (Matt. xx. 18.) Some of them might be of the Levitical tribe; but it appears from the Gospel, that any person of knowledge might teach the people, or expound the law and the prophets, in their synagogues.

9. The ***Publicans*** were persons appointed to collect the taxes imposed by the Romans. Some of them were receivers-general, for a large district, and inferiors of this order paid to them what they collected. Zaccheus appears to have been one of the chief publicans or receivers. (Luke, xix. 9.) Matthew was one who sat at the receipt of custom, where the tax on goods, imported or exported, was paid; for this was one source of the revenue. A *second* was a tax on cattle, fed in lands, which were considered as belonging to the Roman state; and a *third* was a tax on corn, amounting to one-tenth. These taxes the Apostle calls 'custom or tribute;' the former seems to denote all imposts on merchandise, and the latter, a tax on persons or estates. The publicans were generally rapacious and oppressive; and hence they are classed with sinners. They were particularly odious to the Jews, as reminding them of their subjugated state, and obliging them, according to their opinion, to act contrary to the precepts of their law. (Deut. xvii. 15.)

10. Strangers might be naturalized among the Jews, (See PART II. ch. vi. p. 31.); and when they were admitted to all the rights of church and state, they were called 'proselytes of righteousness,' in distinction from those who dwelt among them without embracing their law. (Exod. xxii. 48.) According to the rabbies, on being admitted, they were first examined in respect to their motives, then instructed in the leading principles of divine truth, and required to profess their faith in them, and their resolution to adhere to them, and in all things to be subject to the law. After these things, they were circumcised, and then immersed or baptized, as a rite of purification. They were considered as born again, and it was a saying among the Jews, that when a man became a proselyte, 'he is like a new-born infant, and hath a new soul.' To this language our Lord is thought to refer John, iii. 10. They also considered, that when a person became a proselyte, the bond of natural relationship was dissolved; so that he was not to regard father, or mother, or other kindred. To this, some think, our Lord refers, Luke, xiv. 26. Tacitus says, that when any of the heathens became proselytes to Judaism, "They quickly learn to despise the gods, to renounce their country, to hold their parents, children, and brethren, in the utmost contempt." It was imparting such sentiments and inspiring such dispositions, that made our Lord say, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. xxiii. 15.)

On reviewing the religious polity of Moses, it is evident,—First, That no better system could have been devised to maintain the knowledge and worship of one God, the great fundamental principle of the law.—Secondly, That the tabernacle, with its sacred furniture, the priesthood, the sacrifices, &c. were all *typical*, shadows of good things to come, the substance of which is Christ; and—Thirdly, That the purest morality is enforced by the strongest motives. The whole system is worthy of its divine author.

PART IV.

The Climate, and Productions of Judea; the Arts, Customs, and Manners of the Jews.

CHAPTER I.

*On the Climate, Agriculture, and natural Productions of Judea.**

§ 1. JUDEA extends, from south to north, near three degrees in latitude, from 31 to 34 degrees, north; and its longitude from London is 35 to 37 degrees, east. Being mountainous, especially to the north and east, the heat and cold vary considerably, in different parts. Jordan is the chief river, which rises in mount Hermon, a branch of mount Lebanon, and after running a few miles, falls into a lake called Semechon, then flows on for about fifteen miles, to the lake of Genesareth, or sea of Tiberias. Thence it issues again, and waters a great plain, for more than forty miles, and then falls into the Dead-sea. During the rainy seasons the Jordan overflows its banks; and the various mountainous tracts pour down torrents, which in the summer are usually dried up. On the highest part of Lebanon, the snow, according to some travellers, rests perpetually; but on the lower ridges, it melts, and swells the Jordan, the river of Damascus, the Orontes, and various others, which take their rise from various parts and ridges of it.

2. The winter commences in November, when the first rain begins to fall. It is common to prepare the ground for seed in October, and the latter end of that month, or the beginning of November, the seed is sown. They sow wheat, barley, spelt, Turkey wheat, millet, and lentiles. The heat in this month, during the day, is considerable, but the nights are cold. The rain which falls in this month, and the occasional snow and rain, which fall in the three following months, December, January, and February, are the source of fertility. The corn appears in January; and in February, a considerable verdure, on every side, captivates and delights the sight. In March, the spring begins; and though the mountainous districts are somewhat cold, the heat, in the plains, and the south-east parts, becomes very great. Copious rains fall in this month and the beginning of the next, which is called the *latter* or *spring rain*. Towards the end of April, the rain ceases, and the sky becomes clear and serene, and no rain usually falls till October. Near Jericho, the barley and wheat are often ripe in the beginning of April, and in the course of this month, the harvest is cut down, in mosts parts, the grain is then threshed out on the ground, and in the next month, it is stored for use.

3. Beans, and all sorts of pulse, are sown in October and November; they blossom in January, become podded in February, and may be gathered all the spring. Cauliflower is ready to cut, in February, and a variety of most beautiful flowers adorn the fields and gardens. In March, rice is sown, and is ripe the latter end of May, or the beginning of June. Korte takes notice, that they still continue, after the harvest, to sow various garden herbs, part of which are unknown to us; and many of them, as cucumbers, cauliflowers, and others, come to maturity twice in the same year, in spring and in autumn. In Palestine, the grass and herbs were grown to that height in this month, that when Thevenot was riding from Nazareth to Acre, on the 8th of May, they reached the girth of his saddle.

4. The *almond-tree* is the first that blossoms, even before it is in leaf. Its fruit is fit to gather, being ripe, about the middle of April. The winter *fig-tree* has sometimes fruit on even in January, until March, when it blossoms again, and in June the figs are ripe. The later figs are not ripe before August. The *peach-tree* blossoms in February, and, together with the *nectarine*, yields the most excellent fruit in July. The early *apple-tree* blossoms and yields fruit at the same time. The *palm* or *date-tree*, the Jericho *plum-tree*, and various species of *apple*, *pear*, and *cherry-trees*, blossom in March, and

*This chapter is abridged from the Economical Calendar of Palestine, by John Gotlieb Bahle, and translated in the Fragments to Calmet. In the original work, every particular is established by a reference to some author, who had visited and resided some time in Judea; so that the whole is supported by the strongest evidence. It is of great importance, in explaining and understanding the scriptures, to be acquainted with the climate and natural history of that once favoured land, the scene of so many divine discoveries, and miracles, the land, called by the prophet, 'Immanuel's land,' because there Immanuel dwelt, taught, and suffered.

yield fruit in June and July. *Oranges* are ripe in April; and the fruit of the *mulberry-tree*, in May. The *olive-tree* yields ripe fruit in August and September. *Pomegranates* are ripe at the same season.

5. The most usual *shrubs* in Palestine are the following:—The *vine*, from which they gather a triple produce each year. The first clusters are in blossom in March, when they cut away the wood that is barren. In April, a new shoot springs from that left in March; they then again lop the wood which is barren, from whence comes another shoot in May. The first clusters are ripe in August, the second in September, and the third in October. The *cotton-tree* is sown in May. It is said to stand the winter in Syria, and in May following, to blossom; it then produces a ball resembling a walnut, which becomes ripe in September or October, and in which the cotton is contained. *Sugar-canes* are planted in April, but it is doubtful whether this was anciently known. *Mandrakes*, of which there is great plenty in Galilee, yield ripe fruit in May; and in June, the *balm-tree*, whence is got the balm of Gilead, or the opobalsam, is tapped, and the *melons* are now gathered. The balm is now chiefly cultivated about Jericho. The *sebestus* yields fruit in September, like nuts, or acorns, from which they make glue.

6. The culture of olive-trees and vines, was of great importance, and seems to have been carried to great perfection. Their olive and vine-yards were carefully fenced; and, during the time they were ripening, it was usual to make sheds in them, for the watchmen and keepers. (Is. i. 8.) The vines sometimes appear to have been trained against a wall, but most commonly against railing. They were planted in houses, as well as olives. (Ps. cxxviii. 3.) Some farms wholly consisted of vine-yards; and what Isaiah and our Lord calls the tower, Lowth considers as meaning the house, offices, and implements necessary for making the wine. Hence, a lake is said to be hewed out, most probably, of the rock, for the sake of coolness; and into this the wine must have flowed by a pipe from the press. In cultivating the vine, the land was cleared of stones. (Is. v. 2.) In some districts, the grapes were of superior quality; and perhaps the kind of vine also. The land allotted to Judah was celebrated on this account. (Gen. xlix. 11.) In this district were the vales of Eshcol and Sorek, so often mentioned. We also read of the vine of Lebanon, (Hos. xiv. 7.); and the vine of Helbon. (Ezek. xxvii. 18.); but some think they mean only the sweet or fat wine. Mixed wine implies wine made strong by various ingredients; and by inspissating it, or boiling it down to one half. (Prov. xxiii. 30. and ix. 2, 5.) They preserved their oil and wine when expressed, in large earthen jars, which they frequently hid in the earth, as well as other provisions. (Jer. xli 8.)

7. The soil is generally light, and the labour of the husbandman easy. The plough is so light that a man may carry it in one hand; and a cow, or two, or oxen, or asses, draw it with ease, and one man both holds it and drives, and is usually smoking his pipe. They use no harrow, but, after sowing, plow a second time; where the soil is sandy, they sow on the ground as it is, and only plow to cover the grain. I have met with nothing respecting their method of manuring the land, though there can be no doubt, but they employed art to assist nature, especially in their gardens, and olive and vine-yards. From the climate, they had no need to do much in this respect; and the manure usual with us served them for fuel.

8. Their method of reaping was by cutting down the corn, as with us. (Deut. xvi. 9. xxiii. 25.) They now occasionally, pluck up the corn by the roots, as Maundrel and Dr. Russel inform us. They used four methods of threshing out the grain. They are mentioned in Is. xxviii. 27, 28. The first was the *staff*, for beating out the more tender kinds of grain, such as dill.—The second was the *drag*, made of planks, and drawn by oxen over the corn when spread on the floor.—The third was the *wain*, made like the drag, but had wheels with iron teeth or edges, like a saw, which not only crushed out the grain but cut the straw.—The fourth was driving oxen upon the corn, and as this was the oldest, so it was the most common way of separating the grain from the straw. For winnowing, they used only a *shovel*, throwing up the grain to the wind, which carried the chaff away. They trod out the juice of the grape, their feet and legs being bare; and this work was performed with shouting.* (Is. xvi. 10. lxiii. 2. Jer. xxv. 30. Rev. xix. 15.)

9. The domestic animals were the *beeve* kind, the *ass*, the *goat*, and the *camel*. The *horse* was little known till the time of Solomon; and not much used by the common people even after that time. Their wild animals or game, were the *deer*, *gazelle*, and *antelope*. Of poultry, the *cock* is mentioned, but as the *hen* abounded in Egypt, it is natural to think that it did in Judea. *Doves* of every kind were numerous; as were also, the *partridge*, *peacock*, *pheasant*, *quail*, &c. Birds of prey, as *eagles*, *hawks*, &c. and singing birds of many kinds, were common. Beasts of prey; the *lion*, *wolf*, *hyæna*, *jackal*, *panther*, *tiger*, &c. are mentioned. The lake of Genesareth abounds with large and excellent fish, and they could

* Vegetation is most rapid in the spring, and the grass grows three feet high. They make no hay; and of course, they do not mow down the grass for this purpose. At the end of July, vegetation ceases, except where there is water; and during the period they want pasture, they feed their domestic animals with barley, which they grow chiefly for this end.

obtain it from the Mediterranean sea, at Ptolemais, or Joppa, and from the Tyrians, and Sidonians. From this view of the climate, soil, and productions of the Holy Land, it might well be called, a land flowing with milk and honey, containing abundance of whatever was necessary or pleasant.

CHAPTER II.

On the Arts among the Jews.

§ 1. THE laws of Moses tended principally to encourage agriculture, as the chief foundation of national greatness and independence. Population is the strength of any state; but it is clear that this must be limited by the means of subsistence. A country well cultivated, and every advantage taken to render it productive, will always yield much, and furnish an industrious class with ample necessaries, and often afford sufficient to export. It is probable, that the Jews obtained much of their wealth by the sale of grain, oil, and wine, to the Tyrians and other nations. But an agricultural nation cannot subsist without cultivating some of the arts. The common ones of spinning, weaving, dying, preparing the skins of animals or tanning, working in metals, wood, pottery, building, and others, must obtain among people in any degree civilized; and from the construction of the tabernacle, it is evident, that the Israelites had attained considerable perfection in these, as well as some others.

2. Moses, and others, who had, doubtless, received a superior education, must have had some knowledge of geometry, which science flourished early in Egypt. The division of the land of Canaan, strongly implies this; as boundary-marks were fixed, not only to separate one tribe from another, but to ascertain the land allotted to each family. These land-marks were to be carefully preserved; and whoever removed them was exposed to a curse. They numbered by the letters of their alphabet; but to what extent they carried their calculations, or how they could perform the operations of arithmetic in this way, I know not.

3. The diseases to which the human frame is subject, would soon lead men, either from affection or interest, to try to alleviate or to remove them. Hence sprung the art of medicine. There is reason to think that both the knowledge of the medical properties of plants, and the way to apply them to the best advantage, were little known in these ancient times. The art of healing was, no doubt, studied. Various diseases are mentioned, as the cancer, consumption, dropsy, epilepsy, fevers, gangrenes, gonorrhea, gout, piles, or hemorrhoides. The leprosy, palsy, and plague, are also mentioned, but in what manner the patients were treated, we have no information. Some surgical operations were necessary, as in circumcision, castration, of which four methods are specified. (Lev. xxii. 24.) There is reason to think, that in most cases, they made use of external applications; and in surgical cases, chiefly of oils and emollients. (Is. i. 6.) Solomon is said to have studied botany, and to have written of all the trees and plants, from the cedar to the hyssop on the wall; but of this work nothing remains.

4. The engraving and lapidary arts, and working in gold, silver, brass, or iron, were all necessary in making the tabernacle and its furniture, the high-priests pectoral and crown. These arts were not common, as God is said to have filled Bezaleel and Aholihab, with a spirit of wisdom to make all these things. Indeed the hangings of the tabernacle show to what perfection the art of needle-work was then brought. Forms of cherubs were to be wrought in the ten curtains, and in the veil of various colours, of blue, purple, and scarlet. To make the cherubs which were commanded for the most holy place, of beaten gold, in one mass, was no easy task; nor to polish, and engrave on, the precious stones; but he who commanded these things to be done, gave ability for the work.

5. Building or architecture does not appear to have attained great perfection, prior to the reign of Solomon. There is reason to think, that the houses of the Jews were in general made of brick, dried in the sun, with some stones, to give them more strength, and make them more durable. Solomon engaged the best workmen among the Tyrians, and, perhaps, from other nations, in erecting the temple and his other magnificent works. This seems to have been the Augustan age of the arts, and the ruins of Tadmor, or Palmira, are yet a proof of the wealth of Solomon, and the perfection to which architecture was then brought.

CHAPTER III.

On their Military Weapons, and Musical Instruments.

§ 1. The military character of the Israelites, when delivered from Egypt was wholly to form. Depressed by slavery, they had little spirit or courage; and hence, God ordered Moses to lead them about in the wilderness, to accustom them to order, and by degrees, fit them for the conquest of Canaan; 'lest, said he, when they see war, they return again to Egypt.' We find them by this course of discipline, gradually improving; though it is obvious that had they not been under a special providence, they would not have entered the promised land. (Ps. xliv. 3.) Under their Judges they occasionally displayed courage, but it was after they had chosen a king, that they became formidable.

2. Their *arms* were either for *attack* or *defence*. Of the latter kind was the *helmet*, which was made of brass, and covered the head. (1 Sam. xvii. 2, 3. 2 Chron. xxvi. 14.) The *corslet*, or *coat of mail*, or *breast-plate*, seem to have equally defended the back and the breast. (1 Sam. xvii. 5. Is. lix. 17.) The *shield* was of two kinds, the large one was called (צנה) *zinah*. This kind was very large, made of wood, covered with brass or leather, and was designed to ward off the darts and spears of the enemy. Shield-bearer was an office among the Jews, (1. Sam. xvi. 21.) The smaller kind was called (מגן) *magen*, it is sometimes rendered *target*. Lewis thinks it was used by the cavalry, but as David often mentions it, it was used by the infantry too; for he does not appear to have had cavalry. All antiquity notices the shield. The shields of the Greeks and Romans had a considerable protuberance in the middle; and they were richly ornamented. It was usual to oil the shield, to preserve it, as well as other parts of their armour. (2 Sam. i. 21. Is. xxi. 5.) Another part of defensive armour, was the *military girdle*, to bind their loose garments, and to hold the sword. Hence, to gird and to arm, are synonymous. (1 Kings. xx. 11. Is. viii. 9. 2 Sam. xxii. 40.) *Boots* or *greaves* of brass were also worn for the defence of the legs. (1 Sam. xvii. 7.)

3. The *arms* for *attack*, were the *bow* and *arrow*. This is the oldest weapon, (Gen. xxvii. 3.) first employed in hunting, and then in war. Ishmael is said to have become an expert archer; and the Hebrews cultivated this art. The bow was sometimes made of brass or other metal. (Job. xx. 24. Ps. xviii. 34.) The *sword* and the *battle-ax* were also early in use. Jacob's sons used this instrument of death against the Shechemites. (Gen. xxxiv. 25.) The *battle-ax* is mentioned by Jer. li. 20, 23. The *spear* and the *javelin* were of different kinds and lengths. Some might be thrown or darted, and some of them were piked or pointed at both ends. (Num. xxv. 7, 8. and 2 Sam. ii. 23.) The *sling* was also used with considerable effect, as we learn from the history of David. The Benjaminites are celebrated for their dexterity in the use of the sling. (Judg. xx. 16.)

4. Of the *fortifications*, and the *engines* of attack and defence, we have little information. They surrounded their cities with strong walls, on which, at certain distances, were raised towers, from which missile weapons might be thrown against the besiegers. They had gates and bars. It was usual with the besiegers to raise a mount made of trees, stones, and earth, equal to the height of the walls; and to make towers of wood, for the same purpose. On the mount, they placed engines, for throwing stones, or for battering the walls, in order to make a breach. These engines were like the balistæ, the catapultæ, and the battering rams of the Romans. Comp. Ezek. iv. 2. and 2 Chron. xxvi. 14, 15.

5. The *musical instruments* of the Jews were of three kinds; wind-instruments, those with strings, and such as were beat on, either with the hand or with a stick or a piece of mettle. Of the first kind the most ancient was the עוגב, improperly rendered *organ*, in the common version. (Gen. iv. 21. Job, xxi. 12. Ezek. xxxiii. 31.) It was originally a simple pipe, and afterwards, as Calmet judged, several of these joined together, of different lengths and sizes, played on the lips. They had also two kinds of *flutes*, called מחול *et* חליל. Parkhurst thinks that they only differed in the number of holes. These were joined with the (תף) *tabour*, (Exod. xv. 20. Is. li. 12.), and played by women. They had also two kinds of *trumpets*. The one might be straight; the other like horns, crooked and wider. Two of the former kind Moses was commanded to make of silver, for assembling the chiefs of Israel, for ordering the march of the camp, and, on their settlement in Canaan, for collecting the troops; they were also to be blown on the new moons, solemn feasts, and at their feast-offerings. The priests only were to blow these trumpets. (Num. x. 1—10.) They also used the other kind. (Levit. xxv. 9.)

6. Of their *stringed* instruments we can ascertain little. One of the most ancient is called the (כנור) *kinnor*. (Gen. iv. 21.) This instrument had sometimes three, at others six, or nine strings; but it is probable that the harp or lyre was at first exceedingly simple, and had but three strings. This instrument appears to have been played on by the fingers. David excelled on the harp. (1 Sam. xvi. 23.) The *nebel* or *nablum*, was a stringed instrument, nearly like the Greek letter Δ, played on by both hands, with a kind of bow, according to Calmet. We also read of stringed instruments called *sheleshim*, and *minim*. The former may denote *three*-stringed instruments, and the latter the *decachord*, or *ten*-stringed instruments, and applied either to *kinnor*, or *nablum*, when they had this number of strings. (Comp. Ps. xxxiii. 2. and cl. 4.)

7. The instrument beat by the hand, or by a stick, was the (תוף) or *tympanum*. Dr. Russell describes it as a wooden hoop covered with skin, on which the women beat with their hands. Sometimes pieces of brass were fixed in the hoop to make a jingling noise. They usually sung to it, and it was more for beating time on that it was used, than for its sound. Dimock thinks that under this term is comprehended all kinds of drums, tabours, and timbrels. The *cymbals*, as the Septuagint renders the Hebrew word צלצלים, were two convex plates of brass or other metal, which, when struck against each other, produced a kind of ringing sound. They appear to have had dif-

ferent sizes; and which produced different tones. These were used on the most solemn occasions. (2 Sam. vi. 5. and Ps. cl. 5.) Considering the variety of instruments, and that, in the reign of David, so many studied music as a profession, and were continually employed in the temple, there is reason to think, that this art must have been brought to considerable perfection. Many of the psalms were set to music, and sung responsively; but it is now impossible to ascertain exactly the parts or distribution of them. Music was not divinely appointed; and David seems to have been blamed for introducing it into the service of the temple. (Amos, vi. 5.)

CHAPTER IV.

On their Houses, Furniture, and Manner of Living.

§ 1. As far as travellers throw any light on the houses of the east, it appears, that the poorer sort there, as every where else, inhabit houses low and mean, made of slight materials, such as wood and sun-burnt bricks, and only one story high. The houses of the opulent are large, consisting of a considerable square, surrounded with buildings, the upper rooms of which are brought forward, and supported by columns; which form a colonnade around. The roofs are always flat, and a parapet wall is built, two or three feet high, above the roof, on every side. Sometimes within the court there is a shrubbery, a fountain with jet d'eaus, mustaby, and alcove. In the front, it is not uncommon to have a building over the gate-way, extending backwards, and higher than the other parts of the house. To this building there is a private stair-case, which communicates with the gate-way; and it is in this that the master chiefly resides, where he receives visits, and amuses himself. The buildings around the court are for the female slaves, and servants.

2. In building their houses, whether they are of brick, stone, or other materials, for convenience in the more common and useful apartments, and near the doors and windows, they put in large nails with thick heads like dice, and the other end being turned up, they become cramp irons, and are as secure as the wall itself. To this custom there is a reference in Ezra, ix. 8. Is. xxii. 23. On these nails they hung their kitchen utensils, or other articles. The floors of their houses were frequently marble of various colours, or painted tiles, or plaster; their ceilings were of wood and pannelled, and the sides of the walls wainscotted, and sometimes covered with rich hangings. (Hagai, i. 4. Jer. xxii. 14.) Their *windows* were of various kinds; some were very narrow for the purpose of just looking out, (comp. Is. lx. 8. with Hos. xiii. 3.); some were wide, as appears from Judg. v. 28. and 2 King. ix. 30—33. as a person could pass through them. There are seven Hebrew words rendered by the term *window*, some of which may denote their size, others their form, or the lattices and materials of which they were made. The winter and summer-houses, Dr. Russell supposes, refer to different apartments of the same house, (Jer. xxxvii. 22. Amos, iii. 15.) the one exposed to a north, and the other to a south aspect.

3. As to their *furniture*, that of the poor people consisted of few articles, and those such as were absolutely necessary. Instead of chairs they often sat on *mats*, *skins*, or *carpets*; and the same articles on which they laid a mattress, served them instead of bedsteads, while their upper garment or mantle served for their covering. (Comp. Levit. xv. 17. Exod. xxii. 25, 26. Deut. xxiv. 12, 13.) The richer people had fine *carpets*, *couches*, and *sofas*, on which they sat, lay, and slept. (2 King. iv. 10. 2 Sam. xvii. 28.) In later times, their couches were splendid, and the frames inlaid with ivory, (Amos, vi. 4.); the coverlets rich, and perfumed. (Prov. vii. 16, 17.) It seems that it was usual to place these couches near the walls of their rooms. (2 King. xx. 2.) They had also, *stools*, *tables*, *trunks*, and, doubtless, other articles.

4. Their *kitchen* utensils were but few, as they still continue to be, in the east. The first requisite of this kind was a *hand-mill*, with which they ground their corn. This was similar to the quern of our ancestors, which, I believe, is still used in some of the remote northern isles of Scotland. The grinding of the corn was done by women; and chiefly by slaves. To this instrument we have frequent allusions in the holy scriptures. Among some of the more opulent, it appears, that mills turned by asses, were in use in the time of our Lord. (Matt. xviii. 6.) From Chardin, we learn, that they usually ground the corn at break of day, and sang while grinding it. (Jer. xxv. 10. Rev. xviii. 22.) They did not grind more at once than would serve them for one day. The soldiers received a portion of corn daily. (2 Sam. iv. 2—7.) They had *earthen ware* of various kinds, *dishes*, *pitchers*, *pots*, &c. They also used vessels of brass, or copper, and of wood. In *baking* their bread, they used different methods. (Levit. ii. 4—7.) The *oven* was sometimes only a large earthen pot, in which fire was put to heat it, and the batter or dough spread on the out-side, which was almost instantly baked. The *fire-plate* was a round piece of metal, heated, on which they baked cakes, as is often done with us. They had also, a shallow earthen vessel called, (פרחשת,) *frying-pan*, which they used for baking bread and other purposes. They usually ate their bread new, though on some occasions they prepared small loaves and biscuits, which would keep some time. (Luke, xi. 5. Gen. xlv. 23. Josh. ix. 12.)

5. From scripture, we learn that *pastry* was studied

in Egypt, and though, the people of the east are generally temperate, yet they indulged in making various kinds of rich cakes and sweet-meats. Perhaps they were the same kind of cakes that David's wicked son Amnon longed for. (2 Sam. xiii. 1—8.) They mix with the flour, or strew upon the unbaked cake, seeds of various kinds; and from the instance of Tamar, it appears, that king's daughters and females of the highest rank were employed in cookery. Harmer supposes that what Jeroboam's wife sent to Ahijah, were not *cracknels*, but cakes spotted with various-coloured seeds. (1 King. xiv. 3.) Dr. Russell agrees with Harmer in this conjecture, and adds, that there is a great deal of sweet-meats and pastry made in different forms, but none for long-keeping.

6. In preparing meat, we read of *roasting* and *boiling*. I suspect that their method of roasting was sometimes in an oven, but from Dr. Russell, we learn, that though on some occasions they roasted a lamb or a kid whole, yet they generally cut their meat into small pieces, and roasted them over a small charcoal fire; and in this way they quickly prepared meat for their guests. (Gen. xviii. 8.) Meat thus dressed is generally all consumed, and fresh prepared when wanted. They often boiled their meat in large pieces, and various kinds of rich and excellent soups were made. It seems to have been common to bring the stewed meat and the soup together. Judg. vi. 19. and 2 King. iv. 38—41.

7. Jews, as well as other Orientals, only occasionally ate flesh. They lived on milk, rice, and vegetables; and few, except the rich, indulged in animal food, except at the appointed feasts, or when they offered their feast-offerings. They were, however, very fond of it, as appears from Num. xi. 4. In 1 Chron. xii. 40. and 2 Sam. xvii. 23—28. we have a list of articles brought to David, when he was made king of Hebron; and when he had fled from his unnatural son Absalom. The one shows us on what they feasted, and the other what were deemed necessaries; or they may represent what was usual to present to the king at different seasons. The poor sometimes ate barley-bread; and dipped their bread into vinegar and oil. (Ruth, ii. 4.)

8. Their drink was chiefly water, mixed with the juice of the pomegranate, or some other syrup, which, like oranges and lemons, gives a pleasant acidity. They also now, and probably did anciently, make decoctions of liquorice, and other sacharine roots, which they drank cold. As they chiefly lived on milk, either from the goats or cows, they made of it various articles of beverage. Cream prepared, as is done in Cornwall, is what is called cream in our version, and *kaymack*, by the Arabs. They were exceedingly fond of coagulated sour milk, which they call *lesan*: and this is presented to guests as what is most agreeable. They had rich and various kinds of wines. Red wine seems to have been esteemed. Prov. xxiii. 31. They had many sorts of white sweet wines, but some of these being poor, they were seldom kept longer than a year, and became vinegar. This was what they gave our Lord in mockery. (Luke, xxiii. 36.)

9. It is necessary to notice, that in preparing their food, they used as *fuel*, wood, sticks of all sorts, parings of dried fruits, and in general, as their sure supply, cow, asses, or camels' dung, dried, and collected into heaps. (Lam. iv. 5.) It seems that it was not uncommon to use dried grass for the same purpose. Matt. vi. 28—30. This illustrates the language of Solomon and others, in Eccle. vii. 6. Ps. lviii. 9. Amos, iv. 11. Zech. iii. 2. and Is. vii. 4.; but especially of the order given to Ezekiel, ch. iv. 12.—To show the distress and the extremities to which the Jews would be reduced in the captivity, he was to prepare the most common provisions, and to bake his bread with *human dung*. Nothing could paint more strongly, a state of extreme necessity, than this; and the Jews would so understand this sign.

10. The Jews rose early, about the dawn of day, and then breakfasted. They dined about eleven in the forenoon, and supped at five in the afternoon. From this circumstance of their breakfasting so early, Dr. Lightfoot endeavours to account for the language of John and Mark, respecting the time of our Lord's crucifixion, John, xix. 14. and Mark, xv. 25. The former notices the time from the preparation of the pass-over, and the latter the time of the day. The preparation began at the dawn or at the cock-crowing. From this custom too, the term to rise early denotes diligence, either in doing good or evil. Eccle. x. 16, 17. Prov. xxxi. 4, 5.

CHAPTER VI.

On their Dress, Sleeping, Manner of sitting at meals, &c.

§ 1. THE *dress* of the Jews was simple, and nearly uniform; fashion not having so wide an empire in the east as in the west. They had a stuff tunic next the skin, and a mantle or upper-garment. The *tunic* was the principal part of their dress, nearly resembling our present *shirt*. A round hole was cut at the top, to permit the head to pass through. The sleeves were sometimes long, reaching to the wrists; at others, short, only reaching to the elbow, or to the middle of the upper arm; and even sometimes was wholly without sleeves. The tunic was made wide, and reached below the knees; it was tied around the waist with a girdle, when they were employed in labour, or travelled; but when they rested, the girdle was loosed. Hence, the metaphor *to gird the loins*, to

prepare for work or for battle. *White* seems to have been the common colour of the woollen tunic. (Eccle. ix. 8.) The *mantle* was a long piece of woollen cloth, thrown over the shoulders and back, and was worn during the cold season, or in the evenings of the warm weather. Their legs were bare, and on the feet they had only sandals, or soles, tied in various manners round the foot. The head was covered with a *turban*, or *tiara*.

2. Though the common people were dressed in the manner described, it is clear that the rich were distinguished by the fineness of the tunic, and mantle, as well as by the colour. They seem to have worn tunics of cotton, like those of the priests; and for ornament, they were sometimes dyed purple, or red, or violet, or blue. These had fringes of various colours, and clasps of gold, set with precious stones. "Greatness," says the Abbe Fleury, "consisted in changing their dress often, and wearing such clothes as were clean and whole." The women were distinguished chiefly by their head-dress, and the ornaments which they wore on the legs, arms, neck, nose, and ears. (Is. iii. 16—24.) Married women wore veils. (Gen. xx. 16. xxiv. 65.)

3. Both sexes anointed the body with oil, scented by odoriferous herbs and woods. This practice conduced essentially to health, by preventing too great perspiration, under the scorching heat of a vertical sun. Were it not for the free use of unguents, the body would be weakened, not only by the heat, but by the common and frequent practice of bathing. The law of Moses enjoined the constant use of the bath, for all those ceremonial uncleannesses which he specifies.

4. It has been noticed, that the roofs of their houses were flat; and we find that it was usual to erect a kind of booths, or little wooden houses, on their roofs, for the purpose of enjoying the air, and sometimes of sleeping. In these booths, they often lay down during the heat of the day; (Judg. iii. 24. and 2 Sam. iv. 5—7.) Here they retired for privacy and devotion, as well as for rest. (1 Sam. ix. 25, 26. Acts, x. 9.) It was common for whole families to sleep on the house-top, or in the courts belonging to their houses. (Dan. iv. 29. and 2 Sam. xi. 2.) In the time of danger they ascended to the house-top. (Is. xv. 3. xxii. 1.) When they published any thing abroad it was from the same place. Matt. x. 27.

5. It was the custom anciently, among the Hebrews, Greeks, and Romans, to sit at table as we do; the practise of lying on raised seats or sofas, was derived from the Persians. (See Gen. xxxvii. 25. and xliii. 33.) When this custom was introduced, or from whom derived, it had, apparently, in the time of our Lord, become the universal custom. (Amos, vi. 4. and Luke, vii. 36—38.) It is only a knowledge of this custom which can explain the manner in which the woman could bathe our Lord's feet with her tears, and wipe them with her hair; or how John could lean on his bosom. John, xiii. 23.

6. On *visiting* a superior, it was the custom to take a present for him. (Prov. xviii. 16.) In the most familiar visits, they took a flower or an orange to present to their host. This explains 1 Sam. ix. 7. Presents consisted of all kinds of valuable and useful things, provisions, raiment, silver, and gold. (Job. xxvii. 16, 17.) On some occasions, the great refused to accept the present, not from displeasure, but from motives of superiority or independence. (2 King. v. 16.) Persons of power expected presents as due to their rank or office. (1 Sam. x. 27. and Judg. viii. 5—17.) They were regarded as a kind of tribute; and tributary people presented them. (Ps. lxxii. 10.) Kings sometimes sent presents to other kings to engage their assistance. 1 King. xv. 18, 19.

7. Respect was shown to persons on meeting, by saying, 'Peace be to you,' and laying the right hand on the bosom; but if the person addressed was of the highest rank, they bowed to the earth. Thus Jacob bowed to his brother Esau. Sometimes they kissed the hem of the person's garment, and even the dust on which he had to tread. (Zech. viii. 23. Luke, viii. 44. Acts, x. 26. Ps. lxxii. 9.) Intimate acquaintances, on meeting, kissed each other's hands, head, or shoulders. (Gen. xxxiii. 4. xlv. 14. Luke, xv. 20. Acts, xx. 17.) Sometimes persons out of humility, turned aside from the way, as if not worthy to salute those they met; and Harmer thinks that our Lord's words on sending out the seventy disciples, may be referred to this custom, Luke, x. 4. It appears from 1 Sam. xxv. 5, 6, 14. that when a person of rank sent to another, he expected to receive a present in return; and I cannot but think that our Lord had this custom in view. "Do not seek for entertainment by the way, but go and quickly discharge the commission which I have given you." Comp. 2 King. iv. 29.

8. Visiters were always received and dismissed with respect. On their arrival, water was brought to wash their feet and their hands. (Gen. xviii. 4. xix. 2.) Our Lord complained of the treatment which he received from the pharisee, Luke vii. 44. Here we learn that it was usual for friends to embrace, and to supply oil to anoint the head. Solomon refers to the custom Prov. xxvii. 9.; and to this Harmer refers Dan. ii. 46. "The king did obeisance to Daniel, and commanded that they should present a gift, and sweet odours to him." It is still the custom in Egypt, among the Arabs and other nations, thus to treat their guests; and when they are about to depart, to burn the richest perfumes.

9. In visiting, owing to the habits and jealousy of the orientals, women visited with their own sex, and men

with theirs. It is by no means common to find them mixed on these occasions. Such was the pride of the men that they would not eat with their own wives. Whether this custom prevailed in Judea anciently, I doubt. It certainly did in Persia. (Esth. i. 9.) According to Chardin, the women had their feasts at the same time, but apart from the men. Even on the occasion of marriage, this seems to have been the custom. Hence, Jer. xxvi. 10. notices "the voice of the bridegroom and the voice of the bride:" that is, the noise of mirth was heard from their different apartments.

10. When persons travelled, they furnished themselves with every necessary, as there are not now, nor were there of old, any inns, properly so called. They took such food as would keep, a bucket to draw water with, and tents to pitch for the night. This explains the question of the woman of Samaria, John, iv. 11. Women, and rich men often travelled on asses, and sometimes on camels. For the camels they had counes, one on each side, like panniers, sufficiently large to sit comfortably in, and to contain any necessary article. Thus Rebecca rode from Syria to Judea, Gen. xxiv. 61. It appears that the Jews often travelled in companies when they went up to Jerusalem at the annual feasts, Ps. lxxxiv. 1.; so they continue to do in the same country, whether they travel on business, for pleasure, or for devotion.

CHAPTER VI.

On their Domestic Employments, Marriages, Funeral Rites, &c.

1. BESIDES working, washing, and other domestic employments, the women were occupied with spinning, weaving stuffs, and making clothes. (1 King. viii. 14. and Prov. xxxi. 13, 19, 21.) This was the employment, not only of the poor, but of ladies of the highest rank. The same custom prevailed among the Greeks and the Romans, as we learn from Homer and Terence. Augustus wore clothes made only by his wife or his sister; and Samuel's mother made him a little coat, or tunic, which she brought for him at the festivals, 1 Sam. ii. 19. Women appear to have been also door-keepers, even to kings, 2 Sam. iv. 4, 5. according to the Sept. and Vulg. comp. with Exod. xxxviii. 8. and 1 Sam. ii. 22. and John, xviii. 17.

2. The Israelites, at their weddings, made great feasts and rejoicings. They were dressed in the most elegant manner; the bride and the bridegroom, in this respect, vying with each other. Hence, the comparison of David in the 19th Psalm, ver. 5.; and the allusions of the prophets, Is. xlix. 18. lxi. 10. and Jer. ii. 32. The feast lasted for seven days, as we learn from Gen. xxix. and Judg. xiv. 12. In the song of Solomon, we find seven days plainly pointed out, to represent the first week of the marriage. We see in the same song, the friends of the bridegroom and the virgin-companions of the bride. He had young men, and she had young women, as attendants. To this our Lord refers, Matt. ix. 15. It appears, that on the marriage of the great, the bridegroom's friends were furnished with mantles and robes, out of his wardrobe, suitable for the occasion, Matt. xxii. 11. According to the Jews, the bride and the bridegroom each wore a mitre or crown. Song, iii. 11. Is. lxi. 10.

The evening, or night, was the time of their feasting; and the rooms were lighted with lamps. Their feasts were accompanied with music and appropriate sentimental compositions. They made certain processions, as they still continue to do, on each of the seven days; and their dress was changed and varied as much as possible. The bride, attended by her companions, was conducted with great pomp and ceremony to the house of the bridegroom. (Ps. xlv. 14, 15.) On these occasions they used lamps or torches, Matt. xxv. 1.; and on their approach the bridegroom came forth to meet them. From our Lord's remark, it seems that the bridegroom sometimes tarried; and that during this period, the bride and her companions amused themselves in the court or gardens, until it was said that the bridegroom cometh. The marriage was regarded as a civil contract, made by the parents; and we do not find that any sacrifices were offered on such occasions. The parents usually offered up their petitions for the happiness of the parties.

4. On the death of a person, or on any calamity, the ancients expressed their grief in the most violent manner. In short, it appears that they on no occasion restrained their passions, but, as on happy occurrences, they manifested their feelings by shouting, leaping and dancing, so on mournful ones, they rent their garments, threw dust on their heads, sat on dunghills, or put on sackcloth, and sometimes fasted, and gave vent to their grief by loud and continued lamentations. On the death of a person, it was usual for all present to shriek aloud, for a long time; and then to cease all at once. (Gen. xlv. 2.) It appears from Mark v. 38. that on hearing this death-shriek, the neighbours flocked to the place, and increased, by their voices, this doleful noise. This shriek was accompanied by minstrels, or rather, pipers. (Matt. ix. 23.) They often placed the dead body near the door of the tent; and the chief mourner sat near to it. Gen. xxiii. 2.

5. When the corpse, after having been washed, was carried to the grave, (Acts, ix. 37.) either in a coffin, or on a bier covered with a shroud; and was attended by the relations and friends; the women made loud lamen-

tations, and the men sung hymns in a solemn manner. It appears that some women studied mourning lamentations; and were hired to heighten the scene, Jer. ix. 17, 18. After having interred the body, the mourners returned to the house; and the chief mourner sat to receive them with his mouth muffled up. (Ezek. xxiv. 17. comp. Lev. xiii. 45.) They commonly mourned *seven days*. (1 Sam. xxxi. 13.) They either sat silent on the ground, or on ashes, (Job, ii. 13.) or spoke only but to bemoan themselves. A kind of funeral feast was sometimes made, and the friends and neighbours sent provisions for the occasion. This, Chardin tells us, is what is meant in Jer. xvi. 7.

6. When persons of rank and consequence died, they burnt perfumes over the corpse, as in the case of Asa, king of Judah. (2 Chron. xvi. 14. xxi. 19. Jer. xxxiv. 5.) They mourned for them a month or longer. (Deut. xxxiv. 1—6.) The mourning for Jacob was only seven days; so that to mourn longer seems to have been an Egyptian custom. For distinguished individuals, odes or songs were written, celebrating their deeds. Such were those that David made upon the death of Saul, and Jeremiah, the prophet, upon that of Josiah. (2 Sam. i. 17. and 2 Chron. xxxv. 25.) In the same light David's language may be regarded at the funeral of Abner. (2 Sam. iii. 31. Zech. xii. 11—14.)

7. Shaving the head, and going with the head and feet bare, were signs of grief. (Job. i. 20.) The nearest relations often went to the grave to lament over the dead. (John, xi. 31.) Harmer supposes that Jeremiah refers to this custom, Lamen. ii. 19. From Le Bruyn, it appears that the lifting up of their hands was one attitude of the women of Rama, at the tombs of their dead relations. Sometimes they threw dust into the air; and it appears that they made wounds in their flesh, for the purpose of showing their affection, Zech. xiii. 6.

SYMBOLS USED IN THIS WORK.

THE symbol ª denotes an *addition* to the Text; and shows that the word or words immediately following are not in the present printed Hebrew text; and refers to a similar letter in the inner margin, showing the authorities for such addition.

The symbol ° denotes a word or words *omitted.*

The symbol ᵛ denotes a *various reading* either admitted or referred to.

The symbol ᵗ denotes a *transposition* of a word, words, or a verse.

The symbol ″ shows where the *addition, variation,* or *transposition,* closes.

ABBREVIATIONS.

Aq. denotes the remains of a Greek version, by *Aquila.*

Arab. The *Arabic* version of the Polyglot.

Arab. Erpen. Another *Arabic* version, published by *Erpenius.*

Chald. The *Chaldee* version of Onkelos.

Heb. The common printed Text.

J. T. The Latin version of *Junius* and *Tremelius.*

Ms. mss. *Manuscript; Manuscripts:* or unprinted Hebrew copies, examined by Kennicott and De Rossi.

Sam. The *Samaritan* copy of the Hebrew Pentateuch.

Sam. ver. The *Samaritan version* of that copy in the vulgar Samaritan dialect.

Sept. The most ancient of the Greek versions, commonly called the *Septuagint.* Of this there are two copies.

Sept. Vat. The *Vatican,* or Roman.

Sept. Alex. The *Alexandrian,* published by Grabe.

Syr. The ancient *Syriac* version of the Polyglot.

Targ. The *Targum,* or Jonathan's Chaldee Paraphrase.

Sym. Fragments of a Greek version by *Symmachus.*

Theo. Fragments of a Greek version by *Theodotion.*

Vulg. The Latin version, commonly called the *Vulgate.*

As the understanding of many passages of the Hebrew Scriptures depends on the meaning of names, I have put the meaning of the names in small capital letters. Thus after *Cain,* [ACQUISITION], which denotes that the Hebrew word *Cain,* signifies *acquisition.*

GENESIS.

INTRODUCTION.

The Holy Scriptures collectively are called the BIBLE, or the BOOK, by way of distinction and pre-eminence, from the Greek BIBLOS. The first five Books are called the Pentateuch, from two Greek words expressive of their number, and are generally ascribed to Moses as their author. The first of these is called *Genesis*, from a Greek word which denotes generation; and was so called, because it relates the Generation or production of the Heavens and the Earth, of Man, and the various generations of mankind from Adam to the flood, and from the flood to the Descent of Jacob into Egypt.

This is undoubtedly the oldest Historical Book extant in the world; and the events it relates are of the greatest importance to mankind. By giving us the History of the Creation, by One infinitely wise and powerful God, Moses lays the foundation of religion and morals, and shows the folly of Idolatry. From the defection and sin of Adam, and the promise of a Redeemer, he leads us to the source of our depravity, and the foundation of our hopes.

Though this Book was designed for the instruction of mankind at large, it was more especially written for the advantage of the Jews. Hence we have the call of Abraham, the Covenant made with him, the glorious promises made to him, and the most circumstantial History of his life; which could not fail both to instruct and gratify his descendants. The promises made to Jacob, and the subsequent events of his life, with the interesting narrative of Joseph, are closely connected with the deliverance from Egypt and the giving of the law. This History begins, according to Usher, 4004 years before Christ, and comprises a period of about 2365 years.

CHAPTER I.

An Account of the Six Days Creation.

1 IN the beginning God created the heavens and
2 the earth. And the earth was desolate and waste; darkness also was upon the face of the deep, and a mighty wind agitated the surface
3 of the waters. And God said, "Let there be
4 light;" and there was light. And God saw that the light was good; and God distinguished the light from the darkness; And God called the
5 light Day, and the darkness he called Night.

And the evening had been, and the morning had been, One day; And God said, "Let there
6

NOTES.

CHAPTER I. 1. The sacred author takes for granted the Being of God. He at once introduces him as the Almighty Creator of all things; and leaves his readers to judge of his nature and perfections from the works of his hands.

In the beginning, &c. The sense of this passage, in connexion with what follows, obviously is, "That God at first produced by his power the matter of the heavens and the earth, and that he gradually formed this matter into all that variety of animate and inanimate objects, of which the whole system of nature consists." As our language admits the plural, heavens, as well as heaven, I have uniformly adopted it as expressing both the sense and idiom of the original.

2. *And the earth was desolate and waste, &c.* The earth when first produced was in a chaotic state; forcibly expressed by the original words תהו ובהו which I have rendered, 'desolate and waste.' I have preferred these terms to the common version, because matter cannot be without some form or other; nor does *void* in this connexion, convey any clear and definite sense.

And a mighty wind, &c. After much thought, I have thus rendered the original for the following reasons. 1. It is unquestionable that (רוח) denotes, *breath, wind*, as well as *spirit*. Compare Psalm xiv. 7, and Isa. xl. 7. The word *God* is often used to denote, excellence of any kind; as *mountains of God*, mean, 'great mountains,' *trees of God*, 'tall, flourishing trees;' and by a similar idiom, *wind of God*, means, 'a strong, mighty wind.' 2. This I conceive is a part of the description of the chaotic state, and connected with what precedes, from the participle (מרחפת) agitating being used. 3. Because the common version seems opposed to the design of the sacred author, who introduces God as first exerting his power and wisdom in separating the discordant elements, and reducing the chaos into order, by the production of light. 4. Because the common version ascribes no effects to the Spirit of God, worthy of his immediate agency. If we render, instead of agitating, *moving, or brooding*, yet no effect follows, but what my version contains. The Targums, the Arabic and Persic translators have thus rendered.

4. *And God distinguished, &c.* So J. T *distinctionem fecit*, et alii *distinxit*. I have prefered this term to *divide*, when applied to light; because this implies that darkness and light are homogenous, or at least that darkness is equally the effect of some peculiar element with light. I cannot believe that man in his most simple state, could possibly entertain such an opinion: it is so obvious to sight that darkness is occasioned by the mere absence of light. God at first doubtless, *distinguished* them as they are distinguished still, by giving to the earth its rotatory motion. With Rosenmuller I conceive, that the element of Light was first formed, and being collected in the atmosphere, served the purposes of the heavenly luminaries during the three first days. On the fourth day this element was connected with the globe of the Sun, which, according to some of our wisest astronomers, forms the atmosphere of that planet.

5. *And the evening had been.* Purver renders, 'The evening had been, and the morning was, &c.' It is clearly the design of the author, in this passage, to inform his readers, that the first day began with the production

be an Expanse amidst the waters, and let it separate waters from waters;" [t]and so it was".
7 For God made the expanse, and separated the waters which were below the expanse, from the
8 waters which were above the expanse; And God called the expanse, Heavens; [s]and God saw that this was good".

And the evening had been, and the morning
9 had been, a Second day; And God said, "Let the waters below the heavens be collected into one place, that the dry land may appear;" and so it was. [s]For the waters below the expanse were collected into their places, and the dry land
10 appeared". And God called the dry land Earth; and the collection of waters he called Seas; and God saw that this also was good.

11 And God said, "Let the earth bring forth grass, the seed-bearing herbs [s]according to their kinds", and the fruit-bearing trees, whose seed is in them, according to their kinds, upon the earth;
12 and so it was. For the earth brought forth grass, the seed-bearing herbs, according to their kinds, and the fruit-bearing trees, whose seed was in them, according to their kinds; and God saw that this also was good.

And the evening had been, and the morning 13
had been, a Third day; And God said, "Let 14
there be Luminaries in the expanse of the heavens [s]to give light upon the earth", and to distinguish the day from the night: [o]and let them be for signs of stated times, and of weeks and of years;" and so it was. For God made the two 16
great luminaries, the greater luminary for the regulation of the day, and the less for the regulation of the night; he made also the stars. And God set them in the expanse of the heavens 17
to give light upon the earth, And to regulate 18
the day and the night, and to distinguish the light from the darkness; and God saw that this also was good.

And the evening had been, and the morning 19
had been, a Fourth day; And God said, "Let 20
the waters abound with living Reptiles; and let flying Fowl fly over the earth, through the wide expanse of the heavens;" [s]and so it was". For 21
God created the great sea-monsters, and all the

Various readings. Chapter i. 6. [t]Transposed with Septuagint from next com. 8. [s]Sept. 9. [s]Sept. 11. [s]Sept. *and* all the versions. 14. [s]Sam. Sept. 1 ms. 15. [o]And let them be for luminaries in the expanse of the heavens to give light upon the earth. 20. [s]Sept.

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of Light, and ended when the Evening *had been*, and when *the morning had been*, One day, a second day commenced; so that we are to understand each day mentioned as *past*, and the *next* as properly the day on which what follows was done. Thus one day was past when God said, 'Let there be an Expanse, &c.' so that making the Expanse &c. was the work of the second day; and so all the six days.

6. *Expanse &c.* Most modern versions have adopted this term in preference to the *firmamentum* of the Vulgate, which our Translators followed; and it expresses the sense of the original (רקיע) more justly, which denotes what is extended; and here denotes that dense air called the Atmosphere, which is continually drawing up a large quantity of watery particles, which coalesce and float in the region of the clouds, until they become too heavy, and fall in drops of rain. These are here called, *the waters above the expanse*. The Expanse is called the 'Heavens,' which in scripture has three different acceptations. It denotes the *air* around us, where the birds fly, and the clouds are formed. 2. The whole visible *sky*, including the sun, moon, and stars. 3. The invisible residence of God, called by the Apostle the third heavens, 2 Cor. xii. 2. It is in the first acceptation the word is used here. At the end of this verse the Septuagint reads, *and so it was*, and omits the words at the end of the following, where they are now found in the Hebrew.

8. *And God saw, &c.* The Sept. has here preserved the integrity of the text; for after no other operation are these words wanting; and the want of them here destroys that harmony of composition, which the author so evidently intended. So also in the next verse, after, *and so it was*, we expect it to follow, as in other instances; *For the waters &c.* which Sept. retains.

9. The waters below the heavens, which as yet covered the globe, must have exceeded those separated by the expanse. For these receptacles are provided in the globe itself; and to these they gradually subside. From the scripture account it appears that the innermost parts of the earth are actually composed of water, with which the seas have a communication. Compare Psalm civ. These receptacles are doubtless the *fountains of the deep* which were broken up at the deluge.

11. *Grass* and *herbs*. The Vulg. J. T. render, *tender herbs*; but the words are clearly distinguished, Deut. xxxii. 2, and 2 Kings xix. 26. In this verse, the productions of the earth are divided into three classes. 1. The grass, which clothes the earth as a garment, and which is uniformly pleasing to the sight. 2. Herbs, esculents of all kinds, and flowers are included in this term; and 3. Trees, of every size and species, *whose seed is in them*, i. e. which have the vegetative power of reproducing and multiplying themselves.

14. I adopt the reading of the Samaritan, Sept. and 1 ms. on this com. and omit the next, as I am satisfied, that it has originated from the words omitted, being afterwards inserted, and the beginning of this verse again repeated. That office, which the light created on the first day had hitherto discharged, is henceforward to be discharged by the sun, moon, and stars. These are to be signs of *stated times*. So J. T. render a למועדים, and so the word is most usually rendered. I render ימים, *weeks*, a sense which it has Chap. xxiv. 55. See Note. On the first day God created *light*, אור; but on this he created luminaries, מאורות; which implies, a luminous body, a body to which light is attached, or which has the power of exciting it, as Mercer has justly observed.

20. *Let the waters abound, &c.* I have followed the Latin translators in rendering נפש חיה, *living reptiles*, (reptilia animantia) as more expressive, than 'moving creatures.' By these are meant all sorts of reptiles, which creep in the water, in opposition to such as creep on the earth, called ground-reptiles verse 25.

21. *Great sea monsters.* All the larger kinds of fishes are intended,

living: reptiles with which the waters abound, according to their kinds; and all the winged fowl, according to their kinds; and God saw that
22 this also was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters of the seas, and let fowl multiply upon the earth."
23 And the evening had been, and the morning
24 had been, a Fifth day; And God said, "Let the earth bring forth animals according to their
25 kinds;" and so it was. For God made the Cattle according to their kinds, and the Wild-beasts, according to their kinds, and every ground-Reptile according to its kind; and God saw that this also was good.
26 And God said, "Let us make Man in our own image, according to our own likeness; that they may have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over the [a] wild-beasts", and over every reptile
27 that creepeth upon the earth." So God created Man in his own image; in the image of God he created him; male and female he created them.
28 And God blessed them, [v] saying", "Be fruitful, and multiply, and fill the earth, and subdue it; have dominion also over the fishes of the sea, and over the fowls of the air, and [a] over the cattle and the wild-beasts", and over every reptile that creepeth upon the earth." And God said, "Be-
29 hold, I give you every seed-bearing herb which is on the face of the whole earth, and every tree, in which is a seed-bearing fruit; it shall be food for you, And for all the beasts of the
30 earth, and for all the fowls of the air, and for every reptile upon the earth, in which is the breath of life; even every green herb for food;" and so it was. And God saw every thing that
31 he had made, and behold it was very good.

And the evening had been, and the morn- 1
ing had been, a Sixth day; and the heavens, and the earth, and all their hosts, were finished.
For on the [v] sixth" day God finished his work 2
which he had purposed to do; and on the seventh day rested from doing any of his works. And 3
God blessed the seventh day and made it holy; because on it he rested from all his works which he had purposed to do.

This is the origin of the heavens and the earth 4
when they were created; at what time God Jehovah made the [v] earth and the heavens". For 5
before this no plant of the field existed on the earth, nor could any herb of the field grow; for God Jehovah had not caused it to rain upon the earth, nor was there a man to till the ground;

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26. [a] Syr. 28. [v] Sept. Vulg. and Arab. ibid [a] Sept. Syr. Targ. Compare com. 24.

CHAP. II. 2. [v] So Sam. Sept. others *seventh.* 4. [v] Sam. Sept. Vulg. read, *the heavens and the earth.*

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but the word cannot denote the whale kind only. It is supposed often to denote the *crocodile* and other amphibious creatures.

25. *Wild-beasts, &c.* When חית הארץ, *the beast of the earth*, is joined with בהמה, *cattle*, it denotes *wild-beasts.* The animals of the earth, like the vegetables, are divided into three classes: 1. Cattle; by which all domestic animals seem to be meant. 2. Wild-beasts; such as roam in the forests; and 3. All sorts of less animals which creep on the ground. I have transposed in this and the next com. for the sake of order.

26. *Let us make man.* This mode of speaking certainly indicates that the author conceived the formation of man, to be a work of peculiar importance and interest; so that a heavenly council is called, and this chief of the divine works, as it regards the earth, is at length brought into existence. The father addresses the son by whom all things, &c. Coloss. i. 16.

In our own likeness, and according, &c. As this mode of speaking occurs Chap. v. 3, where it denotes an exact resemblance, not only in nature, but as I conceive, in moral qualities, it must have a similar sense here. The divine image and likeness, then, means the spiritual nature of the human mind, with its endowments of understanding, judgment, and reason; and its moral qualities of purity, righteousness, &c.

CHAP. II. 1—6. I intirely agree with some late Critics, that these verses belong to the preceding Chapter, and should not have been separated from it.

2. *On the sixth day, &c.* So both the Samar. and Sept. read; and the sense of the passage requires this reading. Compare Exod. xx. 11. See Note to my Hebrew Bible on this com.

3. *And God blessed, &c.* What is meant by *blessing* the *seventh day*, is explained by the next term, *hath made it holy*, or, *set it apart as sacred* in memory of the creation; as a day in which he is to be blessed and praised as the author of all being and the source of all happiness. As Adam and Eve were created towards the close of the 'sixth day,' their first whole day was the sabbath, and was doubtless spent in holy worship; in admiring the perfections of their Creator, and in the warmest expressions of love and gratitude!

4. *This is the origin of the heavens, &c.* Some render, 'this is the account &c,' and contend the term denotes always either the *progeny*, or 'an account or history of the progeny;' Compare Chap. vi. 9, and xi. 27; but as generation is the *origin* of the creature generated, I conceive this sense as much implied in the term as the other. I have preferred *origin*, as best adapted to convey the sense of the original considered in its connexion.

5. *For before this, no plant of the field existed, &c.* This verse evidently refers to the chaotic state of the earth, before those exertions of divine power, by which it was clothed with verdure, and made a fit habitation for the different orders of animated creatures.

6. *But a flood had risen out of the earth, &c.* Geddes has proved that אד or איד denotes not a *mist*, but a *flood.* It most commonly signifies, *sudden calamity, destruction;* but this is doubtless, a metaphorical sense

6 But a flood had risen out of the earth, and deluged the whole face of the ground.

CHAPTER II.

B. C. 4004. A more particular account of the Creation of man; the garden of Eden described; appropriate Names given to all kinds of animals; Woman formed, and marriage instituted.

7 WHEN God Jehovah formed man out of the dust of the ground, he breathed into his nostrils the breath of life; and man became a living
8 person. And God Jehovah, having planted a garden eastward in Eden, there put the man
9 whom he had formed. For out of that ground had God Jehovah made to grow every tree that is pleasant to behold, or suitable for food; and, in the midst of the Garden, the Tree of LIFE, and the Tree of the KNOWLEDGE of GOOD and EVIL.
10 And there issued a stream out of Eden to water the garden; and thence it was parted, and became four principal rivers.
11 The name of the first is Pison; which boundeth the whole land of Havilah, where gold is found;
12 And the gold of that land is good: there also are found pearls and onyx stones.
13 And the name of the second river is Gihon; which boundeth the whole land of Cush.
14 And the name of the third river is Hiddekel; which runneth east of Assyria: and the fourth river is the Euphrates.

REFLECTIONS UPON CHAPTER I. 1. The works of God prove his being and display his perfections and glory. By the things which are made his eternal power and Godhead are manifest. He spoke and the world was made! He commanded, and the universe arose into existence! How amazing, how incomprehensible his power! His will is the only cause of whatever exists. What beauty, order and harmony, in all his works! He is truly wonderful in counsel, and mighty in working. Who can survey the Sun, Moon, and Stars, which he hath placed in the expanse of the heavens, without admiration! Praise ye him Sun and Moon; praise him all ye stars of light!

2. The earth, the habitation of man, is wonderfully formed, and, as it is emphatically said, hung upon nothing. It is full of God's riches; each element teems with life! In the great and wide sea, play all the larger and smaller kinds of fishes. How various are their species, and their number beyond computation! The birds, display their variegated and beautiful plumage; and, while skimming the air, are chanting forth, in notes the most melodious, the praises of their Creator. The fields, the plains, and the forests, are furnished with suitable inhabitants; and the earth is clothed with verdure for their use and support. O Lord, how manifold are thy works! In wisdom hast thou made them all.

3. The formation of man, and the institution of the sabbath, display the goodness of God. The human frame was not originally adapted to perpetual labour and toil; and therefore one day in seven is granted as a day of rest. Man is endowed with the noblest faculties; and as the only being on earth, capable of serving and worshipping God, ought to employ his faculties, in contemplating his glories, and in rendering to him homage and praise. The Sabbath was *made holy* for this purpose; and the observance of it made obligatory. This was calculated to remind him of his origin, to teach him his dependence, and to cherish the spirit of devotion. Let all remember to keep holy the sabbath; as an institution founded in wisdom, and designed to promote their present and future happiness.

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naturally arising from its primitive. For as a flood, or the bursting of a watery cloud, produces sudden devastation; this sense would naturally be attributed to it. Compare Job xxxvi. 27. As for the sense of השקה, it is used to express the over-flowing of the Nile, Amos viii. 8; and here must have a similar one.

7. *Living person.* This is doubtless the import here and in other instances of נפש חיה; and it is well known, that נפש, not only denotes *soul*, but occurs frequently in the sense of *person*, and is often used instead of the reciprocal pronoun.

8. After having given a particular account of the formation of man Moses next describes *the place* provided for his residence. This was in the east, in a part of the district called Eden, in a Garden planted by the Creator, and furnished with every desirable production. In the midst of the Garden were two trees of a peculiar species; one called the *Tree of life*, most probably, because it was appointed to be a natural mean of preserving man's life, and a divine pledge of its continuance; the other called *the tree of the knowledge of good and evil;* because made the test of man's obedience, and by eating of which, and transgressing the divine command, he would experimentally know the difference between moral good and evil. Some have supposed that the fruit of this Tree, might be naturally noxious to human life. See Doddridge's Lect.

10—14. The situation of Paradise is described with such geographical precision, that one would suppose it would be easily ascertained; yet on no subject are opinions more at variance. It has been placed in almost every part of the Globe. Le Clerc placed it in Judea; Huetius and others in *Babylonia;* and Reland, one of the best Scripture-Geographers, in *Armenia*, where issue the heads of the rivers Tigris and Euphrates. This has been adopted as the most probable opinion by many late writers. Major Wilsford, in the Asiatic Researches, has advanced and supported with much learning, another opinion; "that the real situation of Paradise was in that mountainous tract, which extends from Candahar to the Ganges. "In this district" says he, "we find such a spot as answers minutely to the Mosaic description, a circumstance not to be met with any where else on the surface of the globe. A small brook winds through the district of Bamiyan, and falling into a small lake, divides itself into four heads, forming so many navigable rivers." As the names of the rivers are Appelatives, they might be applied to many rivers from their resembling qualities. Pison, from פשה, a deep, overflowing river; Gihon, from גחה, an impetuous river; Hiddekel, from דקל, a turbid river; and Euphrates, פרת, which in Syr. denotes, *disrupit, &c*, an eruptive river. This opinion is not improbable, as other parts of the description agree. The Major conceives Havilah, to be the present country of Cabul, where gold and precious stones are yet found. Pison is the modern Lundi-Sindus, or little Indus, called also Nilab, and Nila-Ganga. Jerom says the Pison was

8 And God Jehovah took the man, [ADAM] and put him into the garden of Eden, to cultivate and
16 to keep it. And God Jehovah commanded Adam, saying, "Of every other tree of the garden thou
17 mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat; for at whatever time thou eatest, thou shalt surely die."
18 And God Jehovah said, "It is not good that Adam should be alone; I will make for him a
19 suitable help-mate." For, although God Jehovah had formed, out of the ground, every beast of the field, and every fowl of the air; and had brought them to Adam to see how he would call them; (that whatever Adam should call any ani-
20 mal, might be its name;) And although Adam had given names to the cattle, and to [a]"all" the fowls of the air, and to all the beasts of the field; yet for Adam there had not been found a suit-
21 able help-mate. God Jehovah therefore caused a heavy sleep to fall upon Adam; and while he slept, took one of his ribs, and closed up the place with flesh; And the rib, which God Je- 22
hovah had taken out of Adam, he formed into a woman; and he brought her to Adam. And 23
Adam said, "This is now bone of my bone, and flesh of my flesh: Woman shall she be called; because out of Man she was taken." "There- 24
fore, *said Jehovah*, shall a man leave his father and his mother, and cleave to his wife; and they [a]"two" shall be one flesh."

CHAPTER III.

B. C. 4004 The History of the Fall; sentence on the Serpent, and the promise of a Saviour; the punishment of man, and his expulsion from the garden of Eden.

ALTHOUGH Adam and his wife were both na- 25
ked, yet they were not ashamed.

Now the Serpent was more subtle than any 1

20. [a] Sept. Vulg. 3 mss.

24. [a] Sam. v. v. comp. with Math. xix. 45.

REFLECTIONS UPON CHAPTER II. 1. In the formation of man, what skill has God displayed! The human body, in its proportion and parts, is an amazing instance of his power and wisdom. I am fearfully and wonderfully made! Made of the dust—Let me ever remember my origin, as a check to every feeling of pride—Yet into this dust, God hath breathed the breath of life! Not only made man a living person, but endowed him with an immortal spirit! In this He hath crowned him with glory and honour! Hath made him but a little lower than the Angels. Let me remember the dignity of my rational nature, and ever act in a manner becoming it.

2. How happy was man in his primitive state. Placed in a Garden, planted by the hand of Jehovah, and blessed with a suitable help-mate! With what tenderness should a man regard his wife; and how should the wife reverence her husband! They are but one flesh, they should be one in affection.

3. How equitable was that Covenant under which man was placed! No impossible duties are enjoined, no severe restrictions are imposed! A free grant is made of the fruit of all the other trees of the Garden, and only that of one prohibited, to teach him his dependence on his Creator, and his subjection to him as his moral Governor and Lord. As he was not exposed to other temptations, nothing could be more just than this test of his obedience. O my soul, ever aspire after obedience to the divine will, as not only thy duty, but thy highest honour, and inseparably connected with thy happiness!

called Ganges in his time. The Gihon is the Hir-Mend, which bounded the land of Cush; and the country, which begins near the Candahar, and includes a part of Iran, or Persia, is the original seat of Cush. The Hiddekel is the river of *Balac* which formed the eastern boundary of Ancient Assyria. The fourth is the Cundu. That some-where in the East this delightful Garden was situated, is unquestionable; but it is of no essential importance to us to know the precise spot. In this Garden, Man, when formed, was placed, to cultivate and keep it.

18—20. *It is not fit Adam (or man) should be alone, &c.* God had formed Adam a sociable being; and it was not fit, or becoming his nature, or suitable to the purposes and designs of his Creator, that he should be without a suitable Companion. To exercise his faculties, God *had* brought to Adam the beasts of the field, and the fowls of the air; and though Adam had nicely inspected their natures and given them appropriate Names, there was not found one among them all, like himself, endowed with reason and intelligence. Hence it was necessary that his Creator, should form a *help-mate suitable for him.* And this he did in such a manner as to answer the wisest purposes.

21—24. *For Jehovah God, &c.* On presenting Adam with his lovely help-mate, God must have informed him how she had been made; and the reflections which follow, show the moral purposes God had in view. "This is now bone, &c." The concluding com. our Lord cites, not as either the reflection of Adam, or as the remark of Moses, but as the command of God; "Therefore shall a man, &c. Compare Math. xix. 4, 5: 1 Tim. ii. 13. On this authority, I have added, *said Jehovah.*

CHAPTER III. *The history of the fall.* The observation is not more common than just, that the holy Scriptures are their own best Interpreter. What is obscure in one part, is frequently explained in another; so that by comparing different passages the attentive reader will find sufficient light to direct him in his inquiries, and to solve his difficulties. On the History contained in this Chapter, much has been written; and different hypotheses have been assumed for the purpose of explaining it. Without discussing the merit of these, I also will state my opinion. 1. Who or what are we to understand by the Tempter? Our Lord, I conceive has answered this question, by a direct reference to this history, John viii. 44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The Tempter in his discourse with Eve 'abode not in the truth, but boldly contradicted what Jehovah had

of the animals of the field, which God Jehovah had made; and he said to the woman; "Hath God indeed said, Ye shall not eat of every tree
2 of the garden?" And the woman said to the serpent, "Of the fruit of [a]all" the other trees of the
3 garden we may eat; But of the fruit of [a]that" tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it; nor shall ye
4 touch it; else ye shall die." And the serpent said to the woman, "Assuredly ye shall not die.
5 Yea, God knoweth that whenever ye eat of it, your eyes will be opened, and ye will become
6 as gods, knowing good and evil." And when the woman saw that the tree was suitable for food, and that it was pleasing to the eyes; also a tree to be desired as giving knowledge, she took of its fruit and ate, and gave of it also to her
7 husband with her; and [r]he ate". And the eyes of both were opened, and they knew that they were naked; and they sewed together fig-tree leaves, and made themselves waist-girdles.

8 And they heard the voice of God Jehovah resounding in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of God Jehovah amidst the trees of the Garden. But God Jehovah called to Adam,
9 and said to him, "Where art thou?" And he
10 said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." "And who," said he, "told thee that
11 thou wast naked? Hast thou eaten of that tree, of which I commanded thee not to eat?" And
12 Adam said, "The woman whom thou hast given me for a companion, gave me of that tree, and I ate." And God Jehovah said to the woman,
13 "Why didst thou this thing?" And the woman said, "The serpent deceived me, and I ate."

14 And God Jehovah said to the serpent, "Because thou hast done this, accursed shalt thou be above all the cattle, and above every other animal of the field; upon thy belly thou shalt go, and dust thou shalt eat all the days of thy life.

CHAP. III. 2 [a]Sep. Alex. Syr. 3. [a] Sam.

6. [r] The Sam. Sept. *and they ate.* The Vulg. omits *with her.*

said; 'Assuredly ye shall not die.' Thus he was 'a liar and the father of it.' And by the success of the temptation, he became a murderer: 'He was a murderer from the beginning.' The 'beginning' here most naturally refers to the transactions recorded in this chapter. Admitting the authority of our Lord, the principal Agent in the temptation of our first parents was the Devil or Satan. Compare 1 John iii. 8.

2. Why is he [r]called (נחש) the Serpent? Did he appear in the likeness, or did he animate the body of a Serpent, and make use of its organs? The most common opinion is, that Satan animated the body of a real Serpent. The original word unquestionably signifies a Serpent, and is so rendered by all the ancient translators. It must notwithstanding, be admitted, that the word is ambiguous, and may denote one who uses serpentine arts, in order to beguile and deceive. Thus the word (שרף) Seraph, denotes a species of serpents, and an order of Angels, being both so denominated from the splendour of their appearance. Thus the Tempter might be called Serpent, not because he appeared in the form or animated the body of a Serpent, but because he had imitated the subtlety of that creature, in alluring and deceiving the woman. For a similar reason our Lord called Herod 'a fox.' Hence I conceive the first verse of this Chapter is the remark of the Historian, and contains the reason why the Tempter was called, 'the Serpent.' I would thus paraphrase it. 'Now the natural Serpent was the most subtle of any of the beasts of the field which Jehovah God had made.' And he, to whom the woman gave this name, said &c.

Hence the sentence pronounced on the Tempter is in language literally applicable to the natural Serpent. "As this animal is considered degraded because he crawls on his belly, and licks up dust together with his food, so shall the Tempter be degraded; as the natural serpent when crushed on the head, perisheth; so the spiritual serpent shall be crushed and punished." There is nothing unusual in this kind of play on the literal and figurative sense of a word. It is often found in the scriptures, and indeed abounds among the Oriental writers in general. Had our Lord pronounced the sentence on Herod, in allusion to the fox, and said, 'Thy cunning and craft shall not secure thee; they shall chace thee from all thy covers, and tear thee limb from limb,' we should have understood that he meant, that Herod should be pursued by enemies and punished for his wickedness.

3. Admitting that the Tempter was Satan, and that he did not appear in the form, nor animated the body of a Serpent, it may be said in what form did he appear? As the holy Scriptures are silent on this subject, I would assert nothing positively. But if Satan sometimes 'transforms himself into an angel of light,' why might he not be suffered, for wise and holy purposes, to do so on this occasion? This was the opinion of pious Bishop Tenison; and the eloquent Saurin seems inclined to adopt it. (See his Diss. in loc.) If we understand what is here related as literally occurring, this view of the subject obviates some difficulties which attend the common opinion. For if Satan appeared as a Serpent, and animated the body of one, it must surely have excited some surprise in Eve, to hear a contemptible reptile speak, and discover a knowledge of the divine command, &c! But as from some passages of Scripture, it is probable that the Angels were created prior to man, and might occasionally appear in Paradise, it could excite no surprise to hear one like these speak, &c. But if we understand the conversation between Eve and the Serpent, or Satan, as what the Tempter suggested to her mind, and her own reflections on the reasons, why the fruit of that one Tree was prohibited; and the consequent descent of Jehovah, and the sentence he pronounced on the Tempter, and on Adam and Eve for complying with the temptation, as expressing in an historical narrative, the revealed purpose of God to punish them for their offence, while yet in mercy he opens a door of hope—I can see nothing in this mode of interpretation, which is in the least degree improper, or repugnant to scripture usage. This mode of interpretation must be adopted in many instances, as in what Micaiah says to Ahab, 1 Kings xxii. 20, &c; in explaining the first three Chapters of Job, and of the Prophet Hosea. The attentive reader will observe a striking agreement between the History of the fall, and that of our Lord's temptation in the wilderness. If the latter be considered literally and historically true, so may the former; but if our Lord's temptation can be explained as what the Tempter suggested to his mind, so may the temptation in paradise.

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

16 To the woman he said, "I will greatly multiply thy breeding-sorrows; and in sorrow shalt thou bring forth children; and to thy husband thou shalt be in subjection, and he shall rule over thee.

17 And to Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it,;' accursed be the ground for thy sake; in sorrow shalt thou 18 eat *of its produce* all the days of thy life. Thorns also and thistles shall it bring forth to thee; and 19 the herbs of the field thou shalt eat. In the sweat of thy face thou shalt eat [a] thy" bread, until thou return unto the ground, out of which thou wast taken: for DUST THOU ART, and unto DUST shalt thou return." And Adam called his wife's name 20 Eve, [LIFE-GIVER] because she was to become the mother of all the living. And God Jehovah 21 made garments of skins for Adam and his wife, and clothed them.

And God Jehovah said; "Behold, Adam 22 would so become like one of us, as to know good and evil; and now possibly, he will put out his hand, and take also of *the fruit of* the tree of LIFE, that he may live for ever!" Therefore, 23 God Jehovah sent him out of the garden of Eden, to till the ground, whence he had been taken. And he drove out the man, and plac- 24 ed at the East of the garden of Eden Cherubs, with flame-brandishing swords, to keep the way to the tree of life.

19. [a] Sept. 1 ms.

REFLECTIONS UPON CHAPTER III. 1. We here learn the malignity of the enemy of mankind. Having fallen from his integrity, and 'left his first estate,' and viewing with envy the innocence and happiness of man, he tries to make him his associate both in sin and misery. How just is the character which Peter gives us of this adversary: "He goeth about as a roaring lion, seeking whom he may devour."

2. We see in this history the nature and progress of Temptation. Indebted to God for their existence and all the blessings of it, our first Parents were placed under a righteous system of moral government; the rule of their duty was expressly stated, and the consequence of sinning threatened. The woman owns, that God had granted them the free use of all the trees of the Garden, except the tree of the knowledge of good and evil. The enemy boldly asserts that death would not be the consequence of eating. She still listens, while he proceeds to arraign the goodness of God, in restraining them from the fruit of that tree which would alike increase their knowledge and pleasure. First doubting the truth of the sanction of God's own Law, and then aspiring after the enjoyment of some unknown good, she looks, she takes, she eats, and she gives to her husband, and he eats with her; and they die to that pure happiness they had hitherto enjoyed. How necessary is it for every one, 'to keep his heart with all diligence, and to 'make a covenant with his eyes,' lest he should be ensnared and overcome by temptation.

3. Let us own the justice of this sentence passed on man. We bear the image of Adam in our afflictions and death. We labour like him, and like him return to the dust Adam's sin was great and heinous, and being the first transgression, claimed a heavier punishment. God did his guilty creatures no wrong—he did but keep his own word. Let us humble ourselves under these mortifying circumstances of becoming a prey to sin, to affliction and death; and adore God, who exacts less than our iniquities and the iniquities of our first parents, deserved.

4. Let us adore that mercy which pointed out the Lord Jesus Christ. By faith in this promise, the holy men of old bore up under their imperfections and distresses. We have particular reason to be thankful that Christ was manifested in the flesh, that as the children, whom he came to save, were partakers of flesh and blood, he also partook of the same. Blessed be God for Jesus Christ! This second man is the Lord from heaven, who restores those blessings which our first father lost, and brings greater and nobler along with him. Thanks be to God for this unspeakable gift!

15. *I will put enmity, &c.* As the woman was first in the transgression, this language strongly expresses that she was to be the honoured medium of bringing forth the Deliverer. We may reason on this passage as the Apostle does on the promise made to Abraham; "He saith not, and to seeds as of many," but as speaking of one individual, "her seed, which is Christ." Gal. iii. 16. In allusion perhaps to this scripture, the same Apostle says, "But when the fulness of time was come, God sent forth his Son, made of a woman &c." Gal. iv. 4. The last clause of this verse gives us the sense of the former. The woman is to have a seed and the serpent a seed, and mutual enmity is to subsist between them. They are to be opposed to each other. The woman's seed is to crush the Serpent's head. The 'enmity' is more particularly to be between the Tempter and this seed, and the woman is only mentioned as the instrument of bringing this seed into the world; as all nations are said to be blessed in Abraham, from whose loins the Messiah was to spring. When the woman's seed actually appeared, the enmity of the Tempter and his seed, the wicked, was soon discovered; and our Lord continued to experience it, until by death he destroyed him that had the power of death, and laid the foundation of his own Universal Empire.

16. *Thy breeding-sorrows, &c.* With Glasius I consider that we have here the figure Hendyadis, and that the meaning of "thy sorrow and thy conception" is that given. As (תשׁוקתך) here rendered 'desire' in the

CHAPTER IV.

B. C. 4003. The birth of Cain and Abel; the murder of the latter, and the Curse on Cain his murderer; the first Polygamist, Lamech and his address to his wives.

1 And Adam knew Eve his wife; and she conceived, and bare Cain, [ACQUISITION,] and said I have acquired a man-child from Jehovah.
2 And she afterwards bare his brother Abel, [VANITY.] And Abel became a keeper of flocks,
3 and Cain a tiller of the ground. And at the appointed period, it came to pass, that Cain brought of the fruit of the ground an offering
4 to Jehovah. And Abel also brought one of the choicest and fattest of the flock; and Jehovah had respect to Abel and his offering; but to Cain
5 and his offering he had not respect. Cain was
6 therefore very wroth, and his countenance fell. And Jehovah said to Cain, "Why art thou wroth;
7 and why is thy countenance fallen? Is there not, if thou doest well, acceptance; and if not well, a sin-offering, lying at the door? Still to thee shall he be in subjection, and thou shalt
8 rule over him." Nevertheless Cain said to Abel his brother, [a] "Let us go into the field"; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And Jehovah said to Cain, "Where is Abel thy brother?" And he said, "I know not: Am I my brother's keeper?"
10 And God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
11 And now accursed art thou by that ground, which hath opened its mouth to receive thy brother's blood from thy hand.
12 Shouldest thou till that ground, it would not hence-forth yield to thee its substance; a fugitive and a wanderer shalt thou be on the earth."
13 And Cain said to Jehovah, "My punishment is greater than I can bear.
14 Behold, thou drivest me out this day from the face of this ground; and from thy presence I shall be secluded, and shall be a fugitive and a wanderer upon the earth, and it will come to pass, that whosoever findeth me will slay me."
15 And Jehovah said to him, [v] "Not so"; whosoever slayeth Cain, on him shall be taken sevenfold ven-

CHAP. IV. 8. [a] So Sam. Sept. Syr. Vulg. Targ. mss. and ed.

15. [v] Sept. Syr. Sym. Theo. others *therefore*.

authorised Version, is used in reference to Abel, Chap. iv. 7, and appears to signify a disposition or readiness to obey another, no rendering appears more proper, than that given; and the following words require this sense.

21. *Coat of skins, &c.* It is probable, as animals were not used for food previous to the deluge, that sacrifices were now instituted, and that the skins with which our first parents were clothed, were those of the victims, which had been offered to God. We have no express mention, it is true, of this; but as we find Abel offering with acceptance the best and fattest of his flock, at no very distant period, it is clear that sacrifices must have been divinely appointed. The instituted rites of sacrifice would throw light on the promise, and represent in what way the seed of the woman was to bruise the head of the Serpent. Is there not a reference to this, when our Lord is said to be 'the Lamb slain, from the foundation of the world?'

22. *Behold the man that would become, &c.* In this version I adopt the principle, that the verb (היה) here denotes, not what man actually 'became,' but what he 'attempted to become;' (See Glassius Canon 8 in veb.) and this version, unless I am mistaken, is more suitable to the character of God than the common one. This rendering converts what has been regarded an Irony, into the language of commiseration; and what follows contains the reason, why Jehovah expelled man from paradise; lest, having violated the divine command, and incurred the penalty of death, he should attempt to escape the punishment by eating of the tree of life.

CHAP. IV. 1. *A man-child from Jehovah.* The pains and dangers of child-bearing are so great, that one would think it almost impossible, for any to be insensible of the favour of God in supporting under, and saving from them. Such seems to be the sense of this passage. Through the assistance of Jehovah, Eve acknowledges that she had brought forth a man-child. Some would render; "I have gotten a man, the Jehovah," referring to the promised seed; but the usual sense I consider the true one.

3. *Appointed time.* Literally, 'end of days.' Whether this refers to the weekly sabbath or to the end of the year, which (ימים) sometimes signifies, is uncertain; but that it refers to some stated time of worship seems most obvious and natural. Indeed if Sacrifices were of divine appointment, there must have been stated times, *when*, as well as an Altar, *on which*, they were to be offered. Purver renders, 'at the end of the year.'

4, 5. In the matter of the offerings of Cain and Abel, there is a striking difference. Cain's is a mere acknowledgement of God as a benefactor; while that of Abel implies the confession of sin, and a regard to the appointed method of remission and acceptance. The Apostle tells us Abel's was a more excellent sacrifice (πλειονα θυσιαν) than Cain's; it was so in the matter, as well as in the spirit of the offerer. It is most probable God testified his acceptance of Abel and his sacrifice, by consuming it with fire from heaven, as he did in after times. The preference given must have been in some sensible manner, otherwise Cain could not have known it.

7. The ambiguity of this verse has occasioned much difficulty to Critics and Translators. The design has led me to prefer the version adopted. For it is evident that Cain was wroth on account of the preference given to his brother's offering; and God's address to him, is to show that the cause was in himself; in neglecting to make atonement, he discovered no sense of his own sin, nor any desire for pardon; but that if he would repent, and offer an atoning sacrifice, he also should be accepted. I have followed Dr Lightfoot in rendering (חטאת) a 'sin-offering,' which was ready at hand, even 'lying at the door.' In this view the latter clause, points out the method of acceptance, and implies a call to Cain to seek it in this method.

13. Others would render, "My iniquity is too great to be pardoned." So all our first translators, and most of the ancient. Michaelis renders interogatively, "Is my sin too, &c." and Shuckford makes Cain a penitent. The version of our last translators I prefer, as being most agreeable to the context; as in the following verse, he expresses what this punishment was;

geance." And Jehovah gave a token to Cain that no one who might meet with him should kill him.

16 And Cain departed from the presence of Jehovah, and dwelt in the land of Nod, on the
17 east of Eden. And Cain knew his wife; and she conceived and bare Enoch; and as he was then building a city, he called the name of the
18 city, after the name of his son, Enoch. And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methusael; and Methusael begot Lamech.

19 And Lamech took unto him two wives; the name of the one was Adah, and the name of
20 the other Zillah. And Adah bare Jabal: he was the first of those who dwelt in tents, for the
21 purpose of tending cattle. And the name of his brother was Jubel: he was the first [o] who
22 played on the harp and the pipe. And Zillah also bare Tubal-cain, a skilful artificer in all sorts of brass and iron works: and the sister of Tubal-cain was Naamah. And Lamech said to 23 his wives,

"Adah and Zillah, hear my voice;
Wives of Lamech! hearken to my speech.
I, indeed, being wounded, have slain a man,
And, being assaulted, a young man.
If Cain shall be avenged seven times, 24
Certainly Lamech seventy and seven."

CHAPTER V.

B. C. 3760. The age and death of the patriarchs from Adam to Noah.

And Adam again knew [a] Eve", his wife, [a] and 25 she conceived" and bare a son, and called his name Seth [A SUBSTITUTE]; "for God," *said she*, "hath substituted to me another seed instead of Abel, whom Cain slew." And to Seth also 26 there was born a son; and he called his name

21. [o] *all.* Sept.

25. [a] Sept. Syr.—[a] ibid. and 1 ms.

REFLECTIONS UPON CHAPTER IV. 1. How often are parents deceived and disappointed in respect to their children! They fondly hope that they will prove the best *acquisitions*, but frequently experience that they are the source of their bitterest sorrows. After a thousand anxieties for their real welfare, and unwearied attention to their improvement, and future respectability; they, in too many instances, become, by their wickedness, the reproach of their parents, and repay all their kindness and affection, with disregard and disobedience.

2. How suitable is it for frail man to acknowledge his dependence on God, and for sinful man to implore forgiveness and mercy! Abel, in presenting to God the choicest and fattest of his flock, discovered a sense both of his dependence and sinfulness; and in the divinely appointed way of sacrifice, sought forgiveness.

3. Real piety is necessary to our acceptance with God. Our offerings, unless accompanied with humility, repentance, and faith, will be rejected; but where these are found, every act of worship will be accepted. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

4. How dangerous is it to indulge the passions! Cain was wroth with his brother when he ought to have been ashamed and grieved for his own sin. He suffered his envy and his anger to prey upon him, till they hurried him on to the foulest crime which he could commit. O guard against anger and resentment! Such passions rest in the bosom of fools, and produce the most dreadful effects. He that hateth his brother, is a murderer in heart and intention, and is in danger of the judgment.

5. We here see the mystery of providence. Pious Abel cut off in the bloom and prime of his days, while his wicked brother is permitted to live, have children, and build a city. Singular as is this providence, it might be suffered to answer valuable purposes; to show that there is another state, where piety shall be rewarded and vice punished; and that it is there the pious are to look for the consummation of their felicity. Let us wait till the day of retribution, and the mystery of providence, in such instanbes as this, will be unfolded; and all the ways of God will be found to have been equitable and kind.

expulsion from his native spot, and the fear of being himself murdered. The sacred writers mention him, not as penitent, but as wicked, and being of the wicked one. 1 John, iii. 12.

15. *Jehovah gave a token, &c.* For this version see the note Hebrew Bible. It is vain to inquire what was the *token* or *sign* which Jehovah gave, as Moses has not specified it. It was to assure him, that no one should perform the office of the blood-avenger, and slay him.

16. *The land of Nod.* The land received its name from Cain being a wanderer from the place where Adam and his other children dwelt. It was called the land of the *wanderer*; and was east of Eden.

19. *Lamech took unto him two wives.* Thus early was the law of marriage violated; and the race of impious Cain were first in the transgression.

20. *The first of those, &c.* Literally, "the father." A Hebraism, which denotes one to be the inventor of an art, or the founder of a state.

23. *Lamech said, &c.* Of this first polygamist Moses has preserved an address to his wives, without giving us the occasion of it. Whether he had been attacked for violating the law of marriage, or for some other cause, is not known; but it should seem he had slain a man, though in the contest he had been wounded. His wives might fear lest some blood-avenger should kill him; and to inspire confidence, he observes, that if the death of Cain, who, without any just cause, had slain his brother, was to be avenged seven times, surely his would be seventy-seven times. He contrasts the murder, which Cain had committed, with his own justifiable homicide.—*I, indeed, being wounded, &c.* Among the various renderings of this verse, I have

Enos. Then began men to be called by the name of Jehovah.

1 This is the genealogy from Adam. When God created man, he made him after his own
2 likeness. Male and female he created them; and blessed them, and called their name Adam, on the day they were created.
3 And Adam lived one hundred and thirty years, and begot a son after his own likeness, and according to his own image; and he called his
4 name Seth. And the days of Adam after he begot Seth were eight hundred years: and he
5 begot sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died.
6 And Seth lived one hundred and five years,
7 and begot Enos. And Seth lived after he begot Enos eight hundred and seven years, and begot
8 sons and daughters. And all the days of Seth were nine hundred and twelve years; and he died.
9 And Enos lived ninety years, and begot Cai-
10 nan. And Enos lived after he begot Cainan eight hundred and fifteen years, and begot sons
11 and daughters. And all the days of Enos were nine hundred and five years; and he died.
12 And Cainan lived seventy years, and begot
13 Mahalaleel. And Cainan lived after he begot Mahalaleel eight hundred and forty years, and
14 begot sons and daughters. And all the days of Cainan were nine hundred and ten years; and he died.
15 And Mahalaleel lived sixty-five years, and begot Jared. And Mahalaleel lived after he 16
begot Jared eight hundred and thirty years, and begot sons and daughters. And all the 17
days of Mahalaleel were eight hundred and ninety-five years; and he died.

And Jared lived a hundred and sixty-two years, 18
and he begot Enoch. And Jared lived after he 19
begot Enoch eight hundred years, and begot sons and daughters. And all the days of Jared were 20
nine hundred and sixty-two years; and he died.

And Enoch lived sixty-five years, and begot 21
Methuselah. And Enoch walked with God 22
after he begot Methuselah three hundred years, and begot sons and daughters. And all the 23
days of Enoch were three hundred and sixty-five years. For Enoch walked with God, and 24
was not; for God had taken him away.

And Methuselah lived one hundred and eighty- 25
seven years, and begot Lamech. And Metha- 26
selah lived after he begot Lamech seven hundred and eighty-two years, and begot sons and daughters. And all the days of Methuselah were 27
nine hundred and sixty-nine years; and he died.

And Lamech lived one hundred and eighty- 28
two years, and begot a son; And he called his 29
name Noah, [COMFORTER,] saying, "This *child* shall be a comfort to us amidst our works and the toils of our hands, because of the ground which Jehovah hath cursed." And Lamech 30
lived after he begot Noah five hundred and ninety-five years, and begot sons and daughters. And all the days of Lamech were seven hundred 31

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given what to me seems most probable. See Lowth's Lect. vol. in loc.

26. *Then began men, &c.* The devout and serious part of men were denominated 'the sons of God,' or the worshippers of Jehovah. Shuckford has proved that the words קרא בשם uniformly signify, "to be called by the name," and not "to call on the name," as the common version. Compare Gen. iv. 17, Num. xxxii. 42. Ps. xlix. 11, and Is. xliii. 7. Purver has adopted the same version.

CHAP. V. 3. *Adam lived one hundred and thirty years.* The Septuagint has *two hundred and thirty*. And, in like manner, a hundred years is added to the age of Seth, Enos, Cainan, Mahalaleel, and Enoch, before the birth of their successors; but this sum is substracted from the period they lived after.

There is clearly a contrast intended, between the image of God, in which Adam was created, and that of Adam as fallen, in whose image Seth was born; and it must imply that a change had been produced in human nature. Seth indeed was a pious son, and deserved to occupy the place of his pious brother Abel.

5. The extraordinary longevity of men, in those first ages of the world, appears not at all incredible, considering how requisite this was for peopling the earth, and how probable it is that the human constitution was then proportionably strong, and the mode of living extremely temperate and simple.

18. *Enoch.* Jude mentions him as the *seventh* from Adam, and a prophet of God, ver. 14. From this we learn, that religious instruction was divinely imparted to the antediluvians.

21. *Methuselah.* This is a prophetical name, and signifies *he dieth, and water is sent forth.* Job, v. 10. And so it will intimate that Enoch foreseeing the deluge, gave his son this name; by which he proved himself a prophet, as well as a preacher of righteousness: and it is remarkable that this Methuselah died the very year in which the flood came.

24. *Enoch walked with God, &c.* Paul has explained Moses, Heb. xi. 5. The humble and holy conduct of Enoch was honoured in a most singular manner. He was taken up to heaven without tasting death; and if this event occurred on some public and solemn occasion, as is most probable, it would tend to confirm the doctrine of a future state, and to encourage pious men with the hope of it, when those calamities, of which he had prophesied, should come.

28. The period from the creation to the flood, according to the present Hebrew, is 1656, according to the Samaritan, 1307, and, according to the Septuagint, 2242 years.

29. *Comfort to us.* In this version I have followed that of the Sept.

32 and seventy seven years; and he died. And Noah was five hundred years old; and °he" begot ª three sons" Shem, Ham, and Japheth.

CHAPTER VI.

B. C. 2448. The depravity of mankind; the flood threatened; and Noah ordered to make the Ark.

1 And it came to pass, when men began to be numerous upon the face of the earth, and daugh-
2 ters were born to them, That the sons of the Chiefs saw that the daughters of men were beautiful; and they seized of them, for wives,
3 whomsoever they chose. And Jehovah said, "My spirit shall never pronounce judgment on men unwarned. They are but flesh. Their days shall therefore yet be, one hundred and twenty
4 years." In those days were lawless warriors upon the earth. For, after the sons of the Chiefs went in to the daughters of men, to them they bare sons, who became mighty, the renowned men of antiquity.

5 And Jehovah saw that the wickedness of man was great on the earth, and that the whole frame of the thoughts of his heart was only evil continually. 6 And Jehovah repented that he had made man on the earth; and, grieved in his heart, 7 Jehovah then said, "I will destroy man, whom I created, from the face of the ground; and, together with man, the beasts, and the reptiles, and the fowls of the air; for I repent that I made them". 8 But Noah found favour in the sight of Jehovah.

9 These are the events which occurred in the days of Noah. Noah was the most just and upright man of his generation: and Noah walked with God. 10 And Noah had begotten three sons, Shem, Ham, and Japheth. 11 But the earth was corrupted before God, and was filled with op-

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CHAP. V. 32 ° *Noah* wanting, Sam. ibid. ª Sam.

REFLECTIONS UPON CHAPTER V. 1. We here see the sentence pronounced on man, executed. Adam, for his transgression, was doomed to die; and though his life was prolonged for ages, at length he died. His descendants in like manner, successively departed; "the dust returned to dust, and the Spirit to God who gave it." Living for so many ages, they had great opportunities for improvement in knowledge and piety, and in every useful and ornamental art; yet they died, and all their glory was buried in the dust. Those who were wicked, however long they lived, would die accursed.

2. By raising up persons, eminent for piety and knowledge, God has in all ages supplied men with means of instruction. When Adam was dead, who was doubtless the teacher, as well as the father, of the human race, God raised up Enoch to supply his

32 ª Sept.

place, both by his example and doctrine. Let us hope, that this eminent servant of God, and preacher of righteousness, will be found not to have laboured in vain, but to have been the honoured instrument of turning many sinners to God.

3. Let us learn, like Enoch, to walk with God. Nothing can be more suitable to our *rational nature;* and nothing more interesting and ennobling. He conversed with God daily, by meditation, prayer and other religious exercises; and God was pleased to honour him with his presence, and the distinguishing tokens of his favour. If we cultivate his temper, and follow his example, we shall share in his happiness; and though we die, as other men, yet shall we be finally raised again, and in our whole nature everlastingly enjoy God. Let us cultivate this hope, and aspire after this glory and happiness.

CHAP. VI. 2. *Sons of the Chiefs.* To understand (בני אלהים) as denoting the pious, the worshippers of Jehovah, *the sons of God,* as opposed to the wicked, seems to me a forced and very unnatural interpretation. That such persons should act as these did, is equally inconsistent with their profession and spirit; but that the *sons of the Chiefs,* should become profligate from indulgence, and seize whomsoever they would for wives, is probable in itself, and but too well supported by example in every age. This version is that of the Samar. both Arabs, Onkel. Aquil. and Sym. Pious Bishop Wilson adopts it, and observes, "when great men make vice fashionable by their example and authority, it is the beginning of a total corruption, and general judgment. Luke xvii. 27."

3. *My Spirit shall, &c.* The sense of 'striving' attributed to the verb (ידון בשוה) in the common version, is supported by no authority, (See Note Heb. Bible.) The sense given is obvious, and supported by the use of the words in other places. Michaelis from the Arabic renders, "My Spirit shall not be always *despised* among men, &c." Some of the versions read (לעלם) 'shall not always *abide* or *dwell* in man.' With other Critics I consider (בשגם) a verbal noun, signifying, in *ignorance, unwarned.* The warning follows, 'their days shall therefore yet be, &c.' Compare Nehem. ix. 30.

4. *Lawless warriors.* The word giant means a person of greater stature than others; but the term (הנפלים) is not restricted to this signification. It denotes 'such persons as fall upon or attack others unjustly;' and I could not find any other terms more suitable, than those adopted. From the licentious intercourse of the *sons of the Chiefs,* with the daughters of the vulgar people, sprang this race of lawless warriors, and plunderers; who by violence became *mighty,* and notwithstanding their injustice and oppression, were considered by a corrupt race as the renowned men of Antiquity. Some would render *Apostates,* a sense which is unsupported by any of the Versions.

7. *I repent.* This, as well as the language in the preceding verse, is adapted to our capacity, and only means God's abhorrence of sin and his resolution to punish it. In the punctuation of this verse I follow the Vulg.

9. *These are the events of the days of Noah.* The words (אלה תולדות) cannot mean here genealogy, for none is given; but an Account of the events which occurred in his days, as I have rendered.

13. *From off the earth.* The text has (את הארץ,) but one ms. reads

12 pression. And God looked upon the earth, and, behold, it was corrupted; for all flesh had
13 corrupted its way on the earth. And God said to Noah, "The end of all flesh is come before me; for the earth through them is filled with oppression. Behold, therefore, I am about to destroy them ᵛ from off" the earth."
14 "Make for thyself an ark of gopher wood; rooms shalt thou make in the ark, and shalt
15 cover it within and without with pitch. After this form thou shalt make it. The length of the Ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it
16 thirty cubits. A deck shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou place in its side; lower, second, and third stories shalt thou
17 make in it. For, Behold! I am about to bring a flood of waters upon the earth, to destroy all flesh, in which is the breath of life, from under the heavens; whatsoever liveth on the earth shall die. But with thee will I establish 18 my covenant; and thou shalt go into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. And animals of every kind, 19 pairs of each, shalt thou bring with thee into the ark, to be kept alive; the male and his female shall they be. Of fowls according to their 20 kinds, and of cattle according to their kinds, and of all the reptiles of the earth according to their kinds; pairs of every kind shall go in with thee to be kept alive. Take thou, therefore, of 21 every sort of food, and store it up with thee, that it may be food for thee, and for them." Thus did Noah; according to all that God 22 commanded him, so did he.

CHAP. VI.

REFLECTIONS UPON CHAPTER VI. 1. The love of power soon displayed itself, and the *abuse* of it soon followed. Impelled by their passions, the *Sons of Chiefs*, without any regard to justice, seized for wives, or concubines, whomsoever they chose; thus violating the original Law of marriage, and introducing the most unbounded licentiousness and profligacy. When vice presides on the throne, and is supported by the corrupt law of usage, it must be rampant among the common people. They will imitate their Leaders, and but too faithfully copy the example set before them. Let persons of power and influence, consider the mischief they do, by their wicked conduct, and the awful account they have to give to God.

2. Let us admire the *divine patience*, manifested to men, who had become so extremely wicked. God had already warned them by Enoch and others; and though little regard had been paid, he declares, that *yet their days shall be one hundred and twenty years*. He thus waited to be gracious; and seemed unwilling to execute vengeance. By the preaching of Noah, he again called them to repentance. This upright man, must have been perpetually warning them of the approaching desolation and ruin; and the building of the Ark, was at least a proof, that he was convinced of the certainty of the event he was commissioned to foretel; yet they continued impenitent. Heb. xi. 17.

13. ᵛ1 ms.

3. How inveterate must be the depravity of human nature! "The whole frame of the thoughts of the heart, only evil continually." Let us humble ourselves at the recollection, that this character is but too much our own; and that the dispositions and thoughts of our hearts are so evil. Is not the world still corrupt before God, and filled with oppression? Pride, Lust, and the love of the world still prevail. Let us seek for that renovation of mind, and cultivate that purity of heart, which stamp dignity on our nature, and are essential to our future felicity.

4. God's singular favour to Noah is a strong argument in favour of singular piety. His building the ark was an instance of his piety, and a proof of the sincerity of his faith. He had truth on his side, though numbers were on the other side. He not only was good, but he did good. He did not confine his truth and goodness to himself, but showed it to others. It is the sign of a great soul, for a man to retain his integrity in the midst of public corruption. Thus did Noah. Let us learn from him not to follow multitudes to do evil, but distinguish ourselves by piety and goodness, and God will remarkably distinguish us by his favour here and hereafter. In short, let us be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation. Let our light so shine, then, that others may be led to glorify our heavenly father.

(מאד;) and the sense requires this reading, or at least the textual word must be understood in this sense, as Gen. iv. 1; xlix. 25; 2 Kings xxiii. 35.

14. *An Ark.* This term is not strictly proper; for an Ark is a square coffer or chest, such as that in which the tables of the Law were put. The Hebrew word is here different, and means a large Vessel or Ship. I have retained the term Ark, because from use it has become appropriated to denote this vessel. *Gopher-wood*, some think was the *pine tree*; while others, suppose Osiers are meant.

15. "Some unbelievers have objected that there was not room in such a vessel for all the beasts and birds and their provisions; but Bishop Wilkins hath proved there was, and that a first rate man of war would be capacious enough for the purpose. The original species of beasts and birds were but few; fishes are excepted. It appears to me that this account of the ark confirms the truth of the scripture; for its proportions are well adjusted; whereas, had it been of human invention, or a Jewish tale, it would have been represented, according to our confused notion of things at first view, abundantly too large; but it was a suitable size, admirably adapted to the purpose designed."

16. *A deck.* The common version is *window*; but Schultens has proved that the word means, a *roof* or *deck*. The Hebrew word for a win-

CHAPTER VII.

B. C. 2349. Noah and his family enter the Ark; the beginning, increase and duration of the flood.

1 And Jehovah said to Noah, "Go thou and all
thy household into the ark; for thee have I seen
2 to be righteous amidst this generation. Of [r]all"
the clean beasts thou shalt take in with thee
seven pairs, the male and his female; and of
the beasts that are not clean, two pairs, the male
3 and his female. Of the fowls of the air also
[s]that are clean, seven pairs", the male and his
female; [s]and, of the fowls that are not clean,
two pairs, the male and his female"; to keep
their seed alive upon the face of the whole
4 earth. For, after seven days, I will cause it to
rain upon the earth forty days and forty nights;
and every living substance that I have made
will I destroy from off the face of the [s]whole"
5 earth." And Noah did according to all that
6 Jehovah commanded him. And Noah was six
hundred years old when the flood of waters
came upon the earth.
7 And Noah and his sons, and his wife, and
his sons' wives went with him into the ark, be-
8 cause of the waters of the flood. Of clean
beasts, and of beasts that were not clean, and
of [s]clean fowls, and of fowls that were not
clean", and of reptiles that creep on the ground,
9 Pairs went with Noah into the Ark, the male
and his female, as God had commanded Noah.
10 And it came to pass after seven days, that the
waters of the flood began to come upon the
earth.

11 In the six hundredth year of Noah's life,
in the second month, the seventeenth day of
the month, on that same day all the fountains
of the great deep were broken up, and the
flood-gates of the heavens were opened. 12 And
there was a heavy rain upon the earth forty days
and forty nights. 13 On that selfsame day entered
Noah, and Shem, and Ham, and Japheth, the
sons of Noah, and Noah's wife, and the three
wives of his sons with them, into the ark; 14 And of
all the animals according to their kinds, and of
all the cattle according to their kinds, and of all
the reptiles that creep upon the earth according
to their kinds, and of all the fowls, according
to their kinds[o].
15 So pairs of all flesh, in which was the breath
of life, went with Noah into the Ark. 16 And
they that went in, went in thus; a male and a
female, of all flesh, as God had commanded
Noah: and Jehovah shut him in. 17 And a flood
of forty days [s]and forty nights" came upon the
earth; and the waters increased, and bore up
the ark, and it was raised above the earth.
18 And the waters prevailed, and were increased
greatly upon the earth; and the ark floated
upon the surface of the waters. 19 And the wa-
ters prevailed exceedingly upon the earth; and
all the highest mountains, which were under the
whole heavens, were covered. 20 Fifteen cubits
did the waters prevail, above the mountains,
which they covered. 21 And all flesh that moved
upon the earth expired, both of fowls, and cat-
tle, and animals and every reptile that creepeth
on the ground; and every man also: 22 All in

Chap. vii. 2. [o]Wanting 2 mss. 3. [s]Sam. Sept. Syr. ibid. [s]Sept 4. [s]Sept. 8. [s]Sept.

14. [o]Wanting Sept. Vulg. *every bird of every sort.*
17. [s]Sept. and some Copies of the Vulg.

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dow in (חלון, and not צהר.) What follows justifies this sense. It was to have an elevation of one Cubit; most probably in the middle, so that the water might fall off on every side. For, unless this term mean the roof or deck, Moses would leave us to suppose, that the Vessel was open above; which it could not be, as in that case it would have afforded no safety either to Noah or to the animals with him. There was a window in some part of the Ark as appears from Ch. viii. 6, but this is called חלון.

CHAP. VII. 1. *Amidst this generation.* The term (לפני) is here, as in other places, a mere expletive. The common version introduces a tautology; for *seen* and *before me*, mean the same thing.

2. *Of all the clean and unclean, &c.* As animal food was not used before the flood, it is probable that the distinction of *beasts* and *fowls* into clean and unclean, had been made in reference to sacrifices; and that those called unclean, were such as were not offered, and those clean such as were. Compare Ch. viii. 20.

3. The narrative requires the readings preserved in the Sam. Copy and in the Septuagint; and so in the following verses.

11. *The fountains of the deep.* Compare Gen. i. 9, and Note.—*The flood gates.* The Sept. renders *cataracts.* I have followed Purver, as best expressing the sense in our language.

14—16. The different species of animals and birds must have been brought by divine power; their dispositions changed or controlled, so as for once to realize the beautiful language of the Prophet; "The wolf shall dwell with the lamb, and the leopard with the kid; the cow and the bear shall feed, and the lion and the ox shall lie down together."

17—24. According to Moses, the flood was universal; for the highest

whose nostrils was the breath of life, all that
23 was on the dry land, died. Thus was destroyed every living substance which was upon the face of the ground; both man, and animals, and reptiles, and the fowls of the air; thus were they destroyed from off the earth: and Noah only, and they that were with him in the ark,
24 remained alive. And the waters prevailed upon the earth one hundred and fifty days.

CHAPTER VIII.

B. C. 2348. The waters decrease; Noah goeth out of the Ark, offereth sacrifice and God's promise to him.

1 And God remembered Noah, and all the animals, and all the beasts, [a] and all the fowls, and all the reptiles" that were with him in the ark; and God caused a wind to pass over the earth, that the waters might be assuaged. The fountains of the deep and the flood-gates 2
of the heavens also were stopped, and the heavy rain from the heavens was restrained; And 3
the waters continually subsided from off the earth; and at the end of one hundred and fifty days the waters were much abated, So that in 4
the seventh month, on the seventeenth day of the month, the ark rested upon one of the mountains of Ararat. And the waters were continually 5
decreasing until the tenth month; and on the first day of the tenth month, the tops of the mountains were visible.

And at the end of forty days more, Noah 6
opened a window which he had made in the ark;
And let forth a raven, which [v] went to and fro", 7

CHAP. VIII. 1. [a] So Sept. and Syr.

REFLECTIONS UPON CHAPTER VII. 1. We here see how hateful sin is to a holy God! By this he was provoked to destroy the creatures he had made. Nor did he on this occasion act unbecoming his own perfections. How dreadful is it to fall into his hands when he ariseth to take vengeance! This story should be a warning to a careless world. Let us attend to that important question in Job xxii. 15, 16. "Hast thou marked the old way which wicked men have trodden? who were cut down out of time, whose foundations was overflown with a flood." Let us hear and fear, and do no more wickedly.

2. God will as surely fulfil his threatenings as his promises. For righteous Noah, he appointed the Ark as a place of safety, and shut him in. Happy man! He had believed the revelation which announced the flood; and obeyed the divine command in preparing the Ark. It is easy to imagine with what contempt he would be treated; and what objections would be raised against the very probability of such an event, as an universal flood! But what is impossible to the divine power? All creatures, animate and inanimate, are subject to God's control, and winds and waves obey his word. He directs all events and causes, so as to accomplish his designs, whether of mercy or judgment.

3. How dreadful is the unbelieving security of sinners! and how impossible will it be for them to escape the divine judgments. No warning will arouse them, no threatening alarm them. Intent on their sinful pursuits and pleasures, they turn a deaf ear to the preachers of righteousness; and "because judgment, against an

7. [a] The Sept. Syr. Vulg. read *but did not return.*

evil work is not executed speedily, they presume it never will." Thus the very patience and long-suffering of God, emboldens transgressors. "They ate, (says our Lord,) they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." How awful to be surprised by death in so secure and carnal a state—to be cut off in the midst of peace and safety, perhaps of mirth and riot! No doubt, when the heavens began to pour down torrents, and from the fountains of the deep, mighty streams issued forth, horror would seize them, and every attempt would be made to escape the impending ruin; but alas, the attempt was vain! They perish in the sight of that Ark, in which safety alone was to be found. So will it be, says our Lord, at his coming! Then will unbelievers, and despisers wonder and perish! O that men were wise, and would consider their latter end!—Would fly to the Saviour as the only solid foundation of security, peace and joy.

4. Contemplate Noah amidst the awful scene. Now his faith, patience and holy fear, are rewarded. Amidst the dreadful hurricane of nature he rides secure, and while he witnesses desolation spreading around him, he is devoutly praying to God, for the souls of those who are perishing in his sight; or giving thanks to God for that mercy he had showed to him. Such will be the safety and spirit of all the servants of God; they have not only hope in life, but even in death; which hope, is an anchor to the soul, sure and stedfast.

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mountains under the *whole heavens* were covered, and whatsoever lived was destroyed. By this catastrophe, the Earth must have been greatly changed; some of the primeval hills and mountains, must have been torn asunder, earth and rocks thrown together so as to form new, and perhaps higher mountains than before; shells and lighter bodies might be carried to the tops of the highest mountains, where they are found at this day; and others might subside with the water, into the earth, where they are still discovered. The whole face of the Globe, and the most accurate investigation of its strata, continue to substantiate the Mosaic account of the deluge.

CHAP. VIII. 4. The greatest number of expositors consider mount Ararat as one of the mountains of Armenia. Jerom thus renders, *super montes Armeniæ.* Shuckford contends that Ararat must have been situated much more to the east. See his Connection, vol. i. p 86.

7. *Which went to and fro.* Some prefer the reading of the Sept. which

until the waters were dried up from off the
8 earth. He also let forth a dove, to see if the
waters were abated from off the face of the
9 ground; But the dove found no resting-place
for the sole of her foot, for the waters were on
the face of the whole earth: and she returned
to him unto the ark, and he put forth his hand,
and took her, and drew her in to him into the
10 ark. And he waited seven days more; and
11 again let forth the dove out of the ark; And the
dove came back to him towards the evening;
and, lo! in her mouth was an olive leaf newly
plucked: so Noah knew that the waters were
12 abated from off the earth. And he yet waited
other seven days; and let forth the dove; which
13 returned to him no more. And in the six hun-
dredth and first year, [s] of the life of Noah", on
the first day of the first month, the waters were
drying up from off the earth; and Noah removed
the covering of the ark, and looked, and, be-
hold, the face of the ground was drying.
14 And on the second month, on the twenty
seventh day of the month, the earth was dry:

15 And God spoke to Noah, saying, " Go out of
16 the ark, thou, and thy wife, and thy sons, and
thy sons' wives with thee. Bring out, [t]also", all 17
the animals of every kind that are with thee,
both the fowls, and the beasts, and every sort of
reptile that creepeth on the ground [u]that they
may be fruitful, and multiply upon the earth."
18 And Noah went forth, and his sons, and his wife,
and his sons' wives with him. And all the ani- 19
mals, and the [v]beasts", and the fowls, and the
reptiles that creep on the ground, according to
their kinds, went out of the ark.

CHAPTER IX.

B. C. 2348. God blesseth Noah, forbiddeth murder, maketh a covenant with him, &c.

20 And Noah builded an altar to Jehovah; and
took of every clean beast, and of every clean
fowl, and offered burnt-offerings on the altar.
21 And Jehovah accepted the offerings; and he
said in his heart, " I will never again curse the
ground for man's sake; although the frame of

13. [s] Sept. 17. [t] Sam. Sept. Syr. Arab. ibid. [u] Wanting Sept. and Vulg. *that they may breed abundantly on the earth.* 19. [v] Sam. and Sept.

REFLECTIONS UPON CHAPTER VIII. 1. Let us be thankful to God, who during this year of awful judgment, watched over Noah, and the creatures with him. The ark floated on the increasing waters, and through the providence of God, it was not borne among dissolving mountains, nor suffered to become a wreck. It contained the second father of the human race; and the various species of all other creatures, that *seed might be preserved alive;* and was on this account the object of the divine care.

2. When God's purposes of judgment were accomplished, *he remembered Noah and the creatures with him;* and by degrees caused the waters to subside, that the earth might again become a fit habitation for man and beast. He will always *remember* those who fear him and hope in his mercy. "O God remember me with the favour thou bearest to thy people, and visit me with thy salvation."

3. Noah must wait God's time, before he comes out of the Ark. Though he made use of natural means, to learn whether the waters had abated and the earth become dry, he did not venture abroad, till He who shut him in, commanded him to *come forth.* Had Noah gone forth sooner, he and all with him, might have perished, through want, or through the yet unpurified state of the atmosphere, in the low grounds. In all our straits and difficulties, let us learn submission, and quietly wait for God's salvation. His time of deliverance will be found the fittest. Let us exercise faith in his wisdom, power and grace; and rest assured, that he will finally realize all our hopes and expectations. Let us in all things wait his time, and follow his commands, and we shall be safe and happy.

'went forth, but *did not* return.' This suits the habit of the raven, a carnivorous bird, who dwells on the tops of rocks and mountains. She might fly around the ark, but came no more into it; for this reason I have adhered to the common text.

10, 12. *Seven days.* Is there a reference here to the Sabbath? I cannot but think such an upright man as Noah would regard it, as being originally appointed for divine worship; and after a day spent in prayer and praise, it might become proper to see, if the ground had become so dry, as that he and those with him could with safety come out of the Ark.

13. From comparing Ch. vii. 11, with this verse, it appears that from the commencement of the flood, till Noah came out of the Ark, was one year and seven days. If the months were Lunar, it would be one solar year or 365 days.

17. In the common text there is a manifest tautology; and on the authority of the Sept. and Vulg. Versions, I omit (ושרצו בארץ) *and let them abound on the earth,* as being included in the following words. The Chapter ought to terminate at the 20 verse, as what follows is closely connected with the 9 Chapter.

20. *Builded an altar.* This is the first express mention of an Altar; yet there can be no doubt, but the altar must have been coeval with the rite of sacrifice. The sacrifice of Noah seems to have been an Holocaust, the whole being consumed; and, if animal food was not taken previous to the deluge, all the Sacrifices of the Antediluvians were of the same kind.

21. *Jehovah accepted, &c.* I have given the sense of the idiomatical phrase, '*Jehovah smelled a sweet savour,* or *the pacifying odour.*' Dathe, Parkhurst and others, desert the Sept. who render (ויחם הניחוח) *a sweet*

man's heart be evil from his youth; neither will I again smite every animal, as I have done.
22 While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease."

1 And God blessed Noah and his sons, and said to them, "Be fruitful, and multiply; and re-
2 plenish the earth, and subdue it. And the fear of you and the dread of you, shall be upon all the beasts of the earth, and upon all the fowls of the air, upon all the reptiles of the ground, and upon all the fishes of the sea; to you do [v] I
3 make them subject. Whatsoever moveth, and in which there is life shall be to you for food, even
4 as the green herb: to you I give them all: Only flesh, with its life-blood in it, ye shall not eat.
5 For surely of your life-blood will I demand an account; from whatsoever liveth will I demand it; from every man's own brother will I demand
6 an account of the life of man. Whoso sheddeth man's blood, by man shall his own blood be shed:
7 (for in the image of God made he man). And as for you, be fruitful, and increase; bring forth abundantly on the earth, and multiply upon it."
8 Moreover God spoke to Noah, and to his sons
9 with him, saying, "Behold, I establish my covenant with you, and with your seed after you;
10 And with all the animals that are with you, with the fowls, with the cattle, and the wild-beasts; with all the animals of the earth, that went
11 with you out of the Ark. Yea with you I establish my covenant, that never again shall all flesh be cut off by the waters of a flood; neither shall there again be a flood to destroy the earth." 12
And God said, "This is the token of the covenant which I appoint between me and you, and all the animals that are with you, in all future generations. My bow in the cloud do I appoint to be 13
a token of the covenant between me and [a] all" the earth. So that whenever I bring a cloud over 14
the earth, and the bow appear in the cloud; Then I will remember my covenant, which is be- 15
tween me and you, and all kinds of animals [a] which are with you"; and the waters shall not again become a flood to destroy all flesh: For 16
when the bow shall be in the cloud I will look upon it, that I may remember the perpetual covenant between me and the animals of all kinds which are upon the earth." And God 17
said to Noah, "This is the token of the covenant, which I establish between me and all flesh that is upon the earth."

And the sons of Noah, who had come out of 18
the ark, were Shem, and Ham, and Japheth: and Ham was the father of Canaan. These are 19
the three sons of Noah; and from these was the whole earth overspread. And Noah became an husbandman, and planted a vineyard: And he 21
drank of the wine, till he was drunk; and he lay uncovered in his tent. And Ham, the father of 22
Canaan, saw the nakedness of his father, and told of it to his two brethren, who were without. Then Shem and Japheth took a mantle, and 23
laid it upon both their shoulders, and went in

CHAP. IX. 2. [v] Sam. Sept. the rest, *they are subject.*

13. [a] Many mss. 15. [a] Sam. Sept.

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savour, and observe that the noun denotes, *entire rest, a total appeasement*, or cessation from anger. Compare Ezek. xxiv. 13. Onkelos, whom I have followed, has given the meaning, 'Jehovah accepted with pleasure his offering.'—*said in his heart*, i. e. purposed and determined.

22. The seasons vary according to climate; and for this reason the promise here is general, applicable to all climates and countries. This promise is our security; and from the constant fulfilment of it, we have a striking proof of God's faithfulness.

CHAP. IX. 3. *Whatsoever moveth, and in which there is life.* This general grant of the creatures for food, must be limited to all such, as are in their nature suitable and fit for that purpose. The reason of the thing requires this limitation.

4. *Life-blood.* The reason of this prohibition seems to be that the Life-blood of animals was appointed to make atonement for men's sins, and appropriated to the Altar; and perhaps to prevent cruelty to animals.

5. God intended by this to guard human Life; and he has authorised the *Goel*, the nearest kinsman of a person murdered, or the Magistrate to slay the murderer.

9—17 This covenant was designed to encourage Noah and his posterity; and the rain-bow was to be the constant token of it, and a divinely appointed pledge, that the waters should no more become a flood to destroy the earth.

20—23. It is probable, that the venerable Patriarch, was overcome with the fruit of the vine from inexperience; and if this does not remove his crime, it diminishes the guilt of it. The conduct of Ham was in the highest degree undutiful, and indicates a mind as void of delicate sensibility as it was of piety.

25. I have added what is implied in the context; and it ought to be considered, that this curse on Ham in his posterity, was not the expression of anger, but like the blessing on his two other sons, prophetical.

26. Archbishop Secker approves of this version as most natural and suitable. I have transposed with many Critics the 2d line of the next verse,

backward, and covered the nakedness of their father, with their faces backward; and the nakedness of their father they saw not. And Noah awoke from his wine; and when he knew what his younger son had done to him,

25 He then said,

"Accursed shall *Ham be in his son* Canaan;
The most abject slave shall he be to his brethren.

And he said;

26 Blessed of Jehovah my God shall Shem be;
Yea, among the tents of Shem shall he dwell";
And to Shem shall *Canaan* be a slave.

27 God shall greatly enlarge Japheth;
And to him also shall Canaan be a slave."

28 And Noah lived after the flood three hundred
29 and fifty years. And all the days of Noah were nine hundred and fifty years; and he died.

CHAPTER X.

B. C. 1998. The posterity of the sons of Noah.

Now these are the progeny of the sons of 1
Noah; Shem, Ham and Japheth: and to them
were *the following* sons born after the flood.
The sons of Japheth were, Gomer, and Ma- 2
gog, and Madai, and Javan, and Tubal, and
Meshech and Tiras. And the sons of Gomer 3
were Ashkenaz, and Riphath and Togarmah.
And the sons of Javan were Elishah, and Kit- 4
tim and [r]Rodanim". From these sprang the insu- 5
lar nations, who were distinguished according
to their tongues and family descents.

And the sons of Ham were Cush, and Miz- 6
raim, and Phut and Canaan. And the sons of 7
Cush were Seba, and Havilah, and Sabtah,

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19. 'Yea, &c." transposed from the 27 verse.

Reflections upon Chapter ix. 1. Let us remember, that when God displays his mercy, the exercise of gratitude is an imperative duty. Jehovah wonderfully preserved Noah; and he no sooner came out of the Ark, than he built an Altar, and offered sacrifice. In these sacrifices Noah humbled himself as a sinner, and by atonement sought acceptance, nor did he seek it in vain. Jehovah accepted his offering, and revealed his gracious purpose, that he would no more destroy the earth by a flood, on account of the sin of man. The offerings of a devout and grateful heart, are still acceptable to him; and when presented in the name of Christ, will be accepted with pleasure.

2. The blessing of *fruitfulness* is again vouchsafed to Noah and his sons. The earth was now as a wilderness, uninhabited; but by this blessing Noah, is assured, that his seed shall live and spread abroad on the earth. To secure this design, murder is strictly forbidden, and the free use of animal food granted; and all the animals are again subjected to man. Let us be thankful for the liberal provision made for our support; and the divine restraint put on the wild beasts, lest they should destroy the human species.

3. Let us be thankful for the covenant made with Noah. By this divine charter, the seasons are secured to us; an assurance is given, that though tempests and hurricanes may occur, yet there shall no more be a *general* deluge. This covenant of peace and safety, should remind us of that better covenant, established upon better promises—the covenant which is established in Christ.

4. We here see the infirmity of human nature. Noah, who was righteous in his generation, was overtaken with the degrading vice of intoxication. We do not know that he ever repeated his crime, and he doubtless sincerely repented of it; yet it stands recorded as an impressive warning to all: "Be not drunk with wine wherein is excess." "At last it biteth like a serpent, and stingeth like an adder." It exposed Noah to shame; and it is the disgrace of our nature. To what crimes does it not lead? Let every professing Christian be on his guard, and take heed lest he in like manner fall. We are never more in danger, than when we think ourselves secure.

5. What a proof have we of the foreknowledge of God! The prophecy of Noah hath been most remarkably fulfilled in his posterity. The descendants of Ham have been a degraded race; in subjection and slavery to their brethren. Those of Shem have been honoured with peculiar privileges; and from Shem the Messiah sprang! Japheth hath been enlarged; and now shares in a particular manner in the blessings of Messiah's reign.

Chap. x. 4. [r]So Sam. Sept. 1. Chron. i. 7. others, *Dodanim*.

as what evidently belongs to this; as it explains in what manner Shem should be blessed. Among his posterity, Jehovah dwelt by his visible presence; first in the Tabernacle and then in the Temple. Compare Deut. iv. 7, and 2 Chron. vi. 18. Michaelis and Geddes, render the 2d clause, 'He shall dwell in Tents of renown.' If the term *Shem* (שם) be taken as a proper Name, the Version I have given must be adopted; if as an appellative, that of Michaelis. The sense is nearly the same which version be admitted. For if Shem dwelt in tents of renown, the renown arose from his enjoyment of the divine presence and ordinances. I hesitate between the two versions.

27. *Enlarge Japheth.* The name Japheth signifies, *enlarged*; and there is evidently a paronomasia which cannot be given in a version. See Bishop Newton for the fulfilment of this prophecy.

CHAP. X. 2. *Gomer* is supposed to be the father of the Cimmerians, or the ancient Celts; *Magog*, of the Scythians or Tartars; *Madai*, of the Medes; *Javan*, of the Ionians, or more ancient Greeks; *Tubal*, of the Tibareni; *Meshech*, of the Moski, or Russians; *Tiras*, of the Thrasians.

3. *Ashkenaz*, and his sons, inhabited Phrygia Major; *Riphath* and his descendants, Paphlagonia; *Togarmah*, Phrygia Major, according to Josephus, but in the opinion of others, Armenia.

4. *Elishah*, or Ellis, Achaia; *Tarshish*, Tartessus in Spain; some Tarsus, in Cilicia; *Kittim*, 'first inhabitants of Italy, or of Macedonia; *Rodanim*, the inhabitants of Gallia Rhodonensis, some, Rhodes, and others following the common reading Dodanim, Epirus.

Raamah and Sabtechah; and the sons of Raa-
8 mah were Sheba and Dedan. And Cush begot
Nimrod; and he became mighty on the earth.
9 He became a mighty plunderer before Jehovah:
hence it is said, "like Nimrod the mighty plun-
10 derer, before Jehovah". And the beginning of
his kingdom was Babel, and Erech, and Accad,
11 and Calneh, in the land of Shinar. From that
land he went into Assyria, and built Nineveh,
12 and Rehoboth, Ir, and Calah, And Resen be-
tween Nineveh (the great City) and Calah.
13 And from Mizraim *(the father of the Egyptians)* sprang the Ludites, and Anamites, and
14 Lehabites, and Naphtuhites, And Pathrusites
and Casluites, from whom came the Philistines
and Caphtorites.
15 And Canaan begot Sidon his firstborn, and
16 the Hethites, And the Jebusites, and the Amo-
17 rites, and the Girgasites, And the Hivites, and
18 the Arkites, and the Sinites, And the Arvadites, and the Zemarites, and the Hamathites:
and afterward were the families of the Cana-
19 anites spread abroad. And the boundary of the
Canaanites was from [v] the river of Egypt to the
great river, the river Euphrates, and unto the
western sea". These were the sons of Ham, 20
according to their families, their tongues, their
countries and their nations.

To Shem (the father of all the children of Eber, 21
the elder brother of Japheth,) were sons also born.
The sons of Shem were Elam, Asshur, and Ar- 22
phaxad, and Lud, and Aram. And the sons of 23
Aram were Uz, and Hul, and Gether and Mash.
And Arphaxad begot [a] Canaan; and Canaan 24
begot" Salah; and Salah begot Eber. And to 25
Eber were born two sons: the name of the one
was Peleg [DIVISION], because in his days was
the earth divided; and his brother's name was Jok-
tan. And Joktan begot Almodad, and Sheleph, 26
and Hazarmaveth, and Jerah, And Adoram, 27
and Uzal, and Diklah, And Obal, and Abimael, 28
and Sheba, And Ophir, and Havilah and Jobab. 29
All these were the sons of Joktan; And their 30
residence extended from Mesha, unto Sephar, a
mount of the east. These were the sons of Shem, 31
according to their families, their tongues, their
countries and their nations. And these were the 32
families of the sons of Noah, according to their
national genealogies; and from these were the
nations of the earth distinguished after the flood.

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19. [v] So Sam.

24. [a] Sept. and Luke.

REFLECTIONS UPON CHAPTER X. We learn from this account how soon the earth was again replenished with inhabitants. God's blessing multiplied the families of Noah, like willows near the water-courses, and they were spread abroad. The fruit of the womb is his reward; and children are the glory of their parents. Noah lived to see his posterity for many generations; and he could not witness such an increase without gratitude to God for his kindness and blessing.

2. Ambition and impiety soon displayed themselves. The first son of Ham, who might be born soon after the flood, begot Nimrod, the rebel; who probably resisted the authority of Noah, and associating with others like himself, by superior cunning and art, contrived to establish civil tyranny. How depraved is man! The waters of the flood did not wash away the stains of human nature. Let us be thankful for the blessings of civil and religious liberty; and improve them to the glory of the giver and our own happiness; and let oppressors remember, that the measure they mete shall be measured to them again.

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6. The Hamites inhabited part of Arabia, Egypt, Lybia on the south and north-east; Babylonia, and probably Persia and Bactriana.

9. Nimrod, signifies a rebel, and it is probable he was so called, from having rejected the laws of God and man, and supported by force, a tyranny over others. Moses quotes either a proverbial saying, or a line from some historical poem, well known when he wrote, in which some other tyrant or oppressor was compared to Nimrod.—*Before Jehovah*, means, without any fear of his displeasure. He threw off all the salutary restraints of religion.—*Plunderer*, Literally, Mighty hunter.

11. The marginal rendering, which connects this verse with the preceding, and applies it to Nimrod, is preferable to the common version: 'And he went forth into Assyria, &c.' See Micah v. 6.

19. I have followed the Samaritan Copy of the Hebrew in this verse, because it agrees with the boundaries of the land of Canaan given us Gen. xv. 19, and Exod. xxiii. 31, &c

21. I think with most Critics that Shem was Noah's oldest son, and Ham the youngest. For the sake of perspicuity the text is transposed a little, or rather the genuine construction is given.

22—29. *Elam* inhabited a part of Persia, between Susiana and Media. *Asshur* gave name to Assyria; *Arphaxad*, that part of Assyria called Arapachites; *Lud*, some think the father of the Lydians in lesser Asia. Michaelis considers the name corrupted, and suspects it was (הֹד or הֹר,) *India*, which the Arabs still call אלהֹר. Compare Jer. xlvi. 9, and Ezek. xxvii. 10. *Aram*, is doubtless Syria. It is most probable, that the descendants of these patriarchs, dwelt as near their original seat, as an increasing population would admit. *Joktan* and his descendants inhabited Arabia Felix down to the Indian Sea.

32. The accounts contained in this chapter descend to a long period after the flood; and the design of Moses seems to have been to preserve the memory of the origin of the different nations of antiquity.

CHAP. XI. 2. What has been said, concerning the situation of Paradise, and the place where the Ark rested, is supported by what we here read, *They journied from the East.* Armenia is North of Shinar; and the attempt of Bochart to remove this difficulty is sufficient to satisfy one, that

CHAPTER XI.

B. C. 2247. Babel built, language confounded, and the builders dispersed; the genealogy of Shem to Abram.

1 At first all the people of the earth had but
2 one language, and one speech. And it came to pass, as *a part* journied from the east, that they found a plain in the land of Shinar; and
3 they dwelt there. And they said one to another, "Come, let us make bricks and burn them in the fire." And bricks had they instead of stone, and bitumen instead of mortar.
4 And they said, "Come let us build for ourselves a city and a tower, whose top may be in the heavens; and let us make for ourselves a distinguished monument lest we be scattered over
5 the face of the whole earth." But Jehovah came down to see the city and the tower, which
6 the children of men were building. And Jehovah said, "Behold, the people are one, and they have all but one language; and this they begin to do; nor will they be restrained from
7 doing whatsoever they have purposed. Come, let us go down, and there confound their language, so that they may not understand one
8 another's speech". Thus Jehovah thence scattered them over the face of the whole earth; and they left off building the City [a] and the tower". Therefore was its name called Babel 9
[CONFUSION]; because Jehovah there confounded the language of the people of the whole earth; and thence Jehovah scattered them over the face of the earth.

This is the genealogy from Shem. Shem was 10
one hundred years old, and begot Arphaxad, two years after the flood. And Shem lived, after 11
he begot Arphaxad five hundred years, and begot sons and daughters. [a] So all the days of Shem were six hundred years; and he died". And Arphaxad lived thirty five years, and begot 12
Cainan. And Arphaxad lived after he begot 13
Cainan, four hundred and three years, and begot sons and daughters. [a] So all the days of Arphaxad were four hundred and thirty eight years; and he died. [a] And Cainan lived one hundred and thirty years, and begot Salah. And Cainan lived after he begot Salah three hundred and thirty years, and he begot sons and daughters". *So all the days of Cainan were four hundred and sixty years; and he died.* And Salah lived thirty years, and begot Eber. 14
And Salah lived after he begot Eber four hun- 15

CHAP. XI. 8. [a] Sam. Sept. 11. [a] Sam. and Sept. and so to the 26 com.

13. [a] Sept. and St Luke.

the Ark could not have rested on any of the mountains of Armenia, but on some of those which separate India from Persia. It is not probable, that Noah and all his race removed to the plain of Shinar; as we never find Noah mentioned after; nor is it reasonable to think so good a man would engage in such a project as the building of Babel. Some think the Hamites only departed, and settled in the plain of Shinar, attended by some of the race of Japheth and Shem; and what is said of Nimrod, countenances this opinion.

4. The object men had in view in building a city and tower, was to make themselves a *name*, and prevent their dispersion. 'A tower whose top may reach unto heaven,' is a common orientalism for a high tower. Compare Deut. i. 28, and ix. 9.—*Distinguished monument.* Literally, a *Name*, which here must denote, the City and Tower, as a centre of union.

6. What was their offence in building a city and a tower? The mere wish to dwell together had nothing sinful in it. We must then suppose, either that a defection from the worship of God, or some change in civil and religious rights, was intended. As the beginning of Nimrod's kingdom was at Babel, supposing that he had reached the meridian of Life, as he was only the grandson of Noah, it might be his tyranny and oppression that caused differences and separated the builders. This event happened most probably at the birth of Peleg, the fourth in descent from Noah, and agrees to the time of Nimrod's domination. On this supposition, God's confounding the language of the builders, will most naturally signify, his sending among them a spirit of discord; so that divided in their opinions, they could not understand, or regard what one another said. That this confusion of tongues refers to sentiments and opinions, and not to articulate sounds, by which one language is distinguished from another, has been maintained by many celebrated critics and divines; and this view of the subject agrees better with the fact, that, the radicals of the Eastern Languages, appear to have been nearly the same, down to the time of the Patriarch Abraham. Various dialects had been formed; but they had not then become wholly distinct languages. These arose by degrees, from different habits, customs, arts, &c. obtaining in different countries. It is most probable, that Nimrod aimed to unite all those, who had journeyed from the East, under a military despotism; and, to support his assumption of unjust and unlawful power, he began to build the City and the Tower; and, that his design being discovered, many opposed it, and others sought freedom in new and distant settlements. The original expression must have this sense Ps. lv. 10. The *whole earth* can only mean, all those engaged in the design. The manner in which this is related, shows that it was the will of God, that mankind should spread abroad, and form separate and independent kingdoms; and that the mad project of universal empire, begun at Babel, should always terminate in confusion.

11. There is a considerable difference in the chronology from the flood to the time of Abraham, between the Hebrew Text, the Samaritan and the Septuagint. The two latter add a hundred years to the age of each before they begot children, which makes a difference of 700 years; and if Cainan be admitted, of 830 years. Either the Hebrew Text must have been curtailed, or some one must have thought, that it was more suitable to men, who lived to the age of four or five hundred years, to live above a hundred years before they married and had children. That the discrepance arose from design, in one of the copies, cannot be doubted, but in which,

dred and three years, and begot sons and daughters. [a] So all the days of Salah were four hundred and thirty three years; and he
16 died". And Eber lived thirty four years, and
17 begot Peleg. And Eber lived after he begot Peleg four hundred and thirty years, and begot sons and daughters. [a] So all the days of Eber were four hundred and sixty four
18 years; and he died". And Peleg lived thirty
19 years, and begot Reu. And Peleg lived after he begot Reu two hundred and nine years, and begot sons and daughters. [a] So all the days of Peleg were two hundred and thirty nine years;
20 and he died". And Reu lived thirty two years,
21 and begot Serug. And Reu lived after he begot Serug two hundred and seven years, and begot sons and daughters. [a] So all the days of Reu were two hundred and thirty nine years;
22 and he died". And Serug lived thirty years,
23 and begot Nahor. And Serug lived after he begot Nahor two hundred years, and begot sons and daughters. [a] So all the days of Serug were two hundred and thirty years; and he died".
24 And Nahor lived [v] twenty" nine years, and begot
25 Terah. And Nahor lived after he begot Terah one hundred and nineteen years, and begot sons and daughters. [a] So all the days of Nahor were one hundred and forty eight years; and he died". And Terah lived seventy years, and 26
begot Abram, Nahor, and Haran.

Now these are the progeny of Terah. Terah 27
begot Abram, Nahor, and Haran; and Haran begot Lot. And Haran died before his father 28
Terah, in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor married; 29
the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, (the father of both Milcah and Iscah). But Sarai was barren; she had no child. And 30 31
Terah took Abram [a] and Nahor", his sons, and Lot, the son of Haran, his grandson, and Sarai [v] and Milcah his daughters-in-law, the wives of his sons, Abram and Nahor"; and he brought them from Ur of the Chaldees, to come into the land of Canaan; but when they came unto Haran, they dwelt there. And the days of Terah 32
were [v] one hundred and forty five years"; and he died in Haran.

CHAPTER XII.

B. C. 1921. *Abram called, goeth to Canaan; God blesseth him; his descent into Egypt.*

Now Jehovah had said to Abram, "Depart 1
from thy country, and from thy kindred, and

24. [v] Sam. *Seventy.* 31. [a] 1 Copy Sept. ibid. [v] Sam.

32. [v] Sam.

Reflections upon Chapter xi. 1. How vain are the projects of sinful and ambitious men! They aim by contrivances of their own, to obtain security, and by lasting monuments of their power, to establish and perpetuate their fame; but God often confounds folly and madness. Let us guard against pride and ambition! They are the sure forerunners of disgrace and abasement. In the great concerns of Life and Religion, let us consult the will of God, and humbly and constantly follow it, as the only solid foundation of honour and of safety.

2. We here learn, that there is a God, who rules on the earth, and that his providence inspects all things. The purposes of men are not hidden from him, nor are they in any instance exempt from his control. He has a wonderful influence over the human mind, its thoughts, views and opinions; and can, and does direct them, to accomplish his own purposes. The design of Nimrod and his associates, was to lord it over others, and consolidate all the inhabitants of the plain of Shinar, under his tyranny; but God's purposes were, to scatter them abroad; and by his direction it was accomplished.

3. We learn, from the genealogy here given, that human life was gradually shortened; some lived scarcely one third of the period allotted to the Antediluvians. It has been shortened still more since; and now, but few exceed their threescore years and ten. If our days are few upon earth, let us labour while it is called to day, for the night cometh in which no man can work; let us be more diligent in seeking the one thing needful, the better part, that shall not be taken from us; for if we live to Christ, to die will be our gain.

it is difficult, if not impossible, to decide. I have followed the Hebrew, because I now think it not probable, that the Post-diluvians would live above a 100 years before they married. The period from the flood to the birth of Abraham, according to the Hebrew Text, is 292, according to the Samaritan, 942, and to the Septuagint, 1072 years. On the authority of St Luke and the Septuagint, I have admitted Cainan into the text, which makes the period from the flood to Abraham, 422 years.

32. Kennicott, Geddes, and de Dieu, admit the Sam. here in preference to the text. According to the text, Terah begot Abram when he was 70 years old, and died in Haran, aged 205. Abram departed from Haran in his 75 year, (Ch. xii. 4.) and in Acts vii. 4. it is said that Terah died before Abram had departed from Haran. The age of Terah, when Abram was born, added to his age when he left Haran, makes only 145 years. From this it is evident, an error has crept into the text.

from thy father's house, into a land which I will
2 show to thee. For of thee will I make a great
nation, and I will bless thee, and make thy
name great; and thou shalt become a blessing.
3 Those who bless thee will I bless; and those who
curse thee will I curse: and in thee [a]and in
thy SEED" shall all the families of the earth be
4 blessed." So Abram departed, as the Lord had
spoken to him; and Lot also went with him:
and Abram was seventy five years old when he
5 departed out of Haran. And Abram took Sarai
his wife, and Lot his brother's son, and all the
substance which they had obtained, and [a]all" the
servants which they had acquired in Haran;
and they set out to come into the land of Ca-
naan; and into the land of Canaan they came.
6 And Abram passed through the land as far
as the place of Sichem, to the Turpentine Tree
of Moreh. And the Canaanites were then in
7 the land. And Jehovah appeared unto Abram,
and said, "To thy seed will I give this land".
And there he builded an altar unto Jehovah, who
8 had appeared unto him. And he removed thence
unto a mountain on the east of Beth-el, and
pitched his tent, having Beth-el to the west,
and Hai to the east. There also he builded an
altar to Jehovah; and called upon the name of
9 Jehovah. Abram again removed, still going on
towards the south.
10 But there happened a famine in the land;
so Abram went down into Egypt to sojourn
there; for grievous was the famine in the land
[a]of Canaan". And it came to pass when they 11
had come near to Egypt, that he said to Sarai
his wife, "Behold, I know that thou art a wo-
man of a fair countenance; Therefore it may 12
happen, that when the Egyptians shall see thee,
that they will say, 'this is his wife;' and they
will kill me, that they may keep thee alive.
Say, I pray thee, that thou art my sister, that it 13
may be well with me for thy sake; and that my
life through thee may be preserved."
Now it happened, that, on Abram's coming 14
into Egypt, the Egyptians beheld that the woman
was exceedingly fair. The princes also of Pha- 15
raoh saw her, and commended her to Pharaoh;
and the woman was taken into Pharaoh's house.
And Abram was kindly treated for her sake; 16
and had flocks and herds, [a]a very large posses-
sion"; and men-servants and maid-servants,
and [a]he-asses", and camels.
But Jehovah afflicted Pharaoh and his house- 17
hold with great afflictions, on account of Sarai,
the wife of Abram. Pharaoh therefore called 18
Abram, and said, "What is this thou hast done
to me? Why didst thou not tell me that she was
thy wife? Why saidst thou, she is my sister, so 19
as to lead me to take her for my wife? Now here
is thy wife; take her and depart." And Pha- 20
raoh gave command to *certain* men concerning

CHAP XII. 3. [a]Syr. 5. [a]1 ms. Sept. 10. [a]1 ms.

16. [a]Sam 20. [a]Sam. Sept. Alex.

CHAPTER XII. 1. Stephen informs us, (Acts vii. 2.) that God had revealed himself to Abraham when at Ur, in Chaldea; and had given him the command here recorded. It is probable Abraham had informed his father Terah, how God had appeared to him, and the promises which he had received; and that in consequence, Terah had taken his family to come into Canaan, but from age and infirmities, they stopped at Haran, where Terah died.

2. *Became a blessing*; to thy friends and servants, by thy instruction and example; and to all nations, as the progenitor of the Messiah, and a distinguished pattern of faith and piety.

3. *I will bless those, &c.* That is, I will enter into the closest friendship with thee; thy friends shall be my friends, and thine enemies I will regard as mine enemies.—*Thy seed.* The Apostle explains this promise of Christ. Gal. iii. 16.

4. *All the servants.* The term (רְכוּשׁ) is used in a collective sense, and here signifies servants or slaves bought with money. Compare Ezek. xxvii. 13. and Rev. xviii. 13.

6. *Sichem*, i. e. to the place where Sichem was afterwards built, to the plain between the mounts Ebal and Gerizim. See Gen. xxxiv. 2, &c.—*Turpentine tree.* Celsius has, I think proved, that (אֵלוֹן) means the Turpentine tree. See Hieraboton and Michaelis's Supplement to Lex. Heb.—*And the Canaanites, &c.* Michaelis observes, that the descendants of Shem occupied the land of Palestine for the purpose of trade, and by degrees, possessed nearly the whole of that country. Moses makes this remark, to intimate, that the land given to Abraham by promise, was then possessed by those people whom his descendants were going to expel.

11. *Fair countenance.* This is Purver's version, and more literal than the common one. Though Sarai was now advanced in age, her complexion as a Syrian, was much fairer than the Egyptians; and on that account, more likely to attract notice and attention.

15. *Pharaoh.* This was the common Name of their kings. According to Josephus and Jablonski, it signified, in the Egyptian language, *king*. It was not therefore a proper Name.

17. In what manner Jehovah afflicted Pharaoh, we are not informed, nor how it was known to him that it was for the sake of Sarai. It was perhaps in a dream that God imparted this to him.

CHAP. XIII. 2. I have transposed this verse after the 4th with Geddes, as evidently making a better connexion. The words added to the

him, that they should send him away, and his wife, and all that he had, [a]and Lot with him".

CHAPTER XIII.

B. C. 1918. *Abram and Lot return from Egypt; they separate; Lot takes up his abode near to Sodom; God reneweth the promise to Abram, who removes to Hebron, and builds an Altar.*

1 So Abram came up out of Egypt, and his wife, and all that he had, and Lot with him, into the
3 south *part of Canaan.* And he went forward in his journies from the south to Beth-el, to the place where his tent had been before, between
4 Beth-el and Hai; To the place where he had formerly made an altar; and there Abram called on the name of Jehovah.
2 [1]And Abram was very rich in cattle, in silver, and
5 in gold. And Lot also, who went with Abram, had flocks, and herds, and tents, [a]in great abundance;
6 So that the land could not bear them to dwell together: for so great were their riches that they
7 could not dwell together. There was, moreover, strife between the herd-men of Abram's cattle and the herd-men of Lot's cattle. (And the Canaanites and the Perizzites dwelt then in the land).
8 And Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herd-men and thy herd-men; for we are kinsmen. Is not the whole land before thee?
9 Depart, I pray thee, from me; either to the left hand, that I may go to the right; or to the right hand, that I may go to the left."
10 And Lot raised his eyes, and beheld that the whole plain of the Jordan, all the way to Zoar, (Jehovah not having then destroyed Sodom and Gomorrah,) was every where well-watered, like the garden of Jehovah, or as the land of Egypt;
11 And Lot chose for himself all the plain of the Jordan, and journied eastward. Thus they parted, one from another.
12 Abram dwelled in the land of Canaan; and Lot dwelled in the cities of the plain, and pitched his tents near to Sodom.
13 Now the men of Sodom were exceedingly wicked and sinful before Jehovah.
14 Then Jehovah said to Abram, after Lot had departed, "Raise now thine eyes, and from the place where thou art, look northward, and south-

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CHAP. XIII.

REFLECTIONS UPON CHAPTER XII. 1. The conduct of Abraham in obeying the divine command, and leaving his native country, is highly commendable. Let us in this imitate him; and rest assured, that though we should forsake houses and lands, sisters and brothers, at the call of duty, we shall by no means lose our reward. God himself will become our guide and our guardian, and will finally conduct us to the better country, and to the new Jerusalem, the City prepared for the eternal residence of his people.

2. Like Abraham, let us humbly worship and serve God, wherever we dwell. Where the holy patriarch pitched his tent, he built an Altar, and called on the name of Jehovah. Every master of a family should be a priest in his own house, and should be ever ready to pray with and for them, and teach them the way of the Lord. Alas! how much is this part of duty neglected, and how few families are there, who call on the name of the Lord.

3. We here learn that pious men are not only blessed, but they are a blessing to others. Such was Abraham; and such let us aim to be. O may we aspire after Abraham's faith, and then "we shall be blessed with faithful Abraham."

4. Eminent as was the faith of the illustrious patriarch, we find that on his descent to Egypt, it *failed;* and that he gave way to fears unworthy of his general character. How unbecoming was his equivocation and his distrust of God! Let us on all occasions, maintain a sense of our infirmities, and watch and pray, lest we fall by temptation. "Hold thou us up, O Lord, and we shall be safe. Lord, increase our faith."

5. Let us learn the compassion of Jehovah. He is ready to forgive, and to save us from those difficulties into which our sins have brought us. Had he not interposed for Abraham, how awful the consequence! He afflicted the house of Pharaoh for his sake, and prevented the completion of Pharaoh's design, and so disposed the mind of Pharaoh, that he honourably dismissed him. Thus did God reprove the king for his sake, and show that the hearts of kings are in his hand!

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5. [a] Syr.

text in the first verse, are necessary to the sense of the place.

5. *Tents.* This term seems here to be interpolated, though it is found in the versions and mss.

7. The wealth of the Patriarchs consisted in their herds and flocks; and the pasture-grounds were now insufficient for them.

10. The common version, by following the order of the original, conveys not the sense. It makes Zoar, a city of Egypt, instead of one of the Cities of the Plain of the Jordan. I have transposed the words of the text, so as to give the sense to the English reader.—*The garden of Jehovah.* I think there is a reference to Paradise, whence arose a copious stream to fertilize it, which became four rivers. Others consider *Jehovah,* used here, as a term to denote excellence, and render as a *divine* garden, or one fertile and beautiful.

12. *Land of Canaan.* The Country from the Jordan to the Mediterranean sea, was called the land of Canaan; and within these boundaries, Abraham continued to dwell.

15 ward, and eastward, and westward; For all the
land which thou seest, will I give to thee, and
16 to thy seed for ever. And I will make thy seed
numerous as the dust of the earth; so that if
one can number the dust of the earth, thy seed
17 also may be numbered. Arise, walk through
the land in its length and in its breadth; for
18 to thee will I give it. Then Abram removed
his tent, and came and dwelt at the Turpentine
Tree of Mamre, [a]"an Amorite", which was by
Hebron; and he there built an altar to Jehovah.

CHAPTER XIV.

B. C. 1914. The battle of the kings; Lot is taken prisoner; Abram rescues him; Melchizedek blesseth Abram, who gives tithe; His partners take their portions of the spoil, and the rest he restores to the King of Sodom.

1 And in those days it was, that Amraphel king
of Shinar, Arioch king of Ellasar, Chedorla-
omer king of Elam, and Tidal king of the
2 Goim, Made war with Bera king of Sodom,
and with Birsha king of Gomorrah, Shinab
king of Admah, and Shemeber king of Zeboiim,
and the king of Bela, which is *now* Zoar.
All these last met together in the vale of Sid- 3
dim, which is *now* the salt sea. Twelve years 4
they had served Chedorlaomer, and in the thir-
teenth year they rebelled. And in the four- 5
teenth year came Chedorlaomer, and the kings
confederate with him, and smote the Rephaites
in Ashteroth Karnaim, and the Zuzites of Ham,
and the Emites of Shaveh Kiriathaim, And the 6
Horites of the [v]mountains of Seir, unto El-
paran, which is by the wilderness. And they 7
turned and came to En-mishpat, (which is
Kadesh,) and smote all the country of the Ama-
lekites, and of the Amorites also, who dwelt
in Hazezon-tamar. And the king of Sodom, 8
and the king of Gomorrah, and the king of
Admah, and the king of Zeboiim, and the
king of Bela (that is Zoar,) went out and join-
ed battle with them in the vale of Siddim;
With Chedorlaomer the king of Elam, and 9
with Tidal king of Goim, and Amraphel king

18. [a] Syr.

CHAP. XIV. 6. [v] So Sam. the rest, *their mount.*

REFLECTIONS UPON CHAPTER XIII. 1. The wise man's remark, we see here verified, "that the blessing of God maketh rich." It made both Abraham and Lot rich; and their substance of every kind was increased. Though they lived a wandering life, they enjoyed its comforts; and had reason for gratitude, for that large portion of earthly good, given to them. Riches are a blessing, when connected with piety, as they enable those who possess them, to do more good; but when enjoyed by the wicked, they are often incentives to every vice.

2. How amiable the spirit which Abraham displayed! He was a man of peace. Though superior to Lot, both by nature, and by grace, he gives Lot his choice; and for the sake of peace, he is willing to sacrifice his own just claims. "Blessed are the peace-makers for they shall inherit the earth;" they shall have more real enjoyment of life, and pass through it with fewer trials, than the restless and dissatisfied. Were we to act as Abraham did, to submit to one another, to be kind and courteous, what happiness should we secure! 'We are kinsmen,' is his noble plea! Let us remember that we are fellow men, fellow-christians; and let us endeavour to keep the "unity of the spirit in the bond of peace."

3. In the conduct of Lot, we see, what is but too common in the world—the folly and danger of consulting our senses only, in the choice of a way of Life. Lot makes choice of the fruitful plains of the Jordan; not considering the danger of being in the neighbourhood of a most-wicked people.—The punishment of this unadvised choice was, he lost his property, his wife, and would have lost his life, had not Abraham prevailed with God for his deliverance. In our choice of callings and situations in life, let us consult our spiritual interests; and God will renew his promises, and honour us with his own presence.

4. Lot had no sooner departed, than Abraham was called to contemplate the rich country given unto him! O let us look by faith to the better country; and reflect, that though here we inhabit parched places, we shall there enjoy all that is delightful—the restored Garden of Jehovah. This is the inheritance of the children of light; of the believing seed of Abraham!

18. *Hebron.* In the days of Abraham, this city was called Kerjath-Arbah. See Ch. xxiii. 3, and Josh. xiv. 15; but Moses might use its modern name, as better understood.

CHAP. XIV. 1. The king of Shinar was the chief of the kings mentioned; and they seem to have dwelt from the Euphrates to Palestine. Hence I incline to the opinion of Rosenmuller, that Tidal was king of Galilee, often afterwards called Galilee of the Nations. As this is not certain, I have rendered (גוים) Goim as a proper name.

4. *Had served*; i. e. they had paid tribute; but now they determined to assert and vindicate their independence and freedom.

5. *The Rephaites.* So called from their stature. Ashteroth, was on the other side the Jordan, and given by Joshua, to the tribe of Manasseh. Josh. xii. 4; xiii. 12. The others were neighbouring Cities.

6. *Horites.* Michaelis has proved these were Troglodytees, who inhabited the Caves of mount Seir; which they found formed by nature, or which they made for dwelling-places. The name of *Paran* still continues as the name of a Plain in Arabia deserta, reaching to the mountains of Idumea, as Niehbuhr testifies.

7. *En-Mishpat.* This place was afterwards so called, because God here judged the Israelites for murmuring. Numb. xx. 13.

of Shinar, and Arioch king of Ellasar; four
10 kings with five. And the vale of Siddim was
full of bituminous pits; and the kings of Sodom
and Gomorrah were defeated, and *many* fell
11 there; and the rest fled to the mountains. And
the victors took all the riches of Sodom and
Gomorrah, and all their provisions, and went
12 away. And Lot, Abram's brother's son, (for
he dwelt in Sodom,) and [a]all his riches, they
took away, when they departed.
13 And one that had escaped, came and told
Abram the Hebrew, who dwelt at the Turpen-
tine Tree of Mamre, an Amorite, the brother of
Eshcol, and of Aner, who were confederate
14 with Abram. And when Abram heard that his
kinsman was taken captive, he mustered his
tried servants, born in his own house, three
hundred and eighteen, and pursued *the enemy*
15 unto Dan. And he divided his servants, and
came against them by night, smote them, and
pursued them unto Hobah, which is on the left
16 of Damascus. And he brought back all the
riches *of Sodom and Gomorrah*; and also his
kinsman Lot, and his riches he recovered; the
women also, and the people.

On Abram's return from smiting Chedorlao- 17
mer, and the kings confederate with him, the
king of Sodom went out to meet him, unto the
vale, which *is now called* the king's vale.
Melchizedek also, the king of Salem, brought 18
forth bread and wine; and being the priest of
the most high God, He blessed Abram, and 19
said, "Blessed be Abram of the most high God,
possessor of the heavens and the earth! And 20
blessed be the most high God, who hath deli-
vered thine enemies into thine hand." And
[a]Abram" gave to him the tithe of all *the spoil.*
And the king of Sodom said to Abram, "Give 21
me the persons, and take the riches to thyself."
And Abram said to the king of Sodom, "I 22
swear to Jehovah, the most high God, the pos-
sessor of the heavens and the earth, That I 23
will not *take* even a thread, or a sandal-string,
of all that belongeth to thee, lest thou shouldst
say, I have made Abram rich! Excepting only 24
what the young men have eaten; and the por-
tion of the men who went with me, Aner,
Eshcol and Mamre; let them take their shares."

12. [a]Sept.

20. [a]Sam. Sept.

REFLECTIONS UPON CHAPTER XIV. 1. We here see the king of Shinar with his associates, like the founder of Babel, where probably he reigned, pursuing the same plan of ambition and conquest; and for a season unhappily succeeding. He forces other kings and their people to submit to his yoke; and when they nobly endeavour to throw it off, he goes forth in rage against them. O that kings and people would learn to do to others, as they desire others to do to them! This equitable rule, if universally followed, would maintain the peace, and promote the happiness, of the world.

2. Lot now suffered for being an inhabitant of Sodom. He had improperly associated with sinners, and he shared in their calamity. How suitable the advice, "My son, if sinners entice thee, consent thou not. Go not in the way with them."

3. What honour God conferred on Abraham! Impelled by a regard to his kinsman, he risked his personal safety, and all he had, for his recovery. Here was no mean spirit of envy or cowardice; but he displayed the most generous affection, and the most prudent and determined courage. God crowned his efforts with signal success, so that he recovered all that the enemy had taken away; there was neither person nor property lacking. For such a victory, he could not fail to be thankful; and in the *tenth* which he gave toMelchizedek, he ascribed the glory of it to the most High God, who has sovereign dominion, over all creatures and events; among the armies of heaven, and the inhabitants of the earth.

4. Abraham set a pattern of justice and liberality in his conduct to the king of Sodom. He nobly refused to accept the riches he had recovered. The proposal which the king of Sodom made, was one of the laws of war at that period; but the piety of the Patriarch raised him above the observance of it. Others might fight for wealth—he fought for love; and to discharge the duties which religion imposed upon him. Let all professors of religion cultivate the same noble and generous disposition; and be more ready to give than receive.

12. The text here is ambiguous; but I trust the version given is both just and perspicuous. In the tenth verse, I have been obliged to insert *many*, as being implied in the context.

13. *The Hebrew.* The Septuagint Translators understood this to signify; 'one that had come from beyond the Euphrates,' i e Abram the transeuphratean. And this is more probable, than that he should be so called as a descendant of Eber. See: Ch. xi. 14.

14. *Mustered.* I have followed the Septuagint and Vulg. in this version; and this reading is more apt than the textual. I read (ויר) as they seem to have done. The learned reader may see Note Heb. Bible.

15. Without deserting the idiom of the Text, I could not render perspicuously. Matthews in his Bible rendered, "He set himself and his servants in array, and fell upon them by night."

17. *The kings vale.* Some of the Jews have asserted, that the place was called the King's vale, because all the kings of Canaan had there assembled to acknowledge Abram for their king. The opinion of Onkelos

CHAPTER XV.

B. C. 1913. Abram encouraged; a son promised; justified by faith, and the promise of Canaan confirmed.

1 After these things the word of Jehovah came to Abram in a vision, saying, "Fear not, Abram! I *am* thy shield; and exceedingly
2 great shall be thy reward." And Abram said, "Lord Jehovah, what wilt thou give to me, seeing I am going to die childless, and the son of my steward, Eliezer of Damascus, *will be my*
3 *heir*? For, behold, said Abram, to me thou hast given no seed; and lo, one born in my
4 house will be my heir." And, behold, the word of Jehovah came to him saying, "This shall not be thy heir; one sprung from thine
5 own body shall be thy heir." He then brought him forth and said, "Look now towards the heavens, and number the stars, if thou be able to number them." Then said he to him, "so shall
6 be thy seed." And [a]Abram" believed in Jehovah; and he accounted it to him for righteous-
7 ness. And he said to him, "I am Jehovah, who brought thee from Ur of the Chaldees, to
8 give to thee this land for an inheritance." But said he, "O Lord Jehovah, by what shall I
9 know that I shall inherit it?" And [a]Jehovah" said to him, "Bring to me a heifer of three years old, and a she-goat of three years old, and a ram of three years old; also a turtle-dove and a pigeon." And he brought to him all 10
these, and divided them into halves, and laid one half opposite another; but the birds he did not divide. And when birds of prey came 11
down upon the carcasses, Abram drove them away. And when the sun was going down, a 12
heavy sleep fell upon Abram; and, lo! horror [v]and" great darkness fell upon him. Then Je- 13
hovah said to Abram, "Know for certain that thy seed shall be sojourners in a land not their own, *the inhabitants of which* will enslave them, and will afflict them, for four hundred years. But that nation, by whom they shall 14
be enslaved, I will judge; and afterwards shall they come out of it with great riches. Thou, 15
indeed, shalt go to thy fathers in peace; thou shalt be buried in a good old age. And they 16
shall return hither in the fourth generation; for as yet the iniquity of the Amorites is not complete." And when the sun was set, and it 17
was dark, behold, a smoke, *like that of a* furnace, and a flame of fire passed between those pieces. On that same day Jehovah made a 18

Chap. xv. 6. [a] Sept. Syr. and Vulg.

9. [a] Vulg. and 2 mss. 12. [v] Syr. and Vulg.

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seems most probable, that the place was so called, because that there Melchizedek brought forth bread and wine, and there Abram, Melchizedek, and the king of Sodom, were refreshed with the friendly repast.

18. *Melchizedek, &c.* Salem was the city afterwards called Jerusalem. It is mentioned by its ancient name Ps. lxxvi. 2. "In Salem is his tabernacle, &c." The name of this king describes his character; *king of righteousness.* He was also "priest of the most high God;" worshipped and honoured the same God as Abram did. Some contend that this king was Shem, and Jeurieu was of opinion, that he was Ham! Such opinions are irreconcileable with the Apostle's testimony, Heb. vii. 3. "Without father, without mother, without descent, &c." i. e. without recorded father or mother, without any account of his birth or death. We have an account from whom both Shem and Ham sprung. Some have thought, from the Apostle's expression, that this was our Lord; but this is by no means probable. The type and antitype would then be the same. In reference to the priestly office of Melchizedek, as there is no mention of its termination, he is made like to the Son of God, a king, and a priest, for ever. In this respect, he was an eminent type of Jesus, the king and priest of the church. He brought bread and wine to refresh Abram and those with him; and as a priest he blessed him, and God also, for giving him so signal a victory.

20. *And Abram gave, &c.* Some would confine this *tenth* of the spoils to a mere present to Melchizedek, in return for his hospitality. I cannot but deem it as given for a *thank-offering to God*, to be offered by Melchizedek as his priest.

22. *I swear.* Literally, "I lift my hand," because this was the form of taking a solemn oath. I have given the sense in preference to the idiom.

CHAP. XV. 1. *Shall be thy reward, &c.* I have followed all our old translators, who have here given a better version than the authorized one. So also Purver renders it.

2. The common version of this verse conveys no sense whatever. I have given the sense of the passage; and am supported by Theodotion and the Syriac version. The learned reader may consult note, Hebrew Bible.

6. *He accounted.* The Septuagint and St. Paul, render passively, "It was accounted." The sense is the same, which ever rendering be adopted. He was thus justified by faith, not being yet circumcised. Rom. iv. 3. and Gal. iii. 6.

13. *Will enslave them.* So all the ancient versions render; and the context requires it. The people of the land in which they are to be sojourners, are understood as the nominative of the verb; and for the sake of the English reader, I have supplied the terms in italics.——*Four hundred years.* This period must be dated from Abram's arrival in Canaan; from which to the birth of Isaac was 25 years, (Gen. xii. 4. and xvii. 1, 12.) Isaac was 60 years old at the birth of Jacob, (Gen. xxv. 26.) Jacob was 130, at his going down to Egypt, which three numbers make 215 years; and the same period, Jacob and his children dwelt in Egypt, Gal. iii. 7. Vid. Usserii. Sacra. Chron. p. 40. &c.

15. *Go to thy fathers.* The Targums consider this as referring to a separate state, as they explain, *In peace thy soul shall rest.*

18. *Made a covenant.* We see from the manner in which covenants

covenant with Abram, saying, "To thy seed I give this land, from the river of Egypt unto
19 the great river, the river Euphrates; The land of the Kenites, and the Kenizzites, and the
20 Kadmonites, and the Hethites, and the Perizzites, and the Rephaites, And the Amorites,
21 and the Canaanites, and the Girgasites, and the Jebusites."

CHAPTER XVI.

B. C. 1911. *Sarai giveth Hagar to Abram; her flight and return. The birth of Ishmael.*

1 STILL Sarai, the wife of Abram, bare him no child; and she had an Egyptian handmaid,
2 whose name was Hagar. And Sarai said to Abram, "Behold now, Jehovah permitteth me not to have children, go in, I pray thee, to my handmaid; it may be that I may obtain children by her." And Abram hearkened to the voice
3 of Sarai. And, after Abram had dwelt ten years in the land of Canaan, Sarai, the wife of Abram, took Hagar, her Egyptian handmaid, and gave her for a wife to her husband.

4 And he went in to Hagar, and she conceived, and when she saw that she had conceived, her mistress became contemptible in her eyes. Sa-
5 rai, therefore, said to Abram, "My wrong lieth upon thee. Mine own handmaid have I given into thy bosom; and when she saw that she had conceived, I became contemptible in her eyes. Jehovah judge between me and thee." Then Abram said to Sarai, "Behold,
6 thy handmaid is in thine own power; do to her what thou seest fit."

7 Sarai then so humbled her, that she fled from her presence: And an angel of Jehovah found her by a fountain of water in the wilderness; by that fountain which is on the way to Shur.
8 And he said, "Hagar, handmaid of Sarai, whence comest thou? and whither art thou going?" And she said, "I flee from the presence of
9 my mistress Sarai." And the angel of Jeho-

REFLECTIONS UPON CHAPTER XV. 1. Abram's victory might create him enemies, but God promises to be his shield. How safe are good men under his guardian care! No weapon formed against them shall prosper. They lie down and rise up; go out and return, in security. God will not only protect them, but give them a large reward;—give them grace and glory.

2. Great were the promises made to Abram, but his faith was still tried. He had no child; and one born in his house, was likely to become his heir. All his wealth and other enjoyments, were embittered by this reflection; nor could he reconcile this circumstance, with the promise, that his seed should inherit the land of Canaan. Let us wait God's time, both for explaining and fulfilling his kind purposes towards us. And if any go childless, let them be more diligent and active in God's service, as they have more leisure and fewer cares; and then he will give them a name and a place, better than that of sons and daughters. In whatever state we are, let us learn to be content.

3. Jehovah assures Abram, that he should have a numerous posterity, and he believed the promise. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Let us imitate his faith; for it is by faith that God is most glorified, and that we are justified, and enjoy a claim to all the blessings of the covenant.

4. How wonderful is the knowledge of God! He knows the end from the beginning; and how particular are the predictions made to Abram in reference to his seed. So many years they shall serve their enemies; then their enemies shall be punished, and the oppressed shall go free. He knows, not only the external circumstances, but also the moral characters of men; when their iniquity is full, and when it is time to punish. This knowledge is too high for us; we cannot attain unto it; but it is found in a perfect manner in God. All these events are ratified by sacrifice, and by the manner in which God accepted it; so in Christ are all the promises yea and amen, sure and certain to all believers.

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were made, the origin of this phrase, which occurs so frequently in the Hebrew Scriptures. Some animal suitable for sacrifice was cut into two pieces, and the confederating parties passed between them. So Jehovah, by causing the fire to pass between the parts of the victims, ratified the covenant with Abram; engaging to give him the land of Canaan.

CHAP. XVI. 1. It is reasonable to believe, that the conduct of Sarai in giving Hagar to Abram, was conformable to the prevailing custom of the age, and of the eastern nations. We have, however, the highest authority (see Matt. xix. 4, 6.) for maintaining that this custom is, in some degree, a violation of the original institution of marriage. These secondary wives, or concubines, as they have been improperly called, were always considered as slaves, and might be dismissed at pleasure, the children either being retained, as in the case of the handmaids of Lea and Rachael, or sent away, portions being given to them. Sarai having no hope of bringing forth children herself, intended to build up the family of Abram by Hagar. For an account of this custom, the reader is referred to Harmer, vol. iv. and Bruce's Travels, vol. iv. 8vo. edit.

6. *Behold, thy handmaid, &c.* Sarai seems to charge Abram as the cause of the injury she received, and as encouraging the insolence of Hagar towards her. He answers, that her handmaid was in her own power. Sarai by the custom of the east had power over her own slave; and in correcting her, did only what was proper. The design of Hagar appears to have been to return to Egypt, her own country.

7. *An angel of Jehovah.* God, in those early times, often appeared, most probably, in a human form, to impart his will to men; and on such occasions he is called promiscuously, "Jehovah," or the "angel of Jehovah." Such appearances seem preludes of the Word becoming flesh, and dwelling among men.

vah said to her; "Return to thy mistress, and
10 behave submissively to her." The angel of
Jehovah also said to her, "I will multiply thy
seed so exceedingly, that it shall not be num-
11 bered for multitude. For, behold, (again said
the angel of Jehovah to her), thou hast con-
ceived, and shalt bear a son, and shalt call his
name Ishmael [GOD-ATTENDETH]; because Jeho-
12 vah hath attended to thy affliction. And a wild
and fierce man will he be; his hand against every
one, and the hand of every one against him;
and in the face of all his brethren will he
13 dwell". And Hagar called the name of Jehovah,
who had spoken to her, EL-ROI, [THE VISIBLE
GOD;] for she said, "Did I not here see him
14 visible, by me?" Wherefore the well was called
Beer-lahai-roi [THE WELL OF THE LIVING VISIBLE
ONE]: Behold, it is between Kadesh and Bered.
15 And Hagar bare to Abram a Son; and
Abram called the name of his son, whom Hagar
16 bare, Ishmael. And Abram was eighty-six
years old, when Hagar bare Ishmael to him.

CHAPTER XVII.

B. C. 1898 *God renews his Covenant with Abram; his name changed; circumcision appointed, and Isaac promised.*

1 AND when Abram was ninety-nine years old,
Jehovah appeared to him, and said to him; "I
am God the Almighty; walk before me, and be
2 thou perfect. And I will make a covenant with
thee, that I will multiply thee exceedingly."
3 And Abram fell on his face; and God again
4 spoke to him, saying, "Behold I make my
covenant with thee, that thou shalt be the fa-
ther of many nations; Nor shall thy name any
5 more be called ABRAM, but ABRAHAM shall thy
Name be; for a father of many nations I have
purposed to make thee. And I will render thee
6 exceedingly fruitful; and out of thee I will
make nations; and kings from thee shall pro-

REFLECTIONS UPON CHAPTER XVI. 1. God had promised a seed to Abraham, but had not yet said, that it should be by Sarai. Sarai now despairing of having children, gives Hagar to her husband. This was her sin; and it was the cause of domestic uneasiness and trouble. Had she waited in faith and patience, she would have found her own suspicions and doubts unfounded. Let us never repine at our trials, nor by sinful methods endeavour to get rid of them; for by so doing we shall bring upon ourselves greater.

2. Let those raised from a low condition guard against pride. Hagar shows how difficult it is to be humble in prosperity. She forgot her past condition, and began to assume the authority which belonged only to Sarai. If we are distinguished by being raised to wealth and honour, let us remember to whom we are indebted, and that if many talents are committed to our trust, the greater account we have to give. Let us never become overbearing and insolent, nor forget any of God's favours.

3. How condescending and gracious is God! He regarded a poor fugitive slave, and attended to her affliction, though that affliction was the consequence of her own misconduct and sin. He meets her, and stops her in her journey; and making known to her his kind purposes, sends her back to the house of Abraham. Well might she record so wonderful an interposition, in the name given to Jehovah, and to the well, at which he had appeared to her. Let all discoveries of God's will, be thankfully received and gratefully acknowledged.

4. How hateful is the predicted temper of Ishmael. Wild and fierce; quarelsome and restless; delighting in strife and contention! How opposed is this to the meek, peaceful, kind temper of the Christian! O may we strive to subdue every evil disposition, and to be kind to all, and forgiving to those who injure and persecute us, that we may prove ourselves the children of that God, who maketh his sun to rise on the evil and the good, the just and the unjust!

12. *And a wild and fierce man, &c.* Both *wild* and *fierce* are implied in the animal to which Ishmael is compared. The wild-mule is according to Pallas, untameable. Such would Ishmael and his race be—See Note on Job xxxix. 5.—*In the face of all, &c.* Brethren implies any kind of relations. By his mother's side, the Egyptians were his brethren, and by his father's, all the posterity of Abraham. To both, the Ishmaelites were contiguous. They dwelt, and they continue to dwell, in the face of their brethren, unsubdued, a wild and unsettled race.

13. I have in this verse adopted the text as corrected by Geddes, and render after him; and I am satisfied that this reading and version is more conformable to the Hebrew Idiom and to the context, than the common one. I read then, (את ראי ראה,) and (באר לחי ראה.) We may perhaps consider (אלוה) as understood, and render, "The well of the living visible God." See Note, Heb. Bible. Michaelis for Lahai, proposes Lehi, and takes it in the Arabic sense, *a spring-well.* See Jud. xv. 19.

CHAP. XVII. 1. *God, the Almighty.* Some would render, *all-sufficient*, and others, *all-bountiful*; but the usual sense is most appropriate to all the places where the word occurs. (Vid. Dissert. Ikenii de nomine שד.)

2. I have given the sense rather than the idiom; and the latter clause contains the great promise of the covenant, which is amplified in the following verses.

5. *Abram*, but *Abraham.* The former denotes *high father*, the latter, the *father of a great multitude.* It has been from the most remote antiquity, and it still is, the custom of the East, for persons to receive new names, expressive of some particular *incident* in the course of their lives, or suitable to the office they are called to discharge. See Fragments to Calmet, No. cxlii. and Compare Gen. xxxii. 28, and xli 45. Dan. i. 7. Rev. ii. 17. So Ruth i. 20, *Naomi*, whose name denotes *pleasant*, when she had lost her husband and her sons, desires to be called *Mara*, which signifies *bitter.* So Christ called *Simeon*, *Cephas* or Peter. Math. xvi. 18.

7 ceed. And I will establish my covenant with thee and thy seed after thee, throughout their generations, for a perpetual covenant: to be a
8 God to thee, and to thy seed after thee. And the land in which thou art a sojourner, the whole land of Canaan, I will give, for a perpetual possession, to thee and to thy seed after thee; and their God I will be."
9 And God said to Abraham, "Thou shalt therefore keep my covenant, thou, and thy seed after
10 thee, throughout their generations. This is my covenant between me and thee, and thy seed after thee, which ye shall keep: Every malechild
11 among you shall be circumcised. Yea, the foreskin of your flesh ye shall circumcise, that it may be a token of the covenant between me and you.
12 And every male-child among you, eight days old, throughout your generations, shall be circumcised; both he that is born in the house, and he that is bought with money of any stranger, who
13 is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; that my covenant may be
14 in your flesh for a perpetual covenant. And the uncircumcised male-child, the foreskin of whose flesh hath not been circumcised, that person [a]being eight days old", shall be cut off from his people; for he will have broken my covenant."
15 Moreover, God said to Abraham, "As for Sarai thy wife, thou shalt not call her name
16 Sarai, but Sarah shall her name be. And I will bless her, and by her I will give thee a son, [v]whom also I will bless". A mother of nations shall she be, and kings of nations from her shall come." Then Abraham fell upon his face, and 17
laughed, and said in his heart, "Shall a son be brought forth to one a hundred years old; and shall Sarah who is ninety years old, bear?" And 18
Abraham said to God, "O that Ishmael may live before thee!" And God said, "Sarah thy 19
wife shall indeed bear thee a son, and thou shalt call his name *Isaac* [LAUGHTER]; and I will establish my covenant with him, and with his seed after him, for a perpetual covenant. As for Ish- 20
mael also I have heard thee: Behold I will bless him, and make him fruitful, and multiply him exceedingly; twelve princes shall he beget, and I will make of him a great nation. But my 21
covenant I will establish with Isaac, whom Sarah shall bear to thee about this very time next year." Ceasing now to speak with him, God ascended 22
from Abraham.

Then Abraham took Ishmael his son, and all 23
that were born in his house, and all that were bought with his money, every male among his own servants, and circumcised the foreskin of their flesh, on that same day, as God had commanded him. And Abraham was ninety nine 24
years old when the foreskin of his flesh was circumcised. And Ishmael his son was thirteen 25
years old, when the foreskin of his flesh was circumcised. On that same day was Abraham 26

CHAP XVII.

14. [a]Sam. Sept.

11. *The foreskin of your flesh.* Luther, Matthews and the Geneva, had the good sense to render it as I have done. The Hebrews used for the sake of modesty the term *flesh* (בשר) for the *pudenda*, the foreskin of which was cut off in circumcision. This rite was to be the *token* or *sign* of the covenant, which God made with Abraham and his seed. Thus a peculiar people were separated to serve God, by such a distinction as evidently appeared to be of divine original; and was a proper emblem of purity and indifference to sensual enjoyments.

14. The addition of the Sept. and Sam. is supported by the context and the exigence of the place. It must be understood as repeating the sentiment expressed in the 12 ver. It is most probable, that (כרת) *chereth* is a general name for several sorts of punishment, which were to be determined by the nature of the offence. Sometimes it seems to import punishment by the judge, and sometimes, by the more immediate hand of God. The punishment threatened, Michaelis contends, consisted in the uncircumcised person being cut off from the Jewish church and state. He who was uncircumcised, could neither inherit the property, nor join in the religious ceremonies of the Israelites. Fathers had the right to circumcise their sons, masters their slaves, and judges up grown persons.

15. *Sarai* but *Sarah:* i. e. not *my princess*, but a *fruitful woman.* So Ikenius explains it from the Arabic, which is most probably the sense, from what follows in the next verse.

18. The promise of a Son by Sarah, did not abate Abraham's affection for Ishmael. He prays for him, and is heard.

20. *Twelve princes, &c.* For the fulfilment of this promise, See Ch. xxv. 12, &c.

21. *My covenant.* My spiritual covenant, my everlasting covenant. (Chap. xii. 3.) As for the temporal covenant, Ishmael was made as much a partaker of it as Isaac, and so was Esau as well as Jacob. This is the foundation of St Paul's argument to the Galatians, and fully justifies his reasoning from these two covenants.

25. *Thirteen years old.* The Arabians, sprung from Ishmael, to this day circumcise their sons at this age, which custom all the Mahomedans also observe.

CHAP. XVIII. 1—5. We have here a beautiful delineation of oriental manners.—A tent erected and the flocks and herds grazing around—

27 circumcised, and Ishmael his son. And all his male servants, whether born in the house, or bought with money of the stranger, were also circumcised.°

CHAPTER XVIII.

B. C. 1898 Three Angels visit Abraham; Sarah's laughter; destruction of Sodom revealed to Abraham, and his intercession.

1 Again Jehovah appeared to Abraham at the Turpentine tree of Mamre, as he sat in the tent
2 door in the heat of the day. For he raised his eyes and looked, and, lo! three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed
3 himself down to the ground, And said, "My Lords, if now I have found favour in ᵛyour sight, pass not by, I pray, from ᵛyour servant:
4 Let a little water, I pray, be fetched, and wash your feet, and rest yourselves under the tree;
5 And I will fetch a morsel of bread, that ye may refresh yourselves, and then pass on; for to this end are ye come to your servant." And they
6 said, "So do, as thou hast said". Abraham then hastened into the tent to Sarah, and said, "Quickly knead three measures of fine meal,
7 and make hearth-cakes." And Abraham ran to the herd, and fetched a calf, good and tender, and gave it to a young man, who quickly dressed it. He then took butter-milk, and sweet
8 milk, and the calf which had been dressed, and set them before the men under the tree; and he himself waited on them, and they ate.

9 And they said to him, "Where is Sarah thy wife?" And he said, "Behold, here in the
10 tent." And one *of them* said, "I will certainly return to thee according to the time of life; and, lo! Sarah thy wife shall have a son." And Sarah heard this; for she was behind him at the
11 door of the tent. Now Abraham and Sarah were old, and far gone in years; and Sarah was
12 past the age for child-bearing. Therefore Sarah laughed within herself, saying, "After I am worn with age shall I have pleasure in a Son,
13 my lord being old also?" And Jehovah said to Abraham, "Why laugheth Sarah, saying, 'Shall I indeed bear a child, who am so old?'
14 Is any thing too hard for the Lord? At the time appointed I will return to thee, according to the time of life, and Sarah shall have a son."
15 Then Sarah denied, saying, "I laughed not;" for she was afraid. And he said, "Nay; but thou didst laugh."

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27. °Vulg. Sept. *with him.*

CHAP. XVIII. 3. ᵛSo Sam. the rest *my Lord*, ibid. ᵛSo Sam. others *thy.*

REFLECTIONS UPON CHAPTER XVII. 1. God assumes a *new Name* to encourage the faith of Abraham. He is *Almighty*, and therefore able to accomplish all his promises, and to do abundantly above what we can ask or think. Let us never say, how can these things be? For nothing is impossible to him who is Almighty and All-sufficient.

2. The great blessing of the Covenant was, that God would be *a God* to Abraham and to his seed. This implies that he would employ all the perfections of his nature for their protection and happiness. It includes in it all blessings, temporal and spiritual; and has a reference to the great salvation by Christ.

3. Those who would partake of the temporal blessings of this Covenant, must submit to the *terms* of it, and be cirumcised. The neglect of this ordinance cut them off from their people. In like manner, if we would partake of the spiritual blessings, we must be the seed of Abraham *by faith*. They who were circumcised were debtors to the whole law—were bound to observe all the ceremonies and rites appointed; so are believers in Christ bound to observe every ordinance and precept. Circumcision was a painful rite. Let us be thankful that it is done away. "In Christ, neither circumcision nor uncircumcision availeth any thing, but a new creature."

4. The conduct of Abraham, should especially remind *parents* of their duty. Though honoured with the most magnificent promises, respecting his posterity by Sarah, he did not forget Ishmael. *O that Ishmael may live before thee*, was his earnest and affectionate request; and what parent is there, who has any sense of religion, but will join in the request? O that our children may live; that they may live before God; that they may live to the glory of God, and that we may meet them at *his* right hand! God heard Abraham; and all praying parents are encouraged to hope that he will hear them.

Abraham reposing at the door of his tent, 'during the heat of the day.' He raises his eyes, and sees three strangers approaching him. He instantly rises and hastes to meet them; unsolicited, he admits them to all the rights of hospitality. Water is brought to wash their feet; ample provision is made; the table spread under the friendly shade of a tree, and Abraham performs the office of waiter! Compare Heb. xiii. 2.

10. *According to the time of Life.* That is, according to the time for bringing forth a living child. Others think that it means, at the same time next year. The former is more probable. Comp. ver. 14, and 2 Kings iv. 16.

15. *Sarah laughed.* So did Abraham when a son was promised; but it seems, her laughter was from unbelief, his from surprise. The admonition of the angel, most probably removed her doubts, as we find the Apostle

16 The men now rose up and thence departed towards Sodom; and Abraham went with them to
17 direct them on the way. And Jehovah said, "Shall I conceal from Abraham [a] my servant" what I am
18 about to do? Seeing Abraham shall surely become a great and mighty nation, and all the na-
19 tions of the earth in him shall be blessed? For I know [a] that Abraham" will command his children and his household after him, to keep the way of Jehovah, by doing justice and judgment; that Jehovah may bring upon Abraham that which he
20 hath spoken concerning him." Jehovah then said, "Because the cry of Sodom and Gomorrah is great, and because their sin is exceedingly grievous; I will now go down, and see, and know,
21 whether or not they have done altogether according to the cry which hath come to me."
22 Two of the men now turned their faces thence, and went towards Sodom; but Abraham yet
23 stood before Jehovah. And Abraham drew near, and said; "Wilt thou also destroy the right-
24 eous with the wicked? Should there be fifty righteous persons within the city; wilt thou destroy, and not spare the place for the sake of the fifty righteous persons who are in it?
25 "Far be it from thee to do after this manner, to slay the righteous with the wicked; and far be it from thee to treat the righteous and the wicked alike. Shall not the Judge of all the earth do right?" And Jehovah said, "If I find 26
within the city of Sodom fifty righteous persons, I will spare the whole place for their sakes." And Abraham added and said, "Behold now, 27
I have taken upon me to speak to my Lord, though I am but dust and ashes; Should there 28
be wanting five of the fifty righteous persons; will thou, for the want of these five, destroy the whole city?" "If I find there forty five, said he, I will not destroy it." And he spoke to him yet 29
again, and said, "Should forty be found there?" "For the sake of forty, replied he, I will not [v] destroy it." And *Abraham* said, "Oh! let not my 30
Lord be angry, if I speak, Should thirty be found there?" And he said, "I will not [v] destroy it, if I find thirty there." Again he said, "Be- 31
hold now, I have taken upon me to speak unto my Lord, Should twenty be found there?" And he said, "for the sake of twenty I will not destroy it." "Oh! let not my Lord be angry, if I yet 32
speak once more. Should ten be found there?" And he said, "for the sake of ten I will not destroy it." Jehovah now ceasing to speak with 33
Abraham, went away; and Abraham returned unto his place.

17. [a] Sept. Syr. 19. [a] Sam.

29. [v] Sam. Sept. Syr. Vulg. and so next verse.

Reflections upon Chapter xviii. 1. Let us learn to show kindness to strangers; for it may be, that we may become strangers, and need the same kindness from others. Nothing is more amiable, than the readiness with which Abraham treated his unknown guests; and his attention and liberality were amply rewarded. "Be not then forgetful to entertain strangers: for thereby some have entertained angels unawares." Here every thing was plain; no luxuries graced the table. Let us learn to imitate this simplicity, as conducing both to health and piety.

2. The conduct of Abraham, as a *father* and a *master*, deserves universal imitation. "I know that he will command his children and household to keep the way of the Lord, &c." Let fathers and masters maintain proper authority, but be careful to exercise it with moderation and love; use it to promote religious instruction, and practical piety. How happy the children who have such fathers, and the servants that have such masters! But alas! how often are parents more solicitous to see their children adorned with the accomplishments of the world, than with the solid and important attainments of religion; and most masters neglect the souls of their servants, neither instructing them, nor affording them leisure to attend to the means of instruction. Such characters have much to answer for at the tribunal of God.

3. The intercession of Abraham for Sodom, shows his *humility* and *fervour*; and the *success* of it, the regard which God has to the righteous. When standing before God, he felt his own meanness, and repeatedly acknowledged it. How becoming is it, in all our approaches to the Most High, to be humble and lowly; to confess how sinful and vile we are. This disposition of mind, will render our fervour and importunity modest and unassuming; but without it, fervour will become rudeness, and importunity degenerate into insolence. Abraham affords the most lovely example of prevailing prayer; and if ten righteous persons had been found in Sodom, it would have been spared. O may we be reminded of him, who ever lives to make intercession for us.

commending her faith, Heb. xi. 11.

17. Jehovah spoke to the angels, who attended him, what is here noticed.

21. *I will go down.* Onkelos, the Jewish paraphrast explains, "I will appear and judge."

24—32. The intercession of Abraham for Sodom, displays the amiable qualities of his heart, and his just views of the divine character. He appears humble, fervent and compassionate. The Jews say, he pleaded and reduced the number of the righteous, until he concluded the place would be spare

CHAPTER XIX.

B. C. 1898 Lot receiveth two angels; the vile conduct of the Sodomites; Sodom destroyed; Lot's wife punished; his incest.

1 And two angels came to Sodom in the evening; and Lot was sitting at the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face to the
2 ground; And he said, "Behold now, my Lords, turn aside, I pray, into the house of your servant, and wash your feet, and lodge; and rise up early, and go on your way." And they said, "Nay; but we will lodge in the
3 street." But he urged them greatly; and they turned to him, and entered into his house; and he baked unleavened cakes, and made a feast for them; and they ate.
4 But before they lay down, the men of the city, the men of Sodom, the whole people together, both old and young, surrounded the
5 house; And they called to Lot, and said to him, "Where are the men who came to thee this night? Bring them out to us, that we may
6 know them." And Lot went out of the door
7 to them, but shut the door after him; And said, "I pray you, brethren, do not so wick-
8 edly. Behold now, I have two daughters who have not known man; let me, I pray you, bring them out to you, and do to them what is good in your eyes; only to these men do nothing; for, therefore are they come under the shelter
9 of my roof." But they said, "Stand back." They also said, "Shall one who came in as a sojourner set himself up as a judge? We will now treat thee worse than them." And they pressed hard upon Lot, and came near to break open the door. But the men put forth their 10
hand, and pulled Lot to them into the house, and shut the door. And they smote the men 11
who were at the door of the house, both small and great, with blindness; so that they wearied themselves *in vain* to find the door.

Then the [r]angels" said to Lot, "Who else 12
is there here related to thee?" Thy sons, and thy daughters, and whatsoever thou hast in the city, bring out of this place; For we are 13
about to destroy this place. For great before Jehovah, is the cry of their guilt; and Jehovah hath sent us to destroy them." And Lot went 14
out and spoke to his sons-in-law, who married his daughters, and said, "Arise, get you out of this place; for Jehovah is about to destroy this city." But he seemed to his sons in-law, as one jesting.

And when the morning dawn arose, the an- 15
gels urged Lot, saying, "Arise, take thy wife, and thy two daughters, who are here; lest thou be consumed in the punishment of the city." And while he lingered, the men laid hold upon 16
his hand, and upon the hand of his wife, and upon the hand of his two daughters; (Jehovah being merciful to them:) and they brought them forth and set them without the city.

And when they had brought them forth, *one* 17
of them said *to Lot*, "Escape for thy life; look not behind thee, nor stay in all the plain; escape to the mountains, lest thou be consumed." And Lot said to *one of* them, "Oh, 18
not so, my Lord. Behold now, thy servant 19
hath found favour in thy sight, and thou hast

CHAP. XIX.

12. [r]Sam. the rest *men*.

CHAP. XIX. 1. From 2 Kings vii. 1, 18, it appears that the gate of cities was not only used as a place of judicature, but that markets were held there; and from Acts xvii, 18. Mark ix. 15. Mat. xxiii. 7, it appears that Philosophers gave lectures to the people, and that they met there for conversation. Is it not most natural to suppose, that Lot had resorted to the gate or market, either for the purpose of imparting or receiving instruction? Compare Ps. lxix. 12, and Prov. viii. 3, and xx. 21.

5. For the honour of human nature, one cannot help wishing, that this shameful vice had perished from the earth, together with the cities of the plain! The prohibitory and severe laws of Moses, imply that it was practised in his day; and history unblushingly records it, as prevalent in the best days of Greece and Rome. See Rom. i. 24, 26, 27.

7. The conduct of Lot proves the sense he entertained of the rights of hospitality, and justifies the remark of Peter. See 2 Pet. ii. 7.

8. Lot's proposal of giving his two daughters, seems to us strange and unwarrantable. But it was perfectly consonant with the usages of those times and countries; where the rights of hospitality were considered as the strongest of all laws; and a violation of them was accounted the greatest crime. It would have, in this case, been greatly enhanced, by Lot's having urged them to be *his* guests. Lot, however, should not have made such a proposal. It was doing evil that good might come.

11. *Blindness.* Geddes supposes, that they were struck by a flash of lightning, which for a season deprived them of the use of their sight; others, more probably, with a vertigo, so that they knew not what they were doing.

13. I have preferred the sense in this verse to the idiom; for (צעקתם) clearly denotes *their crying guilt*, meaning the inhabitants.

magnified thy mercy, which thou hast showed to me in saving my life; but I cannot escape to the mountains, lest some evil take me, and
20 I die. Behold now, that city is nearer to flee unto, and it is but a little one. Let me, I pray, escape thither, that my life may be saved: is it not a small one? [t] Hence, its name was called
21 Zoar (small)." And he said to him, "See, I have accepted thee concerning this thing, so that I will not overthrow this city, for which
22 thou hast spoken. Quickly escape thither; for until thou art come thither, I cannot do any thing."

23 The sun had now risen upon the earth, and
24 Lot had entered into Zoar; Then Jehovah himself rained from the heavens sulphur and fire
25 upon Sodom and Gomorrah; And he overthrew those cities, and the whole plain, with all the inhabitants of the cities, and the growth of the
26 ground. And Lot's wife also, looked earnestly back from behind him, and she became *like* a pillar of salt.

27 Now Abraham rose early in the morning, and went to the place where he had stood before
28 Jehovah: And he looked towards Sodom and Gomorrah, and towards all the plain country; and he saw, and lo! the smoke of the land went
29 up as the smoke of a furnace. But when God destroyed the cities of the plain, he remembered Abraham, and sent away Lot from amidst the overthrow, when he overthrew the cities in which Lot dwelt.

And Lot, together with his two daughters, 30
went up out of Zoar, and dwelt in the mountains; for he feared to dwell in Zoar; and he and his
two daughters dwelt in a cave. And the first- 31
born said to the younger, "Our father is old, and there is not a man in the country to come in unto us, according to the custom of all the earth;
Come, let us make our father drink wine, and 32
let us lie with him, that we may preserve seed to our father." And they made their father drink 33
wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And on the 34
morrow, the firstborn said to the younger, "Behold, I lay last night with my father, let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed to our father." And they made their father drink 35
wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both 36
the daughters of Lot with child by their own father. And the firstborn bare a son, and called 37
his name Moab. The same was the father of the

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20. [t]Transposed from the end of verse 22.

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16. The next verse proves, that the pronominal affixes should be taken in a collective sense, and rendered in the plural. Lot lingered, being probably loath to leave the City, as he had great wealth in it.

20. I have here made a small transposition, as being more connected than the present order.

24. *Jehovah himself.* Literally, 'Jehovah from Jehovah,' but the noun is used for the pronoun.—*Sulphur and fire*, mean burning sulphur, or a dreadful storm of lightning. Compare Ps. xi. 5, and Ezek. xxxviii. 28. Le Clerc has proved, that Sodom was most probably destroyed by lightning, as this is usually called the 'fire of God.' 2 Kings i. 12. Jos. i. 16. The plain of Sodom was full of bituminous pits, which being kindled by the lightning, must have produced the most dreadful conflagration. This plain, Josephus informs us, was 72 miles long and 19 broad. It became in consequence of this destruction, a receptacle of water, now called the *dead sea*, or *sea* of *Sodom*.

26. *Looked earnestly back.* So the verb signifies; and it implies that she stood still, if she did not actually return. Our Lord seems to countenance the latter supposition, Luke xvii. 31, 32.—*Like a pillar of Salt.* If (נציב) denote a pillar, the particle of similitude must be understood, as it is in many places: 'Ephraim is (like) a cake not turned.' And some kind of rock or metallic salt, which was durable, must be referred to. The meaning is, she was struck dead, and became a stiffened corpse, which might be crusted over with saline and bituminous matter. Dathe and some others contend, that (נציב) never signifies a pillar, but is here a participial adjective, and that (תהי נציב) is the same as (תהיצב), and that (מלח) denotes a *salt land*. They therefore render, *and she was fixed in the saluginous soil*. I prefer the version given, as I conceive (נציב) may signify *what is placed, fixed*, and so be synonymous with (מצבה) a *pillar*.

30. *In a cave.* The mountains of Moab are full of caves, which are both dry and so spacious, that thousands may inhabit them.

31—38. It is justly inferred from the circumstance of Lot's daughters having *wine*, that he had not lost all his property. For they would scarcely think of taking wine, if they had not other necessaries. We may then conclude, that Lot and his two daughters had brought provisions with them from Sodom; and the conjecture of Michaelis, that a part at least of his flocks and herds, and female slaves had been given to him, is reasonable to believe. As the power of masters over their female slaves was absolute, it is not improbable, that Lot, whose spirits had been raised by wine, might command one of them to be brought him, and that his daughters availed themselves of this circumstance, to go and lie with him. 'And he knew not, &c.' he did not know that she was his daughter. The conduct of his daughters, from whatever motive it arose, was as unwarrantable as it was singular. They were probably influenced by a regard to their own family-connexions, out of which they thought it not right to marry, especially fearing the fate of their sisters, who had married men of Sodom, and had perished with them.

38 present Moabites. And the younger also bare a son; and called his name Ben-ammi. The same was the father of the present Ammonites

CHAPTER XX.

B. C. 2898 Abraham denieth Sarah his wife; Abimelech taketh her, but God admonisheth him, and he returneth her to Abraham.

1 And Abraham removed thence towards the south country, and dwelled and sojourned in
2 Gerar, between Kadesh and Shur. And Abraham said of Sarah his wife, "She is my sister:" [a] for he was afraid to say, "She is my wife;" lest the men of the City should kill him, on her account"; and Abimelech, king of Gerar,
3 sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, "Behold, thou art but a dead man, on account of the woman whom thou hast taken; for she hath a husband." But Abimelech had 4
not come near her, and he said, "LORD, wilt thou slay also a righteous [r] nation"?" Said 5
he not unto me, 'She is my sister?' and did not she herself also say, 'He is my brother?' In the integrity of my heart, and in the innocency of my hands, have I done this." And 6
God said to him in the dream, "Yea, I know that in the integrity of thy heart thou hast done this; therefore I also have withheld thee from sinning against me; and for this cause I suffered thee not to touch her. Now, therefore, 7
restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt surely die; thou, and all that are thine."

And Abimelech rose early in the morning, 8
and called for all his servants, and spoke all

CHAP. XX. 2. [a] Sept.

4. [r] Arabic, *a righteous man.*

REFLECTIONS UPON CHAPTER XIX. 1. From this History we learn, that there is no vice, however shameful, degrading, or unnatural, but what depraved sinners are ready to commit. The Sodomites were wholly given up to that sin, for which, their name has become infamous; nor did they observe the least secrecy in the commission of it. Young and old were alike criminal. Well might Peter charge them, "with filthy conversation and unlawful deeds." Let us remember the causes of such dreadful depravity and wickedness—They were "pride, fulness of bread, and abundance of idleness." Guard against these sins, as leading to the commission of others.

2. The deliverance of Lot, was an answer to the prayer of Abraham; God would not treat the righteous as the wicked. How dear are such characters to him. Lot had not followed the example set before him, but even in Sodom had kept himself undefiled. He had, however, the daily mortification of seeing their vile and wicked conduct, and hearing their filthy conversation; and he could not enjoy that satisfaction in such a place, which he might have enjoyed elsewhere. But God, being merciful to him, brought him out; and thus showed, that he knows how to deliver the godly out of temptation.

3. Lot's affectionate address to his sons-in-law, and their unbelief, ought to remind us, how often God's warnings are still disregarded. Ministers call to sinners to turn and live; they say, "arise, and get you out of this place;" but their message is treated, as if it were but a jest. Sinners refuse to hearken, and boldly, but foolishly go on in their wickedness, vainly persuading themselves, that they shall have peace in their latter end. Learn, O sinners, that the day of retribution and righteous judgment is approaching, and that wrath will come upon you to the uttermost. See how terribly God punished the Sodomites! "Upon these wicked men he rained snares, fire and brimstone, and an horrible tempest: this was the portion of their cup." They are represented as suffering the vengeance of eternal fire; and their destruction, as an emblem of that of all the ungodly. Accordingly Hell is described, as a lake that burneth with fire and brimstone. O be warned, and flee from this impending wrath. Flee to the rock of salvation, as the only hiding place; to Christ the atoning Lamb. Remember Lot's wife, and look not back; nor tarry in all the plain.

4. Let serious persons also remember, that they are never out of the reach of temptation! Lot had honoured God in Sodom, but how disgraceful was his conduct in the mountains! Overcome twice with wine, and cohabiting with his own daughters! It is probable, he was now off his guard, and being no longer exposed to the temptations of Sodom, thought himself safe. O let him that thinketh he stands—stands firm, stands securely, take heed lest he fall. "Hold thou me up, O Lord, and I shall be safe;" and never suffer me, by any misconduct, to become the reproach of the foolish.

CHAP. XX. 1. *Gerar.* This was the most southern City in the land of Canaan, Gen. x. 19, situated between the two deserts of Kadesh and Shur; a fertile district surrounded it, which in the time of Jerom, was called the district of Gerar. To give the sense, I have transposed the order of the words of the Text.

Rosenmuller contends, that what is related in this chapter, must have occurred when Abraham returned out of Egypt; and that the Historian has not followed the exact order of time. For Sarah was now ninety years old, and also with child of Isaac, if what is here said occurred after the destruction of Sodom; and it should seem from verse 18, that Abraham made some considerable stay in Gerar.

2. I have admitted the addition of the Septuagint, as at least highly probable. The words occur in reference to Isaac Ch. xxvi. 7, in the Hebrew Text; and they assign a reason for the Patriarch's conduct.

10. Dimock ingeniously conjectured, that we should read (ידאת) *what didst thou fear*, instead of *what didst thou see.* The reading of the Samari-

those words to them; and [a]all" the men were
9 greatly afraid. Then Abimelech called for Abraham, and said to him, "What is [a]this" thou hast done to us? And in what have I offended thee, that thou wouldst bring so great guilt on me and on my kingdom? Deeds which ought not to be done, hast thou done to me."
10 Moreover Abimelech said to Abraham, "What sawest thou, that thou hast done this thing?"
11 And Abraham said, "[a]Because I was afraid"." For I said, "Surely the fear of God is not in this place; and they will slay me on account
12 of my wife. And yet indeed she is my sister, the daughter of my father, but not the daughter of my mother, though she is also my wife.
13 And when God caused me to wander from my father's house, [a]and from the land of my nativity", I said to her, "This is the kindness which thou shalt show to me; to whatsoever place we come, say of me, 'He is my brother'."
14 Then Abimelech took [a]a thousand pieces of silver", and flocks and cattle, and men-servants and maid-servants, and gave them to Abraham;
15 and he restored to him Sarah his wife. And Abimelech said, "Behold, my land is before thee; dwell where thou pleasest." And to 16
Sarah he said, "Behold, I have given to thy brother a thousand pieces of silver, to purchase veils for thee, and for all who are with thee; thus she was reproved."

Then Abraham prayed to God; and God 17
healed Abimelech, and his wife, and his handmaids, so that they might bear children. For 18
every womb in the house of Abimelech Jehovah had wholly restrained from bearing, on account of Sarah, the wife of Abraham.

CHAPTER XXI

B. C. 1898 *Isaac is born; Hagar and Ishmael dismissed; Abimelech cometh and maketh a covenant with Abraham.*

And Jehovah visited Sarah as he had said; 1
and he did for Sarah as he had spoken. For 2
Sarah conceived, and bare a son to Abraham in his old age, at the set time which God had mentioned to him. And Abraham called the 3
name of his son that was born to him, (whom Sarah bare to him,) Isaac, [LAUGHTER]. And 4
Abraham circumcised his son Isaac, when eight

8. [a]Sam. Sept.. 9. [a]Sept. 2 mss.

11. [a]Sam. 13. [a]Sam. 14. [a]Sam. Sept.

REFLECTIONS UPON CHAPTER XX. 1. We here learn the truth of the Proverb, "That the fear of man bringeth a snare." This fear was a snare to Abraham, and led him a second time to dissemble. He had before exposed both himself and his wife to danger in Egypt, and though mercifully delivered, he falls into the same sin. How painful is it to find a man, who in general, displayed the most manly piety and heroic virtues, guilty of a sin of this nature. This seems to have been Abraham's besetting sin. Let us study our own weakness, and ever be on our guard, lest we in like manner should fall.

2. The conduct of Abimelech, strongly enforces integrity. In taking Sarah, supposing her unmarried, he acted properly, according to the custom of those times; and from what he says to God, it is probable, that like Melchizedek, he was a worshipper of the Most High. The Lord kept him from sinning, by some affliction on the women of his house; and let us ever consider, that it is better to suffer than to sin. Whatever may be the means, if we are but kept from offending God, we ought to be thankful. In all things let us aim to keep a conscience void of offence.

3. Let us learn to temper our rebukes, as Abimelech did, with kindness and gentleness. Many a reproof loses its force, by being delivered with too much heat. Men are ready to think, that zeal for God and holiness will vindicate this: but they are mistaken. "The wrath of man worketh not the righteousness of God." Let us then in meekness, instruct those who oppose themselves, and with gentleness reprove those who do amiss; and endeavour by real kindness, to show that we wish them well, and should be glad to see them happy. An arrow winged with love, is most likely to reach the heart. So God deals with us, and so should we deal with each other.

tan in the next verse, strongly supports this conjecture.

13. *And when God caused us to wander.* In the common text the verb is in the plural, as it is Ch. xxxv. 7, and 2 Sam. vii. 23, whence some have deduced the doctrine of the trinity; but the various reading in each place, and the consent of the versions, shows, that the plural is a mere error of the scribes. The doctrine of the trinity, rests on much better ground, than on the ambiguous term Aleim, and plural verbs connected with it.

16. *Thus she was reproved.* Geddes renders, 'even for every one married. The sense which Geddes gives, he supports by the meaning of (כסה) in the Arabic. That married women wore veils, when they went abroad, of a peculiar kind or colour, is certain; and by the present Abimelech made, it is implied, that Sarah and others had not the veils appropriated to those married. See Note Heb. Bible. and Geddes.

CHAP. XXI. 3. *Isaac.* His birth was miraculous, as was that of Christ. He disputed not his father's will, though it was to cost him his life; Jesus Christ became obedient even to death. Isaac carried the wood on which he was to have been sacrificed; Jesus Christ carried the cross on which he was to be crucified. They both carried them to the very same place, Mount Moriah; being the place where the Temple was afterwards built.

days old, as God had commanded him.
5 Now Abraham was a hundred years old, when
6 his son Isaac was born to him. And Sarah said, "God hath made me to laugh *for joy*; and every one that heareth will laugh *for joy* with me."
7 And she said, "Who will now say to Abraham, shall Sarah suckle children? for I have born to him a son in [v]my" old age."
8 And the child grew, and was weaned; and Abraham made a great feast on the day that
9 [a]his son" Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, (whom she had born to Abraham,) deriding [a]her son Isaac";
10 And she said to Abraham, "Cast out this bondmaid and her son; for the son of this bondmaid shall not be heir with my son; with
11 Isaac." Now this thing greatly displeased Abra-
12 ham because of his son. But God said to Abraham, "Let it not be displeasing to thee on account of the boy, and on account of thy handmaid; in all that Sarah hath said to thee, hearken to her voice; for by Isaac shall thy
13 seed be reckoned. And of the son of that bondmaid also will I make a [a]great" nation;
14 because he is thy seed." And Abraham rose up early in the morning, and took bread, and a skin-bottle of water, and gave them to Hagar, (putting them on her shoulder,) and the child, and sent her away.

"And she having departed, wandered in the
15 wilderness of Beer-sheba, Until the water in the skin-bottle was spent; and she placed the
16 child under one of the shrubs. And she departed about the distance of a bow-shot, and sat down over against him. For she said, "Let me not see the death of the child." So she sat over against him. And the [v]child raised his voice", and wept; And God heard the voice of 17
the lad; and an angel of God called to Hagar from the heavens, and said to her, "What distresseth thee, Hagar? Fear not; for God hath heard the voice of the boy there where he
lieth. Arise, raise up the lad, and support 18
him with thine hand; for of him I will make a great nation." Then God opened her eyes, 19
and she saw a well of water; and she went, and filled the bottle with water, and gave to the lad to drink. And God was with the lad; 20
and he grew up, and dwelt in the wilderness, and became an expert archer. He dwelt in 21
the wilderness of Paran; and his mother took for him a wife from the land of Egypt.

It was about this time, that Abimelech and 22
Phichol, the chief captain of his host, spoke to Abraham, saying, "God is with thee in all that thou doest. Now, therefore, swear to me, by 23
God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou wilt do unto me, and to the land in which thou sojournest." And Abraham said, 24
"I will swear." And Abraham expostulated 25
with Abimelech concerning a well of water, which Abimelech's servants had violently seized.
And Abimelech said, "I know not who hath 26
done this thing; for thou never toldest me, nor did I ever hear of it until this day." And 27
Abraham took sheep and oxen, and gave them

CHAP. XXI. 7. [v]Sept. others *his*. 8. [a]Sam. 9. [a]Sept. Vulg. 13. [a]Sam. Sept.

16. [v]Sept. 22. Sept. adds *and Ahuzzeth his friend*. Compare Ch. xxvi. 6.

7. *My old age.* The variation found in the Sept. is no improbable reading. The age of Abraham had been stated in the 5th verse, and it is natural for Sarah to glance at her own.

9. *Deriding her son Isaac.* Without the addition now happily preserved in the Sept. and Vulg. the object of Ishmael's resentment and ridicule could not be ascertained. It appears from comparing 1 Sam. i. 24, with 2 Macc. vii. 27, that it was usual for some to suckle their children till they were three years old; and if Isaac had atained this age, Ishmael was 16 or 17 years old. From the feast Abraham made, his jealousy was excited, and he saw in the child a formidable rival—hence his conduct.

10. However this language might displease Abraham, it was agreeable to the usages of the times; and on the birth of Isaac, Ishmael could have no just claim to the inheritance. Paul has adverted to this, to illustrate the nature of the Jewish and Christian dispensations. See Gal. iv. 30.

14. *Took bread, &c.* By bread and water, is frequently meant provisions of every kind. Isa. iii. 1, and xxxiii. 16. Is it not probable that they are to be understood in this latitude here?—*A bottle.* This conveys a wrong idea to the English reader. The bottles or casks of the east, are made of skin, and their dimensions are according to the size of the animal of the skin of which they are made.

16. The reading of the Septuagint, which I have followed, is supported by the next verse.

19. It should seem the want of water was the cause of the distress of Hagar and her son; a spring being discovered, the lad was refreshed and revived.

22. The Septuagint reads here, as Ch. xxvi. 26; I have given it among the various readings, as it may be borrowed from the parallel place, as neither mss. nor other Versions support it. Abraham's increasing pro-

unto Abimelech; and both of them made a covenant. And Abraham set apart by themselves seven ewe lambs of the flock. And Abimelech said to Abraham, "What mean these seven ewe lambs, which thou hast set apart by themselves?" Then [a]Abraham said", "These lambs shalt thou take from my hand, that they may be a witness for me, that I digged this well." Wherefore, because they both of them there swore, that place was called BEER-SHEBA [THE WELL OF THE OATH]; for at Beer-sheba they made this covenant. Then Abimelech, and Phichol, the chief captain of his host, arose and returned into the land of the Philistines.

And [a]Abraham" planted tamarisk-trees at Beer-sheba, and called there on the name of Jehovah, the eternal God. And Abraham sojourned many days, in the land of the Philistines.

CHAPTER XXII.

B. C. 1872. Abraham tried; his obedience in offering up Isaac; forbidden to slay him by an angel, and he is again blessed.

AND after these things it was, that God proved Abraham, and said to him, "Abraham, [a]Abraham"!" And he said, "Behold, here am I." And he said, "Take now thy son, thine only son Isaac, whom thou lovest, and go to the land of Moriah; and there offer him for a burnt-offering upon one of the mountains which I will mention to thee."

And Abraham rose early in the morning, and having saddled his ass, and cloven the wood for the burnt-offering, took with him two of his young men, and Isaac his son, and set out to go to the place which God had mentioned to him. And, on the third day, Abraham raised his eyes, and saw the place afar off. And Abraham said to his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship; and then return to you." And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand fire and a knife; and they both of them went on together. And Isaac spoke to Abraham his father, and said, "My father;" and he said, "Here am I, my son." And he

30. [a]Sam. 32. [a]Sept. 33. [a]Sam. Syr. Vulg.

CHAP. XXII. 1. [a]Sept. Vulg.

REFLECTIONS UPON CHAPTER XXI. 1. We here learn the *faithfulness* of God. He had long exercised the faith and patience of Abraham and Sarah; but according to the last promise, at the appointed time, Sarah brought forth a son. Now their hopes were realized; and in this child of promise, they saw an heir to their property, and the root of a posterity, numerous as the stars of heaven. Let this encourage us to rely on God's holy word; for in the end he will do as he hath spoken to us. *Faithful is he that hath promised,* is the assertion of the Apostle, and it is supported by the experience of good men in all ages.

2. Let parents learn to imitate Abraham in devoting their children to God. He, according to the divine command, circumcised Isaac, when eight days old; thus initiating him into the Covenant, God had made with him and his seed. May we thankfully remember, that the promise of spiritual blessings is to us and to our children; and let us bring them to God our Saviour, that he may bless them.—And let mothers learn from the example of Sarah, to suckle and nurse their own children. This is a natural duty, and, except in cases of necessity, cannot be neglected without sin. "Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostrich in the wilderness." What a reproach was this to the daughters of Israel! and I may add to many of my fair readers.

3. The son of the bondmaid *derided* and persecuted the son of the free woman; a striking example of the difference between "those born after the flesh, and those after the spirit." Gal. iv. 29. The latter being the heirs of the promises, and devoted to God, are often exposed to the insults and reproaches of the former. The best men are exposed to cruel mockings; but they have this consolation, that if they suffer with Christ, they shall also reign with him.

4, Let us cultivate friendship with those who are the friends of God. So Abimelech did with Abraham; and "a companion of wise men shall be wise." Such persons are able, and will be ever ready, to advise and counsel us; and by their piety and holy conversation, will encourage and animate us in the path of duty. They are the excellent of the earth, and in them let us delight; and the heirs of heaven, and let it be our great concern, that we may dwell with them for ever.

perity, led Abimelech to enter into this alliance with him.

33. *Tamarisk-trees.* Celsius and Michaelis have proved that this is the import of (אשל); and that this species of tree is common in Egypt and the neighbouring countries.

CHAP. XXII. 2. *The land of Moriah.* Wells, Reland, and others, consider it as certain, that Moriah was one of the mountains, on which Jerusalem afterwards stood. Maimonides says, that the place where David built his altar, on the threshing floor of Araunah, and where the temple was built, was the spot where Abraham built his, and bound Isaac. Others think it was Calvary.——The command given to Abraham, has been considered irreconcileable with the divine perfections; and infidelity, on this ground, has raised objections against divine revelation. We answer, that

said, "Behold the fire and the wood; but
8 where is the lamb for a burnt-offering?" And
Abraham said, "My son, God will provide for
himself a lamb for a burnt-offering." So they
9 both of them went on together; And they came
to the place which God had mentioned to him.
And there Abraham built an altar, and laid
the wood in order, and bound Isaac his son, and
10 laid him on the altar upon the wood. And
Abraham had stretched forth his hand, and
11 taken the knife to slay his son, When the angel
of Jehovah called to him from the heavens, and
said, "Abraham, Abraham!" And he said,
12 "Here am I." "Stretch not forth thine hand,
said he, against the lad, nor do to him any
harm: for now I know that thou fearest God,
since thou hast not withheld thy son, thine only
13 son from me." And Abraham raised his eyes,
and looked, and, behold, a ram in a thicket was
caught by his horns; and Abraham went and
took the ram, and offered him up for a burnt-
14 offering instead of his son. And Abraham
called the name of that place Jehovah-jireh
[JEHOVAH WILL PROVIDE]; as it is said to this
day, "In the mount, Jehovah will provide."

And the angel of Jehovah called to Abraham 15
from the heavens the second time, And said, 16
"By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld [a] from me" thy son, thine only son,
That I will abundantly bless thee, and exceed- 17
ingly multiply thy seed; as the stars of the heavens, and as the sand which is on the sea shore; and thy seed shall possess the gates of their enemies; And in thy SEED shall all nations 18
of the earth be blessed; because thou hast obeyed my voice." So Abraham returned to his young 19
men, and they rose up and went together to Beer-sheba; for Abraham dwelt at Beer-sheba.

And after these things it was, that one told 20
Abraham, saying, "Behold, Milcah hath also born children to thy brother Nahor. Huz his 21
firstborn, and Buz his brother; and Kemuel (the father of Aram,) And Chesed, and Hazo, 22
and Pildash, and Jidlaph, and Bethuel. And 23
Bethuel had begot Rebekah. These eight Milcah had born to Nahor, Abraham's brother."
And his concubine, whose name was Reumah, 24
bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXI.

REFLECTIONS UPON CHAPTER XXII. 1. The command given to Abraham, should remind us, that our *greatest blessings* and *dearest comforts* are at God's disposal. We receive them from him, and he has an unquestionable right to resume them when he pleaseth. In all such instances, submission and obedience will be accepted and rewarded. It is often necessary for our spiritual welfare, that we should be exposed to trials; for in the enjoyment of the gift, we are apt to forget the giver of it. Let us then possess, as though we possessed not; and unreservedly aim to honour God, both in possession, and in surrendering at his call, our blessings.

2. The obedience of Abraham, alike displays, his *wisdom, confidence* and *love*, and affords a noble example to us. Had he made known the divine command to Sarah, or consulted flesh and blood, he would have delayed; and delay would have nourished doubts, and terminated in disobedience. It was his wisdom to consider, that the Will of God must not be disputed; for as he has a right to command, his perfections lead us to infer, that he will command nothing but what is worthy of himself. The Apostle observes, "that by faith, Abraham offered up Isaac; and he that had received the promises, offered up his only son." He believed the promises made to him, "accounting that God was able to raise up Isaac, even from the dead." Here is the main-spring of his obedience, belief in the power and faithfulness of God He assured himself, that God would fulfil the promise; and that, though he should sacrifice Isaac, God could as easily reanimate his ashes, as give vigour to old age, to conceive and bring him forth. His faith wrought by *love*. Never was a sacrifice more dear demanded from man. *Take thy son, thine only son Isaac, whom thou lovest.* Every word contained a dagger, which could not fail to pierce the heart, possessed of the least sensibility. There is a climax, calculated to awaken all the sympathies and emotions of the heart;—yet Abra-

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16. [a] Sam. Sept. Syr. Vulg.

the giver of life has a right to take it away; and to do or command it to be done in what manner he pleaseth. To offer a human victim to him, without his express warrant, would be to commit murder; but to do so by his authority, would be an act of obedience. But the design of God in this command was to *prove* Abraham, that his faith, love and obedience might be manifest, and not that he should, in fact, offer up Isaac.

3. *And he set out to go.* By following the order of the words of the text, the common version is confused. I have given the sense, and I trust clearly.

13. I have followed the versions, which read *one* or a ram, instead of *behind*. The common text is absurd, for how could he see *behind him?*

14. The name given to the place, evidently alludes to the reply Abraham had made to the question of Isaac, (see ver. 8,) and to the merciful substitution of the ram for a burnt-offering, instead of Isaac. It should seem, that this name given to the mount, had become a proverb in the time of Moses. 'As it is said at this day, in the mount, Jehovah will provide.' Others render, 'In the mount, Jehovah will appear, or be seen; and refer it to the appearance and sacrifice of Christ. This version seems

CHAPTER XXIII.

B. C. 1860 Sarah's age and death; a burying place purchased in Machpelah; Sarah buried there.

1 Now the years of the life of Sarah were one
2 hundred and twenty seven; And Sarah died in
Kirjath-arba, (the same with Hebron) in the
land of Canaan. And Abraham came to mourn
for Sarah, and to weep for her.
3 And Abraham arose from *mourning* over his
4 dead, and spoke to the sons of Heth, saying, "I
am a stranger and a sojourner among you; give
me a burying-place-possession among you, that
5 I may bury my dead out of my sight." And
the sons of Heth answered Abraham°, saying,
6 "Nay, hear us my lord: thou art a mighty prince
among us; in the choicest of our sepulchres bury
thy dead; none of us will hinder thee from
burying thy dead, even in his own sepulchre."
7 Then Abraham stood up, and bowed himself to
8 the people of the land, to the sons of Heth, And
he spoke to them, saying, "If it be your mind
that I should bury my dead out of my sight,
hear me; and intreat for me Ephron the son
of Zohar, ª the Hethite", That he may give 9
me the cave which he hath in Machpelah, which
is in the end of his field; for as much money
as it is worth he shall give it to me, for a bury-
ing-place-possession among you. And Ephron 10
who was sitting among the sons of Heth, (for Eph-
ron was an Hethite,) answered Abraham in the
hearing of the sons of Heth, of every one that went
in at the gate of his city, saying, "Nay, my lord, 11
hear me; the field I give to thee, and the cave
that is therein, I give to thee; in the presence
of the sons of my people I give it to thee: bury
thy dead." And Abraham bowed down himself 12
before the people of the land; And he spoke 13
to Ephron, in the hearing of the people of the
land, saying, "But if thou wilt give it, I pray
thee, hear me; I will give to thee money for
the field; take it of me, and I will bury my
dead there." And Ephron answered Abraham, 14
saying, "ᵛNay", my Lord, hearken unto me; 15
the land is worth four hundred shekels of silver;
what is that between me and thee? bury there-
fore thy dead." And Abraham hearkened unto 16
Ephron; and Abraham weighed to Ephron the

CHAP XXIII. 3. Wanting *in the land of Canaan*, Sept. Vulg.

5. ° *To him*, Sam. Sept. 9. ª Sam.

ham rose above nature, and manifested, that his love to God, was superior to his love to his son; or rather, that in giving his son to God, he was expressing the highest regard to both. Our Lord requires the same supreme regard from his disciples. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

3. Let this intended sacrifice of Isaac, remind us of the real one of our Lord. Do we admire Abraham's love to his God? He was but discharging an imperative duty. How ought we then to admire the love of God to us sinners? "Behold, herein is love, not that we loved God, but that he first loved us, and gave his son, his only son, to be the propitiation for our sins." This love truly passeth knowledge. God so loved the world, as no created mind can conceive, much less express. Blessed be God for the unspeakable gift of his love. He did not spare his son; but when his sufferings were necessary to show his hatred of sin, to maintain the honour of his moral government, and to be the meritorious cause of man's salvation; he gave him up to the death of the cross. In the transactions on Mount Moriah, as well as in the promises, Abraham saw his day and was glad. Let us imitate the Patriarch, and look through all the shadows, to our Lord, as the substance, in whom only we have redemption, and through whose merits we have forgiveness of sin.

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to me forced; the same word being rendered differently here, from what it is in the 8th verse. I prefer with Secker, the version given. The birth and offering of Isaac, were evidently typical of our Lord.

CHAP. XXIII. 1. The order of the common Text has evidently suffered, and that given, has the authority of the Septuagint and Vulgate. See Note Heb. Bible.

2. *Kirjath-Araba.* Joshua informs us, that this City was so called from Arba, the father of Anak. Josh. xxi. 11. This City was very ancient. Numb. xiii. 22.—*Abraham came, &c.* It is usual with the Greeks, to place their dead near the doors of their houses, and to attend them there with mourning; and Harmer thinks that a like custom might obtain in the days of Abraham. His coming to mourn for Sarah, seems to mean, his coming from his own tent, and placing himself near the door of her tent, where her corpse was placed, in order to perform the solemn rites, which both decency and affection led him to.

3. *Sons of Heth.* This denotes, not his immediate sons, but his remote descendants in general.

5. I have adopted the Samaritan reading, which is supported by the Sept. and the Text itself verse 11. So also verse 15.

6. *Mighty prince.* Literally, 'a prince of God.' I notice this to show, that God, in the Hebrew scriptures, is used as an epithet, to denote excellence, in the opinion of James's translators. See Note, Ch. i. 2.

10. 'For Ephron dwelt.' So our version after the Vulgate. This seems to imply, that Ephron was not an Hethite, but a stranger who had settled among them; and yet he is immediately called Ephron, the Hethite. The interlinear ver. Ainsworth, Purver, Geddes, and others, with the Sept. render, *sidens*, 'who was sitting.'

16. It seems that in the time of Abraham, money was not coined, but weighed, which custom long continued.

CHAP. XXIV. 2. *To his ld servant.* The Targums, not improbably

silver, which he had named in the hearing of the sons of Heth, four hundred shekels of silver, current with the merchant.

17 And the field of Ephron, which was in Machpelah, which was opposite Mamre, the field, and the cave which was in it, and all the trees that were in the field, and that were in all the
18 borders round about, were made sure To Abraham for a possession, in the presence of the sons of Heth, before all that went in at the gate
19 of their city. And after this, Abraham buried Sarah his wife in the cave of the field of Macpelah, opposite Mamre, (the same with Hebron)
20 in the land of Canaan. For the field and the cave that was in it, were made sure to Abraham for a burying-place-possession, by the sons of Heth.

CHAPTER XXIV.

B. C. 1867 Abraham sendeth his servant to his own kindred, to take a wife for Isaac; God prospereth his journey, and Rebekah is sent, whom Isaac marries.

1 Abraham was now old, and far advanced in days, (for in every thing Jehovah had blessed
2 Abraham); And Abraham said to the eldest servant of his house, who ruled over all that he had; "Put, I pray thee, thy hand under my thigh; And I will adjure thee by Jehovah, the 3
God of the heavens and of the earth, that thou wilt not take a wife for my son [a]Isaac", of the daughters of the Canaanites, among whom I dwell; But that thou wilt go unto my country, 4
and to my kindred, and *thence* take a wife for my son Isaac." And the servant said to him, 5
"Perhaps the woman will not be willing to follow me unto this land: must I then return with thy son unto the land whence thou camest?" And Abraham said to him, "Beware that thou 6
return not with my son thither. Jehovah, the 7
God of the heavens [a]and of the earth", who took me from my father's house, and from the land of my kindred, and who spoke to me, and swore to me, saying, 'To thy seed will I give this land;' he shall send his angel before thee, and thence shalt thou take a wife for my son. But 8
if the woman will not be willing to follow thee, then thou shalt be clear from this my oath; only return not with my son thither." And the ser- 9
vant put his hand under the thigh of Abraham, his master, and swore to him concerning that matter.

And the servant took ten of the camels of his 10
master, and some of the best of his master's

16. [t] Sam. Sept. CHAP. XXIV. 3. [a] Sept. 7. [a] Sept.

10. [y] So the Sept.

REFLECTIONS UPON CHAPTER XXIII. 1. How affecting is the change which death makes on the human frame. The lovely and beautiful Sarah dies; and Abraham is constrained to say, even of Sarah, 'let me bury my dead out of my sight!' All that had once delighted was now gone; her countenance was changed, and she must be carried to the land of darkness. Let such as pride themselves in the beauty of their persons remember, that it is fading as the flower; and let them cultivate those inward graces of the mind, which constitute a species of beauty which will never fade, but become more perfect in eternity.

2. Abraham yielded to the impulse of nature, and gave vent to his sorrow. *He mourned and wept for her.* Religion, while it forbids us to sorrow, as those who have no hope, sanctifies our social affections, and permits us to express our griefs. They had been long united by the closest earthly ties; and doubtless had enjoyed sweet fellowship together. The stroke that separated them, must have been felt as severe, and lamented with becoming submission; but Abraham had the consolation of the promises, and could hope to meet again his Sarah in the heavenly Canaan.

3. The respect paid to Abraham by the Hethites, is a proof that he had conducted himself among them, with honour and integrity. He lived down their prejudices, and constrained them to admire the man, however they might disapprove of his religion. Let us in this imitate him, and show out of a good conversation, that our faith is unfeigned. His conduct, in not accepting the offer even of a sepulchre, without paying for it, displays his generosity; he followed the things which were of good report. After all the promises made to him, respecting the land in which he sojourned, he had no part in it, but the field of Machpelah; and this continued to be the possession of his children. His was a better Canaan, a heavenly one; and let us ever be mindful, that whatever we possess here, it will end in a burying place. O seek then a better inheritance

suppose, that this servant was Eliezer of Damascus. Compare Ch. xv. 2. —*Put thy hand under my thigh.* The Jews explain this, as strictly signifying the part circumcised, the token of the Covenant, God had made with Abraham, and, as expressing his faith in the promises. Had such a custom obtained on this account, it must have continued among the Jews, who were all circumcised; but we find no trace of it, except here, and Ch. xlvii.

49. Whatever might be the origin of this mode of adjuration, it seems to signify a promise, faithfully to perform what was specified.

10. I have followed the reading of the Sept. in this verse, as conveying the clearest arrangement, and the sense of the genuine original. See Note, Heb. Bible.—*The City of Nahor.* From Ch. xxvii. 43, it is clear, that Laban, the brother of Rebekah, dwelt at Haran; and it is most probable,

things with him, and he set out, and went to
11 Mesopotamia, unto the city of Nahor; And he caused his camels to kneel down without the city by a well of water, about the time of the evening, when the women went out to draw
12 water. And he said, "O Jehovah, the God of my master Abraham, I pray thee, grant me this day success, and show kindness to my master
13 Abraham. Behold, I stand here by this well of water; and the daughters of the men of the
14 city are coming out to draw water. Grant, therefore, that the damsel to whom I shall say, "Let down thy pitcher, I pray thee, that I may drink; and she shall say, 'Drink, and I will let thy camels drink also;' may be she whom thou hast appointed for thy servant Isaac; and I shall know that thou hast by this showed kindness to my master [a] Abraham"."

15 And before he had done speaking [a] thus to himself", behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came forth with her pitcher
16 upon her shoulder. And the damsel had a very fair countenance, a virgin, for no man had known her; and she went down to the well,
17 and filled her pitcher, and came up. And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water out of thy pit-
18 cher." And she said, "Drink sir," and she hasted, and lowered her pitcher upon her hand,
19 and let him drink. And when she had done letting him drink, she said, "I will also draw water for thy camels, until they have all drunk."
20 And she quickly emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. And the man 21
wondered at her, silently reflecting, that he might know whether or not Jehovah had prospered his journey. And when the camels had done 22
drinking, the man took a golden pendant of the weight of half a shekel, [a] and put it on her face", and two golden bracelets for her hands of the weight of ten shekels; And he said, "Whose 23
daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?" And she answered him, "I am the 24
daughter of Bethuel, the son of Milcah, whom she bare unto Nahor." She said moreover to 25
him, "We have both straw and provender enough, and room to lodge in." The man 26
now bowed his head, and worshipped Jehovah; And said, "Blessed be Jehovah, the God of 27
my master Abraham, who hath not withdrawn from my master [a] Abraham" his kindness and his truth: Jehovah hath led me in the [o] right way, unto the house of my master's own kinsman."

The damsel then ran, and told her mother's 28
house-hold these things. Now Rebekah had a 29
brother, and his name was Laban. And when he saw the pendant and the bracelets upon his 30
sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spoke the man unto me;" [t] Laban ran to the man, unto the well"; and when he came unto the man, behold! he stood at the well by the camels. And he said, "Come in, thou blessed of Jeho- 31
vah! Why standest thou without? for I have a house prepared, and room for the camels."

And he brought the man into the house; 32

14. [a] Sam. Sept. 15. [a] Sam. Sept.

22. [a] Sam. 27. [o] *I* Sam. Arab. Vulg.

that by the 'city of Nahor,' Haran is meant, situated on a river of the same name, and called Charræ by the Romans; famous for the defeat of Crassus.

16. This fountain or well, seems to have been furnished with steps down to the water; but most wells in the East are deep, so that it is usual for travellers, to carry with them leathern buckets and cords, to draw up water, as an essential part of their travelling furniture. Hence may be explained, John iv. 12.

21. *Silently reflecting.* So I think the word (מחריש) here signifies. The Doway version is to the same purpose as mine, 'musing, he held his peace.'

22. *Pendant.* So Jerom explains the word, as meaning a circular pendant, and not an ear-ring; and at this day the women of Arabia wear such pendants. The reading of the Sam. is confirmed by the 47 verse.—*On her face,* i. e. on the forehead. The pendant and the bracelets were worth about 20*l*; a valuable present.

27. *Hath not withdrawn,* i. e. who does not cease to shew his kindness, &c.—*I am in the right way.* I have followed the versions noticed, which omit (אנכי), and thus render. Compare verse 48.

28. *Her mother's household.* Whether they dwell in tents or in houses, it is the custom of the east, for women to have their own apartments.

29. The latter part of this verse, is evidently out of its place, and renders the narrative confused. With Dimock, Houbigant and others, I have transposed it to the next verse.

32. *And he brought the &c.* This version arises, from considering the verb (יבא) in the co-active voice; and it is more probable, that Laban un-

and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet who were with
33 him. And food was set before him; but he said, "I will not eat until I have told my busi-
34 ness." And [r]they said", "Tell it." "I am," said
35 he, "the servant of Abraham; And Jehovah hath blessed my master, and he is become very great; and he hath given him flocks and herds; silver and gold; man-servants and maid-servants;
36 camels and asses. And Sarah, my master's wife, bare a son to my master when she was old, and to him hath he given all that he hath.
37 And my master adjured me, saying, 'Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell;
38 But thou shalt go unto my father's house, and to my kindred, and thence take a wife for my
39 son.' And I said to my master, 'Perhaps the
40 woman will not follow me.' And he said to me, 'Jehovah, before whom I have walked, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son from my
41 own kindred, and from my father's house. But thou shalt be clear from this my oath, if, when thou comest to my kindred, they will not give thee one: *then* thou shalt be clear from my oath.'
42 Now I came this day unto the well, and said, 'O Jehovah, the God of my master Abraham, if now thou makest my journey prosperous;
43 Behold, I stand by this well of water, [s]and the daughters of the men of the city are coming to draw water"; grant, therefore, that when a virgin cometh forth to draw water, and I say to her, 'Give me, I pray thee, a little water out
44 of thy pitcher to drink;' And she say to me, 'Both drink thou, and I will also draw for thy camels,' she may be the woman whom Jehovah hath appointed for my master's son. Now, be- 45
fore I had done speaking to myself, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew water; and I said to her, 'Let me drink, I pray thee.' And she quickly lowered her 46
pitcher from her shoulder [s]on her arm", and said, 'Drink; and I will let thy camels drink also:' so I drank, and she let the camels drink also. And I asked her, and said, 'Whose 47
daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him!' Then I put the pendant on her face, and the bracelets on her hands; And I bowed 48
my head, and worshipped Jehovah, and blessed Jehovah the God of my master Abraham, who had led me in the right way to take the daughter of my master's kinsman, for his son. So 49
now if ye will do a true kindness to my master, tell me; and if not, tell me; that I may know what course to take." Then Laban and Beth- 50
uel answered, and said, "From Jehovah this matter hath proceeded; nor is it right for us to say any thing against it. Behold, Rebekah 51
is before thee. Take her, and depart; and let her be the wife of thy master's son, as Jehovah hath ordained." And, when Abraham's servant 52
heard their words, he worshipped Jehovah, bowing himself to the earth. And the servant 53
brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother, and to her mother, valuable presents. Then both he and the men 54
who were with him, ate and drank and lodged all night.

When they arose in the morning, the servant said, "Send me away unto my master." And 55
the brother and the mother of Rebekah said,

33. [r]Sam. Syr. The rest of the versions, He said.

43. [s]Sept. 46. [s]Sam. Sept.

girded the camels, and brought water to wash the feet of his guests, than that Abraham's chief servant, should do this for himself and the other servants who were with him. In the days of antiquity, such acts of service, were not thought too mean for a man of wealth to perform.

49. *Do a true kindness.* Literally, 'do a kindness and truth,' which is a frequent idiom, and signifies as I have rendered.—*That I may know &c.* I have preferred the sense to the idiomatical expression, 'that I may turn to the right hand or to the left.'

50. *Then Laban and Bethuel:* It is well known, that unmarried sisters, are in the east, as much under the protection of their brothers, as they are under that of the father. Here we find them jointly acceding to the proposal of Abraham's servant, without either consulting Rebekah or her mother. From the simple statement of facts, they justly concluded this affair was from God, and to his will and pleasure they cheerfully submitted. See Note, Heb. Bible, for the reason of the version.

55. *A few weeks.* So I have rendered the ambiguous and uncertain terms of the text, as containing what is as probable as any of the versions given.

"Let the damsel abide with us a few weeks;
56 after that she shall go." But he said to them,
"Hinder me not; seeing Jehovah hath prospered my journey, send me away, that I may
57 return to my master." And they said, "We will call the damsel and enquire at her mouth."
58 And they called Rebekah, and said to her, "Wilt thou go with this man?" And she said,
59 "I will go." They then sent away Rebekah their sister, and her nurse, and Abraham's
60 servant, and his men. And they blessed Rebekah, and said to her, "Mayest thou our sister become the mother of thousands and ten thousands; and may thy seed possess the gate
61 of their [v] enemies"." Then Rebekah arose, and her hand-maids, and they rode upon the camels, and followed the man. So the servant of *Abraham* took Rebekah and departed.

62 Now Isaac had come from Beer-lahai-roi; (for
63 he dwelt in the south country). And Isaac had gone out to meditate in the field in the evening; and he raised his eyes, and saw, and behold
64 the camels were coming. Rebekah also raised her eyes, and when she saw Isaac, she alighted
65 off the camel; And she said to the servant, 'What man is this that walketh in the field to meet us?' And the servant said, "It is my master:" therefore she took a veil, and covered herself. The servant then told Isaac all 66
that he had done. And Isaac took Rebekah, 67
and brought her into his mother Sarah's tent, and she became his wife; and he loved her; and Isaac was comforted after the death of his mother.

CHAPTER XXV.

B. C. 1853 *The sons of Abraham by Keturah; division of his goods; age and death of Abraham; sons of Ishmael; Esau and Jacob born.*

And Abraham yet took another wife; and 1
her name was Keturah: And she bare to him 2
Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begot 3
Sheba, and Dedan. And the sons of Dedan were the fathers of the Ashurites, and Letushites, and Leummites. And the sons of Mi- 4
dian were, Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the offspring of Keturah.

Now Abraham gave all that he had to [a] his 5
son" Isaac. But to the sons whom Abraham 6

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60. [v] So the Versions.

Chap. xxv. 5. [a] Sept. Syr.

Reflections upon Chapter xxiv. 1. Serious parents should be concerned, that their children may be united to suitable partners. On this subject, the Apostolic precept is, "be not unequally yoked with unbelievers." Abraham would on no account, suffer Isaac to marry one of the daughters of Canaan; nor did this arise from family pride, but doubtless from a concern, that his son might not be tempted to idolatry. He was aware of female influence, and desirous that his son might have an help-mate in religion as well as in life. Most inquire now, whether the person be rich; and wealth is esteemed above all other considerations. No wonder that there are so many unhappy marriages.

2. Abraham's servant teaches us on all occasions, to ask divine guidance and direction. Charged with an important commission, he made haste to fulfil it; and prayed to the God of his master Abraham to prosper his journey. His prayer is simple, but fervent; and the proposal he makes, by which he might know the will of God, is natural. How good is it to acknowledge God in all our ways; for then he will direct our steps. Let us be assured, that God, in some way or other, will answer our sincere petitions, and show himself to be a God 'hearing prayer.'

3. Let servants learn from this example to be diligent and faithful. This servant made no unnecessary delays; he would not be detained, until he had accomplished the design of his journey. Religion teaches us to be diligent in business, while fervent in spirit. Learn then to show all fidelity in service, and you will find your reward in it, both here and hereafter.

4. Every man ought to set apart some portion of his time for reflection. Isaac appropriated the Evening for this purpose. The works of Nature, the providence of God, and the truths of Divine Revelation, afford ample matter for devout meditation; and it is in this way, the most pleasing emotions are excited. The greatness and variety of God's works; his condescension and grace, alternately strike and affect us. "I will meditate on all thy works," was the language of the devout Psalmist. O may we imitate both Isaac and David.

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63. Isaac, acquainted with the journey of his father's servant, had come to visit his father at Mamre, and to wait for the return of the servant. It is probable, he went out for the purpose of devout meditation, and to implore the kind interposition of Jehovah, in an event so intimately connected with his future happiness.

65. *So she took out a veil.* It is still customary in that country, when a woman meets a man on the way, for her to alight, and sit down at a distance veiled, until he be past.

CHAP. XXV. 1. From the narrative, this seems to have been after the death of Sarah; and Abraham lived above 30 years after that event.

2. Midian the third son of Abraham, by Keturah, most frequently occurs in the Mosaic history, and other parts of the scripture. Wells

had by his concubines, he gave presents; and, while he yet lived, sent them away eastward from his son Isaac, to the east country
7 (Arabia). And these are the number of the years of the life of Abraham, one hundred and
8 seventy-five. And Abraham expired, and died in a good old age; and, being old and
9 full [s]of days", was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah; in the field of Ephron, the son of Zohar the Hethite, which is opposite to
10 Mamre; The field which Abraham had purchased of the sons of Heth. There was Abraham buried, and there Sarah his wife.
11 And after the death of Abraham, God blessed his son Isaac; and Isaac dwelt at Beerlahai-roi.
12 Now these are the decendants of Ishmael, Abraham's son, whom Hagar, the Egyptian,
13 Sarah's handmaid, bare to him. And these are the names of the sons of Ishmael, according to their genealogies: the firstborn of Ishmael was, Nebaioth; then Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, 14
And Hadar, and Tema, and Jetur, and Naphish, 15
and Kedemah. These were the sons of Ishmael, 16
and these their names, according to their towns, and their strong-holds; twelve chiefs of nations.
And these are the years of the life of Ishmael, 17
a hundred and thirty-seven years; and he expired and died, and was gathered to his people.
And [r]he" dwelt from Havilah, as one goeth to- 18
wards Assyria, unto Shur, which is on the borders of Egypt, lying near to all his brethren.

CHAPTER XXV CONTINUED

This is the account of Isaac the son of Abra- 20
ham. Abraham begot Isaac. And Isaac when forty years old married Rebekah, the daughter of Bethuel, a Syrian of Padan-aram; sister to Laban, a Syrian. And Isaac entreated Jehovah 21
for his wife, because she was barren; and Jehovah heard his entreaty, and Rebekah his wife conceived. And the children struggled together 22

8. [s] Sam. Sept Syr. Vulg. 5 mss.

18. [r] Sept. Vulg.

Reflections upon Chapter xxv. 1. At length Abraham, the friend of God, and the father of the faithful, dies. His years were many, and like a shock of corn he was gathered to his people. His spirit ascended to inherit the heavenly Canaan, while his sons Isaac and Ishmael, paid the last tribute to departed worth, by conveying the mortal part to his own burying-place. That better country was what he had sought; and our Lord has honoured his name, by calling heaven, "the bosom of Abraham." He had been distinguished on earth, by the Covenant God had made with him; by repeated divine manifestations to him; by great worldly prosperity, and the most magnificent promises respecting his posterity,—and he is still distinguished, as the progenitor of our Lord, in whom all nations are blessed. O that we may live and die like him; and as children, by faith in the same Saviour, share with him in the glories and bliss of heaven.

2. Let those who possess property, like Abraham dispose of it to their children, and settle them in the world, so as to prevent future quarrels and contentions. Isaac, as the *child* of the free woman, was the Heir of his chief property; but to all his other children he gave suitable presents. He acted both wisely and justly, in this as in other things. Let all parents go and do likewise.

3. Ishmael became rich, and great in the days of his father; and had no fewer than twelve sons, according to God's promise. These were spread abroad and soon became numerous, while Isaac, had but two sons, and these at an advanced period of life. Were we to look at outward circumstances, we might conclude Ishmael preferred to Isaac; but in this we should be mistaken. God was with him, though dwelling in tents, and almost unknown in the world. So it is now, the poor and obscure, are often the most pious, and pursue their course without noise, towards their eternal rest.

places him on the south east of the lake of Sodom, adjoining the Moabites, Numb. xxii. 4, and xxv. 1—6. The other children are not noticed as heads of clans, and probably died without leaving a numerous posterity.

3. The two sons of Jokshan, *Sheba* and *Dedan*, became heads of people, and settled most probably in Arabia Petræa. Wells considers the Sabeans, mentioned Job i. the descendants of Sheba. Dedan was situated near to his brother. Isa. xxi. 13. Jer. xxv. 23. and xlix. 7.

6. *To the east country.* From other places it is evident, that this phrase here denotes *Arabia*; but in many passages, it seems to denote the east in general.

13. The sons of Ishmael were situated on the borders of Egypt, along the Red sea; and across the desert to the Persian gulph. From Nebaioth, we have the *Nabatheans* of profane writers. *Kedar* seems to have become one of the most powerful tribes, as he is most frequently mentioned by the prophets. *Tema*, doubtless gave his name to that part of Arabia called Tehama. Dumah, Jetur and Naphish are only once mentioned. Isa. xx. 11. and 1 Chron. v. 19, and the other sons of Ishmael are no more noticed.

18. *Lying near.* I consider (נכח) as a participle, and here denoting the land allotted to Ishmael, which lay near to the other sons of Abraham, by Keturah.

22. *Is it usually so?* i. e. with those pregnant—*To consult Jehovah.* In what manner this was done, we are not informed. It is most probable it was by Abraham, her father in law, who is styled a prophet.

23. This answer to the enquiry of Rebekah is evidently poetic; and,

in the womb; and she said, "Is it usually so? Why do I find it thus? And she went to en-
23 quire of Jehovah. And Jehovah said to her,
"Two nations are in thy womb;
and two sorts of people from thee shall proceed:
one shall be more valiant than the other;
and the greater shall be subdued by the less."
24 And when her days to be delivered were fulfilled, behold, twins were found in her womb.
25 And the first who came forth was of a reddish colour, and was covered all over as with a hairy garment, and they called his name Esau
26 [COVERED]. And after that, came forth his brother, and his hand had hold on Esau's heel; therefore his name was called Jacob [SUPPLANTER]. Now Isaac was sixty years old when she
27 bare them. And the boys grew up, and Esau became an expert hunter, a man of the field; but Jacob was a mild man, dwelling in tents.
28 And Isaac loved Esau, because he ate of his venison; but Rebekah loved Jacob.
29 Now *it happened, that* Jacob was boiling some pottage, when Esau came from the field,
30 and was faint, And Esau said to Jacob, "Let me eat, I pray thee, some of that RED, RED, (hence his name was called Edom [RED], for I am faint." And Jacob said, "Sell to me this day 31
thy birthright." And Esau answered, "Behold, 32
I am going to die; and what profit shall this birthright be to me?" And Jacob said, "Swear 33
to me this day;" and he swore to him; and sold his birthright to Jacob. Then Jacob gave Esau 34
bread and boiled lentiles; and he ate and drank, and arose and went his way. Thus Esau despised his birthright.

CHAPTER XXVI.

B. C. 1872. *Isaac goeth to Gerar; God instructeth and blesseth him; he is reproved by Abimelech; grows rich; diggeth wells, and makes a covenant with Abimelech; Esau's wives.*

AND there was a famine in the land, (beside 1
the first famine which had been in the days of Abraham): and Isaac went unto Gerar, to Abimelech, king of the Philistines. For Jehovah 2
had appeared to him, and said, "Go not down into Egypt; dwell in the land which I mention to thee. Sojourn in this land, and I will be with 3
thee, and will bless thee; for to thee and to thy seed, I will give all these lands, and I will confirm the oath which I swore to Abraham thy father. And I will make thy seed as numerous 4
as the stars of the heavens, and will give to thy

REFLECTIONS UPON CHAPTER XXV. 1. Let us cultivate the spirit of prayer; and in all our trials, seek relief from God. Isaac was twenty years married, before he had children; doubtless this would be his cross, especially when it is considered, that it was by him, Abraham's seed was to be so numerous. He at length pleaded God's promise, and intreated him concerning this thing. He had not from impatience, taken other women to his bed, that by them the promise might be fulfilled. In this he excelled his father, and most of his successors; and at length, God answered him, to the great joy of himself and Rebekah. Such proofs of the efficacy of prayer, should animate us to cry daily to God, for all temporal and spiritual blessings.

2. We learn from the history before us, that children often prove crosses, instead of blessings. The disposition of Esau, must have affected his pious parents. He discovered a disregard to spiritual things; and showed, by selling his birth-right, that he was destitute of every principle of piety. O let us never indulge our appetites, at the expence of duty; let us highly prize our spiritual birth-right, and improve all its advantages, to our own good, and the divine glory:

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as such I have printed it. The Idumeans were a numerous people, and became the most formidable enemies of Israel. They were, at last, under David, subdued, and then was this prediction fulfilled.

27. *Mild man.* The term seems used here in opposition to Esau, who was a *wild* man.

34. Esau is called *profane* on account of this deed. Heb. xii. 16. In the family of Abraham, either the first-born, or one divinely appointed, was properly considered as standing in his place, and conveying to his posterity the blessings of the covenant, which God had made with the Patriarch; such as a right to the promised land, a numerous seed, and particularly to be the progenitor of that seed, in whom all nations were to be blessed. Esau did not suppose he had sold his right to the blessing of Abraham, with the birth-right. This blessing God conferred on whom he pleased. It was not withheld from Esau, or given to Jacob, on account of any particular demerit in the one, or merit in the other. God gave it to Isaac, rather than to Ishmael, to Judah and not to Reuben. See Rom. ix. It is generally believed, that before the law of Moses, the first-born son had a right to the priesthood; it belonged solely to him to offer sacrifices. Hence, the first-born or the elders of Israel, were called priests before the Levitical priesthood was established. See Exod. xix. 22. and Job i. Yet this privilege could only be enjoyed and exercised, while brothers dwelt together, or on public occasions; as it is evident, that when they married, and had families, younger sons might offer sacrifices. Shuckford considers that Esau sold the right of offering sacrifices to Jacob; and on this account he might be justly deemed profane. Vol. ii. p 7.

CHAP. XXVI. 2. God fulfilled his promise to Abraham, by revealing his will to Isaac; and it could not fail to encourage him, when he heard the high commendation of his father.

10. The remonstrance of Abimelech shows, either that the strictest regard was paid to chastity; or else, that the memory of the calamity, or

seed all these lands; for in thy seed shall all the
5 nations of the earth be blessed; Because Abra-
ham [a]thy father" obeyed my voice, and kept my
charge, my commandments, my statutes and
6 my laws." So Isaac dwelt in Gerar; And the
7 men of the place asked him concerning his wife;
and he said, "She is my sister;" for he feared
to say, "She is my wife;" lest the men of the
place should kill him on account of Rebekah;
for she was a woman of a fair countenance.
8 But when he had been there a long time, it hap-
pened that Abimelech, king of the Philistines,
looked out at a window, and saw, and behold,
9 Isaac was playing with Rebekah his wife. And
Abimelech called Isaac, and said, "That woman
is certainly thy wife; and why saidst thou, 'She
is my sister'?" And Isaac answered him, "Be-
cause I thought, I may perhaps be put to death
10 on her account." And Abimelech said, "What
is this thou hast done to us? One of the people
might readily have lain with thy wife, and thus
thou wouldst have brought guilt upon us."
11 And Abimelech charged all his people, saying,
"He that toucheth this man or his wife shall be
put to death."
12 Then Isaac sowed in that land, and received
in the same year a hundred-fold increase; for
13 Jehovah blessed him. And he increased in
wealth, and continued increasing until he be-
14 came very great: For he possessed flocks, and
herds, and a great number of servants; so that
15 the Philistines became jealous of him. And all
the wells, which the servants of his [v]father
Abraham had digged, the Philistines stopped up,
16 and filled them with earth. And Abimelech
said to Isaac, "Depart from us; for thou art
become much mightier than we."
17 And Isaac departed thence, and pitched his
tent in the valley of Gerar, and dwelt there.
18 And Isaac digged again the wells of water,
which [v]the servants" of Abraham his father had
digged; (for the Philistines had stopped them
after the death of Abraham,) and he called their
names after the names by which his father had
called them. And Isaac's servants digged in the 19
valley, and found there a well of spring-water.
And the herd-men of Gerar strove with Isaac's 20
herd-men, saying, "The water is ours!" He
therefore called the name of the well Esek
[STRIFE;] because they strove with him. And 21
they digged another well, and they strove for
that also; and he called its name Sitnah [OPPOSI-
TION.] And he removed thence, and digged ano- 22
ther well; but for that they strove not; so he call-
ed its name Rehoboth [ROOM.] "For now, said
he, Jehovah hath made room for us, that we may
be fruitful in the land. And thence he went up 23
to Beer-sheba; And Jehovah appeared to him 24
on that night, and said, "I am the God of Abra-
ham thy father. Fear not; for I am with thee,
and will bless thee, and multiply thy seed for
the sake of my servant Abraham." And there 25
he built an altar, and called upon the name of
Jehovah; he also pitched his tent there; and
there, his servants digged a well.

Then Abimelech came to him from Gerar, 26
and Ahuzzath [v]his friend", and Phichol the
chief captain of his army. And Isaac said to 27
them, "Wherefore come ye to me, seeing ye
hate me, and have sent me away from you?"
And they said, "We have clearly seen that 28
Jehovah is with thee; we therefore propose, that
there may be a mutual oath between us and thee.
Let us make a covenant with thee, that as we have 29
not touched thee, and have done nothing but
good to thee, and have sent thee away in peace,
so thou wilt do to us no harm, now thou art bless-
ed by Jehovah. And he made for them a feast, 30

5. [a]Sam. Sept. 15. [v]So Vulg. and Sept.

18. [v]Sam. Sept. Syr. 26. [v]Sept.

peculiar affliction, sent in consequence of Sarah's having been taken, now excited his fears. See Gen. xx. &c. The command given to the people, serves to justify the latter supposition.

15. I have followed the Vulg. in joining *Abraham* to *his father*, and omitting, *in the days*, on the authority of the Sept. The common text is confused.

18. It is impossible not to see, how much preferable the Samaritan here is to the common text.

26. With most of the versions, I consider Ahuzzath a proper name; and render accordingly.

29. I have transposed the order of the words for the sake of perspicuity.

33. As the wells which Abraham had dug, were filled up by the Philistines after his death, it is probable this might be the same, or one near

31 and they ate and drank *together*. And they rose up early in the morning, and swore one to another; and Isaac sent them away, and they
32 departed from him in peace. And on the same day it happened, that Isaac's servants came, and told him concerning a well which they had digged; and said to him, "We have found water."
33 And he called it Sheba [THE SWEARING-WELL;] therefore the present name of the city is Beersheba.
34 Esau was now forty years old, and he married Judith the daughter of Beeri a Hethite, and Bashemath the daughter of Elon, also a He-
35 thite; And they were the cause of much grief both to Isaac and Rebekah.

CHAPTER XXVII.

B. C. 1796 *Isaac sendeth Esau for venison; Rebekah instructeth Jacob to obtain the blessing, when he dissembles and obtains it; Esau bringeth Isaac venison, who trembles; Esau complaineth, and by importunity obtaineth another blessing.*

1 ISAAC had now become old, and his eyes were so dim, that he could not distinctly see; and he called Esau his eldest son, and said to him, "My son;" and he answered him, "Behold,
2 I am here!" And he said, "Behold now, I am old; [a]and" the day of my death I know not. Now, therefore, take, I pray thee, thy weapons, 3
thy quiver and thy bow; and go into the field, and take for me some venison; And make 4
me savoury meat, such as I like, and bring it to me, that I may eat; that my soul may bless thee before I die."

Now Rebekah heard when Isaac spoke to 5
Esau his son. And Esau went out into the field to hunt for venison, to bring *to his father.*
And Rebekah spoke to Jacob, her [a]younger" 6
son, saying, "behold, I heard thy father speak to Esau thy brother, saying, 'Bring me veni- 7
son, and make for me savoury meat, that I may eat, and bless thee in the presence of Jehovah before my death.' Now therefore, my 8
son, obey my voice according to what I command thee. Go now to the flock, and thence 9
bring to me two kids [a]tender and good"; and I will make of them savoury meat for thy father, such as he liketh; And thou shalt bring it to 10
thy father, that he may eat, and that he may bless thee before his death." But Jacob said 11
to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. My father perhaps may feel me, and I 12
shall seem to him a deceiver; and bring on myself a curse, and not a blessing." And his mo- 13

CHAP. XXVII. 2. [a] Sept. Syr. Arab. 1 mss.

8. [a] Sept. 9. [a] Sept.

REFLECTIONS UPON CHAPTER XXVI. 1. How comfortable is it to converse with God, as the God of our fathers! It was so to Isaac; undoubtedly he was glad, to be heir to so good a man, and to have the promise, made to Abraham, renewed to him and his seed. As we desire the God of our fathers to bless us, let us see to it that we walk in their steps. "Know thou the God of thy fathers, and serve him with a perfect heart and a willing mind." As our God, let us praise him; as our fathers' God, let us exalt him.

2. We here see the son, manifest the same frailty as his father had done. Twice had Abraham been ensnared, by the unbecoming fear of man; and Isaac was not warned by his example. Let us copy the virtues, but avoid the frailties, even of our fathers. We should learn wisdom by their very errors; and the frailties of good men are recorded, to show us, that salvation is of grace, and not of debt; and to be as mementos to us, not to be self-confident, but to trust in the Lord.

3. We witness in the men of Gerar, the spirit of the world. They were jealous of the growing prosperity of Isaac. Jehovah was with him, or otherwise, they would most probably, not only have stopped his wells, but have seized all he had. Fear, not love, led them to propose a Covenant with him; but as a man of peace, he accepted the proposal. Let us endeavour as far as possible, to live peaceably with all men; and should we meet with envy and opposition, let us study to conquer both by kindness and gentleness, and God will make room for us.

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to it, as that before called by the same name. Gen. xxi. 31. Here was afterwards built a city, and which is mentioned as the boundary of Judea on the south.

CHAP. XXVII. 3. *Thy quiver.* Mercer renders, thy *sword*, or *faulchion;* and I doubt, whether this is not the sense of the word.

4. *That my soul may bless thee.* Here, as often, the term *soul* is used for the pronoun, 'that *I* may bless thee.' I have retained the idiom, because it cannot be misunderstood.—Isaac seems to have been influenced by a very low motive, in this instance; unless we suppose with Lightfoot, that he adopted this method in order to learn, whether Esau was the proper object of the blessing. Isaac knew, that in some way Esau was to be inferior to Jacob; he knew also, that he had sold his birth-right to Jacob; but seems not to have known, which of his two sons, God had destined to enjoy the blessing, or to inherit the promise made to Abraham. It is evident he was partial to Esau, and probably, secretly wished, that he might enjoy the blessing; yet when he found, that God had given it to Jacob, however criminal the method used to obtain it, he acquiesced.

13. The *design* of Rebekah might be good, being persuaded of the

ther said, 'Upon me be thy curse, my son; only
obey my voice, and go bring to me the kids.'
14 And he went, and took, and brought them to
his mother; and his mother made of them sa-
15 voury meat, such as his father liked. And
Rebekah took the choisest raiment of her elder
son Esau, which she had by her in the house,
16 and put them on Jacob her younger son; And
the skins of the kids she put on his hands, and
17 on the smooth part of his neck. And she gave
the savoury meat, and the bread, which she
had prepared, into the hand of her son Jacob.
18 And he came unto his father, and said, "My
father!" And he said, "here I am; who art
19 thou, my son?" And Jacob said to his father,
"I am Esau thy firstborn; I have done as thou
badest me; arise, I pray thee, sit and eat of
20 my venison, that thy soul may bless me." And
Isaac said to his son, "How is it that thou hast
found it so quickly, my son?" Because Jehovah
21 thy God, said he, brought it to me." Again
Isaac said to Jacob, "Come near, I pray thee,
that I may feel thee, my son, and know whe-
22 ther or not thou be my very son Esau." And
Jacob went near to Isaac his father; and he
felt him, and said, "The voice is the voice of
Jacob, but the hands are the hands of Esau."
23 And he discerned him not, because his hands
were hairy, like the hands of his brother Esau;
24 so he blessed him. Yet he said, "Art thou my
25 very son Esau?" And he said, "I am." And
Isaac said, "Bring it near to me, and I will eat
of my son's venison, that my soul may bless
thee." And he brought it near to him, and he
ate; and he brought him wine, and he drank.
26 And his father Isaac said to him, "Come near
27 now, and kiss me, my son." And he came
near, and kissed him; and Isaac smelled the
smell of his raiment, and blessed him, and said,
"See, the smell of my son is as the smell of a
[a] full grown" field which Jehovah hath blessed."
"May God give thee of the dew of the heavens, 28
and of the fatness of the earth;
abundance also of corn, of wine and of oil!
To thee may people be subject; 29
to thee may nations bow down!
be thou Lord over thy own brethren;
and let thy mother's sons to thee pay homage.
Accursed be he who curseth thee;
and be he blessed who blesseth thee."
Now when Isaac had made an end of blessing 30
Jacob, and Jacob was scarcely gone out from
the presence of Isaac his father, Esau his brother
came in from his hunting. And he also had 31
made savoury meat, and brought it to his father,
and said to his father, "Let my father arise, and
eat of his son's venison, that thy soul may bless
me." And Isaac his father said to him, "Who 32
art thou?" And he answered, "I am thy son,
thy firstborn, Esau." Isaac now, in the greatest 33
fear, trembled and said, "Who or where is he
that hath taken venison, and brought it to me,
of all which I have eaten before thou camest? for
Him I have blessed, and blessed shall He be."
And when Esau heard the words of his father, 34
he cried with a great and exceedingly bitter cry,
and said to his father, "Bless me, even me also,
O my father." And *Isaac* said, "Thy brother 35
came deceitfully, and hath got thy blessing."
"Is he not, said Esau, rightly called Jacob [SUP- 36
PLANTER]? for twice he hath supplanted me.
He *before* got my birth-right; and behold,
now he hath got my blessing." Yet he said,
"Hast thou not reserved a blessing for me?"
And Isaac answered and said to Esau, 37
"Behold, I have made him thy Lord;
all his brethren I have made subject to him;
corn, wine and oil I have given for his support;
and now my son, what can I do for thee?"
Again Esau said to his father, "Hast thou but 38

27. [a] Sam. Sept.

truth of the prediction, "that the greater should be subdued by the less;" but the method she adopted, was altogether unlawful. She ought to have informed Isaac, how she understood the prediction, and have prayed to God, to direct him in the bestowment of the blessing; and not to have been guilty of imposing on her husband, and teaching her son Jacob, deliberately to tell a lie and persist in it. The principle, that the goodness of the end sanctifies the means, ought to be held in abhorrence.

28. *Of wine and of oil.* The word (תירש) is generally rendered in the common version, *new wine.* It denotes whatever is expressed from fruit; and here implies the juice of the vine and the olive.

38. *Raised his voice and wept.* The Septuagint makes Isaac raise his voice and weep, when he heard the language of Esau. Geddes supposes

that one blessing, my father? bless me, even me also, O my father!" And Esau raised his
39 voice and wept. And Isaac his father answered and said to him,
"Behold, remote from the fatness of the earth, and the dew of the heavens, shall be thy dwelling:
40 On thy own desert thou shalt live,
and to thy brother thou shalt be subject;
but the time will come, when thou shalt prevail, and break his yoke from off thy neck."

CHAPTER XXVIII.

B. C, 1760. Esau threateneth Jacob; Rebekah counseleth Jacob; Isaac blesseth him; Esau marrieth; Jacob's vision; the stone of Bethel, and Jacob's vow.

41 Esau now hated Jacob, because of the blessing, with which his father had blessed him. And Esau said in his heart, "The days of mourning for my father will soon come; then will I slay my brother Jacob." But these words of Esau, 42 her elder son, were told to Rebekah; and she sent and called Jacob, her younger son, and said to him, "Behold, thy brother Esau comforteth himself in respect to thee, *having resolved* to kill thee. Now, therefore, my son, hearken to 43 my voice; arise, and flee thou unto Haran, to Laban my brother; And abide with him for some 44 time, until thy brother's rage be over. When 45 thy brother's anger towards thee is over, and he hath forgot what thou hast done to him; then I will send for thee and bring thee thence: for why should I be deprived of you both in one day?"

And Rebekah said to Isaac, I am weary of my 46 life, because of these daughters of Heth; should Jacob take for a wife, one of the daughters of Heth, one like these daughters of the land, what will my life be to me?" Isaac then called Jacob, 1

Reflections upon Chapter xxvii. 1. What infirmities often attend old age! Isaac was nearly blind, and in a great measure dependent on others. Though he could meditate and pray, yet he could no longer go abroad, to view the beauties of nature. Painful is it to lose any of our senses, and most of all, that of sight. Let young persons be admonished, to "remember their Creator, before the evil days of old age come, in which they shall say, they have no pleasure." While they enjoy sight, let them improve it, by reading God's holy word, and treasuring it up in their hearts. Let the aged set their house in order, and prepare for death. We know not how soon we may die. Let this excite us to greater diligence in our religious duties.

2. See the wisdom of God in carrying on his own gracious purposes. He can over-rule the misguided passions of men, to perfect his own schemes, as in the case of Isaac, who, contrary to his partial affection for Esau, was led to confer, and afterwards to confirm, the blessing on Jacob. The means by which it was obtained on the part of Jacob, cannot be vindicated. This, however is no objection against the credibility of the fact itself, which was undoubtedly under the divine direction, for it is said, "By faith Isaac blessed Jacob and Esau concerning things to come." Heb. xi. 20.

3. How unaccountably does God dispose of his favours! This is Paul's reflection from this story; Rom. ix. 16. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Esau was willing, and ran; but God knew him to be a profane man, and gave the blessing to Jacob. In all this he doeth according to his own will, and acts with unerring wisdom, even when his dispensations are darkest: this is a good reason why we should submit to his determinations; "there are many devices in the heart of man, but the counsel of the Lord, that shall stand."

4. Let us be careful not to despise the blessing, lest it be too late to obtain it. This is another reflection of Paul's in Heb. xii. 16, 17, "for (speaking of profane Esau, he says) ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, (i. e. no way to change his father's mind,) though he sought it carefully with tears." Esau wept when it was too late, and so will impenitent sinners hereafter; they will cry with an exceeding bitter cry, but there is no blessing for them; they will know how to value it when it is too late. "To day, therefore, if ye will hear his voice, harden not your hearts; but seek the Lord while he may be found, and call upon him while he is near."

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that they thus read, (ויתעצב יצחק אביו ויען ויאמר) "And Isaac his father was grieved, and answered and said." Though this is ingenious, as there is no variety of lection in the Sam. or mss. I adhere to the text.

39. The version I have given, is that of Castalio, Le Clerc, Houbigant, and of Purver; and unless we understand the term (משמני) in this sense, there would be no contrast betwen the benediction of Jacob and that of Esau; nor was Idumæa, or the land of Edom, in fact, a fat, fertile soil, but a barren, mountainous country. Malachi i. 3.

40. The ambiguity of the word, (חרבך) as it is pronounced, makes the difference in the version. Had the word here meant a *sword*, it would have been (בחרבך) as it is usually expressed, and not (על חרבך); literally *on thy sword*. As the word often denotes 'dry, waste, barren places,' this sense is most apposite here, and explains the former verse. It is scarcely necessary to remind the reader, that these predictions refer more to the posterity of Jacob and Esau, than to themselves.

41. *Said in his heart*; i. e. purposed. He had given some indications of his purpose, as his words were told to Rebekah. I join these verses to the following Chapter, as evidently making a better division.

45. Rebekah evidently feared, that in case Esau accomplished his design, it would be the death of both her sons, as Esau must have been punished as a murderer.

46. This seems an expedient to induce Isaac to send away Jacob;

and blessed him, and charged him, and said to him, "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and thence take a wife from among the daughters of Laban thy mother's brother. "And may God, the Almighty, bless thee, and make thee fruitful, and multiply thee, that thou mayest become a multitude of people! And may he give to thee the blessing of [a]thy father" Abraham, both to thee, and to thy seed; that thou mayest inherit the land in which thou sojournest, which God gave to Abraham." So Isaac sent Jacob away, that he might go unto Padan-aram, to Laban, (son of Bethuel, a Syrian), the brother of Rebekah, the mother of Esau and Jacob.

And Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, thence to take a wife; and that, as he blessed him, he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan"; And that Jacob had obeyed his father and mother, and was gone to Padan-aram: Thus Esau seeing that the daughters of Canaan pleased not Isaac his father; He went to Ishmael and took to be his wife (beside the wives which he had) Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Now Jacob had departed from Beer-sheba, [v]to go to Haran; And he lighted upon a certain place, and lodged there, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place. And he dreamed, and behold, he saw a ladder set up on the earth, the top of which reached to the heavens; and lo, the angels of God were ascending and descending on it. And, behold, Jehovah stood near to him, and said, "I am Jehovah, the God of Abraham thy father, and the God of Isaac. This land on which thou liest, I will give to thee and to thy seed. And thy seed shall be as numerous as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee wheresoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done what I have promised to thee." Jacob now awoke out of his sleep, and said, "Surely Jehovah is in this place, though I knew it not." And he was afraid, and said, "How awful is this place! This is nothing less than the house of God; yea, this is the gate of the heavens!"

And Jacob arose early in the morning, and took the stone which he had put under his head, and set it up as a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el [THE HOUSE-OF-GOD]; whereas the name of that city was at first Ulam-Luz. And Jacob made a vow, saying, "If thou, O God, wilt be with me, and keep me in the way I am going; and wilt give me bread to eat and raiment to put on, And [w]bring me back to my father's house in peace; and if thou Jehovah

CHAP. XXVIII. 4. [a]Sam. 1 ms. 10. [v]Sam. Sept. Arab. 21. [w]Sept.

and it does not appear, that Rebekah informed him of Esau's wicked purpose.

CHAP. XXVIII. 10, 11. I follow the reading of the Samaritan, as being more appropriate; and the manner in which Jacob lodged, is yet the custom of the Arabs. Wrapping their head in their mantle, they often sleep abroad with a stone for their pillow.

12. This vision represents the providence of God over all things in heaven or on earth; and that the angels are his servants to do his pleasure. Is there not an allusion to this ladder, in what our Lord says to Nathaniel, John i. 51? For it is by him, that all things in heaven and earth are reconciled; and by him, that divine intercourse is opened and maintained.

13. *Near to him.* The word (עליו) our translators referred to the ladder, and render, *above it*; and it may doubtless be so referred: but it will bear the version I have given, and it is much more probable, that Jacob saw Jehovah in the vision, not standing at the top of the ladder, which we are told, reached to the heavens, but at the foot of it, standing *near to him*. Beside, if Jehovah stood above the ladder, he stood above the heavens, and I cannot conjecture, how in this case Jacob could behold him.

18. *Poured oil on it.* From this it appears, Jacob had taken provisions for his journey, and might have attendants, though no mention is made of any. Oil was an article of food; and by anointing the stone, he consecrated it, and called the place by a new name, to perpetuate the memory of his remarkable vision.

19. I have followed the Sam. and Sept. in making *Ulam*, a part of the name of the place. Indeed it would be an useless pleonasm, viewed in any other light.

21. *And if thou Jehovah will be, &c.* Our common version makes this clause a part of the conditions annexed to the vow. [v]Then shall the Lord

22 wilt be a God to me, Then shall this stone which I have set up as a pillar be a House of God; and the tenth part of all which thou shalt give to me, I will surely devote to thee."

CHAPTER XXIX.

B. C. 1763 Jacob cometh to the well at Haran; is entertained by Laban; covenanteth for Rachel and is deceived with Leah; but afterwards marrieth Rachel.

1 THEN Jacob went on his journey, and came
2 into the eastern country. And he looked, and behold, a well in a field, and, lo, there were three *shepherds* with their flocks lying by it; for out of that well were the flocks watered. (Now a great stone was upon the mouth of the
3 well; But when all the [v]shepherds" were there assembled, they rolled the stone from the mouth of the well, and watered the flocks, and then put the stone again in its place upon the mouth
4 of the well). And Jacob said to them, "My brethren, whence are ye?" And they said,
5 "Of Haran are we." "Do ye know, said he to them, Laban the grandson of Nahor?" And
6 they answered, "We do know him." Again he said to them, "Is he well?" And they replied, "He is well; and lo! yonder cometh Rachel his daughter with the flock." Again he 7
said, "Lo, it is yet high day, nor is it time that the cattle should be gathered in; water ye the flocks, that they may go and feed." But 8
they said, "We cannot, until all the [v]shepherds are assembled, and have rolled the stone from the mouth of the well; that so we may water the flocks."

And while he was yet speaking with them, 9
Rachel came with her father's flock; for she was the shepherdess. And as soon as Jacob saw 10
Rachel, the daughter of Laban, his mother's brother, and the flock of Laban his mother's brother, Jacob went near, and rolled away the stone from the mouth of the well, and watered the flock of Laban, his mother's brother. And 11
Jacob kissed Rachel, and raised his voice, and wept. And when Jacob had told Rachel that 12
he was her father's kinsman, and that he was the son of Rebekah, she then ran and told her father. And when Laban heard the report of 13
Jacob, his sister's son, he ran out to meet him,

CHAP. XXIX. 3. [v]Sam. Arab.

8. [v] Sam. Sept. Arab.

REFLECTIONS UPON CHAPTER XXVIII. 1. How suitable is it, when our children are going from under our care and inspection, to commend them to God, to pray that they may be under his guidance and direction. So Isaac did, and his prayer was soon answered! How highly should children value the prayers of their parents, and endeavour to improve by them, in cultivating a like devotional spirit.

2. God spoke to the fathers in *divers* manners, is the remark of the Apostle. One of these ways was by dreams and visions; and how interesting, how delightful must have been the vision of Jacob! It showed, that wherever he might be, God was there; and that he employed in some way, unknown to us, his holy angels as the ministers of his providence, and especially as "ministering to the heirs of salvation." The language addressed to him was full of mercy and kindness. He is assured, that the promise made to his fathers, was entailed on him; that God would keep him, and bring him back in safety. This was calculated to yield support, amidst those difficulties which he had to encounter. Let us read and believe the promises God has made for our encouragement and comfort, in our spiritual journey; and cheerfully rely on the conducting hand of God in his providence.

3. Let the discovery of God's love and kindness to us, lead us to renew our vows to him. Thus Jacob did; solemnly engaging, that if the Lord would be with him, and keep him, he would devote the *tenth* of all to his service. He did not ask great things here. If thou wilt grant me *food* and *raiment*, is his modest request. Nature indeed is content with little, and grace with less; but pride and ambition are never satisfied. Let us imitate Jacob in his pious design. He would build an Altar on his return, and there he would worship. We cannot but feel a kind of regard, to the places where God has remarkably blessed us! Let us thankfully remember all such Bethels—they are to us the gates of the heavens.

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be my God.' So the Vulg. Syr. and Persian. The other ancient versions make it a part of the vow. 'And thou Lord be a God to me.' This rendering is adopted by Delgado, Geddes, Michaelis and others.

CHAP. XXIX. 2. The common text, makes Jacob hold a conversation with three flocks of sheep; but the context and the Samaritan text, happily lead us to the true sense of the passage.

3. I include this verse and the close of the preceding, in a parenthesis as relating the custom which the shepherds observed, when watering the flocks. The reason of this custom, Chardin has stated; for he says, "In these arid climes, they cover their wells, lest the sand, which is put in motion by the least wind, should fill them up." Hence, the propriety of the custom, of not removing the stone, till all the shepherds were assembled. And hence is also answered, the difficulty which some have started, that if three shepherds could not remove the stone, how could Jacob? It was not for want of strength, but they could not violate an established custom. Compare verse 8. and Ch. xxiv. 25.

13. The words added seem necessary to complete the sense; and it was natural for Laban to inquire, *why* he had left his father, and come so long a journey.

14. *My flesh and my bone.* A strong orientalism to express near

and brought him to his house. And Jacob told Laban the whole matter, *respecting his*
14 *journey.* And Laban said to him, "Surely thou art my bone and my flesh."

When Jacob had dwelt with him one full
15 month, Then Laban said to him, "Because thou art my kinsman, shouldst thou therefore serve me for nought? Tell me what thy wages
16 shall be." Now Laban had two daughters; the name of the elder was Leah, and the name of
17 the younger Rachel. Leah was tender-eyed; but Rachel was beautiful, both in form and in countenance. And as Jacob loved Rachel, he therefore said, "I will serve thee seven years
19 for Rachel, thy younger daughter." And Laban said, "It is better that I should give her to thee, than that I should give her to any other
20 man: abide with me." So Jacob agreed to serve seven years for Rachel; yet, through his love for her, they seemed to him as only a few days.

21 Now Jacob said to Laban, "Give to me my wife, for my days are full, that I may go in to
22 her." And Laban assembled all the men of the
23 place, and made a feast. But when the evening had come, he took his daughter Leah, and brought her to his apartment, that he might go
24 in to her. And Laban gave his maid-servant Zilpah, to his daughter Leah for a hand-
25 maid. But when the morning came, behold, Jacob saw that it was Leah; and he said to Laban, "What is this thou hast done to me? Did I not agree to serve thee for Rachel? Why hast thou deceived me?" And Laban 26
said, "To give the younger before the elder, must not be done in our country. Complete 27
this one's marriage-week, and [v] I will give to thee the other also, for the service with which thou shalt serve me yet other seven years." And 28
Jacob consented to do so; and when he had completed her marriage-week, Laban also gave to him his daughter Rachel for a wife. And La- 29
ban gave his maid-servant Bilhah, to his daughter Rachel, for a hand-maid. And he went 30
in also to Rachel; and he loved Rachel more than Leah, and served him for her yet other seven years.

And when Jehovah saw that Leah was not 31
esteemed, he made her fruitful; but Rachel continued barren. And Leah conceived, and 32
bare [v] to Jacob" a son, and she called his name Reuben [BEHOLD-A-SON]; for she said, "Surely Jehovah hath beheld mine affliction; now, therefore, my husband will love me." Again she 33
conceived, and bare a son; and said, "Because Jehovah heard that I was not esteemed, he hath, therefore, given to me this son also;" and she called his name Simeon [HE HEARETH THE AFFLICTED]; Again she conceived, and bare 34
a son; and said, "Now at length will my husband be attached to me, because I have born to him three sons;" therefore was his name called Levi [ATTACHMENT]. Again she conceiv- 35
ed, and bare a son; and she said, "Now will

27. [v] So Sam. and Versions.

32. [v] Sept.

relationship.

17. *Serve thee seven years.* Jacob, according to the custom of those times, purchased his wife; but considering the wealth of Laban, it should seem, he did not treat his daughters with becoming respect.

21. *My days are full.* I have so rendered, as conveying the ambiguity of the original. The sense I take to be, "It is now time for me to marry; I am growing old." Jacob was now more than sixty years old. Others apply the words to the expiration of his seven years' service, but this application I think impossible. It is evident that the fourteen years of Jacob's servitude, ended on the birth of Joseph, his eleventh child, (see Ch. xxx. 25;) and if Rachel did not give her handmaid Bilhah to Jacob, till after Leah had born to him three sons; nor Leah give him Zilpah, till after she found that she had ceased to bear; it will be utterly impossible to reconcile this with the supposition, that Jacob had all these children born to him in the short space of less than seven years.

23. From the privacy of female apartments in the east, Laban might easily thus impose on Jacob.

26. *Must not be so done.* I acquiesce in the opinion of those commentators, who consider this as a mere artifice, designed to hide his governing motive. Had such a custom obtained, he ought to have mentioned it to Jacob; but the feast he prepared, and the invitation of his neighbours, prove that no such custom did obtain. In the following verse, he discloses his real motive for this base transaction. He knew the love Jacob had for Rachel, and considering it as certain, that he would serve him *other seven years* for her, he makes the offer, which Jacob accepted.

27. *Marriage-week.* This proves the period of feasting, on account of marriage, which obtained in Judea, and throughout the east in remote ages. See Judg. xiv. 12. According to Chardin, the bride and bridegroom, with the friends of their own sex, kept the feast in their own apartments. Hence may be explained, the phrase of the prophet. "The voice of the bride, and the voice of the bridegroom." Jer. xxvi. 10. The festal noise of each, was heard from their separate apartments.

CHAP. XXX. 3. *Bare for my knees.* It appears from this, that when a woman gave to her husband one of her slaves, the children were

I praise Jehovah;" therefore she called his name Judah [PRAISE]. She then ceased to bear.

CHAPTER XXX.

B. C. 1762 Rachel, being barren, giveth to Jacob her maid; so also Leah giveth hers. Rachel at length bringeth forth Joseph. Jacob's wealth.

1 AND when Rachel saw that she bare to Jacob no children, she envied her sister, and said to Jacob, "Give to me children, or else I die."
2 And Jacob was angry with Rachel; and he said, "Am I in the place of God, who hath with-
3 held from thee the fruit of the womb?" But she said, "Behold my hand-maid Bilhah; go in to her, that she may bear for my knees, that,
4 through her, I also may have children." So she gave to him Bilhah, her hand-maid for a wife;
5 and Jacob went in to her. And Bilhah, [a]"the hand-maid of Rachel", conceived, and bare to Ja-
6 cob a son. And Rachel said, "God hath done justice to me; for he hath heard my voice also, and hath given to me a son;" therefore called she
7 his name Dan [HATH DONE JUSTICE]. And Bilhah, Rachel's hand-maid, again conceived, and
8 bare to Jacob a second son. And Rachel said, "With great wrestlings have I wrestled with my sister, and have prevailed." So she called
9 his name Naphtali [MY WRESTLING]. When Leah saw that she had ceased to bear, she took Zilpah, her hand-maid, and gave her for a wife to Jacob; [a]"and he went in to her". And Zil- 10
pah, the hand-maid of Leah, [a]"conceived", and bare to Jacob a son. And Leah said, "I am 11
prosperous;" therefore she called his name Gad [PROSPERITY]. Again Zilpah, the hand-maid of 12
Leah, [a]"conceived", and bare to Jacob a second son. And Leah said, "Happy am I; for wo- 13
men will call me happy." So she called his name Asher [HAPPY].

Now Reuben went out in the days of wheat 14
harvest, and found mandrakes in the field, and brought them to his mother Leah. And Rachel said to Leah, "Give to me, I pray thee, some of thy son's mandrakes." And she said to her, "Is it 15
so small a matter that thou hast taken away my husband, that thou wouldst take away my son's mandrakes also?" And Rachel said, "[v]"Not" so; to night he shall lie with thee, for thy son's mandrakes."

And when Jacob came from the field in the 16
evening, Leah went out to meet him, and said, "Thou must come in to me [a]"to night"; for I have certainly hired thee with my son's mandrakes." So he lay with her that night. And 17
God hearkened to Leah, and she conceived, and bare to Jacob a fifth son. And Leah said, 18
"God hath given to me my reward, because I gave my hand-maid to my husband." So she called his name Issachar [A REWARD IS HE].

CHAP. XXX. 5. [a] Sept. 9. [a] Sept. 10. [a] Sept. 15. [v] Sept. 16. [a] Sam.

REFLECTIONS UPON CHAPTER XXIX. 1. Animated by the vision at Bethel, Jacob pursued his journey, and arrived at the country of his ancestors. He arrived safe through the protecting hand of God. So far God was with him. If we have had any divine communications, any comforts in religion, let this *animate* us to pursue our heavenly journey, to run the Christian race, and "press forward towards the mark, for the prize of our high calling." "O may we never be weary in well-doing; for in due time we shall reap if we faint not."

2. Jacob was *courteous* and *candid;* courteous to the shepherds he met with, and candid in avowing to Laban the reasons of his journey. Let all Christians imitate him in the practice of these virtues. Nothing is more unbecoming the profession of Christianity, than rudeness and incivility, or more contrary to its genuine spirit. This consists in meekness, gentleness and love; and where these graces obtain, they will produce a courteous behaviour. Let us on all occasions, be candid, frank and open. Where no *ill* designs are cherished, there is no need of secrecy and guile.

3. Let us learn from Jacob, that God will not let the sins of his own people go unpunished; and in the punishment, he often marks the nature of their sin. Jacob had obtained the birth-right artfully, and the blessing, by an act of falsehood and deceit; and now he is punished by the wiles of Laban. He felt tenderly on this occasion; and the circumstance could not fail to bring his sin to remembrance. In this manner, God humbles us and brings us to repentance. Let us in all our afflictions, inquire, Is there not a cause? Is not God marking some of our sins? Let us hear the rod, and benefit by it.

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reckoned hers; and in this way they consoled themselves, for the want of having children.

8. *With great wrestlings.* Literally, 'with wrestlings of God;" where the divine name is again used as an epithet.

11. *I am prosperous.* Our old versions rendered, 'in good Luck,' and Geddes adopts this version. Castel explains the word to mean, 'Fortune, Prosperity;' and this sense I have preferred. The various reading is not inapposite, 'prosperity cometh.'

14. *Mandrakes.* Some have doubted, whether the word signifies mandrake, or whether it may not denote, some particular species of melons.

19 Again Leah conceived, and bare to Jacob a
20 sixth son. And Leah said, "God hath endowed me with a good endowment. Now will my husband delight in me, because I have born to him six sons." So she called his name Zebulun
21 [DELIGHT]. And she afterwards bare a daughter, and called her name Dinah.
22 And God now remembered Rachel; and he hark-
23 ened to her, and made her fruitful. And she conceived, and bare [a] to Jacob" a son; and she said, "God hath taken away my reproach."
24 And she called his name Joseph [MAY HE ADD]; for she said, "May Jehovah add to me another son."
25 And it was about the time when Rachel bare Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place, and
26 to my own country. Give to me my wives, for whom I have served thee, and my children, and let me go; for thou knowest what service I
27 have done for thee." And Laban said to him, "Let me, I pray thee, find favour in thine eyes. I have learned by experience that Jehovah hath
28 blessed me for thy sake. Appoint unto me therefore," said he, "thine own hire, and I
29 will give it." And he said to him, "Thou knowest what service I have done for thee, and what, through me, hath been thy acquisition.
30 For the little which thou hadst before I came, is now increased into an abundance; for, through my labour, hath Jehovah blessed thee. And now, when shall I also provide for mine own house?" And Laban said, "What must I give to 31
thee?" And Jacob said, "Thou shalt not give to me any thing; but if thou wilt do this thing, I will again tend and keep thy flock. [y]Pass thou 32
to day through thy whole flock, and remove thence every speckled and spotted beast [a]among the goats", and every brown beast among the sheep; then let the spotted and speckled among the goats, and the brown among the sheep, be hereafter my hire. So shall my right- 33
eousness answer for me, when, in time to come my hire shall come before thee; let every one that is not speckled and spotted among the goats, and brown among the sheep, found with me, be accounted stolen." And Laban said, 34
"Behold it shall be according to thy own words."

And he removed that day the he-goats that 35
were ringstreaked and spotted, and all the she-goats that were speckled and spotted, (every one that had any white in it,) and all the brown among the sheep, and gave them in charge to his own sons. And he set three days' journey 36
between [y]them" and Jacob. And Jacob tended the rest of Laban's flocks.

[a]Now the angel of God spoke to Jacob in a dream, and said, "Jacob?" And he answered, "I am here." And he said, "Raise now thine eyes, and see how all the rams that leap on the flocks are ringstreaked, speckled or grizzled! For I, the God of Bethel, (where thou anoint-

23. [a] Sept.

32. [y] Sept. Vulg. 36. [y] Sept. Syr. ibid. [a] Sam.

The reasons why Rachel desired this fruit are not known. See Note, Hebrew Bible.

23. It appears from this instance, that the idea of disgrace was attached thus early to barrenness. We find it obtained down to the times of the gospel.

30. *Through my labour.* Literally, 'through my feet;' but the word, Pilkington has proved, means metaphorically labour, and not 'coming,' as it is rendered. By the version given Isa. lviii. 13, may be explained, "Blessed are they who employ the labour of the ox and the ass."

32. The proposal of Jacob to Laban is uncommonly obscure. Nobilius observes, that Jerom thought the present text was corrupted. No apposite sense can be elicited from the whole as it now stands; and neither mss. nor versions afford the least assistance. Happily the context, and the nature of the proposal furnish aid in this exigence. By admitting two words into the text, the whole is clear; the first, indeed, is supported by one ms. and the second from verse 35. The various reading, 'pass thou,' is supported by the 35 verse, where it is evident it was Laban, not Jacob, who passed through the flock, and separated the spotted and brown from the rest.

36. That the long paragraph, only found now in the Sam. was once in the text, is most probable, if not absolutely certain, from the narrative of Jacob in the following chapter. Shuckford, and many of the best Critics, consider the whole genuine. If this vision succeeded the bargain Jacob had made, as is most probable, it was evidently designed to assure him, that he should receive an ample reward.

37. The method Jacob used, by peeling rods, and placing them before the cattle in coupling time, has given rise to various opinions and warm disputes. It has been said, that this was a natural means, sufficient to produce the effects noticed. Aristotle, Pliny, and others have been cited, to prove, that impressions made on the imagination of the dam at the time of conception, may have a powerful influence on the shape and colour of the young. Admitting this, is it supposeable that Jacob possessed a secret, unknown to others? The opinion of Shuckford, seems to me the most rational. He supposes, that God, who had seen the injustice of Laban, determined to punish him and to reward Jacob; and that as he appeared to Jacob in a dream, and showed him the produce of his flock to be according to his wishes, he ordered him to make use of the rod as a trial of his faith, and as a test of his obedience;—that Jacob obeyed, not believ-

edst a pillar, and where thou madest a vow to me), have seen all that Laban hath done to thee. Arise now, and depart from this country; and return to the land of thy father; for I will prosper thee".”

37 And Jacob took green rods of poplar, and of the hazel and of the palm tree; and peeled white streaks in them, by making bare the white
38 of the rods. And he set up the rods which he had peeled by the gutters of the watering places, opposite the flocks, when they came to drink; that when they came to drink they might also
39 couple. And the flocks coupled before the rods, and brought forth ringstreaked, speckled,
40 and spotted young. And Jacob separated the young, and set aside from the flock, all the ringstreaked, and all the brown among the flocks of Laban; and he set them apart for a flock to himself, and set them not among the
41 flocks of Laban. And so it was, that whensoever the stronger part of the flock were coupling, Jacob laid the rods before their eyes, in the gutters, that they might couple at the rods;
42 But for the feebler part of the flock he put in no rods. So the feebler part were Laban's, and
43 the stronger Jacob's. Thus the man increased exceedingly, and had much cattle, and maid-servants, and man-servants, and camels, and asses.

CHAPTER XXXI.

B. C. 1739. Jacob departeth from Laban secretly; Rachel stealeth his gods; Laban pursueth him; their covenant.

AND he heard the words of Laban's sons, say- 1
ing, “Jacob hath taken away all that belonged to our father; and of what belonged to our father, hath he gotten all this wealth.” Also 2
Jacob saw the countenance of Laban; and, behold, it was not towards him as in times past. And Jehovah having said to Jacob, “Return 3
unto the land of thy fathers, and to thy kindred, and I will be with thee;” Jacob now 4
sent and called Rachel and Leah to the field unto his flock; And said to them, “I see that 5
your father's countenance is not towards me as in times past: but the God of my father hath been with me. And ye know that with all my 6
might I have served your father. And your 7
father hath deceived me, and hath, ten times, changed my wages; but God hath not suffered him to hurt me. If he said thus, ‘The speck- 8
led shall be thine hire;’ then all the flocks brought forth speckled. And if he said thus, ‘The ringstreaked shall be thine hire;’ then all the flocks brought forth ringstreaked. Thus 9
God hath taken away the substance of your father, and given it to me. For at the time when 10
the flocks were coupling, it was, that in a dream I raised mine eyes and saw, and lo! the rams

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REFLECTIONS UPON CHAPTER XXX. 1. Let us learn the *sin* and *misery* occasioned by *envy*. Rachel, seeing the fruitfulness of her sister, indulged this vice, and it was her own torment. It embittered her life, and all her comforts. It is indeed the rottenness of the bones, injurious to health, and occasions many differences, among those who ought to be united. It is a sin against God, who gives to one and witholds from another; it is arraigning the wisdom and equity of his proceedings. Let us guard against it, as being a violation of the great command, “Thou shalt love thy neighbour as thyself.”

2. The quarrels and contentions of the wives of Jacob, forcibly paint the evils of polygamy. It is impossible to reflect on such a scene, without admiring the wisdom of the original law of marriage. This is conformable to nature and reason, and our blessed Lord has restored it. The Apostle commends it: “Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” 1 Cor. vii. 2.

3. In whatever station we are placed, let us so conduct ourselves, as to secure the blessing of God on ourselves and on others. So did Jacob. He was faithful and diligent, and Laban owns, that God had blessed him for his sake. Good men are a blessing, wherever their lot is cast. Their fidelity, diligence, integrity and holy zeal, naturally tend to prosperity, while the opposite vices, bring poverty and misery in their train. “Godliness has the promise of this life, and of that which is to come.”

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ing this to be any more a sufficient cause of the effect, than Naaman, that washing in the Jordan could cure the leprosy.

40. There is so much obscurity in the text and in the versions, that it is difficult to know what to select. Onkelos, Johnathan and Saad, read כל instead of את, and Houbigant and Geddes adopt this reading. The text thus corrected, and giving to (מדי) the sense of *beside, apart from*, the whole will yield an excellent sense which I have given.

CHAP. XXXI. 1. *This wealth.* Coverdale renders, ‘riches,’ several, ‘honour,’ and Purver ‘grandeur.’ I have given the sense which our translators themselves have given Ch. xiii. 2.

5. This justifies the paragraph now in the Sam. which I have inserted in the preceding Ch. verse 36.

7. *Ten times*, i. e. several times. Compare Numb. xiv. 22: Job xix. 3.

14. *Have we as yet &c.* This is the version of the Bishop's Bible; and I conceive the genuine one. The meaning is, he has treated us not as

which leaped upon the flocks were ringstreaked,
11 speckled, or grizzled. And the angel of God
spoke to me in the dream, saying, "Jacob!"
12 And I said, "Here am I." And he said, "Raise
now thine eyes, and see how all the rams which
leap upon the cattle are ringstreaked, speckled,
or grizzled: for I have seen all that Laban hath
13 done unto thee. I am the God of Beth-el,
where thou anointedst the pillar, and where
thou madest a vow unto me. Now, arise, and
depart from this land; and return unto the land
14 of thy kindred." And Rachel and Leah an-
swered and said to him, "Have we yet had any
portion or inheritance in our father's house?
15 Have we not by him been accounted, [a]as
strangers"? for he hath sold us, and our price
16 he hath wholly devoured. Since, therefore, all
that wealth which God hath taken from our fa-
ther, belongeth to us and to our children; now
then do whatsoever God hath said to thee."
17 Then Jacob arose, and set his sons and his
18 wives upon camels; And he took away all his
cattle, and all his goods which he had gotten [o] in
Padan-aram, purposing to go to Isaac his father,
19 into the land of Canaan. Now Laban had gone
to shear his sheep; and Rachel stole the images
20 which belonged to her father. Jacob also stole
away unawares from Laban the Syrian, not giv-
21 ing any intimation of his flight. So he fled with
all that belonged to him; and he speedily passed
over the river, and set his face towards mount
Gilead.
22 And on the third day, it was told Laban, that
Jacob had fled. And he took his brethren with 23
him, and pursued after him a journey of seven
days, and overtook him, on mount Gilead.
Now God had come to Laban the Syrian in a 24
dream of the night, and said to him, "Take
heed that thou speak not to Jacob either good
or bad."

When Laban overtook Jacob, he had pitched 25
his tent on the mountain; and Laban, with his
brethren, pitched *also* on mount-Gilead. And 26
Laban said to Jacob, "Why hast thou done
this—stolen away unawares from me, and car-
ried off my daughters, as captives of war?
Wherefore didst thou flee away secretly, and 27
steal away from me, and not tell me; that I
might have sent thee away with mirth, and songs;
with tabret and harp? Thou didst not even 28
permit me to kiss my sons and my daughters.
In thus doing thou hast acted foolishly. It is in 29
my power to do [v] thee" hurt: but the God of [v] thy"
father spoke to me last night, saying, 'Take
heed that thou speak not to Jacob, either good
or bad.' And now be it, that thou wouldst 30
needs be gone, because thou greatly longedst
after thy father's house; yet why hast thou
stolen my gods?" And Jacob answered and 31
said to Laban, "*I fled* because I was afraid;
for I thought that thou wouldst perhaps take
from me, by force, thy daughters, [a]and all that
belongeth to me". As for thy gods, with 32
whomsoever thou findest them, let him die. In
the presence of our brethren discern what is
thine, with me, and take it." For Jacob knew

CHAP. XXXI. 15. [a] Sam. Sept. Chald. Ar. 18. [o] *the cattle of his getting, which he had gotten.* Syr. Ar. 4 mss. 29. [v] Sam. Sept. 31. [a] Sept.

daughters, but as aliens. He has not only made a traffic of our persons, but he has appropriated the price to his own use; instead of reserving it for ours.

15. *Our price.* Money is here improper. For Jacob had not paid for them in money, but in labour.

17. It has been thought a difficulty to account for the manner in which Jacob could collect his family together, and thus decamp, without the knowledge of Laban. Harmer has removed the difficulty, by adverting to the still prevailing custom of the shepherds of Mesopotamia. It is usual for them who dwell in houses to spend their summer in tents. Hence Jacob might, without any suspicion of his design, send for his wives and children, and the domestic articles that belonged to him. It was the season of sheep-shearing, a time of feasting, when Laban had gone to his flocks; and it is natural to suppose, that Jacob having left the flock of Laban, to him said to his sons, went to shear his, which, from the history, were removed some days journey from those of Laban. Hence he might depart as mentioned, with all that he had, with the greater privacy. See Harmer vol ii.

18. The words omitted, embarass the narative, and are evidently an interpolation. The authorities for omitting them are sufficient. See Kennicott's 1st Dessertation, p 365.

19. *Images.* Hebrew, *Teraphs.* These Teraphs were little images of the idols, which they had in their temples; these they kept in their houses, and called them household gods.

20. I have rendered the latter clause rather freely. Purver has 'unknown.'

21. *And speedily passed.* The Sept. and Vulg. seem not to have read (ויקם,) and unless it be rendered adverbially, to denote the haste he made, it is improper. The *river* was the Euphrates.

26. *Why hast thou done this.* Rosenmuller observes that the words (עשית ותגנב) are a Hebraism, and the former is pleonastic. Compare 1 Kings viii. 32; Judges ix. 16, and Dan. viii. 12.

29. *Neither good nor bad.* Literally, 'from good, to bad;' i. e. say

not that Rachel, [s]his wife", had stolen them.
33 Laban then went [s]and searched" in Jacob's tent, and Leah's tent, and in the tents of the two hand-maids; but he found them not. Then he went out of Leah's tent, and entered into Ra-
34 chel's tent. Now Rachel had taken the images, and put them in the camel-pillion, and she sat upon them. And Laban searched all the tent,
35 but found them not. And she said to her father, "Let not my lord be displeased, that I cannot rise up in thy presence; for I am in the state of a removed woman." And he searched, but found not the images.
36 And Jacob was wroth, and sharply reasoned with Laban; and Jacob spoke and said to Laban, "What is my transgression, what is my
37 sin, that thou hast so hotly pursued me? Seeing thou hast searched all my furniture, what one thing, of all thy household furniture, hast thou found? Set it here before my brethren and thy brethren, and let them judge between us two.
38 These twenty years that I have been with thee, neither thy ewes nor thy goats have cast their young; nor the rams of thy flock have I eaten.
39 What was torn by beasts I brought not to thee, I was accountable for it; at my hands didst thou require what was stolen by day, or stolen by
40 night. By day the drought consumed me, and by night the frost; and my sleep departed from
41 mine eyes. Thus have I been twenty years in thy house; fourteen years I served thee for thy two daughters, and six years for thy flocks: and thou hast changed my wages ten times.
42 Except the God of my fathers, the God of Abraham, and the REVERED ONE of Isaac, had been with me, surely thou wouldst have now sent me away empty. My afflictions and the labours of my hands God hath seen; therefore he rebuked thee last night.".

And Laban answered and said to Jacob, 43
"These daughters are my daughters, and these children my children, and these flocks my flocks; yea, mine is all that thou seest: and what can I now do to these my daughters, or to the children which they have born? Come, now, let us 44
make a covenant, I and thou; and let it be for a witness between me and thee." And Jacob 45
took a stone, and set it up for a pillar. And 46
Jacob said to his brethren, "Gather stones." So they took stones, and made a heap; and they ate [s]and drank" upon the heap. And 47
Laban called it Jegar-saha-dutha; but Jacob called it Galeed. For Laban said, "Let this 48
heap be to day a witness between me and thee." Therefore was the name of it called Gilead [THE WITNESS-HEAP]; And [s]the stone set up was 49
called" Mizpah [THE WATCH]; because *Laban* said, "May Jehovah watch between me and thee, when we are absent one from the other.
If thou shalt afflict my daughters, or if thou 50
shalt take other wives beside my daughters, (no one else being then present) let God be witness between me and thee."

Again Laban said to Jacob, "Behold this heap, 51
and behold this pillar, which [v]thou hast set up". Between me and thee, let this heap be a 52
witness, and this pillar be a witness, that I will not pass over this heap [s]and this pillar" to thee; and that thou wilt not pass over this heap and this pillar to me, for harm. The God of Abra- 53
ham, and the God of Nahor, judge between us. And Jacob swore by the REVERED ONE of his father Isaac. Then Jacob slaughtered victims 54
on the mountain, and called [s]all" his brethren to eat of the food; and they ate of the food, and abode all night on the mountain. And early in 55
the morning Laban arose, and having kissed his sons and his daughters, and blessed them;

32. [s]Sept. 33. [s]Sam. Sept. 46. [s]Sept. 49. [s]Arab. 51. [v]Sam. Ar. 1 ms.

52. [s]Sept. Arab. 53. [o]*the God of their fathers*, Sept. 2 mss. 54. [s]2 mss.

nothing to him, so as to produce a quarrel.

33. The reading of the Sam. and Sept. is here necessary; and the word is found in the 35 verse. He went into the Tent *to search*.

49. The Arabic has preserved the words added; and they are supported by the 55 verse.

53. The words omitted are clearly an error of some scribe! See Kennic. 1 Diss. Though these are the words of Laban, who appears to have been guilty of some Idolatry, as he mentions the God of Nahor, and of Abraham, he could not, I conceive, mean two Gods, but the God they both served.

CHAP. XXXII. 1. *This is the camp of God;* i. e. the place where his angels assemble together. God now honoured Jacob with this peculiar appearance of angels, to shew him, that he was under the divine protection, and that he would still keep him. It is probable he saw something

he then departed, and returned unto his own place.

CHAPTER XXXII.

A. M. 2289. Jacob's vision; his present and message to Esau; he wrestleth with an angel; his name called Israel.

1 JACOB now went on his way; and [a] he raised his eyes and saw a great camp formed [1], and
2 angels of God approaching towards him. And when Jacob saw them, he said, "This is the camp of God." Therefore he called the name of that place Mahanaim [THE CAMPS].
3 Now Jacob had sent messengers before him, to Esau his brother, unto the land of Seir, (the
4 country of Edom.) And he commanded them, saying, "Thus shall ye speak to my lord Esau; Thus saith thy servant Jacob; I have sojourned
5 with Laban, and stayed until now. And I have oxen, and asses, and flocks, and man-servants, and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight."
6 And the messengers now returned to Jacob, saying, "We came to thy brother Esau; and also he cometh to meet thee, and four hundred
7 men with him." Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks, and herds, and the camels, into two camps; And he said, 8
"If Esau come to one camp, and smite it, then the other remaining camp may escape."

Then Jacob said, "O God of my father 9
Abraham! and God of my father Isaac! Jehovah, who saidst to me, "Return to thy own land, and to thy kindred, and I will deal kindly with thee. I am not in the least worthy of all 10
the mercies, and of all the faithfulness, which thou hast showed to thy servant; for with my staff I passed over this Jordan; and now I am become the master of two camps. Deliver me, 11
I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, and the mothers with the children." Yet thou saidst, "I will surely deal 12
kindly with thee, and make thy seed as the sand of the sea-shore which cannot be numbered for multitude."

And he lodged there on that night; and took 13
of what he had brought with him a present for Esau his brother; Two hundred she-goats, 14
and twenty he-goats, two hundred ewes, and twenty rams, Thirty milk-camels with their 15
colts, forty heifers and ten steers, twenty she-

CHAP XXXII.

REFLECTIONS UPON CHAPTER XXXI. 1. How wonderfully did God bless Jacob! In a few years his property was increased to abundance; and though his growing prosperity grieved Laban, and led him to change his wages, yet did God continue to favour him. In God's hands are all the treasures of nature; the cattle on a thousand hills are his property; and he giveth them to whom he chooseth. When a man's ways please the Lord, he makes the schemes of his enemies subservient to his interest; and from his crosses, in the acquisition of property, to seek the 'true riches.' If riches increase, let us not set our hearts on them, so as to provoke God, and injure our own souls; but let us make unrighteous mammon, a friend to our best interests, by relieving the distressed, and aiding all good institutions.

2. The patience, fortitude and continued diligence of Jacob, and the rigorous exaction of Laban, show us two different characters. Laban was alike covetous and avaricious. Like the horse-leech, he was ever craving, 'give, give;' nothing satisfied him. He made gain of his daughters; nor did he confer on them, or on their children, any gifts. The world was his God; and few worse men, view him in all respects, are noticed: a hard-hearted father, and a severe and cruel master. Jacob sustained for twenty years the rigours of severe service. His own account shows, that his life, was not a life of ease and indulgence. He bore the heat by day, and the frost by night. Let us learn to 'show all good fidelity' in our service, and God will at last reward us.

3. We see how God can influence the minds, even of wicked men. Laban, most probably, intended by force to bring back Jacob; but the Lord having rebuked him, he then proposes to make a covenant with Jacob, who assents to the proposal; and forgetting the treatment he had received, engages to adhere to the conditions specified. God is made the witness of this covenant, and the avenger of the violation of it. In all our engagements, let us remember that God is a witness. Let us set the Lord 'always before us,' and 'sanctify him in our hearts,' and 'make him our fear,' and then we shall be delivered from the fear of others.

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1. [a] Sept.

similar to what is related 2 Kings vi. 13—17.

2. *Mahanaim.* This was the place to which David fled on the rebellion of Absalom.

7. The approach of Esau, attended with 400 men, excited in Jacob's mind the most painful apprehensions. Conscious of his own guilt, and knowing the disposition of his brother, he trembled for his own safety. He adopted the wisest measure to secure it, by offering up fervent petitions to God, and selecting a noble present for Esau.

10. Geddes renders, "I am unworthy of the true kindness." This I consider deficient in spirit, and as not giving the full sense.

16 asses, and ten foals; And he gave them in charge to his servants, each drove by itself; and said to his servants, "Pass on before me, and put a space between drove and drove."
17 And he commanded the foremost, saying, "When Esau my brother shall meet thee, and ask thee, saying, 'Whose servant art thou? And whither goest thou? And whose are these
18 before thee?' Then thou shalt say; 'They are thy servant Jacob's; this is a present to my lord
19 Esau; and, behold, he also is behind us." And so commanded he the second, and the third, and all that followed the droves, saying, "After this manner ye shall speak to Esau, when ye
20 meet him; And say moreover, 'Behold, thy servant Jacob is behind us." For said he, "I will appease him with the present that goeth before me, and I afterwards will see his face;
21 perhaps he will then accept me." So the present passed on before him; but he himself lodged
22 that night in the camp. And on that night he arose, and took his two wives, and his two handmaids, and his eleven sons, to pass over the
23 ford Jabbok. So he took them, and sent them over the brook; he also sent over [a]all" that belonged to him.
24 Now Jacob was left alone *on the other side;* and one wrestled with him until the rising of the morning dawn. And when he saw that he could 25
not prevail against him, he struck the hollow of his thigh; so that the hollow of Jacob's thigh was strained while he wrestled with him. And 26
he said, "Let me go, for the morning dawneth." But *Jacob* said, "I will not let thee go, unless thou bless me." Again the person said to him, 27
"What is thy name?" And he answered "Jacob!" "Thy name, then said he, shall not 28
only yet be called Jacob, but ISRAEL [ONE THAT HATH POWER WITH GOD]; for, as a prince thou hast power with God, and with men also thou shalt prevail." And Jacob asked, and said, 29
"Tell me, I pray thee, thy name." And he said, "Why dost thou ask after my name?" And he there blessed him. And Jacob called 30
the name of the place Peniel [THE FACE OF GOD]; for I have seen *said he,* God face to face, yet my life is preserved." And as he passed over 31
Peniel, the sun arose upon him, and he halted on his thigh; [a]for Jacob's thigh had been strained". Therefore the children of Israel eat 32
not to this day the chief sinew, which is on the hollow of the thigh; because the hollow of Jacob's thigh had been struck on the chief sinew.

23. [a]

REFLECTIONS UPON CHAPTER XXXII. 1. It is the pious remark of David, "that the angel of the Lord encampeth around those who fear him." Good men of old, were now and then favoured with visions of these heavenly guards; and there can be no doubt, that though they are invisible, they are the agents of divine providence, and employed for the good of God's servants. They are God's "ministers that do his pleasure." May it be our happiness to be made like them, when we are to be conducted by them to Abraham's bosom.

2. In difficulties, let us give ourselves to prayer. So Jacob did; and he found, that while it relieved the mind, it also secured a gracious deliverance. "Is any afflicted? let him pray," is the Apostle's advice; and the direction and promise of God is; "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

3. In prayer, let us ever maintain a humble sense of our unworthiness. Nothing is so hateful to God as a proud self-righteous spirit, nor so lovely to him, as a humble one. This disposes us to gratitude for favours, and prepares for the reception and improvement of others. "God giveth grace to the humble, but resisteth the proud." It is with the humble, the lowly, and the contrite, that he promises to dwell; and such

31. [a]Syr.

24. Most Critics consider this as what passed in a dream. It is not probable, that Jacob would have had the temerity, really to have wrestled with an unknown man, in a solitary place, during a whole night! The text informs us, that he remained alone on the other side of the river, and most probably wrapping his head in his mantle, reposed on the ground, and dreamed 'that some one, wrestled with him, &c.'—Vide Saurin's Diss. Crit. et Hist. The person whom he thought wrestled with him, Hosea informs us, was God: "By his strength he had power with God: Yea, he had power over the angel, and prevailed." Perhaps, in the vision, if it was one, he appeared as an angel, as he often did.

28. I have followed Jerom and Sept. in this version; Onkelos has given the same turn. This was designed to assure him, that as he had obtained the blessing of God, so he should prevail in his contests with men, and especially with Esau.

31. If what is related from the 24 verse be regarded as a vision, it is clear, that the sinew of Jacob had been really affected, and on his arising and attempting to walk, he halted. On the whole, to understand what is here said literally, is very improbable. If this were not a vision, we must regard what is said, as figurative; and by wrestling, understand Jacob's fervent prayer to the person who had appeared to him; and as a proof of his ardour, he laid hold of the person, or on his robe, and would not let him go without a blessing. I incline to think this is the sense of the para-

CHAPTER XXXIII

B. C. 1781. *Jacob and Esau meet; their mutual kindness; Jacob cometh to Shechem and buyeth a field, where he buildeth an altar.*

1 JACOB now raised his eyes, and behold he saw
"his brother" Esau coming, and with him four
hundred men. And he divided the children
to Leah and to Rachel, and to the two hand-
2 maids. And he put the hand-maids and their
children foremost, and Leah and her children
3 after; and last of all Rachel and Joseph. He
then passed on before them; and bowed him-
self to the ground seven times, until he came
4 near to his brother. And Esau ran to meet him,
and embraced him, and fell upon his neck, and
5 kissed him; and they [a]"both" wept. And he
raised his eyes, and saw the women and the
children, and said, "Who are these with thee?"
And Jacob said, "The children whom God hath
6 given to thy servant." Then the hand-maids
with their children drew near, and they bowed
7 themselves. And Leah also with her children
drew near, and bowed themselves; and after
Joseph and Rachel drew near, and bowed them-
8 selves. And he said, "What meanest thou by
all that drove which I met". And Jacob said,
"That [a]"thy servant" may find favour in the
9 sight of my lord." And Esau said, "I have
abundance my brother; keep what thou hast
for thyself." But Jacob said, "Nay, I pray 10
thee, if now I have found favour in thy sight,
receive my present from mine hand; for on this
account do I appear before thee, as I would
appear before a prince, that thou mayest
accept me. Take, I pray thee, my gift which 11
[v]I have brought for thee: because God hath
been gracious to me, and because I have every
thing." So he urged him, and he took it.

Esau then said, "Let us proceed on our jour- 12
ney; and let me go before thee." But Jacob 13
said to him, "My lord knoweth that the chil-
dren are tender; and I have with me flocks and
herds giving suck; and should [v]I over-drive,
but one day, the whole flock will die. Let my 14
lord, I pray thee, pass on before his servant;
and I will drive on gently according as the cat-
tle and the children that are with me shall be
able, until I come to my lord unto Seir." Then 15
Esau said, "Let me, I pray thee, leave with thee
some of the people, that are with me." But
he answered, "What need of this? let me only
find favour in the sight of my lord!"

So Esau returned that day, on his way, unto 16
Seir. And Jacob journied to Succoth, and 17
built for himself a house, and made sheds for
his cattle; therefore the name of the place was
called Succoth [SHEDS]. Thus Jacob came safe 18

CHAP. XXXIII. 1. [a] Sept. 1 ms. 4. [a] Sept. Ar. 8. [a] Sept.

11. [v] Sam. 1 ms. 13. [v] Sam. Versions.

a temper, as it is most suitable to guilty creatures, so it is a happy temper. "I am not in the least worthy of all thy mercies," said Jacob; and who is? "Not to us, not to us, O Lord, but unto thee be all the glory, for thy mercy and kindness towards us, in thy dear Son Jesus."

4. From Jacob let us learn holy importunity in prayer. "By the strength of his faith and fervour, he had the power of a prince with God; yea, he had the power of a prince with the angel, and by might he prevailed when he made supplication to him." Hos. xii. 3, 4. In this manner let us wrestle for the divine blessing, nor doubt but we shall obtain it. The fervent prayer will be effectual, and avail much. Let us then come boldly to a throne of grace, and let the great importance of the blessings we solicit, make us earnest and importunate.

5. To our fervent prayers, let us add prudence and caution. The conduct of Jacob in this deserves our imitation." He adopted the most prudent measures to turn away the displeasure of Esau, and to conciliate his love and esteem; and then solicited God's blessing on his endeavours. It would be high presumption to intreat God to bless us, when we are neglecting our duty by supineness, or doing what is foolish and sinful. "Be wise as serpents and harmless as doves."

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graph. On the first appearance of this divine person, Jacob might be satisfied, that he was some angel, one of those he had seen at Mahanaim.

CHAP. XXXIII. 3. *Seven times.* Some consider, that a definite number is here used for an indefinite; and that the sense is, that Jacob bowed himself often. Others think, that it might be the custom, to show the highest degree of respect, to bow precisely seven times.

10. This verse as usually rendered, conveys a meaning, not very suitable to the character and piety of Jacob. Give a passive sense to the verb נשא, and the whole is clear and consistent. "I would appear before thee, as I would appear before a chief;" i. e. a prince, an earthly god. It is a known custom of the east, that no inferior ever approaches a superior, without making a present suitable to his rank; and the neglect of this, would not only be considered as a breach of decorum, but as an insult. See Harmer vol. ii. and compare Psalm xlii. 3; Prov. xviii. 16.

13. *Giving suck.* Our translators have rendered *with young;* but as in 1 Sam. 6, 7, 10, it must signify cattle which have brought forth; it should here and in Psalm lxxviii. 71, and Isa. xl. 11, in which only places it occurs besides, be so interpreted.

to the city Shechem, which is in the land of Canaan, when he came from Padan-aram; and
19 he pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of mo-
20 ney. And there he erected an altar, and called it *the altar of* El-elohe Israel [THE MIGHTY GOD OF ISRAEL].

CHAPTER XXXIV.

B. C. 1739. Dinah is ravished; the Shechemites submit to circumcision on the proposal of an union with the sons of Jacob; they are slain by Jacob's sons and the city spoiled.

1 AND Dinah, the daughter of Leah, whom she bare to Jacob, went out to see the women of the
2 land. And when Shechem, the son of Hamor, a Hivite, prince of the country, saw her, he
3 took her, and lay with her by force. And his soul cleaved to Dinah the daughter of Jacob; and he loved the damsel, and spoke kindly to her. And Shechem spoke to his father Hamor, 4
saying, "Get me this damsel for a wife."

And Jacob heard that *Shechem* had defiled 5
Dinah his Daughter, but as his sons were with the cattle in the field, Jacob was silent until they were come. Now Hamor the father of 6
Shechem went to Jacob to treat with him. But on hearing *what had been done*, the sons 7
of Jacob had come out of the field; and the men were grieved, and greatly enraged that so base a deed should have been done against Israel, as lying with his daughter; for such a deed ought not to have been done.

Yet Hamor treated with them, saying, "The 8
soul of my son Shechem longeth for your daughter; I pray you give her to him for a wife. And make ye marriages with us; give ye to us 9
your daughters, and take our daughters to you. And ye shall dwell with us; and the land shall 10

REFLECTIONS UPON CHAPTER XXXIII. 1. Submission and kindness disarm even anger and malice; and by these we may often make our enemies become our friends. The conduct of Jacob, as the younger brother was proper; and had he stood on some point of honour, and refused to show his regard, who can say what would have been the consequence? Esau, from the number of his attendants, might easily have destroyed the family of Jacob, and taken all his property; but Jacob's humility and submission pacify him. For peace-sake, let us be willing to make every reasonable sacrifice; and as the sons of God, let us remember that we must be the sons of peace. "Follow peace and holiness, without which no man shall see the Lord."

2. How pleasant and interesting is it, when interrupted friendships are again renewed. A house divided cannot prosper. It is unnatural for brother to set himself against brother. Many years had rolled over, since Jacob and Esau had seen one another; nor is it probable they had heard much of one another. When they met, a thousand tender recollections must have occurred; and it seems natural, that they should run to meet each other and both weep for joy. "Behold, how good and how pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

3. Let the example of Jacob teach us, to own our obligations to God. "When asked, "Who are these?" He replies, "The children whom God hath graciously given thy servant." These are God's gifts, and we should be careful to train them up in his service. He in like manner gives God all the glory of his success. "God hath been gracious to me," says he, "in giving me herds and flocks, and men-servants and maid-servants." Who is it that gives us power to get wealth? Thine, O Lord, is the gold and the silver, and the cattle on a thousand hills. "Bless the Lord, O my soul, and forget not any of his benefits."

4. From Jacob's tenderness to his flock, let parents and ministers learn their duty. The weakness of reason, and the infirmities of age or disease are to be considered; and no hard or impossible tasks imposed. Children must be taught as they are able to learn; must be won to the love and practise of their duty. Let ministers know the state of their flock, and give to all a portion of food in due season. Be tender to the lambs of the flock, Jesus has set us an example. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

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14. *To Seir.* Jacob has been accused of insincerity in stating, that he meant to visit Mount Seir. Jacob might intend to comply with the friendly invitation of his brother, when he made the reply under consideration; but found it necessary from other circumstances, to change his purpose. What man does not often thus act, without being in the least, suspected of insincerity? So Paul acted, Rom. i. 13.

18. *Safe.* The common version renders, *Shalem*, as if a proper name, which is certainly improper. Coverdale, Matthews, Ainsworth and Purver, render as I have done. This is one instance where James's translators perverted the version of their predecessors.

CHAP. XXXIV. 2. *By force.* Literally, *humbled.* I have followed the sense of Coverdale, Matthews and Cranmer. This is acknowledged to be the meaning of the text; and it exculpates Dinah from all blame. Josephus supposes, that Dinah had gone to see the women of the land at one of their festivals.

7. *Against Israel.* It is not probable, that this name had become, in so short a space of time, patronymic; so that the name ought to be considered as personal, and the sense of *against*, given to the preposition.

14. The Sept. confines this address to Simeon and Levi, the Uterine brothers of Dinah; the other versions agree with the text. The 25 verse

be before you; dwell and trade in it, and get
11 possessions therein." And Shechem said to her
father and to her brethren, "Let me find fa-
vour in your eyes, and what ye shall say to me
12 I will give. The dowry and the gifts make
ever so great; and according as ye shall say
13 to me I will give." But the sons of Jacob an-
swered Shechem and Hamor his father, and
spoke deceitfully, because he had defiled Dinah
14 their sister. And they said to them, "We can-
not do this thing, to give our sister to one that is
uncircumcised; for that would be a reproach to
15 us. But on this condition will we consent to
you. "If ye will be as we are, so that every
16 male of you be circumcised; Then will we give
to you our daughters, and we will take your
daughters, and we will dwell with you, and we
17 will become one people. But if ye will not
hearken to us, to be circumcised; then will we
18 take our daughter and be gone." And their
words pleased Hamor, and Shechem, Hamor's
19 son. And the young man delayed not to do this
thing, because he delighted in Jacob's daughter;
and he was the most honourable person of all his
father's house.
20 Now Hamor and Shechem his son went to the
gate of their own city, and spoke to the men of
21 their city, saying, "These men are peaceable
among us; therefore let them dwell in the land,
and trade therein; for behold, the land is large
enough for them. Let us take their daughters
for wives, and let us give to them our daughters.
But on this condition only will the men consent 22
to dwell with us, so as to become one people;
that every male among us be circumcised, as
they are circumcised. Shall not their substance 23
and their goods, and all their cattle be ours?
Only let us consent to them, and they will dwell
with us." And to Hamor, and to Shechem his 24
son, hearkened all that went out at the gate of
his city; and every male that went out of his
city, was circumcised. But on the third day, 25
when they were sorest, two of the sons of Jacob,
Simeon and Levi, Dinah's brethren, took each
his sword, and came upon the city secure, and
slew all the males. And they slew Hamor, and 26
Shechem his son, with the edge of the sword,
and took Dinah out of Shechem's house, and
went out. The *other* sons of Jacob came upon 27
the slain, and spoiled the city, because they had
defiled their sister. Their flocks, and their herds, 28
and their asses; both "all" that were in the city,
and "all" that were in the field, They took away, 29
even all their wealth; and all their little ones,
and their wives, they made captives; and plun-
dered every thing that was in their houses.
And Jacob said to Simeon and Levi, "Ye have 30
troubled me by making me abominable among
the inhabitants of the land, among the Canaan-
ites and the Perizzites; and as I am but few in
number, they will assemble against me, and slay
me; and both I and my household will be de-
stroyed." And they said, "Should he deal with 31
our sister as with an harlot?"

Chap. xxxiv. 28. "1 ms.

ibid. "1 ms.

Reflections upon Chapter xxxiv. 1. In the conduct of Dinah, young women may see, how often the desire of 'seeing and being seen,' leads to the most unhappy consequences. She perhaps had no other design than to gratify her own curiosity; but, when no longer under the care of her natural protectors, she fell a prey to unchaste violence. This shows the reasonableness and propriety of Paul's admonition, "that *young women should be chaste; keepers at home.*" The latter part of this admonition, is one reason and ground of the former; for if they will not keep at home, but follow the gaieties of the world, they run into temptations, and have often to lament their folly, in the loss of their chastity, purity and honour.

2. The deceit of the sons of Jacob, merits the utmost abhorrence. Nothing can be conceived more vile and base. They covered their design with the mask of religion; and converted a sacred rite, to an instrument of the most attrocious murder; the token of God's covenant, to a mean of destruction. How detestable was their hypocrisy; and how must religion have been dis-

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seems to support the Sept.

25. *Upon the city secure;* not expecting any attack. This is the most natural sense of the text, and gives a reason for their success. Men unarmed, in a state of pain, might be soon dispatched.

30. Jacob expresses his just abhorrence of the unprincipled conduct of his sons; and retained a deep sense of their injustice, even to his death. Wicked as their conduct was, the providence which permitted it may be justified, by considering, that the Shechemites, were induced to submit to the rite of circumcision, through the hope of obtaining their flocks and their herds, and all their property.

CHAPTER XXXV.

B. C. 1732. *Jacob sent to Bethel; he first purifieth his house from idols; goes to Bethel, and buildeth an altar there; Death of Isaac.*

1 Now God said to Jacob, "Arise, go up to Beth-el, and dwell there; and make an altar there to God, who appeared unto thee when thou fleddest from the face of Esau thy brother."
2 Then Jacob said to his household, and to all that were with him, "Put away the strange gods that are among you, and purify yourselves, and
3 change your garments; And let us arise, and go up to Beth-el; and I will make there an altar to God, who answered me in the day of distress, and was with me in the way which I
4 went." And they gave to Jacob all the strange gods which they had, and all the pendants which were in their ears; and Jacob hid them under
5 a turpentine tree which was by Shechem. They then removed [a] from Shechem": and the terror of God was upon the cities that were round about them, so that they did not pursue after the sons of Jacob.
6 So Jacob came to Luz, (that is Bethel,) in the land of Canaan; he and all the people that
7 were with him. And he built there an altar, and again called the place [o] Beth-el [HOUSE OF GOD]; because there God had appeared to him, when he fled before the face of his brother [a] Esau". And Deborah, Rebekah's nurse, died, 8
and there was buried below Beth-el, under a turpentine tree, and the name of it was called Allon-bachuth [THE TURPENTINE TREE OF WEEPING].

Again God appeared to Jacob, (after he had 9
come from Padan-aram) [a] in Luz", and blessed him. And God said to him, "Thy name is 10
Jacob. Thy name shall not only yet be called Jacob, but Israel also shall be thy name." So he called his name Israel. And God said to 11
him, "I am God, the Almighty; be fruitful and multiply. Nations, yea numerous nations, shall spring from thee, and kings from thy loins shall proceed. And the land which I gave to Abra- 12
ham and to Isaac, that same land I will give to thee, and to thy seed after thee." And God 13
went up from him, at the place where he had talked with him. And Jacob set up the pillar 14
in the place where he had talked with him, a pillar of stone; and he shed thereon a drink-offering, and poured oil upon it. Again Jacob 15

CHAP. XXXV. 5. [a] Sept.

honoured by such professors! They had God in their mouths, and malice and murder in their hearts. Jacob was deeply affected at this unprincipled deed, and doubtless, often did he weep, when he reflected on the ruthless, barbarous, and cruel scene.

3. How often do the sins of children pierce the hearts of pious parents! They have watched over them, instructed them, and showed them the way of life; and what can be more distressing, than to see them walking in the way of destruction. Such children reflect disgrace on their parents, and sometimes bring

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7. [o] *God* Sept. Syr. Vulg. 1 mss. 9. [a] Sept.

down their grey hairs, with sorrow to the grave. This deed Jacob could not forget, and expresses his hatred of it, with his dying breath. "*Simeon* and *Levi* are brethren: instruments of cruelty are in their habitation. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew the men, and in their self-will cut off princes. Cursed be their anger for it was fierce; and their wrath for it was cruel: I will divide them in Jacob, and scatter them in Israel."

CHAP. XXXV. 1. This address reminds us of Jacob's vow, in the 28 Chapter. He had now been some time in the promised land, but had not yet fulfilled his vow.

2. *Strange gods.* Shuckford, whom Purver follows, renders, "gods of the strangers." As the terms often occur, where they cannot be rendered more properly than in the common version, I adhere to it. He probably alludes to the idols found in Shechem, or among his Syrian servants. —*Purify yourselves.* This is the first time purification is noticed; and from the connection seems to denote only simple ablution.

4. *Strange gods.* From this it is probable, *little images* were the objects of their superstitious regard, like to what are mentioned Amos v. 26; Acts vii. 43.—*The pendants.* Had these pendants or ear-rings been only used for ornament, they would have been retained, but as they were given up with the *gods*, they were doubtless worn in honour of them; as according to Augustine, was the ancient custom.

5. *Terror of God.* This might be rendered, 'a great terror;' but in this instance I conceive, the writer not only intended to express the degree of terror, but the author of it. Bishop Wilson renders, 'a mighty terror.'

7. *Bethel.* I have omitted, *El* (אל), as here certainly improper. It is wanting in the authorities noticed. To call the place, *the God of Bethel*, would certainly be strange.

8. *Rebekah's nurse;* who, on her mistress's death, had probably been taken into Jacob's family, and regarded as a sort of mother.

10. The text is here uncertain. *Thy name is Jacob,* is wanting in Sept. and Syr. as is also the last clause, *So his name was called Israel.* The text seems perfect without these clauses, and the sense complete.

14. *A pillar.* It might be the same stone he had before anointed, which had been thrown down.

15. I have followed the order of the Sept. which has here what is now found in the 21 verse of the Hebrew. This is clearly its proper place.

called the name of the place where God had spoken with him, Beth-el.

21 And Jacob removed from Beth-el, [t]and pitch-
16 ed his tent beyond the tower of Edar", And had but a little way to come to Ephrath, when Rachel fell in labour; and she had a hard deli-
17 very. And when she was in hard labour, the midwife said to her, "Fear not; thou shalt
18 have this son also." And as her soul was departing, (for she died,) she called his name Ben-oni [THE SON OF MY SORROW]; but his father called him Benjamin [THE SON OF MY RIGHT
19 HAND]. Thus Rachel died, and was buried in the way to Ephrath, which is now Bethlehem.
20 And Jacob set a pillar upon her grave, which is called the pillar of Rachel's grave unto this day.

22 And while Israel dwelt in this country it was, that Reuben went and lay with Bilhah, his father's concubine; and Israel heard it, [s]and was greatly displeased." Now the sons of Jacob
23 were twelve. The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons 24
of Rachel; Joseph and Benjamin. And the 25
sons of Bilhah, (Rachel's handmaid); Dan and Naphtali. And the sons of Zilpah, (Leah's 26
handmaid); Gad and Asher. These were the sons of Jacob, that were born to him in Padan-aram.

And Jacob came to Isaac his father, unto 27
Mamre, [s]in the land of Canaan", the city of Arbah, (which is Hebron,) where Abraham and Isaac had sojourned. And the days of Isaac 28
were now one hundred and eighty years. And 29
Isaac expired and died, and was gathered unto his people, being old and full of days; and his sons, Esau and Jacob, buried him.

CHAPTER XXXVI.

B. C. 1796 *Esau's wives; his removal to mount Seir; his sons.*

Now these are the progeny of Esau, who is 1
Edom. Esau took for his wives, from among 2
the women of Canaan, Adah the daughter of Elon the Hethite, and Aholibamah the daughter

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21. [t]With Sept. 22. [s]Sept. 27. [s]Sept. Syr.

CHAP. XXXVI. 2. [v]Sam. Sept. Syr. ibid. [v]So verse 20. 3. [v]Sam.

REFLECTIONS UPON CHAPTER XXXV. 1. "It is better not to vow, than to vow and not perform," said Solomon. Jacob appears not to have acted properly in delaying to perform the vow he had made at Bethel; and hence he is graciously reminded of his duty. How prone are we to forget, amid our cares and troubles, our most solemn engagements! We have need to have our impure minds, again and again excited to remembrance; and we ought to be thankful, when God arouses us to a sense of our neglected duty. Jacob now made haste to perform his vow; and began by examination. He commanded his household to put away their strange gods. Let us put away every idol, as the best preparation for holy intercourse with God.

2 We see from this Chapter, that God is a present help in time of need. Jacob dreaded the combination and the resentment of the Canaanites, for the atrocious deed of his sons; but his God awed them by his terror, so that they remained quiet.

He has the hearts of all men in his hands, and can awaken or allay the passions of men at his pleasure. With what cheerfulness then should we commit our way to the Lord, and rest secure, that when following the path of duty, he will not forsake us.

3. Let the example of Rachel teach us, how often we are mistaken in our desires. For years she was barren, and ready to die for grief. In language, which at once discovered impatience, and gross ignorance, she said to Jacob, *Give me children or I die.* He was justly angry at her; but God at length granted her request, and lo! on the birth of her second child, she died. How often should we be ruined at our own request, if God were not merciful to us. Let us learn to moderate our desires, and to be content in the circumstances in which God has placed us; and to say in our request to him, "not our will, but thine be done." Submission to him will be found to be our interest, as well as our duty.

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16. *Ephrath;* i. e. Bethlehem, called also Bethlehem-Ephrath, where our blessed Lord was born.

18. *Benjamin.* The Samaritan has *Benjamim* [SON OF DAYS]; and the remark of Jacob Ch. xliv. 20, supports this reading. Houbigant and others, consider the present reading as a Chaldaism, and give the same sense. If the former be Hebrew, it must be rendered, *son of my right hand,* i. e. one dear to me. Compare Ps. lxxx. 18.

20. *A pillar on her grave.* Perhaps some unhewed stone, erected to perpetuate the spot where the ashes of one so dear were laid.

22. The Jews themselves, acknowledge, that some words have been here omitted, as a space is left in most copies. The Sept. has preserved the words omitted, which obviously complete the sense and the period. —*Lay with Bilhah, &c.* Which base action brought a curse upon him; he forfeited the right of primogeniture and the priesthood; the one was given to Judah, the other to Levi.—*Were twelve.* Called afterwards the twelve Patriarchs, because they became the heads of numerous families.

CHAP. XXXVI. 2. That errors have crept into this genealogy, is generally admitted. It is impossible to reconcile this account of Esau's wives with Gen. xxvi. 24; unless from mss. and the versions. Without recurring to conjecture, it is observable, that here we have only two wives of Esau, daughters of the Canaanites, as is stated Ch. xxvi. Here, also, we have one sprung from Ishmael, as Ch. xxviii. Hence, it may be infer-

of Anah the ᵛson" of Zibeon the ᵛHorite";
3 And ᵛMahalath", Ishmael's daughter, sister of
4 Nebaioth. And Adah bare to Esau Eliphaz;
5 and ᵛMahalah" bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah. These were the sons of Esau, that were born to him
6 in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the other persons of his house, and his substance together with all his cattle; even the whole property, which he had got in the land of Canaan; and he went ᵃfrom the land of Canaan" into the land of ᵃSeir" from the presence
7 of his brother Jacob. For their wealth was so great that they could not dwell together; nor could the land in which they sojourned sup-
8 port them, on account of their substance. So Esau dwelt in mount Seir. Esau is the same with Edom.

9 Now these are the progeny of Esau the fa-
10 ther of the Edomites, in mount Seir; ᵃAnd" these are the names of Esau's sons; Eliphaz, the son of Adah, the wife of Esau; Reuel, the
11 son of ᵛMahalath", the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho,
12 Gatam, and Kenaz. And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, Amalek. These were the grand-sons
13 of Adah, Esau's wife. And these were the sons of Reuel; Nahath, Zerath, Shammah, and Mizzah. These were the grand-sons of ᵛMahalath", Esau's wife.

14 And these were the sons whom Esau's wife, Aholibamah, the daughter of Anah, the ᵛson" of Zibeon, bare to Esau; Jeush, and Jaalam, and Korah.

These were the princes, sprung from the sons 15
of Esau: the sons of Eliphaz the first-born of Esau, were, prince Teman, prince Omar, prince Repho, prince Kenaz, °Prince Gatam, prince 16
Amalek. These were the princes, sprung from Eliphaz, in the land of Edom; and these were the grand-sons of Adah.

And these were the sons of Reuel, Esau's son, 17
prince Nahath, prince Zerah, prince Shammah, prince Mizzah. These were the princes, sprung from Reuel, in the land of Edom; and these were the sons of ᵛMahalath", Esau's wife.

And these were the sons of Esau's wife Aho- 18
libamah; prince Jeush, prince Jaalam, prince Korah. These were the princes that sprang from Esau's wife Aholibamah, the daughter of Anah. These were the sons of Esau, (who is 19
the same as Edom) and these were their princes.

These are the sons of Seir the Horite, who 20
formerly inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, And Dishon, and 21
Ezer, and Dishan. These were the princes of the Horites, the sons of Seir, in the land of Edom. And the sons of Lotan were Hori and 22
Heman; and the sister of Lotan was Timna. And these were the sons of Shobal; Alvan, 23
and Manahath, and Ebal, and Shepho, and Onam. And these were the sons of Zibeon; 24
Ajath, and Anah. It was this Anah that found the waters in the wilderness, as he fed the asses of Zibeon his father. And these were the 25
sons of Anah; Dishon, and Aholibamah, the

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4. ᵛSam. 6. ᵃSam. Sept.--ibid. ᵃSyr. 10. ᵃSam.-ibid. ᵛSam. 13. ᵛSam. 14. ᵛSam. Sept. Vulg. rest, *daughter*. 16. °Sam. 2 mss. 17. ᵛSam.

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red, that the error is only in the names. For new names might be imposed from some circumstances not mentioned, as in other instances. Or we may conjecture, that *Judith* dying, or having no children, is not noticed; and that Aholibamah, the daughter of Anah, was an Horite, whom Esau married, which seems most probable from verse 25.

3. Here the reading of Sam. and Sept. agrees with Ch. xxviii. 9.

6. The additions to this verse are necessary to the sense; for what appropriate sense is there, in Esau "went into the country?" Had he lived in some City? The conduct of Esau in this instance was submissive; and according to the divine appointment, he left to Jacob Canaan, and departed to occupy his own inheritance.

13. 14. 17. I have followed the Sam. in these verses, as consistently retaining the proper name of this wife of Esau.

16. The two first words in this verse (*prince Korah*) are interpolated. Now it is certain from verse 4, that *Eliphaz* was Esau's son by Adah; and from verse 11, 12, that Eliphaz had but six sons—*Teman, Omar, Zepho, Gatam, Kenaz*, and (by his concubine *Timnah* he had) *Amalek*. It is also certain from verse 5 and 14, that *Korah* was the son of Esau (not of Eliphaz) by *Aholibamah*; and, as such, he is properly enumerated in verse 18—"And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Korah."

20. Calmet considers it certain, that the posterity of Seir, and of Esau, were united. It might be so, but this account, will by no means prove it.

24. *The waters.* Perhaps some copious spring or lake. I have followed Jerom in this version, as I conceive there is no just foundation for rendering *mules*. These are not mentioned till the time of David, and a different term is used to denote them. Asses, as well as camels, are said to be very sagacious in discovering water, even under ground, and smelling

26 daughter of Anah. And these were the sons
of Dishon; Hemdan, and Eshban, and Ithran
27 and Cheran. And these were the sons of Ezer;
28 Bilhan, and Zaavan, and Akan. And these
29 were the sons of Dishan; Uz, and Aran. These
were the princes of the Horites; prince Lotan,
prince Shobal, prince Zibeon, prince Anah,
Prince Dishon, prince Ezer, prince Dishan.
30 These, among the princes in the land of Seir,
were the princes that sprung from Hori.

CHAPTER XXXVII.

B. C. 1729. Joseph hated by his brethren; his two dreams; his brethren conspire against him and sell him to the Ishmaelites, who carry him down to Egypt, and sell him to Potiphar.

1 And Jacob dwelt in the land, in which his fa-
2 ther had sojourned, the land of Canaan. This
is the history of what now befel Jacob. Joseph,
when seventeen years old, fed the flock with
his brethren; and the lad was with the sons of
Bilhah; and with the sons of Zilpah, his father's
wives. And Joseph brought to his father an
3 evil report of them. Now Israel loved Joseph
more than any of his children, because he was
the son of his old age; and he made for him a
4 coat of various colours. And when his brethren
saw that their father loved him more than any of
his sons, they hated him, and could not speak
peaceably to him.

And Joseph dreamed a dream, and told it to 5
his brethren; and they hated him still the more.
And he said unto them, "Hear, I pray you, this 6
dream which I have dreamed! For behold, 7
we seemed to be binding sheaves in the field,
and, lo, my sheaf arose, and also stood upright;
and, behold, your sheaves stood up around,
and made obeisance to my sheaf." And his 8
brethren said to him, "Shalt thou indeed reign
over us? Or shalt thou indeed have domi-
nion over us?" And they hated him still the
more for his dreams, and for his words.

He also dreamed another dream, and told 9
it [a] to his father, and to" his brethren, and said,
"Behold, I have dreamed another dream; and,
behold, the sun and the moon and eleven stars
made obeisance to me." But when he told this 10
to his father, and to his brethren, his father
rebuked him, and said to him, "What is this
dream that thou hast dreamed? Shall I, and
thy mother, and thy brethren, indeed come to
bow down ourselves to the earth to thee?" And 11
his brethren became jealous of him; but his
father observed the saying.

Now his brethren had gone to feed their 12
father's flocks in Shechem. And Israel said to 13
Joseph, "Do not thy brethren feed the flocks

CHAP. XXXVII. 4. [r] Sam. Sept. 4 mss,

9. [a] Sept.

REFLECTIONS UPON CHAPTER XXXVI. 1. These details afford another proof of God's faithfulness. He now began to multiply the seed of Abraham by Isaac. His two sons had numerous families, which were rapidly multiplying into nations. Let us then learn to trust the promises of God, being assured, that faithful is he who hath promised, and will also do it.

2. Though Esau is styled *profane* for selling his birth-right, and though Jacob is preferred, so as to be the progenitor of Messiah, it does not appear that he was personally an abandoned profligate. Let us hope, that he repented of the sin, he had in rage intended to commit; as we now find him living in peace and harmony with his brother; and without one effort to occupy the promised land, quietly withdrawing to Mount Seir. Nor does what the Prophet and the Apostle say, militate against this hope. (See Notes upon the passages.)

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it at a considerable distance. It might then be the asses, which Anah fed, that led him to the discovery of some copious spring, or perhaps lake, of water; which, in those arid regions, would be accounted a capital discovery, and recorded by the historian as an important event.

31. I have rejected the following verses, as being an early interpolation. They are evidently inserted from the 1 Chronicles; and a comparison of the *two texts* proves, that one is a copy of the other. That Moses could not write these is certain, and it seems most probable that some Scribe, to render the history of the Edomites complete, first inserted them in the margin of Genesis, and others admitted them into the text. See Kennicott's Diss. § 18. and Shuckford's Con. vol. ii. p 260.

CHAP. XXXVII. 2. *An evil report of them.* Some Rabbis explain this, as meaning, that they eat raw flesh; and Grotius, that they were guilty of the sin of Sodomy. The fact is, that Jacob's sons, seem not to have been governed by any principle of virtue and honour; and it is probable, that Joseph told his father how evil their conduct was.

3. *Of various colours.* It was probably formed of different pieces and of different colours. It was a coat of distinction; such as the unmarried daughters of kings afterwards wore. Vid. 2 Sam. xiii. 18; and Harmer vol. ii. p 398.

4. The various reading is more apposite than the textual. Bishop Law would render the last clause, "And they would not give him the salutation of peace." So Rosenmuller.

9. Mede has selected from Achmet, in what manner the eastern nations were accustomed to interpret the objects which occur to the mind in dreams, and he applies their interpretation to explain the prophetic

in Shechem? Come, and I will send thee to them." And he said to him, "Here am I."
14 "Go see, I pray thee, said Jacob to him, whether it be well with thy brethren, and well with the flocks, and bring me word again." So he sent him from the vale of Hebron; and he came to Shechem.
15 A certain man found him, and, behold, he was wandering in the field; and the man
16 asked him, saying, "What seekest thou?" And he said, "I seek my brethren; tell me, I pray
17 thee, where they feed their flocks." And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan." And Joseph went after his brethren, and found them in Dothan.
18 Now when they saw him afar off, even before he had come near to them, they conspired
19 against him to put him to death. And they said one to another, "Behold, this dreamer cometh.
20 Come now, therefore, and let us slay him, and cast him into some pit, and let us say, 'Some wild beast hath devoured him:' we shall then
21 see what will become of his dreams." But when Reuben heard this, he contrived to deliver him out of their hands; and said, "Let
22 us not kill him." Again Reuben said to them, (purposing to deliver him out of their hands, and to send him back to his father), "Shed no blood. Cast him into that pit which is in the wilderness, but stretch not forth a hand against him."
23 Now when Joseph had come to his brethren, they stript off his coat, the coat of various colours which he had on; And they took him, 24
and cast him into a pit; but the pit was empty, no water being in it. They had now sat down 25
to eat bread, when they raised their eyes, and saw, and, behold, a company of Ishmaelites were coming from Gilead with their camels, bearing storax, balsam, and laudanum, which they were carrying down to Egypt. And Judah 26
said to his brethren, "What would it profit us, should we slay our brother, and conceal his blood? Come, let us sell him to the Ish- 27
maelites, but let us not put him to death; for he is our brother and our flesh." And his brethren consented. And as the Midianite mer- 28
chants then passed by, they drew up Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

And Reuben returned to the pit; and, be- 29
hold, Joseph was not in the pit; and he rent his clothes. And he came back to his brethren, 30
and said, "The child is not; and I, whither shall I go?" And they took Joseph's coat, and 31
killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of vari- 32
ous colours, and commanded those who brought it to their father, to say, "This we found: know now whether it be thy son's coat or not!" And he knew it, and said, "[a]This is my son's 33
coat! Some wild-beast hath devoured him! Torn, torn in pieces is [a]my son" Joseph!" And Jacob rent his garments, and put sack- 34
cloth upon his loins, and mourned for his son many days. And all his sons and his daughters 35

33. [a] Sam.

ibid. [a] Sam.

emblems. According to Achmet, 'the *sun* signifies a king, and the *moon*, the person next to him in dignity; the *morning star*, the third in rank, and the other *stars*, inferior nobles.' These images have a striking reference to Jacob and his family.

10. *Thy mother.* Rachel being dead, Jacob must mean Leah, or one of his concubines.

17. *Dothan.* Jerom says this was not far from Shechem.

20. *Wild beast.* I consider the words as equivalent to (חית השדה,) rendered "wild beast, or beast of the field."

21. *Purposing to deliver him.* Though Reuben had been guilty of a most flagrant sin (Chap. xxxv. 22.) he appears to have had more humanity than the rest of his brethren. His grief, when they had sold Joseph, strongly denotes this, verses 29, 30.

23. *Ishmaelites.* In the 28 verse they are called Midianites. It is probable they were a mixed multitude; or as Harmer thinks, Ishmaelites by descent, and Midianites from the country they inhabited. I have followed Junius in rendering (לט) *laudanum.*

26. Judah appears to have also commiserated Joseph, and as he found he could not rescue him out of his brother's hand, he made the proposal to sell him. They consented; and thus contributed, (undesignedly on their part) to the accomplishment of his dreams.

28. *Twenty pieces of silver.* The weight is not specified, and it is not possible to decide of what value the pieces might be.

33. Here our Language admits the strong expression of the Original; and how must the venerable Patriarch have felt when he thus spoke!

36. *Officer.* Some would render Eunich; but I conceive it means any chief officer, and was only appropriated to Eunichs, as being generally the chief officers of the eastern courts—*Captain of the guard.* It was

attempted to comfort him; but he refused to be comforted: and said, "Surely I will go down to the grave mourning [r] for my son". Thus his father wept for him; But the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, and captain of the guard.

CHAPTER XXXVIII.

B. C. 1729. Judah's sons, Er, Onan, and Shelah; Er marrieth Tamar; Onan's sin and punishment; Judah's incest with Tamar.

1 During this period it was, that Judah went down from his brethren, and pitched *his tent* beside a certain Adullamite, whose name was
2 Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah;
3 and he took her and went in to her. And she conceived, and bare a son; and [r] she" called
4 his name Er. And she conceived again, and bare a son; and she called his name Onan.
5 And she yet again conceived, and bare a son: and called his name Shelah. And Judah was in Chezib, when she bare him. And Judah 6
took a woman, whose name was Tamar, for a wife to his first-born son, Er. And Er, Judah's 7
first-born, was wicked in the sight of Jehovah; and Jehovah slew him. And Judah said to 8
Onan, "Go in to thy brother's wife, and perform the duty of next kinsman to her, and raise up seed to thy brother." And, as Onan 9
knew that the seed would not be accounted his own; so, though he went in to his brother's wife, yet did he avoid raising up seed to his brother. But what he did was so wicked in the 10
sight of Jehovah, that he slew him also. Then 11
Judah said to Tamar, his daughter-in-law, "Remain a widow at thy father's house, till Shelah, my son, be grown up." For he thought, that perhaps he also might die, as his brethren had done. So Tamar went and dwelt in her father's house.

35. [r] Sam.

CHAP. XXXVIII. 3. [r] Sam. Chald. Arab. 10 mss. others, *he*.

REFLECTIONS UPON CHAPTER XXXVII. 1. We have here the effects of parental partiality and of envy, dreadfully pourtrayed. How imprudent for a parent to make so marked a distinction? He might, from the mild and pious disposition of Joseph, have solid reasons to love him more than his other children; but it would have been his wisdom, to have kept them more secret. He might be sure, that his avowed preference could not fail to displease; and from his own experience he ought to have known, that a brother offended is not easily reconciled. Their envy did not arise solely from Joseph's being a favourite, but from his dreams. These divine communications indicated his future greatness, and their submission to him. This they could not endure; and to prevent the accomplishment of these, they conspired to take away his life. Their conduct was like that of their descendants to a greater than Joseph, when they said, "We will not have this man to reign over us."

2. See how secretly the providence of God works to bring about its own purposes, and in how mysterious a manner! This was the beginning of the whole scheme of the Jewish economy. Observe on how many circumstances this depended; on Reuben's interposition—on Judah's proposal—on the merchants coming by at that time—on Joseph's being sold into Egypt, to one of Pharaoh's officers! In all this, we see the finger of God. "There are many devices in the heart of man, but the counsel of Jehovah shall stand." This is a key to many circumstances in the course of our lives, which may seem trifling in themselves, but on which great and important events depend.

3. How often are inordinate passions, in some degree, their own punishment. From Jacob's love to Joseph, arose his bitterest griefs and sorrows. He thought him dead, and refused to be comforted. He would go after him to the *separate state*, sorrowing till he came thither. God alone should possess our whole heart, should have our supreme affection; and to other things let us die daily; for our Josephs and Benjamins, and whatever else we are idolizing, may soon be snatched from us.

4. Much of our sorrow for departed friends, arises from ignorance and mistakes. Jacob's sorrow is an emblem of ours: he saw the garment torn, and concluded Joseph was destroyed. We see the body, which is but the clothing of the soul, torn and breathless, and we conclude the soul is lost, at least we too often act as if it was; when we ought to believe, that like Joseph, they are gone to reign, and to be ten thousand times happier than they could be with us.

not his office to guard the king, but to execute his sentence, by slaying and putting criminals to death.

CHAP. XXXVIII. 1. *During this period.* Not at the precise time mentioned in the last chapter; but, indefinitely, during the time of Jacob's residence in the land of Canaan. Some think this historical fragment is out of its place, and would refer it to ch. xxxiii. 17. At any rate, it is an incidental history of Judah, and takes in a period of many years.——*Hirah.* Compare Josh. xv. i. 35. Some think, that he kept a kind of lodging-house, and that Shuah lodged with him; but she might be his relative, and under his protection.

5. *Chezib.* Ainsworth thinks this place was called *Aczib.* Josh. xv. 44. Micah, i. 14.

7. *Wicked.* His crimes are not specified; but it is clearly denoted, that he was a great offender, and cut off by some signal judgment.

8. Here is the first instance of what was afterwards sanctioned by the law, of a brother marrying the widow of a deceased brother, who had no children, in order to raise up seed for him. It seems to have been an established custom, that the widow, in such a case, should marry some one of her late husband's family, and that she had a right to demand, that they would perform the office of kinsmen.

12 And after many days, the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath; he and his friend Hirah, the Adullamite.
13 Now one told Tamar, his [a]daughter-in-law", saying, "Behold, thy father-in-law goeth up to
14 Timnath to shear his sheep." And she put off the garments of her widowhood, and put on a veil; and she wrapped herself up, and sat at the gate of Enaim, which is on the way to Timnath. For she saw, that though Shelah was grown up, yet she was not given to him for a
15 wife. When Judah saw her, he thought her to be a harlot; for she had so covered her
16 face, [a]that he did not know her". And he turned aside to her from the way, and said, "Come now, I pray thee, let me come in to thee." (For he knew not that she was his daughter-in-law.) And she said, "What wilt thou give me, that thou mayest come in to me?"
17 And he said, "I will send thee a kid from the flock." And she said, "Wilt thou give to me
18 a pledge, until thou send it?" And he said, "What pledge shall I give to thee?" And she said, "Thy signet, and thy bracelet, and thy staff that is in thy hand." And he gave them to her, and went in to her, and she conceived
19 by him. And she arose, and went away; and laid aside her veil, and put on the garments
20 of her widowhood. And Judah sent the kid by his friend, the Adullamite, to recover the pledge from the woman; but he found her not.
21 Then he asked the men of that place, saying, "Where is that harlot, who was at Enaim by the way-side?" And they said, "There was no harlot in this place." And he returned to Ju- 22
dah, and said, "I cannot find her; and also the men of the place said, 'There hath been no harlot in this place." And Judah said, "Let 23
her keep what she hath, lest we be ashamed. Behold, I sent this kid, and thou hast not found her."

Now about three months after, some one told 24
Judah, saying, "Tamar, thy daughter-in-law, hath played the harlot; and also, behold, she is with child by harlotry." Then Judah said, "Bring her forth, and let her be burnt." When 25
she was brought forth to be burned, she sent to her father-in-law, saying, "By the man to whom these belong, am I with child." And she said, "Discern, I pray thee, to whom belong this signet, bracelet, and staff." And Ju- 26
dah acknowledged them, and said, "She hath been more righteous than I, since I gave her not Shelah, my son." And he knew her again no more.

Now when the time of her labour was come, 27
lo! twins were found in her womb. And while 28
she was in labour, one of them presented the hand, and the midwife took and bound on his hand a scarlet thread, saying, "This will be the first-born!" But when he drew back his hand, 29
behold, his brother came forth: and she said, "What breach is this thou hast made?" Therefore his name was called Pharez [BREACH-MAKER] And afterwards came forth his brother, who had 30

13. [a] Sam. Sept.

15. [a] Sept.

10. The sin of Onan was double, his refusing to raise up seed to his brother, and the manner in which he did it; and the Lord cut him off.

14. *Enaim.* I have rendered as a proper name after the Septuagint, so called from the springs found there. The Samaritan version makes it the same as Chezib in verse 5. The conduct of Tamar appears to us highly blameable; but Judah afterwards acknowledges, that she was "*more* righteous than he." He did not give to her Shelah, as he ought to have done, according to the established usage. In failure of brothers, it is thought, widows might lawfully marry the father; and it has been rendered probable, that Tamar, in this instance, only acted according to custom. We find such a custom, however singular it may appear to us, yet obtain in the east. Asiatic Researches, vol. iii. p. 35.

15. *A harlot.* It appears, that in those early times, harlotry was scarcely regarded as a crime, though adultery was severely punished. Indeed, they had no written code of laws, and it would be wrong to judge them by our rules.

18. *Bracelet.* Geddes renders, *ribband,* and explains it as a twisted silk cord, by which the signet or ring was suspended.

21. The word here rendered *harlot,* is קדשה, and is supposed to denote a person who prostitutes herself in honour of some *god;* but as it refers to the same person called in the 15th verse זנה, I have retained the same word.

24. *Burnt.* Tamar is considered as the wife of Shelah, though the marriage had not been consummated, and Judah adjudges her to suffer as an adulteress.

26. *Acknowledged them.* The pledges, especially his own signet, could not be denied, and Judah confesses himself more wicked than Tamar.

CHAP. XXXIX. 3. I consider the preposition בידי as an expletive in this construction, as it is in the 1st verse, and often elsewhere.

4. *Waited on him.* Pilkington has justly observed, that the verb שרת should never be translated, *to serve;* but, *minister unto,* or *attend upon:* and the noun, not *a servant,* but, *a minister,* or *attendant.* See 2 Sam. xiii.

the scarlet thread about his hand; and his name was called Zarah.

CHAPTER XXXIX.

B. C. 1727. Joseph advanced in Potiphar's house; resisteth the solicitation of his mistress; is falsely accused and cast into prison.

1 Now Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, and captain of the guard, an Egyptian, bought him of the Ishmaelites, who had brought him down thi-
2 ther. And Jehovah was with Joseph, so that he prospered, and was taken into the house of
3 his Egyptian master. For his master saw that Jehovah was with him; and that whatsoever he
4 did Jehovah made to prosper. And Joseph found favour in the eyes [a]of his master" so that he waited on him; he made him also overseer over his house; and all that he had he put under
5 his care. And from the time he had made him the overseer of his house, and of all that he had, Jehovah blessed the house of the Egyptian for Joseph's sake; and the blessing of Jehovah was upon all that he had, both in the
6 house and in the field. And he left all that he had under the care of Joseph; and he concerned not himself with aught he had, except the food which he ate.

Now Joseph was beautiful both in form and
7 in countenance. And after these things it was that his master's wife cast her eyes upon Joseph; and she said, "Lie with me." But he refused,
8 and saidto his master's wife, "Behold, my master concerneth not himself with aught I do in the house, and hath committed all that he hath to
9 my care. No one is greater in this house than I; nor hath he kept back aught from me but thee who art his wife. How then can I do this great
10 wickedness, and sin against God?" And though she spoke to Joseph, from day to day, he hearkened not to her, either to lie with her, or to be with her. But on a certain day, it happened
11 that [a]Joseph" went into the house to do his [a]household" business; and none of the other men-servants were within. And she caught
12 him by his upper garment, saying, 'Lie with me.' But he left his garment in her hand, and fled, and got away. And when she saw that he
13 had left his upper garment in her hand, and had fled and got away, She called to her men-
14 servants, and spoke to them, saying, 'See, he hath brought in a Hebrew to us to mock us! He came in to me, to lie with me, and I cried with a loud voice. And when he heard
15 that I raised my voice and cried out, he left his

CHAP. XXXIX. 4. [a]Sam. Sept. Vulg.

11. [a]Sam. Sept. Syr. Vulg.—ibid. [a]Sam.

REFLECTIONS UPON CHAPTER XXXVIII 1. How reprehensible the character of the sons of Judah! They must have been young in years, and yet alas! how old in sin, and wicked in the sight of the Lord. Modesty and chastity are the virtues which adorn youth; but what can be more disgraceful to youth than impudence and lust? These were the vices for which these young sinners were early cut off. Let my young readers remember the Apostle's advice, and be careful, *to flee youthful lusts.*

2. How many dread *shame* more than sin. It is a happy circumstance, that this principle sometimes operates as a check, when a better is wanting. Judah seems insensible to the sin of his whoredom, but he is afraid of being exposed. How stupid and forgetful must we be, not to think, that there is no place where the workers of iniquity can hide themselves; nor can we conceal our sins from the omniscient and all-seeing Judge.

3. From Judah's sentence on Tamar, let us learn, that it is much easier to condemn others for their crimes, than to judge and condemn ourselves. In this case we are ready to go to the rigour of the law; but to cover our own transgression like our father Adam. To such a man, how suitable are the words of our blessed Lord; "Thou hypocrite, first take the beam out of thine own eye, and then pluck the mote from thy brother's eye. Let us cultivate an opposite temper, and be more severe with ourselves than others; be more ready to forgive than to condemn, that we may be forgiven.

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18. 2 Kings iv. 43.—vi. 15. Michaelis renders, *doss er sein Kammer deener wurde*, "so that he made him his own vallet."—*Under his care.* This is the sense Noldius attributes to the word, and evidently more proper than 'in his hand.'

6. *Beautiful.* The beauty of Joseph has been celebrated throughout the east; and it is so to this day.

8. 9. This reply of Joseph is so just and proper, equally showing his gratitude to his master, and his humble, holy fear of God, that one would have thought it sufficient to have checked the criminal passion of his mistress.

11. 13. The readings of the versions complete the text, and seem necessary.—*Upper garment.* The Hyke or mantle, which being loose, might easily be thus seized, and from which Joseph might as easily escape.

14. *To mock us.* The wife of Potiphar is thought by most, to speak as a woman of dignity, when she uses the plural for the singular. Perhaps she was afraid lest Joseph should expose her; and adopted this method to secure herself, as well as to avenge herself on him. Her language shows, that a *Hebrew* was then regarded with contempt in Egypt.

20. *Prison.* Literally, 'The round house,' most probably because

upper garment with me, and fled, and got
16 away. And she laid up his upper garment by
17 her, until his master came home; And she spoke to him according to these words, saying, "The Hebrew servant, whom thou hast brought
18 to us, came in to me, to mock me. And when I raised my voice and cried out, he left his upper garment with me, and fled, [a]and got
19 away"." And when his master heard the words of his wife, which she spoke to him, saying, 'After this manner did thy servant to me'; his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were kept bound; and there was he in the prison.
21 But Jehovah was with Joseph, and showed him kindness, and gave him favour in the sight of the keeper of the prison. And the keeper 22
of the prison, committed to Joseph's care all the prisoners that were in the prison; and whatsoever they did there, Joseph directed to be done. The keeper of the prison looked not 23
to any thing that was under Joseph's care; for Jehovah was with him; and [a]all" that he did Jehovah made to prosper.

CHAPTER XL.

B. C. 1731. *Pharaoh's butler and baker cast into prison; Joseph interprets their dreams; they come to pass accordingly, but the butler forgets Joseph.*

And after these things it was, that the [a]chief" 1
butler and the [a]chief" baker of the king of Egypt, offended their Lord the king of Egypt. And Pharaoh was enraged against his two offi- 2
cers, against the chief butler, and against the[1]

18. [a]Sept. Syr. 4 mss. 23. [a]Sam. Sept. Syr. 3 ms.

Chap. xl. 1. [a]Sept. Syr. Targ.—ibid. [a]Sept. Syr. Targ.

Reflections upon Chapter xxxix. 1. "I am with thee" said God to Jacob; and how evidently was he with Joseph! His brethren had sold him as a slave, but God disposes circumstances so, that he obtains a situation in a wealthy family; his conduct secures the confidence of his master, and he makes him first his own attendant, and finally raises him to be the overseer of his house. His master saw that God was with him; and that he blessed him for his sake. The irreligious can see how God distinguishes his own servants; and though they will not follow their example, they will avail themselves of their diligence, fidelity and integrity. Let it be our care to enjoy the presence of God, and his blessing; for this will give peace to our minds in every situation, and advance both our temporal and spiritual interests.

2. The conduct of Joseph, in resisting the solicitations of his mistress, displays the force of genuine religious principles. The crime might have been committed with the utmost possible secrecy, and his own secular interest greatly promoted; but he consulted not with flesh and blood. He chose to run all risks, rather than injure a benefactor, defile his own conscience, and sin against God. "How then can I do this great wickedness, and sin against God?" was his noble reply. In this reply, are combined, 'wisdom, integrity, and a holy fear of God.' *Wisdom*, to discern the magnitude of a crime, which stabs a man in the most tender part, destroys the peace of families, and entails indelible disgrace; *integrity*, in advocating the right and the honour of his master; and an *holy fear of God*, who will not suffer such a sin to go unpunished. "My son, if sinners entice thee consent thou not."

3. *Joseph fled and got away*, as the only method he had to maintain his innocence, and has left us a pattern to imitate in similar temptations. To stay, or to reason in such circumstances, would be the occasion of our fall; *to fly* is the only way of safety. Let young persons learn, not to be ensnared by self-confidence, but to keep out of the way of temptation, if possible; or should it befal them, let them flee from it, as being the only way to shun the danger.

4. We see that Innocence itself is sometimes so circumstanced, that it may be easily construed into guilt; and how ready the wicked are to avail themselves of such circumstances, to vindicate themselves and accuse others. Those especially who tempt, are often the first to betray; for when they fail in their object, disappointment produces malice, and malice prompts to accusation. What is too base for one of the spirit of Potiphar's wife? Circumstances were in her favour, and her tale seemed to bear the marks of consistency and truth. The flight of Joseph, his garment in her possession, and the probability arising from female delicacy, that he, not she, had made the attempt; all conspired to support her accusation. To all it would seem, that Joseph had been justly condemned. Let false accusers remember, that there is an omniscient God, who judgeth.

5. The maxim, that it is better *to suffer* than *to sin*, is exemplified in Joseph. Though shut up in prison, he had innocence for his support; and by the favour of God, was even there singularly distinguished. He had no upbraidings of conscience, 'no compunctious visitings of nature,' no gloomy forebodings, to cloud his mind, embitter his days, and make his prison the emblem of hell; nor did guilt separate him from God, and pierce his soul with sorrows;—no, his mind was the temple of peace, his conscience his friend, and communion and high converse with God, his felicity. He was upright; and the irradiating beams of eternal truth, shone on him with noon-day brightness, even in a prison, and dissipated its 'darkness visible:' his prison was the way to his future dignity. If we are called to suffer, let it not be as evil doers, but for our integrity; and let us be satisfied, that at last God will bring forth our righteousness as the light, and our judgment as the brightness of the noon-day.

their prisons were built in this form.

Chap. xl. 1. *Baker.* The word signifies a *Cook*, and is applied to preparing, or getting ready any sort of food.

4. *Sometime.* Some explain (ימים) a *week*, and others a *year*. As the

3 chief baker. And he put them in custody
in the same prison-house of the captain of the
4 guard, where Joseph was prisoner. And the
captain of the guard committed them to the
charge of Joseph, and he attended on them;
and they continued some time in custody.
5 And they both dreamed a dream (the butler
and the baker of the king of Egypt, who were
in the prison), each his own dream on the
same night, and the dream of each admitted
6 a proper interpretation. And Joseph came in
to them in the morning, and looked at them,
7 and, behold, they were troubled. And he
asked Pharaoh's officers, who were with him
in custody, in his master's prison, saying, "Why
8 are your countenances so sad to day?" And
they answered him, "We have each of us dream-
ed a dream, but there is no one to interpret
it." And Joseph said to them, "Do not inter-
pretations come from God? Tell me *your*
9 *dreams*, I pray." And the chief butler told his
dream to Joseph, saying, "In my dream,
10 behold, a vine appeared before me; And
on the vine were three branches; and they
seemed to bud, and to shoot forth blossoms; and
11 the clusters of grapes became ripe. And Pha-
raoh's cup was in my hand; and I took
the grapes, and pressed them into Pharaoh's
cup, and I gave the cup into Pharaoh's hand."
12 And Joseph said unto him, "This is the inter-
pretation of it: The three branches are three
13 days. Three days hence, Pharaoh will decide
concerning thee, and restore thee to thy place;
and thou shalt deliver Pharaoh's cup into his
hand, in like manner as formerly, when thou
wast his butler. But when it shall be well with 14
thee' think on me, and show kindness, I pray
thee, to me; and make mention of me to Pha-
raoh, and bring me out of this house: For 15
indeed I was stolen away from the land of the
Hebrews; nor have I done aught here, for
which they should put me into a dungeon."

When the chief baker saw that the interpre- 16
tation was favourable, he said unto Joseph, "I,
also, had my dream; and behold, there were on
my head, three wicker baskets; And in the up- 17
permost basket there were all kinds of pastry
work for Pharaoh's eating; and the birds of the
air, ate them out of the basket upon my head."
And Joseph answered and said, "This is the in- 18
terpretation of it: The three baskets are three
days. Three days hence, shall Pharaoh decide 19
concerning thee, and will hang thee on a tree;
and the birds [a]"of the air" shall eat thy flesh
from off thee."

Now on the third day, which was Pharaoh's 20
birth-day, he made a feast for all his servants;
and he decided concerning the chief butler and
the chief baker, among his servants. And the 21
chief butler he restored to his butlership, that
he might give the cup into Pharaoh's hand;
But the chief baker he hanged, as Joseph had 22
interpreted to them. Yet the chief butler did 23
not remember Joseph, but forgot him.

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17. [a] Sept.

REFLECTIONS UPON CHAPTER XL. 1. In the events here related, we may see the wonderful providence of God. Pharaoh's chief servants are brought to the same prison, where Joseph was—they each dream a significant dream—they are anxious and troubled—Joseph inquires the reason and they tell him.—The Butler first tells him his dream, and the favourable interpretation—induces the baker to tell his. Had the baker told his first, the butler might have been discouraged, and have never told his; nor in

19. [a] Sept.

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time is doubtful, I have preferred an indefinite expression.

8. *Admitted a proper interpretation.* So I think we must render, from the context; and the design of the remark is, to intimate, that these were not ordinary dreams, the mere ravings of a disordered fancy, but prophetic.

8. *Come from God.* Joseph properly ascribes the right interpretation of prophetical dreams to God; i. e. it is only He who gives wisdom to interpret and explain them.

11. From this verse we find, that the juice of the grape, without any fermentation, was anciently drunk in Egypt, and perhaps in other Countries.

12. *Are three days;* i. e. the three branches *signify* three days. The Hebrew language has no word answering to our terms, *denotes, signifies, represents*; but they say, such a thing *is* for *signifies* or *denotes*. Hence the words of our Lord are explained, "This *is* my body; this cup *is* the &c. i. e. *represents, denotes.*

13. *Decide concerning thee.* Bishop Law proposes to render, "will call thee to account." Others, "will bring thee to trial." But, as the kings of Egypt were absolute, and their will the law, I have preferred the version given.

16. *Wicker baskets.* So our old versions, and I think rightly; for it is more natural to mention the material or sort, than the colour.

19. I render as in the 13th verse, as I cannot find any proof, that the words signify, 'to take off the head.' See Note, Hebrew Bible. The

CHAPTER XLI.

B. C. 1715. *Pharaoh's dreams; Joseph interprets them; giveth Pharaoh counsel; is advanced next to Pharaoh; his sons Manasseh and Ephraim.*

1 And it happened at the end of two full years,
that Pharaoh dreamed; and, behold, he seem-
2 ed to be standing by the river. And, lo! there
came up out of the river seven beautiful fat
3 heifers; and they fed in a meadow. And, be-
hold, there came up after them, seven other
heifers, ill-looking and lean; and they stood
by the other heifers on the brink of the river.
4 And the ill-looking and lean heifers eat up
the seven beautiful and fat heifers. Then
5 Pharaoh awoke. Again he slept, and dreamed
a second time; and, behold, there sprang up,
on one stalk, seven ears of corn, plump and
6 good. And, behold, after them, sprang up
seven other ears, thin and blighted with the
7 east wind. And the [a]seven thin and blighted"
ears, devoured the seven plump and full ears.
And Pharaoh awoke, and, behold, it was a
dream.
8 But when the morning came, his spirit was
troubled; and he sent and called for all the
magicians, and all the wise men of Egypt;
and Pharaoh told them his [v]dreams"; but none
of them could interpret them to Pharaoh.
Then spoke the chief butler to Pharaoh, say- 9
ing, "My fault I do this day remember. Pha- 10
raoh was enraged against his *two* servants,
me and the chief butler, and put us in custody
in the prison of the captain of the guard. And 11
we dreamed, both I and he, on the same night,
a dream; and we dreamed, each his own dream,
admitting a proper interpretation. And there 12
was with us a young man, an Hebrew, ser-
vant to the captain of the guard; and we told
him, and he interpreted to us our dreams; to
each man according to his dream did he inter-
pret. And as he interpreted to us, so it came 13
to pass. Me *Pharaoh* restored to mine office,
and him he hanged."
Then Pharaoh sent and called for Joseph; 14
and they brought him hastily out of the dungeon.
And when he had shaved himself, and changed
his raiment, he went in to Pharaoh. And Pha- 15
raoh said to Joseph, "I have dreamed a dream,
and no one hath been able to interpret it. Now I
have heard say of thee, that when thou hearest a
dream, thou canst interpret it." And Joseph an- 16
swered Pharaoh, saying, "This belongs not to

CHAP. XLI. 7. [a] Sept. Arab. 1 ms.

8. [v] So Sam. Syr. Arab. the rest, *dream.*

this case would Joseph ever have been mentioned in the house of Pharaoh. Thus, without destroying the freedom of human actions, does God control and dispose them for the accomplishment of his own wise and holy purposes. "Wonderful is he in counsel, and mighty in working."

2. Joseph's humanity and kindness to his fellow prisoners, should teach us to esteem none below our notice. From his own case Joseph knew, that they might be innocent; but if they were guilty of the greatest crimes, religion demanded that he should pity them. If men are suffering, whatever may have been the cause, they have claims on our sympathy, and we should be ready to do them any service in our power. "Remember those that are bound, as bound with them."

3. The modest request of Joseph and the ingratitude of the Butler, teach us, how often favours are forgotten in prosperity. Joseph simply stated his innocence, and desired his case might be considered. He railed at none of the instruments of his confinement; nor mentions his brethren who had sold him into Egypt. Yet the Butler forgot him;—forgot him who had soothed his sorrows, and raised his dejected spirits, by showing him his future safety and honour. When restored to his office, he might think it beneath him to mention a fellow prisoner; or in the dissipation of a court, he might strictly forget him. Let us strive to forget injuries, but be careful to remember favours. "Bless the Lord, O my soul, and forget not any of his benefits," but gratefully acknowledge them by prayer and praise.

22 verse explains this.

CHAP. XLI. 1. *Seemed to be standing.* I have followed the Sept. and Vulg. as most clearly expressing the sense.

5. *Seven ears on one stalk.* It is probable, that abundant as this increase appears in the vision, it was not more than was usual in fertile years. There is a species of Egyptian wheat, which has a very strong stem full of pith, and which usually has seven full ears, *on one stalk.*

6. *East-wind.* All the mischief done to corn or fruit, is said to be by the east-wind. Compare Exod. x. 13; xiv. 21; Ps. lxviii. 26; Ezek. xvii. 10.

8. *Magicians.* These are thought to be persons, who understood *hieroglyphicks*, and their *sacred rites*; and the *wise men*, such as studied the sciences, and the mysteries of nature.

14. *Shaved himself.* Herodotus informs us, that the Egyptians shaved as the Europeans now do. Joseph adopted their custom, that he might appear more decently before Pharaoh.

16. *But may God, &c.* I have followed the textual reading, and am satisfied this is the sense. Joseph modestly denies, that he can of himself interpret dreams; and as properly directs Pharaoh to God, by praying, that he may answer him satisfactorily. This is nearly the same, as the

me: but may God give to Pharaoh an answer of
17 peace. Then Pharaoh said to Joseph, "In my
dream, behold, I stood upon the bank of the ri-
18 ver. And, lo! there came up out of the river
seven heifers, fat and beautiful; and they fed in
19 a meadow. And, behold, there came up after
them, seven other heifers, poor, very ill-looking,
and lean, such as I never saw in all the land
20 of Egypt, for bad. And the [a]seven" lean and
ill-looking heifers, ate up the first seven [a]beau-
21 tiful" and fat heifers: And when they had
swallowed them, it could not be known that
they had swallowed them; for their appear-
ance was as bad as before. Then I awoke.
22 Again, I saw in my dream, and, behold, there
came up, on one stalk, seven ears of corn,
23 full and good. And, behold, there sprang up
after them, seven other ears, withered, thin,
24 and blighted with the east wind. And the
seven thin [a]and" blighted ears, devoured the
seven full, good ears. And I told this to the
magicians; but no one could explain it to me.
25 Then Joseph said to Pharaoh, "The dreams
of Pharaoh have one design. God hath shown
26 to Pharaoh, what he is about to do. The seven
good heifers, are seven years; and the seven
good ears of corn, are seven years [a]of plen-
27 ty": the dream is one. And the seven lean and
ill-looking heifers, that came up after them, are
seven years; and the seven ears of corn, thin
and blighted with the east wind, are [a]seven
28 years"; and they will be years of famine. This
is the thing which I have spoken to Pharaoh:
What God is about to do, he hath shown to
Pharaoh. Behold, there will come seven years 29
of great plenty, through the whole land of
Egypt: But seven years of famine will suc- 30
ceed them, so that all the plenty in the land
of Egypt shall be forgotten; for the famine
will consume the land. And the former plenty 31
will not be known in the land, on account of
the succeeding famine; for very grievous will
it be. And as for the repetition of the dream 32
to Pharaoh, it was, because the thing is esta-
blished by God, and God will soon bring it to
pass. Now, therefore, let Pharaoh look out 33
for a discerning and wise man, and set him over
the land of Egypt. Let Pharaoh do this also; 34
let him appoint inspectors over the land, and
take up the fifth part *of the produce* of the
land of Egypt, during the seven years of plenty;
And let them collect all the food of those [a]se- 35
ven" good years that come; and let them store
up corn under the authority of Pharaoh, that
food may be preserved in the cities. Thus shall 36
there be food in store for *the people of* the land,
against the seven years of famine, which shall
be in the land of Egypt; so that *the people of*
the land may not perish through famine.

This counsel seemed good to Pharaoh and 37
to all his servants: And Pharaoh said to his 38
servants, "Can we find another like this man,
in whom is the spirit of God?" Pharaoh then 39
said to Joseph, "For as much as God hath
shown all this to thee, there is none so dis-
cerning and wise as thyself. Thou shalt be 40

16. [a]Sam. Sept. Syr. *No one, without God, can &c.* 20. [a]Sept.—ibid. [a]Sep. 24. [a]Sept. 26. [a]Vulg. Ar. 27. [a]Sept. 35. [a]Sept.

various lection: "No one, without God, can give, &c."

25. *God hath shown.* The scene of these visions is the banks of the Nile, on the over-flowing of which, depends the fertility of Egypt. When the country is but partially overflowed, the consequence is, a failure of vegetation, and a famine. Joseph here intimates to Pharaoh, that God overruled natural causes, and could make them subservient to his designs; and that it was therefore his duty to worship him, and not the Nile.

34. *The fifth part, &c.* A tenth part of ancient right belonged to the king, and it is probable he bought the other tenth; for it would have been great injustice to have sold that after, which he never paid for; besides Joseph, who had advised this, would have been hated by the people, which he was not, but extremely honoured.

38. *The spirit of God.* They inferred this from his superior wisdom; and though Idolaters, they considered the God he worshipped, as at least one among others. The next verse explains this.

40. *Be subject.* Secker justly observes, that (פִּיךָ עַל) cannot signify 'to kiss the mouth.' Geddes derives the word from (פוּשׁ,) and takes it in the meaning of *discursitare*, to be ready to run one an errand at his desire: to move at his pleasure; like the Centurion's servants in Matt. vii. 9 Perhaps another meaning, equally probable, might be drawn from the same root, in the sense which we give to it, Gen. iii. 16. The Sept. and Vulg. must be so understood. Rosenmuller gives the Arabic sense of (פוּשׁ) "And on thy word shall all my people *depend*."

42. *Muslin.* Forster has proved, that this is the sense of the term; and Pliny describes it, and observes, that the Priests preferred it for their robes on account of its softness and whiteness. The ring or signet was the badge of his authority.

43. *Abrech.* I consider this word as of Egyptian Origin, and signifying, as given on the authority of Origen, 'a native Egyptian,' and of Jerom, who was well acquainted with the Oriental languages. The Sept. renders a *cryer;* which is here improper, as no proclamation follows. I conjecture they retained the original word, which has since been dropped.

over my house; and to thy word shall all my people be subject. Only on the throne will I
41 be greater than thou." And Pharaoh said to Joseph, "See I have set thee over all the land
42 of Egypt." And Pharaoh took his ring from off his hand, and put it upon the hand of Joseph, and arrayed him in robes of muslin, and
43 put a chain of gold about his neck; And made him ride in the second chariot which he had; while one cried before him, ABRECH [BEND THE KNEE]. Thus he made him ruler over all the land
44 of Egypt. Again Pharaoh said to Joseph, "I am Pharaoh; and without thee shall no man lift up
45 his hand or foot in all the land of Egypt." And Pharaoh called Joseph's name, Zaphnath-paaneath; and he gave him for a wife, Asenath, the daughter of Potipherah, priest of On °.
46 And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph departed from the presence of Pharaoh,
47 and went through all the land of Egypt. And in the seven years of plenty the earth brought
48 forth by handfuls. And he collected all the unused food of the seven years "of plenty", which was in the land of Egypt, and laid it up in the cities; the food of the field, which was round about every city, he laid it up in the same.
49 So Joseph collected corn as the sand of the sea-shore; so very much, that he ceased to number it; for it was without number.
50 Now before the "seven" years of famine came, to Joseph were born two sons; whom Asenath, the daughter of Potipherah, priest of On, bare
51 to him. And Joseph called the name of the first-born, Manasseh, [MAKING-FORGETFUL]. For God, said he, hath made me forget all my toil, and all my father's house". And the name of
52 the second, he called Ephraim, [FRUITFUL]. For God, said he, hath made me fruitful in the land of my affliction.
53 The seven years of plenty, that were in the
54 land of Egypt, were now ended; And the seven years of famine began to come, as Joseph had said. And though the famine was in all other lands, yet in all the land of Egypt there
55 was bread. And when all the people of Egypt began to famish, they cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, "Go to Joseph; and what he shall say to you, do."
56 And the famine was over the whole land; and Joseph opened all the storehouses, and sold corn to the Egyptians °. And the people of all coun-
57 tries came into Egypt to Joseph to buy corn; for in every land the famine prevailed.

45. ° Sept. *And Joseph went over all the land of Egypt.*

56. ° Sept. *And the famine prevailed through all the land of Egypt.*

REFLECTIONS UPON CHAPTER XLI. 1. God's influence on the human mind is here manifest; first, in the singular dreams of Pharaoh, and next, in giving Joseph wisdom to interpret them. The hearts of kings are in his hand; and he can turn them as easily as the water-furrows are turned. Be it our care to reverence and serve him, "and may he work in us to will and to do of his own good pleasure."

2. See how easily God can deliver his people, and turn their captivity into triumph and joy. This, Joseph little expected, after a delay of two full years. Deliverances are often nearest, when least expected; and when most unlikely, they are most seasonable and welcome. 'Behold one hour has changed his fetters, into a chain of gold;—his prison garments, into robes of fine muslin;—his stocks into a chariot, and his gaol, into a palace;—Potiphar's slave, to be his master's lord; and the noise of his chains, into the acclamation of the people, *Bow the knee.*' "The Lord knoweth how to deliver the godly out of all their tribulations;" and those who suffer for well-doing, shall at length join the blood redeemed throng, and sing the glory of free and sovereign grace.

3. When there was no written revelation, it pleased God by dreams and visions to make known his designs; but it would be vain for us to expect him to do so now. This method of communicating wisdom and knowledge has ceased; and we are directed to search the scriptures, to lay up God's word in our hearts, and to make this our counsellor and guide. In the days of Solomon, "In the multitude of dreams, there were divers vanities." Some dreams may yet be monitory, but in general they are worthy of no regard.

4. While we admire the *foreknowledge* of God, let us observe his *kindness*, in pointing out means to support men in famine. If, in some seasons, the harvest nearly faileth, in others, he gives abundance; and if one sort of supply be cut off, he often opens another. In short, were men provident, they would find, that promise fulfilled, "That bread shall be given them, and water shall be sure." He who heareth the young ravens, when they cry, will he not feed us?

45. *Zaphnath-paaneah.* Jewish writers consider this name as Hebrew, and meaning, *revealer of secrets.* Forster regards it as an Egyptian word, and renders it, *the scribe or priest of the eternal spirit.* Jerom, *the Saviour of the world, or country.* I prefer the sense the Jews have given to the term.—*Priest of On.* This City is called *Heliopolis*, or 'City of the Sun,' by the Greek Translators; and Cyrill who lived in Egypt, gives the same

CHAPTER XLII.

B. C. 1727. Jacob sendeth his sons to buy corn; Joseph treats them as spies; sets them at liberty on condition of their bringing down Benjamin; and Simeon is kept as a pledge; Jacob refuseth to send Benjamin.

1 Now when Jacob understood that there was a sale of corn in Egypt, Jacob said to his sons,
2 "Why gaze ye one at another?" And he said, "Behold, I have heard that there is a sale of corn in Egypt. Go down thither, and buy for us [v]thence", that we may live, and not die."
3 So ten of Joseph's brethren went down to buy
4 corn in Egypt; But Benjamin, Joseph's own brother, Jacob sent not with his brethren; "Lest, said he, some mischief should befal him."
5 Among those who came to buy corn, came also the sons of Israel: for the famine was in
6 the land of Canaan. Now Joseph being the governor of the land, he it was that sold corn to all the people of the land. And Joseph's brethren came, and bowed themselves before
7 him to the ground. When Joseph saw his brethren, he knew them; but he made himself a stranger to them, and spoke harshly to them, and said, "Whence come ye?" And they said, "From the land of Canaan, to buy food."
8 (For, though Joseph knew his brethren, yet they knew not him).
9 Now Joseph remembered the dreams which he had dreamed in regard to them, and said to them, "Ye are spies; to see the defenceless
10 parts of the land ye are come." And they said to him, "Nay, my lord, but to buy food are
11 thy servants come. We are all the sons of one man; we are honest men; thy servants are
12 no spies." And he said to them, "Nay; but to see the defenceless parts of the land ye are come." And they said, "Thy servants were 13 twelve brethren, the sons of one man, in the land of Canaan; and, behold, the youngest is this day with our father, and one is no more." Again Joseph said to them, "This is what I have 14 spoken to you, saying, 'Ye are spies.' Hereby 15 ye shall be proved. As Pharaoh liveth ye shall not depart hence, unless your youngest brother come hither. Send one from among you, and 16 let him fetch your brother, and ye shall be kept prisoners, that, if there be any truth in you, your words may be proved; or else, as Pharaoh liveth, ye are indeed spies." [a]They then said, "The lad cannot leave his father; for if he should leave his father, his father would die"." And he put them altogether in custody three 17 days. And Joseph said to them on the third 18 day, "This do, that ye may live; for I fear God. If ye be honest men, let one of your 19 brethren remain bound in the house, in which ye are in custody; and go carry the corn purchased for the famine at home. But bring next 20 your youngest brother to me; that your words may be verified, and that ye may not die." And they did so. And they said one to ano- 21 ther, "We are verily guilty concerning our brother; for we saw the anguish of his soul, when he entreated us, and we would not hear him; therefore is this distress come upon us." And 22 Reuben answered them, saying, "Did I not speak to you," saying "Do not sin against the lad; but ye would not hear me? Therefore, behold, an account of his blood is now demanded." And they knew not that Joseph un- 23 derstood them; for he spoke to them by an interpreter. But he turned about from them, 24

CHAP. XLII. 2. [v] Sept. *a little food.*

16. [a] Sam.

sense. I omit with the Sept. the last clause of this verse, as being contained in the next, where it is consistent and suitable.

47. *By handfuls; i. e.* in the greatest abundance.

CHAP. XLII. 1. *Understood.* Literally *saw;* but this is an idiom of the language, to put the operations of the senses, for those of the mind.

6. *Governor.* The Chaldee renders *Sultan,* a name yet retained among the Mahomedans. Prostration is generally practised in the east, when inferiors approach kings or rulers.

7. *He spoke harshly to them.* He did this to awaken their consciences, and bring them to a sense of their sin against him; and it had that effect.

9. Their prostration before him, reminded him of his dreams. He saw them in some measure fulfilled.

11. *Honest men.* So Purver. They intend to vindicate themselves. They had not come with any insidious purpose, but were honest men, only come to buy food.

15 *As Pharaoh liveth.* The Sept. understood this as an oath; but by a similar form, used on other occasions, it appears to signify only a strong asseveration. 1 Sam. i. 26; xvii. 55.

16. The clause now only found in the Sam. seems so consonant to the context, and forms so pertinent a reply, that I am persuaded it is genuine. Comp. Ch. xliv. 22.

and wept; he then returned to them, and talked with them, and took from among them, Simeon, and bound him before their eyes.

25 Then Joseph commanded their sacks to be filled with corn, and every man's money to be restored in his sack, and provisions to be given them for the way; and so *his servants* [v] did" to
26 them. And they loaded their asses with the
27 corn, and thence departed. And, as one of them opened his sack, at the lodging place, to give his ass provender, he spied his money! for, behold! it was in the mouth of his sack.
28 And he said to his brethren, "My money is restored; for, lo! it is even in my sack." Their hearts then failed them, and they trembled with fear, saying one to another, "What is this that God hath done to us?"

29 And they came to Jacob their father unto the land of Canaan, and told him all that had
30 befallen them; saying, "The man, who is the lord of the land, spoke harshly to us, and took
31 us for spies of the country. But we said to him, "We are honest men; we are not spies.
32 We were twelve brethren, the sons of [v]one" father; one is no more, and the youngest is now with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, [c] Hereby shall I know that ye are honest men; leave one of your brethren here with me, and take [s]the corn purchased" for the famine at home, and be gone. And bring next, 34 your youngest brother to me; then shall I know that ye are not spies, but honest men; so will I deliver to you your brother, and ye shall traffick in the land."

35 Now it was, that they emptied their sacks; and behold, every man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid.
36 And Jacob their father said to them, "Me have ye bereaved. Joseph is not; and Simeon is not; and ye would now take away Benjamin. All these things are against me." And Reu- 37 ben spoke to his father, saying, "Slay my two sons, if I bring him not to thee. Give him to my charge, and I will bring him to thee again." But Jacob said, "My son shall not 38 go down with you; for his brother is dead, and he only remaineth: if mischief should befal him by the way in which ye go, ye will bring down my grey hairs in sorrow to the grave."

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25. [v] Vulg. Arab. 1 ms. 32. [v] So Vulg. the rest *our*.

33. [s] Sept.

Reflections upon Chapter xlii. 1. We here see, how trials and personal sufferings, arouse the sleeping conscience and bring sins to remembrance. More than twenty years had now elapsed since Joseph's brethren had sold him, and, perhaps, they had concerned themselves little about what had become of him; but in their distress, they recollect their conduct to him, and acknowledge their own sin and cruelty. "They saw the anguish of his soul," but showed no pity. For this, they justly considered, their present distress had come upon them. Let us be assured, that there is a retributive providence, and that the measure of injustice, cruelty, or dishonesty, we deal out to others, will be rendered to us again; and sins forgotten, thus brought to remembrance and punished.

2. It is a comfort to a man, though he suffer with others, to know, that he did not consent to their sin. Reuben had this consolation. He aimed to deliver his brother; and appeared to grieve sincerely that they had sold him. He had no part in this base deed, unless in not telling his father the truth, which, perhaps, both prudence and duty prevented. How delightful is it to have the testimony of a good conscience! This will support under any crosses or trials; but a wounded spirit, a mind lacerated and torn, by conscious guilt, who can bear? This is the worm that dieth not, in those who perish, and which will gnaw the vitals of the damned through eternity.

3. How often do the ways of providence seem to us dark, and perplexed; and the conclusions we draw, are often found to be erroneous. So the Patriarch said, "All these things are against me." They appeared to be so; he could not see any tendency in these events, to promote his interest or happiness. Every circumstance seemed a dagger to pierce his heart, and bring down

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24. *Simeon.* He had probably been the most guilty of all his brothers towards himself. That he was of a violent and sanguinary disposition, is plain from the murder of the Shechemites.

27. *Lodging place.* They have no *Inns* in the East; nor frequently have travellers so much as a shed to cover them. They generally lodge in the open air, near some fountain; where there is pasture for beasts, and whence they may obtain a supply of water for themselves.

28. *What is this &c.* They seem now to be under the strongest impressions of their guilt, and every circumstance arouses their fears.

32. *One father.* The text has, 'our father,' but the Vulg. renders as I have done, which is obviously more proper. The true reading seems to have been (אבי אחד) and the latter word has been omitted, from its being immediately repeated.

36. *All these things &c.* Matthews renders, "all these things fall upon me." The preposition has various senses and may be rendered either *upon* or *against*.

CHAPTER XLIII.

B. C. 1729. Jacob, with reluctance, is persuaded to send Benjamin; Joseph entertaineth his brethren.

1 Now the famine was still grievous in the land.
2 And when they had eaten up the corn which they had brought out of Egypt, their father said to them, "Go again, and buy for us a lit-
3 tle food." And Judah spoke to him, saying, "The man, [a]who is lord of the land" did solemnly protest to us, saying, "Ye shall not see my
4 face, unless your brother be with you. If thou wilt send our brother with us, we will go down
5 and buy food for thee; But if thou wilt not send him, we will not go down. For the man said, "Ye shall not see my face, unless your bro-
6 ther be with you." Then Israel said, "Wherefore dealt ye so ill with me, as to tell the man
7 that ye had yet another brother?" And they replied, "The man strictly inquired concerning ourselves, and our kindred, saying, 'Is your father yet alive? Have ye another brother?' and we told him according to the tenor of those words. Could we certainly know that he would say, 'Bring down your brother?"
8 And Judah said to Israel his father, "Send the young man with me; and let us arise and be gone; that we may live, and not die, both
9 we, and thou, as well as our little ones. I will be surety for him; from me thou mayest require an account of him. If I bring him not back to thee, and set him before thee, then let me
10 ever bear the blame. Surely if we had not lingered, we might have returned a second time."
11 And their father Israel said to them, "If it must now be so, do this; take of the best fruits in the land in your vessels, and carry down, as a present to the man, storax and laudanum, a little balsam, and a little wild honey, pistachio-nuts, and almonds. And take double
12 money with you, and carry back the money that was returned in the mouth of your sacks; perhaps it was an oversight. Take also your
13 brother, and arise, and return to the man.
14 And may God, the Almighty, give you favour before the man, that he may send away your other brother, and Benjamin. But if I be bereaved, bereaved I must be."

15 And the men took the present, and they took double money with them, and Benjamin; and they set out, and went down to Egypt, and stood before Joseph. And when Joseph
16 saw [a]his brother" Benjamin, [a]the son of his own mother" with them, he said to the ruler of his house, "Bring these men home, and make ready; for these men must eat with me at
17 noon." And the man did as Joseph bade; and
18 he brought the men into Joseph's house. And the men were afraid, because they were brought into the house of Joseph; and they said *to themselves*, "On account of the money that was formerly returned in our sacks are we brought in; that he may find some pretext against us, and fall on us, and make us bondmen, and take our asses."
19 And they came

CHAP. XLIII. 3. [a]Sept.

16. [a]Sept.—ibid. [a]Sept.

his grey hairs with sorrow to the grave. Providence appeared to connect events, and to bring them to pass in a manner, wholly at variance with the promises made to him, and the hopes of his family. His conclusion, seemed justified by the events; yet we know it was erroneous. Let us then, "judge nothing before the time;" but patiently wait the unfolding of God's designs; and we shall experience, that God can produce good, and promote the happiness of his people, by events and providences, which, to us, appear most opposite. Let us cheerfully resign ourselves to his disposal, in the belief of the delightful promise, "That all things work together for good to them that love God; to them who are the called according to his purpose."

CHAP. XLIII. 7. *These words.* The Vulg. and Sept. give the sense, "And we told him according to this inquiry:" i. e. We answered his inquiries.

9. *I will be surety.* It is plain, from other circumstances, that Jacob had more confidence in Judah than in the rest; and we shall soon see, that it was not without reason.

11. *A present.* This is now, and from the most remote antiquity has been, throughout the East, the method of introduction to the great. Prov. viii. 16.

14. That any man who understands the Original, should regard this as a prediction, is to me astonishing, the whole connection justifying the sense of the authorised version. The last clause is supported by a parallel idiom, Esth. iv. 16. "And if I perish, I perish;" i. e. I will die in this cause, if it be necessary for the deliverance of my people. So Jacob having prayed that God might restore His children, adds; "But if I be bereaved, bereaved I must be; i. e. Circumstances seem to demand this sacrifice of the objects of my affection, and I will submit to the dispensation.

near to the steward of Joseph's house, and they spoke with him at the door of the house,
20 And said, "O! sir, we indeed came down for-
21 merly to buy food. And when we had come to the lodging-place, it was, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight. But we have brought it back with us
22 again; And other money have we brought with us, to buy food. Who put our money into
23 our sacks, we know not." And he said, "Peace be to you, fear not. Your God, and the God of your father, hath given you a hidden treasure in your sacks. I had your money." He
24 then brought Simeon out to them. And the man brought them into Joseph's house, and gave them water, that they might wash their feet; and to their asses he gave provender.
25 And they made ready the present against Joseph should come at noon; for they had heard that they were to dine there.
26 And when Joseph came home, they brought him the present, which they had with them, into the house, and bowed themselves to him, to
27 the ground. And he asked them of their welfare, and said, "Is your father well, the old man, of whom ye spoke? Is he yet alive?"
And they answered, "Thy servant our father 28
is well; he is yet alive." [a] And Joseph said, "Blessed of God be that old man"." And they bowed their heads, and made obeisance.
And he raised his eyes, and saw his brother Ben- 29
jamin, the son of his own mother, and said, "Is this your younger brother, of whom ye spoke unto me?" And he said, "God, be gracious to thee, my son." And Joseph made haste, (for 30
his bowels yearned towards his brother) and sought where to weep; and he entered into his chamber, and wept there. He then washed 31
his face, and came out, and restrained himself, and said, "Set on the dinner." And they set 32
on for him, by himself, and for them, by themselves, and for the Egyptians, who ate with him, by themselves; for the Egyptians might not eat food with the Hebrews; that would be an abomination to Egyptians. And his 33
brethren sat before him, the first-born according to his birthright, and the youngest according to his youth; and they marvelled one at another. And he took and sent mes- 34
ses to them from what was before him; but Benjamin's mess was five times as much as any of their's. And they drank with him, and were merry.

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28. [a] Sam.

Sept.

Reflections upon Chapter xliii. 1. Let us learn to be prudent in making resolutions, as unforeseen circumstances may occur, which make it necessary for us to change them. Jacob had resolved, that Benjamin should not go to Egypt; but the growing pressure of the famine constrains him to submit, and let even Benjamin go. How justly is bread called the staff of life: Other articles of food may be dispensed with sooner than this; nor without this would the richest delicacies long be supportable. Jacob was rich and had flocks and herds in abundance, but wanted bread. Let us be thankful, that God has fed us with the finest of the wheat—and that we have not known what absolute famine is.

2. We here see the *integrity, piety and submission* of the Patriarch. He returns the money found in the sacks of his sons; considering that it might be an oversight. He would not eat bread at the expence of others. So should every man act; giving to all their due. To keep what does not belong to us is scarcely less sinful than stealing or robbing. With fervent *prayer* he commends his children to God. He had once wrestled and prevailed; and there can be little doubt, that when his sons had departed, he interceded for them; for their safety and their acceptance with the governor of Egypt, so that they might return in peace. But still he prepared for the worst, that if God should bereave him of all that was dear, he might bow his head, and say, 'thy Will be done.' Such a temper, would in some degree calm the mind, and

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18. *House of Joseph.* It is not the custom in the East for persons to be admitted into the interior part of the house, but into a kind of Hall or Court. Hence they were afraid, from this unusual circumstance, that some design was formed against them.

23. This steward seems to have known, who they were; and what it was, Joseph intended to do. His kind address must, in some degree, have soothed their agitated minds.

28. The clause, now found in the Sam. and Sept. as it is natural, so it seems supported by what Joseph says respecting Benjamin in the next verse.

32. *Might not eat.* Two reasons have been assigned; 1 Because they were shepherds; and 2 because *they eat cattle* which the Egyptians worshipped. Whether this be the reason or not, it is certain, that the different sects in the east, would consider themselves defiled, and made impure, by being touched by one not of their own faith, or by eating out of the same dish with him.

34. *Five times.* It appears to be still the custom in Persia, and many other parts of the east, to honour a person of quality, by sending either a larger quantity of provisions, or a greater variety of dishes, than to others.

CHAPTER XLIV.

B. C. 1715. Joseph's contrivance to detain his brethren; Judah's admirable address to him; Joseph at length makes himself known to them and sends for his father.

1 Now he commanded the steward of his house, saying, "Fill the men's sacks with as much food as they can carry, and put every man's
2 money in the mouth of his own sack. And put my cup, the silver cup, along with his corn-money, in the sack's mouth of the youngest. And he did according to the word which
3 Joseph had spoken. As soon as the morning was light, the men were sent away, they and
4 their asses. They had not yet gone far from the city, when Joseph said to his steward, "Arise, pursue after the men; and when thou overtakest them, say to them 'Wherefore have ye rendered evil for good? [a] Why have ye
5 stolen my silver cup"? Is it not that in which my lord drinketh, and for which, he indeed, will make inquiry? Ye have done evil in so doing."
6 And he overtook them, and he spoke to
7 them these same words. But they said to him, "Why speaketh my lord these words? Far be
8 it from thy servants to do such a thing. Behold, the money, which we found in the mouths of our sacks, we brought again to thee from the land of Canaan: how then should we steal out of thy lord's house, either silver or gold?
9 With whomsoever of thy servants, [a] "the cup"
shall be found, let him die; and let us also be made bonds-men to my lord." Then he said, 10
"Now, be it so far, according unto your words. Let him with whom [a] "the cup" is found, become my slave; but ye shall be blameless." Then 11
they speedily let down every man his sack to the ground; and every man opened his own sack. And the steward searched, beginning at 12
the oldest, and ending at the youngest; and the cup was found in Benjamin's sack. Then 13
they rent their garments, and loaded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's 14
house; (for he was yet there): and they fell down before him on the ground. And Joseph 15
said to them, "What deed is this that ye have done? Knew ye not that I should certainly make inquiry?" And Judah said, "What shall 16
we say to my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's bonds-men; both we, and he also with whom the cup is found." And he said, 17
"Far be it from me to do so! The man with whom the cup is found shall become my bonds-man; and as for you, go ye in peace to your father."

Then Judah came near to him, and said, "Oh! 18
my lord, let thy servant, I pray thee speak a word, in my lord's hearing, and let not thine

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CHAP. XLIV. 5. [a] Sept. Syr.

if not deliver from anxiety, at least abate it. Let us regard it as one important branch of duty, to be ever resigned to the will of God.

3. The guilty sons of Jacob *construe* every circumstance and occurrence against themselves. When fear prevails, it magnifies evils endured, and anticipates others which may never come.

9. [a] Sept. 10. [a] Sept.

Though treated with a degree of kindness, they had no reason to expect, they tremble with the apprehension of slavery—of that condition, to which they had unfeelingly consigned their innocent brother. They felt the misery of bondage in the dread of it. How true is it, "that the wicked flee, when no one pursueth, and fear where no fear is, while the righteous are bold as the lion."

CHAP. XLIV. 5. *Why have ye stolen*, &c. Without this addition to the Text, the questions addressed to the sons of Jacob, must have been wholly unintelligible.—*He divineth.* That divination by Cups was anciently practised, is certain, as Lucian rallies the Egyptians for making a divinity of a cup; yet as the terms will bear the sense given, I have preferred it, as more suitable to the piety and character of Joseph. When a term is ambiguous, I think we ought always to adopt that sense, which is most suitable to the context, and character of the person, respecting whom it is employed, &c.

16. *What shall we say?* The language of Judah marks the greatest confusion, and proves, that he thought Benjamin really guilty of the theft.

17. Joseph's great object was to detain Benjamin, to try the rest of his brethren.

18. Judah had become bound for the safe return of his youngest brother, and he properly pleads his cause. The whole of this speech, has been deservedly admired, as the most perfect pattern of natural and affecting eloquence ever delivered: what gives it all its interest, is its truth. It is remarkable, that Judah does not acknowledge the crime, for that would have been to reflect on Benjamin; nor does he deny it, for that would have reflected on the justice of Joseph. All his efforts are directed to move his pity;—his pity for the old man their father, whose grey hairs would, if Benjamin was detained, "be brought down in sorrow to the grave." His filial affection, and his regard for his brother, in offering to become himself a slave in his stead, touches all our sympathies and melts the soul into pity. Joseph could no longer act a part in the melting scene; he felt for his father—he realized the heart-rending agony of the

anger burn against thy servant: for thou art
19 even as Pharaoh. My lord asked his servants, saying, 'Have ye a father or a brother?
20 And we said to my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.'
21 And thou saidst to thy servants, 'Bring him down to me, that I may set mine eyes upon
22 him.' And we said to my lord, 'The lad cannot leave his father; for should he leave his
23 father, his father would die.' And thou saidst to thy servants, 'Unless your youngest brother come down with you, ye shall no more
24 see my face.' Now when we came up unto thy servant, ᵛour" father, we told him the words
25 of my lord. And our father said, 'Go again
26 and buy for us a little food.' But we said, 'We cannot go down. If our youngest brother be with us, then will we go down; for we may not see the man's face, unless our
27 youngest brother be with us.' And thy servant, ᵛour" father, said unto us, 'Ye know that my
28 wife bare to me but two sons. And the one went out from me, and I said, "He is torn, torn
29 to pieces; and I have not since seen him And if ye take this one also from me, and mischief should befal him, ye will bring down my grey
30 hairs in sorrow to the grave." Now therefore, when I come to thy servant, ᵛour" father, and
31 the lad be not with us; it will be, when he seeth that the lad is not with us, that he will die: ᵗfor his life is bound up in the life" of the lad. Thus thy servants will bring down the grey hairs of thy servant, our father in sorrow to the
32 grave. For thy servant became surety for the lad to his father, saying, 'If I bring him not back to thee, then let me bear the blame to
33 my father for ever. Now therefore, I pray thee, let thy servant abide, instead of the lad,
a bonds-man to my lord; and let the lad go up
with his brethren. For how can I go up to my 34
father, if the lad be not with me? lest I see
the evil that will come on my father."

THEN Joseph could not refrain himself be- 1
fore all that stood by him; and he cried, "Cause
every man to go out from me." And there
stood no one by him, while Joseph made himself known to his brethren. And he wept 2
aloud; and the Egyptians, and the house of
Pharaoh, heard. And Joseph said to his breth- 3
ren, "I am Joseph! Is my father yet alive?"
But his brethren could not answer him, they
were so confounded at his presence. Again, Jo- 4
seph said to his brethren, "Come near to me,
I pray you." And they came near. And he
said, "I am Joseph your brother, whom ye sold
into Egypt. Now, therefore, be not grieved, 5
nor angry with yourselves, that ye sold me
hither; for God sent me before you, to preserve life. For these two years hath the 6
famine been in the land; and there are yet
five years to come, in which there shall be
neither plowing nor reaping. Therefore, God 7
sent me before you to preserve to you a posterity on earth, and to save your lives by a
great deliverance. So then, it was not you 8
only that sent me hither, but God: and he
hath made me a father to Pharaoh, and lord
of all his house, and ruler of all the land of
Egypt. Haste ye, and go up to my father, 9
and say unto him, 'Thus saith thy son Joseph,
God hath made me lord of all Egypt: come
down unto me; tarry not. And thou shalt 10
dwell in the land of Goshen, that thou mayest be near to me; thou, and thy children,
and thy children's children, and thy flocks,
and thy herds, and all that thou hast. And 11
there will I support thee, (for there are yet to
be five years of famine) lest thou, and thy house

24. ᵛSam. v. v. 2 mss.

27. ᵛv, v. 31. ᵗFrom verse 30.

old man; he felt for his brethren, whom he now saw humbled at his feet; and having dismissed his attendants, he says, "I am Joseph."

CHAP. XLV. 3. *They were so confounded.* Their injustice to him, his power, and splendour, and the circumstances in which they were, naturally produced this confusion. The tumult of various conflicting passions, totally deprived them of the power of speech.

5. This address of Joseph, was admirably calculated to soothe and to calm the minds of his brethren; to awaken their confidence and cherish their hopes. He forgave their sin against himself, and piously attributed their base deed, to an over-ruling providence.

10. *Goshen.* This is in Ch. xlvii. 11, called the land of *Rameses*; but what particular region of Egypt it was, has been much disputed. That

...hold, and all that thou hast, come to poverty. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth 13 that speaketh to you. And ye shall relate to my father all my glory in Egypt, and all that ye have seen; and haste ye and bring down 14 my father, hither. And he fell on his brother Benjamin's neck, and wept; and Benjamin 15 wept on his neck. Moreover, he kissed all his brethren and wept on them; and afterward, his brethren talked with him.

16 And it was reported in the house of Pharaoh, saying, Joseph's brethren are come; and it was pleasing to Pharaoh, and to [a]"all" his ser- 17 vants. And Pharaoh said to Joseph, "Say to thy brethren, 'This do ye; load your beasts, and depart, [a]"and" go unto the land of Canaan. 18 And take your father and your households, and come to me; and I will give you the best of [a]"all" the land of Egypt; and the fat of the land 19 ye shall eat.' Now thou art commanded to say to them, do this, 'Take with you wagons from the land of Egypt for your little ones, and for your wives, and take up your father, 20 and come down. Also regard not your furniture; for the best of all the land of Egypt shall be yours." And the sons of Israel did so: and 21 Joseph gave them wagons, according to the command of Pharaoh, and gave them provision for the way. To every one of them he gave 22 two suits of raiment; but to Benjamin, he gave three hundred pieces of silver, and five suits of raiment. And to his father he sent likewise, 23 ten asses loaded with the best things of [a]"the land of" Egypt, and ten she-asses loaded with corn, and bread, and meat, for his father on the way. So he sent away his brethren, and 24 they departed; and he said to them, "See that ye quarrel not on the way."

So they went up out of Egypt, and came into 25 the land of Canaan, to Jacob their father. And 26 they told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt." And Jacob's heart palpitated; though he believed them not. But when they told him all the words of Jo- 27 seph, which he had said to them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Is- 28 rael said, "It is enough. Joseph, my son, is yet alive. I will go and see him before I die."

16. [a]Sept. Arab. 2 mss. 17. [a]Sam. Sept. Arab. 18. [a]Syr. Vulg. 1 ms. 23. [a]Sam. Syr.

REFLECTIONS UPON CHAPTERS XLIV & XLV. 1. The conduct of Joseph towards his brethren, was evidently *designed* to bring their sin to remembrance, and to effect their humiliation. Nothing could be better contrived to produce these ends, than the method adopted. He treated them with distinguished kindness, that their offence in taking his silver cup, might appear more aggravated; and though they were in fact innocent, yet they might still conclude all this mischief had befallen them for their past sin. Has not God the same *design* in view, in those afflicting dispensations with which he tries his people? There is some idol they have set up in their hearts, and he snatches it from them; some sin for which they have not been humbled, and he finds it necessary to bring them into such circumstances, that they repent, and are ashamed and confounded because of their folly.

2. The filial tenderness and affection of Judah, deserves general imitation. It is impossible that children should ever fully repay parents, for their cares, anxieties, and love to them; but they ought, at least, to endeavour to diminish their cares, sooth their sorrows, and in their old age, administer to their comfort and joy in every way pos-

...having a country fit for pasturage, and on the eastern border of Egypt, is clear from the context. The Greek Alexandrian translators, who must have been acquainted with the geography of Egypt, have *Gesem of Arabia:* and it was this which partly induced Michaelis to place Goshen on the side of Arabia. He thinks it extended from Raphia, on the border of Palestine, to the vicinity of Heliopolis.

11. *And I will support thee;* By affording sufficient supplies of corn, during the remaining years of famine.

12. *Your eyes see, &c.* You have the strongest evidence that you are not deceived, the evidence of your own eyes and ears.

14. *Fell on his neck and wept.* Joseph manifested the greatest affection to his uterine brother, and this burst of tears, after an absence of twenty years, is the genuine expression of nature. These two sons of the same mother, discover the most amiable sensibility. Joseph, having given this proof of his peculiar attachment to Benjamin, embraced and wept over, all his brethren.

18. *The best of the land.* This must be understood to signify, not the best land, absolutely considered, but the best for them as shepherds and herdsmen. If the remark on the land of Goshen be just, in this relative sense, the words must be explained.

19. *Wagons.* This intimates, that nothing of this kind was used as yet in Canaan. They conveyed their moveables on the backs of beasts; and the sight of these wagons, might very obviously make a strong impression on Jacob's mind, and satisfy him, that what his sons told him was true.

20. *Your furniture.* This may refer more particularly to their earthen ware, and other cumbersome things, which could not be so easily conveyed to so great a distance. They are charged not to regard the loss of such things, when they are assured, that they should obtain more than they lost.

22. *Two suits of raiment:* Some understand, 'splendid and valuable raiment.' I have followed the Sept. and Vulg. and consider the term. (שלמות) refers to the upper garments.

CHAPTER XLVI.

B. C. 1707. Jacob, by a vision, encouraged to go down to Egypt; the number of his family; Joseph meeteth them.

1 And Israel removed with all that belonged to him, and came to Beer-sheba, and offered sa-
2 crifices to the God of his father Isaac. And God spoke to Israel in the visions of the night, and said, "Jacob! Jacob!" And he said,
3 "Here am I." He then said, "I am the mighty one, the God of thy father; fear not to go down into Egypt, for I will there make of thee
4 a great nation. I will go down with thee into Egypt; and I will also bring thee up again: and Joseph shall close thine eyes."
5 Jacob then set out from Beer-sheba; and the sons of Israel carried their father Jacob, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry them.
6 And they took their cattle, and their wealth which they had acquired in the land of Canaan, and went into Egypt; Jacob, and all his seed
7 with him. His sons, and his grand-sons, his daughters, and his grand-daughters; even all his seed brought he with him into Egypt.

8 And these are the names of the sons of Israel, who went into Egypt. Reuben, Jacob's first-
9 born. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. And the
10 sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman.
11 And the sons of Levi; Gershon, Kohath, and
12 Merari. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. [And the sons of Pharez were Hezron and Ha-

sible. Jacob had seen in the spirit of his sons much to lament; but in the conduct of Judah, becoming responsible for Benjamin, and pleading his cause with so much truth, interest and success, we see a son reformed, and one who nobly preferred the peace of his aged father to his own—the comfort of his father, to his own freedom. He could not bear the thought of seeing the old man, his father, again wounded, for the loss of his Benjamin. Disobedient child, learn thy duty. Remember, that the first command which has a promise connected with it, is this, "Honour thy father and thy mother."

3. The generous and forgiving temper of Joseph, admonishes us not to avenge ourselves when it is in our power, but to overcome evil with good. Had Joseph now treated his brethren as they had treated him, and sold them for slaves, according to the spirit of the world, he would have acted justly; but what lustre does it reflect on his character, that he nobly forgave their sin, and seemed peculiarly anxious, that they should forgive themselves, and not hereafter think of it! What must have been their feelings, when he said, "I am Joseph. Doth my father live?" He saw their confusion; he knew their fears, and, anxious to comfort them, said, "Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." Every word is emphatical, and must have administered strong consolation. Here Joseph exhibits an impressive example of the power of religion, raising him superior to the mean, but natural passion of revenge, and leading him to view the hand of God in his sufferings, and the design of God, in this wonderful work of providence.

4. In this whole scene, we have a striking emblem of the state of a convinced sinner, and of the method of relief by a Saviour. Joseph's brethren strongly represent the former. The law comes with power to the conscience, forgotten sins are revived, the awful consequences of them are felt; the soul is filled with confusion, and sometimes with unutterable distress. Various expedients are tried to obtain relief, but in vain. The cares, amusements, pleasures and occupations of Life, are equally inefficient to give peace, or heal the wounds of the soul. But when Jesus is beheld as the Saviour;—when he says, "I am Jesus," the discovery melts the soul into the deepest repentance; but awakens hope; and hope, arising from dependence on him, brings the joy of salvation.

24. *Quarrel not;* that is, do not provoke one another, by mutual recriminations respecting me; but as I have forgiven you, forgive ye one another, and maintain affection and peace.

26. *Palpitated.* Some render, became *chill*; but this is not probable. He might doubt and hesitate, but he could not be cold. I derive with Geddes from (פחד,) which in Arabic has the sense given, and which seems most suitable here. An event so unexpected, to which he could not give full credit, yet could not fail strongly to agitate the heart of an affectionate father, and almost deprive him of the full exercise of his reason.

CHAP. XLVI. 1. *To Beer-sheba.* This was to the south of Hebron, and on the way to Egypt. Abraham dwelt here and built an altar, and planted Tamarisk trees, Gen. xxi. 23. Here also Isaac had dwelt; Ch. xxvi. 32, 33; and here, now Jacob offers sacrifices to the God of his father; and he appeared to him, and sanctioned his descent into Egypt.

3. *The mighty one.* I render (האל) as an appellative, as here giving a strong reason to encourage the Patriarch, to expect the fulfilment of his promise.

4. *Bring thee up;* that is, bring up thy posterity; for Joseph is to close his eyes, perform the last kind office to his dear father. It was the custom of those most esteemed, to be desired to perform this office.—*Close thine eyes.* Literally, 'put his hand on thine eyes.' I prefer the sense to the idiom, as removing the ambiguity.

7. *Daughters.* Jacob had but one daughter; and all must admit either an enallage of number, or an error of some scribe.

8. *Jacob and his sons.* I have omitted these words with 1 ms. and internal evidence. It is clear, that they form no part of the text, but have been added, as the Head of the following genealogy.

10. *Ohad.* In the parallel places, Numb. xvi. 12; and 1 Chron. xiv. 24, this name is wanting.

12. *And the sons of Pharez.* These could not be born when they

13 mul]. And the sons of Issachar; Tolah, and
14 Phuvah, and ᵛJashub", and Shimron. And the
sons of Zebulon; Sered, and Elon, and Jahleel.
15 These were the sons of Leah, whom she bare to
Jacob in Padan-aram, with his daughter Dinah.
All the persons, sons and daughters, who sprung
from Leah, were thirty-three.
16 And the sons of Gad; Ziphion, and Haggi,
and Shuni, and Ezbon, and Eri, and Arodi,
17 and Areli. And the sons of Asher; Jimnah,
and Ishuah, and Isui, and Beriah, and Serah,
their sister: [and the sons of Beriah; Heber,
18 and Malchiel.] These were the sons of Zilpah,
whom Laban gave for an hand-maid to his
daughter Leah. And these she bare unto Jacob,
sixteen persons.
19 The sons of Rachel, Jacob's wife, were Jo-
20 seph and Benjamin. [And unto Joseph, in the
land of Egypt, were born Manasseh and
Ephraim, whom Asenath the daughter of Po-
21 tipherah, priest of On, bare to him.] And the
sons of Benjamin, were Belah, and Becher, and
Ashbel, Gera, and Naaman, Ehi, and Rosh,
22 Muppim, and Huppim, and Ard. These were
the sons of Rachel, who were born to Jacob.
All the persons were fourteen.
23 And the son of Dan was Hushim. And the
24 sons of Naphtali, were Jahzeel, and Guni, and
25 Jezer, and Shillem. These were the sons of
Bilhah, whom Laban gave for a hand-maid to
Rachel his daughter; and she bare these to
Jacob. All the persons were seven. All the 26
persons that came with Jacob into Egypt, (that
had come out of his loins), beside Jacob's wives,
all the persons were sixty-six. And the sons 27
of Joseph, who were born to him in Egypt,
being two persons, all the persons of the house
of Jacob, who came into Egypt, were seventy.

Now *Jacob* sent Judah before him to Joseph, 28
to request that he would meet him in Goshen;
for to the land of Goshen ᵛhe was coming".
And Joseph made ready his chariot, and went 29
up to meet Israel his father, to Goshen; and
presented himself to him, and fell on his neck,
and wept on his neck a good while. And Israel 30
said to Joseph, "Now I can die, since I have
seen thy face! since thou art alive!" And Jo- 31
seph said to his brethren, and to his father's
house, "I will go up, and inform Pharaoh, and
say to him, 'My brethren, and my father's house,
that were in the land of Canaan, are come to
me. And the men are shepherds, (for their 32
occupation hath been to rear cattle), and they
have brought their flocks, and their herds, and
all that belongeth to them.' And when Pha- 33
raoh shall call you, and say, 'What is your
occupation?' Then ye shall say, 'Thy servants 34
have been occupied about cattle from our youth
even until now; both ourselves and our fathers;'
to the end ye may dwell in the land of Goshen;
for every shepherd is an abomination to the
Egyptians."

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13 ᵛSam.

28. ᵛSam. Syr. Vulg.

Reflections upon Chapter xlvi. 1. "In all thy ways acknowledge God, and he shall direct thy steps." Jacob did so, and God was with him. He sought divine direction, and it was imparted; he offered sacrifices, and they were accepted. It was an important step to go down to Egypt, and to leave the land promised to his fathers; he might fear lest in this he should do wrong, or lest the land he forsook should be occupied by others, and his children be led to incorporate with the Egyptians, and the hopes of his family be thus defeated. God assured him that all his fears were vain—that he would, in Egypt make of him a great nation, and bring him up again to Canaan. In every removal, or undertaking, let us seek the divine presence and blessing; let us begin our journies, and our employments with God, and then we may cheerfully hope, that he will protect and prosper us.

2. How, delightful is it to see those whom we tenderly love, after a long absence! Jacob had long ceased to expect this pleasure. He had considered his Joseph as certainly torn to pieces by wild beasts; and as existing no more in the land of the living. What indescribable sensations must he have felt, when he again beheld Joseph! He might say with peculiar propriety, "This my son was lost, and is found; he was dead, and is alive again!" O what pleasure will it be to see in heaven, those we have loved on earth! There pious parents and children will meet, and be separated no more. Their union shall

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went down to Egypt; and must have been added afterwards.

13. *Jashub.* This I deem the true reading. *Job* in Arabic has the same signification; and this error might creep in, by some one using the Arabic instead of the Hebrew term.

20. The Sept. adds here *five* descendants of Manasseh and Ephraim, and makes the total number 75 persons, as is mentioned, Acts vii. 14.—*Seventy*, including Jacob and Joseph.

28 I have followed the Sam. and Sept. as giving the most natural sense.

34. It is probable, that the reason why the Egyptians detested shepherds, was, that they often suffered from the predatory attacks of their

CHAPTER XLVII.

B. C. 1706. *Joseph presenteth some of his brethren and his father to Pharaoh; Joseph's policy towards the Egyptians; Jacob's age, &c.*

1 THEN Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that belongeth to them, are come from the land of Canaan; and, behold, they are in the land of Goshen."
2 Now he had taken *with him*, from among his brethren, five men; and he presented them to
3 Pharaoh. And Pharaoh said to Joseph's brethren, "What is your occupation?" And they said to Pharaoh, "Thy servants are shepherds,
4 both ourselves, and our fathers." They said moreover to Phoraoh, "To sojourn in the land are we come; for, so grievous is the famine in the land of Canaan, that there is no pasture for thy servants' flocks; now therefore, we pray thee, let thy servants dwell in the land of Go-
5 shen." And Pharaoh spoke to Joseph, saying, "Thy father and thy brethren are come to
6 thee. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell. And if thou know any man of ability among them, make them rulers over my
7 cattle." And Joseph brought in his father Jacob, and presented him to Pharaoh. And Ja-
8 cob blessed Pharaoh. And Pharaoh said to Jacob, "How many are the days of the years of thy life?" And Jacob said to Pharaoh, 6
"The days of the years of my sojourning, are one hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their sojourning." Again Jacob blessed Pharaoh, 10
and went out from his presence.

And Joseph settled his father and his brethren, 11
and gave them a possession in the land of Egypt; in the best of the land, in the land of Rameses, as Pharaoh had commanded. And 12
Joseph supported his father, and his brethren, and all his father's household, with bread, according to their families.

Now there was no food in all the land; for 13
so grievous was the famine, that the land of Egypt, and the land of Canaan, were distressed by reason of the famine. And Joseph col- 14
lected all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house. And 15
when money failed in the land of Egypt, [and in the land of Canaan,] all the Egyptians came to Joseph, and said, "Give us food; for why should we die in thy presence, though the money fail?" And Joseph said, "Give to me 16

CHAP. XLVII. 2. *Sam.

3. *Sam. Sept. Syr. Ar

be lasting as eternity; and their fellowship complete! They shall be one in Christ, as he is one with the father; and their joy shall be full, without any interruption.

3. The promise and the prediction made to Abraham, we now see begin to be fulfilled. His seed have now multiplied—they have become seventy, and are still to go on increasing, till they become a great nation. They have now gone down to Egypt, where they are to be afflicted, till the iniquity of the Amorites be complete. Neither promises nor predictions can ever fail; for they both rest on the immutable perfections of God. We have, on every subject connected with our spiritual interests, a sure word of promise and prophecy, to which we shall do well to take heed.

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neighbours, the Arabians.

CHAP. XLVII. 2. I adopt the Sam. reading, and consider (מצפו) as denoting here, nothing but *from among*, as the Sept. renders.

4. *No pasture &c.* This shows the cause of the famine to be the want of rain; so that the pastures were parched up; and the same cause might operate in reference to that part of Egypt overflowed by the Nile. The want of rain in Abyssinia, at the usual season, would occasion the want of the usual inundation of the Nile, and of the consequent sterility of the land.

6. *Men of ability.* Pharaoh desires they may be promoted to such a situation, as their previous habits and qualifications made suitable.

7. *Blessed Pharaoh;* that is, saluted him, praying for his welfare, and giving thanks for his bounty and kindness.

9. I have given the idiom, in Pharaoh's inquiry, that the answer may appear more explicit. In the 28 verse, the words are rendered, 'The whole age of Jacob.'—*Sojourning.* The Patriarch considers a man in this world, but as a traveller, who visits a distant country, and tarries but a short season at a place. He is a sojourner, not an abiding inhabitant. The image is striking, and ought to remind us, that we should be travelling forwards to the land of eternal rest.

11. See Note, Ch. 45. 10. The Alexandrian Jews who translated the Hebraw, seem to have used Rameses as synonymous with Goshen. Perhaps the district might be thus called in their time, from the city of Rameses, which the children of Israel were compelled to build: Exod. i. 11.

14. *To the house of Pharaoh;* that is, to the royal treasury.

15. *And in the land of Canaan.* Though this be in all the copies, it

your cattle; and I will give you [t]food" in exchange for your cattle, since money faileth."
17 So they brought their cattle to Joseph; and Joseph gave them food in exchange for the horses, and for the flocks, and for the herds, and for the asses; and he granted them food in exchange for all their cattle that year.
18 When that year was ended, they came to him the next year, and one said to him, "It is not hidden from my lord, how that our money is spent; my lord hath also got our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands.
19 Why should we die before thine eyes, or our land *lie desolate*? Buy us, and our land in exchange for food, and we and our land will be subject to Pharaoh. Give us seed only that we may live and not die; and that the
20 land may not be desolate." Thus Joseph bought the whole land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them. So the land be-
21 came the property of Pharaoh. And the people he [u]made servants", from one extremity of
22 Egypt even to the other. Only the land of the priests he bought not; for the priests had a portion assigned them from Pharaoh, and were sustained by the portion which Pharaoh gave them; therefore they sold not their lands.
23 Then Joseph said to the people, "Behold, I have bought you this day, and your land, for Pharaoh. Here is seed for you, that ye may sow the land.
24 But of the increase, ye shall give the fifth part to Pharaoh; and four parts shall be your own, for seed for the field, and for your own food, and for food for your households, and your little ones." And they said, "Thou hast saved our
25 lives; let us find favour in the sight of my lord, and we will be Pharaoh's servants." And Joseph
26 made it a law over the land of Egypt, *which continues* to this day, that Pharaoh should have the fifth part *of the produce*; except of the land of the priests, which became not the property of Pharaoh.

27 Thus Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and increased and multiplied exceedingly.
28 And Jacob lived in the land of Egypt seventeen years; so that the whole age of Jacob
29 was a hundred and forty-seven years. And the time drew near that Israel must die; and he called for his son Joseph, and said to him, "If now I have found favour in thy sight, put, I pray thee, thine hand under my thigh, and deal kindly and truly with me. Bury me not, I pray
30 thee, in Egypt; For with my fathers I would lie. Thou shalt, therefore, carry me out of Egypt, and bury me in their burying-place." And he answered, "I will do as thou hast said."
31 And Israel said, "Swear to me." And he swore to him. And Israel bowed himself, leaning on [v]his staff".

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16. [t]Sam. Sept. Vulg. 21. [u]So Sam. Sept. Vulg. the rest as the Com. Vers.

31. [v]Sept.

REFLECTIONS UPON CHAPTER XLVII. 1. Let Jacob's reflection on his own life remind us, that here we have no permanent abode. This, said a prophet to a sensual and worldly-minded people—"this is not your rest." Miserable are they who place all their hopes of happiness upon Earth; for soon they must quit it for ever. Life's journey is ever passing on; and the moment is not far distant, when it will terminate; and time be swallowed up in eternity. "We are but as strangers and travellers;" in this light let us consider ourselves, and be ever seeking a better country, an heavenly one.

2. Let not the most devoted servants of God, think it strange, if many evils befal them during the period of their sojourning on earth. The most severe trials, the heaviest calamities, are less than our ini-

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has the appearance of an interpolation.

18. *To him the next year.* Literally, the *second year;* but this denotes, not the *second* of the famine, but the second after their money was spent. This was the last of the famine.

21. The reading of the Sam. Sept. and Vulg. is doubtles entitled to preference. The textual reading conveys a sense highly improbable The inconveniences attending such a removal from one city to another, must be obvious to every one; and it will be difficult to assign any politic or good ends for such a removal.

22. According to Herodotus, the land of Egypt was divided into three parts, one of which belonged to the priests; and from the produce, they provided what was necessary for the sacred rites. Thus long after the times of Joseph the same privilege was attached to this body.

24. The justice and the wisdom of this policy of Joseph, have been called in question. It may be said, that necessity led the people cheerfully to submit to the proposal of Joseph—that they must have contributed some other way to the expenses of the state—and that it is highly probable, the claims of the crown, before this time, were not certain or defined, and that in such cases, the people often suffer more, and are subject to greater exactions, than those which Joseph now appointed.

29, 30. See Note, Chap. xxiv. 2.

31. I have followed the Septuagint, and the Apostle, Hebrews xi. 21

CHAPTER XLVIII.

B. C. 1689. *Joseph with his sons visits his sick father; he adopts Ephraim and Manasseh, and blesseth them; and assigns them a peculiar portion of the land of Canaan.*

1 And after these things, it was told Joseph, "Behold, thy father is sick." So he took with him his two sons, Manasseh and Ephraim, [a] and went
2 to Jacob". And one told Jacob, and said, "Behold, thy son Joseph is come to thee." Then Israel exerted his strength, and sat on the bed.
3 And Jacob said to Joseph, "God, the Almighty, appeared to me at Luz, in the land of Canaan,
4 and blessed me, And said to me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a numerous people; and this land will I give to [a] thee and" to thy seed after
5 thee, for a perpetual possession.' And now thy two sons, Ephraim and Manasseh, who were born to thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and
6 Simeon, they shall be mine. And thy progeny, which thou begettest after them, shall be thine; and they shall be called after the name of their
7 *two eldest* brethren in their inheritance. For, when I came from Padan-[a]aram", Rachel, [a]thy mother", died by me in the land of Canaan, on the way to Ephrath, and when but a little distance from it; and I buried her there on the way to Ephrath;" (the same is now Bethlehem).

8 And Israel beheld Joseph's sons, and said, "Who are these?"
9 And Joseph said to his father, "These are my sons, whom God hath given me in this place." And *Israel* said, "Bring them, I pray thee, to me, that I may bless them."
10 Now the eyes of Israel were so dim for age, that he could not see clearly. And he brought them near to him; and he kissed them, and embraced them.
11 And Israel said to Joseph, "I *once* thought, that I should never see thy face; and, lo! God hath shown me also thy seed!"
12 And Joseph brought them out from between his *father's* knees, [v]and they bowed themselves with their faces to the ground".
13 And Joseph took them both, and brought them near to him; Ephraim in his right hand, towards Israel's left hand, and Manasseh in his left hand, towards Israel's right hand.
14 And Israel stretched out his right hand, and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Manasseh, (intentionally so directing his hands), though Manasseh was the first-born.
15 And he blessed [a]the sons of" Joseph, and said, "God, before whom my fathers, Abraham and Isaac, walked; the God who hath fed me all my life long unto this day;
16 The Angel who hath

CHAP. XLVIII. 1. [a]Sept. 4. [a]Sept. Vulg. 7. [a]Sam. Sept. Syr. Vulg. —ibid. [a]Sam. Sept. 12. [v]Sam. Sept. 1 ms. 15. [a]Sept. Vulg.

quities deserve; and are often permitted to exercise our graces, and improve our tempers. "Whom the Lord loveth, he chastiseth, and scourgeth every son in whom he delighteth." What a train of evils do we see in the life of Jacob! From the period, when he left his father's house, till his descent into Egypt, one trouble succeeded another. In what was he distinguished in this world? How then could the promises be fulfilled to him, unless they respected a better state?

3. How terrible a calamity is famine! Let the history of it teach us gratitude for our daily bread; for the abundant supplies of temporal bounties, with which God in his goodness crowns our days. Extreme want will conquer every passion; and lead the rich to sacrifice their wealth, and the brave to yield up their freedom. Let us be thankful, for ample supplies of better bread—for the spiritual provision so richly provided. Dreadful is the state of that people, where there is a famine of the word; and dreadful must be the account those have to render, who possess this bread, but refuse to break and distribute it to the souls of men! "Bless, Lord, this provision, and ever give us the bread of life."

CHAP. XLVIII. 1. *And went to Jacob.* This is implied in the present text, but I am satisfied, it was once expressed, as the Sept. yet retains it.

3. *Appeared to me.* Jacob here speaks of God's appearing to him at Bethel, after his return from Padan-Aram, (Ch. xxxix. 9.) and not of what is mentioned, Ch. xxviii. 12, &c.

5. *They shall be mine;* that is, they shall be heads of tribes, and have a share in the Inheritance of Canaan, among my other children; but any other children of Joseph's, should be reckoned, as belonging to the tribes of Ephraim and Manasseh.

7. With Rosenmuller I consider Jacob in this verse, assigning a reason for adopting Joseph's two sons; to honour the memory of Rachel, his beloved wife, whom he had buried on the way to Ephrath.

10. *Could not see clearly.* Dean Pilkington has properly observed, that this adverb frequently means, *not only*, or *scarcely*, or *rather than*. To understand it as an absolute negative, here, is to make the writer contradict what he has stated verse 8th.

12. *They bowed themselves.* This reading, which makes the lads, bow down to Jacob, after he had embraced them, and not Joseph, is more agreeable to the design of the narrative, and the customs of Egypt.

14. *Hath fed me;* that is, tended and fed me as a shepherd does his flock. Compare Psalm xxiii. 1.

16. *The angel.* He refers to the angel with whom he wrestled, Ch. xxxii. 24, and whom he regards as his deliverer.

redeemed me from every evil, bless [a]these" lads; and may my name be named on them, and the name of my fathers, Abraham and Isaac; and may they increase abundantly in the midst
17 of the earth." And when Joseph saw that his father had laid his right hand upon the head of Ephraim, it displeased him; and he raised the hand of his father, to remove it from the head
18 of Ephraim, to the head of Manasseh. And Joseph said to his father, "Not so, my father: for this is the first-born; put thy right hand upon
19 his head." But his father refused, and said, "I know it, my son, I know it. He also shall become a people, and shall also be great; but truly his younger brother shall be greater than he; and his seed shall become *the head* of many
20 tribes." And he blessed them that day, saying, "From you shall *the sons of* Israel bless, saying, 'May God make thee as Ephraim and as Manasseh.'" So he set Ephraim before Manasseh.
21 And Israel said to Joseph, "Behold, I am about to die; but God shall be with you, and bring you again unto the land of your fathers.
22 Moreover, I give to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my sword and with my bow."

CHAPTER XLIX.

B. C. 1689. Jacob on his death-bed blesseth all his sons, and predicts their future condition; he chargeth them to bury him in the sepulchre of his fathers.

THEN Jacob called to his sons, and said, "Assemble, that I may tell you, what shall befal 1
you in the latter days.

Assemble, and hear, ye sons of Jacob; 2
Yea, hearken to Israel your father.

REUBEN! my first-born wast thou; 3
The beginning of my vigour and strength;
Superior in excellence—superior in power!
Unstable wast thou as water; thou shalt not excel 4
Because thou ascendedst thy father's bed:—
Ascending my couch, then wast thou degraded.

SIMEON and LEVI are brethren; 5
They [b]accomplished" by violence their schemes.

16. [a]So all the Versions.

REFLECTIONS UPON CHAPTER XLVIII. 1. We here learn, that a grateful remembrance of God's kindness and mercy to us, during our lives, will cheer and comfort the mind, on a dying bed. Jacob records the many divine appearances to him, and interpositions in his favour; and hence infers his interest in the God of his fathers, and his right to the heavenly inheritance. Delightful state!—to view the wilderness passed—the battle won, and to be just ready to seize the crown of life.

2. We here see the piety of Joseph, and his concern for the benediction of his father, to rest upon the head of his children. While solicitous for our own salvation, and the enjoyment of every spiritual blessing, let us not forget our children. Be it our endeavour to train them up in the knowledge and practice of every religious duty, and especially to set before them the wise and good, to encourage and animate them. To hear the language, to witness the peace, the joy and confidence of a dying saint, is calculated to make a deep impression, even on the minds of youth; and the blessing of so eminent a character as Jacob, his grandsons could not forget.

3. How sovereign is God in the bestowing of his favours. He gave the blessing to Isaac in preference to Ishmael; to Jacob, rather than to Esau; and now, to the grief of Joseph, Ephraim is put before Manasseh. In such instances, God shows, that his favours are not due to merit, but are free and undeserved—and that he has wise reasons, for this conduct, it would be rash, not to suppose. However our children may be one preferred to another, O! that they may live before thee—that their souls may be precious in thy sight, and saved for ever. O! that they may have an interest in the merits of the Redeemer, and be adopted into the family of the first-born.

CHAP. XLIX. 4. [a]Sam. 5. [a]Sam. Sept. Onk. the rest *instruments*.

19. *The head of many tribes.* This, doubtless refers to the future pre-eminence of Ephraim, who should become the head of the ten tribes.

22. *One portion.* Geddes says, from Ch. xxxiii. 19, we learn, that Jacob bought a piece of land from Hamor at Shechem; to which he no doubt here alludes. It should therefore seem, that this spot had afterwards fallen into the hands of the Amorites, after the destruction of the Shechemites, and had been retaken from them, by Jacob, by the force of arms, —though this transaction is no where else mentioned. Michaelis considers that there is an allusion to Shechem, which Jacob's sons destroyed; and which might, in respect to him, be denominated a conquest. The conjecture of Geddes is much more probable.

CHAP. XLIX. 1. Some have doubted, whether the Patriarchs delivered their predictions in the same words, or manner, in which they usually spoke, or in the poetic form, as we now have them; or whether they might not be reduced to this form by some of their children, for the sake of being better retained in memory. It is of no importance to decide on this subject; but if they spoke by the Spirit, as they evidently did, surely he could so invigorate their strength, and aid the powers of their minds, as to enable them to speak in the most lofty strain of eloquence, and in measured language.

4. *Unstable.* Some render, 'teemed, swelling with pride, like water, &c.' I prefer the usual sense.—*Degraded.* Literally *profaned.* By this shameful deed, Reuben lost the birth-right, which naturally rendered him superior in excellence and power. I have followed the Sam. Version and the Arabic, in considering (חללת) in the passive voice.

5. *They accomplished.* This reading gives a sense, suitable to the context; and it is so slight a variation in the original (כלי for כלו,) that there can be no doubt it is the genuine one. The word rendered in the

6 Enter not, my soul, into their counsel;
Join not, mine honour, their assembly.
For in their anger they slew the men,
And in their self-will cut off the princes.
7 Accursed be their anger, for it was fierce;
And their wrath, for it was cruel!
I will divide them in Jacob;
And disperse them in Israel.
8 JUDAH! thee, thee shall thy brethren praise;
'To thee, thy father's children shall bow down";
On the neck of thine enemies shall be thine hand.
9 Like a youthful lion is Judah;
From the prey, my son, thou returnest.
When, like a lion bending, he coucheth,
Or like a lioness,—who shall rouse him?
10 A sceptred chief shall not depart from Judah,
Nor a judge from his own offspring,
Until the Shiloh come;
To whom the nations shall be obedient.
11 To the vine he shall bind his ass;
And to the choice vine, his ass's colt;
He shall wash his raiment in wine,
And his clothing in the blood of the grape:
His eyes shall be red with wine, 12
And his teeth made white with milk.
ZEBULON, by a haven of the sea, shall DWELL; 13
Yea, he *shall dwell* by a haven fit for ships;
And unto Zidon shall his border extend.
ISSACHAR is like a strong ass, 14
That coucheth between the boundaries.
For he seeth that his resting-place is good, 15
And the land, *allotted to him*, pleasant;
So he bendeth his shoulder to the burden,
And he becometh a tributary servant.
DAN shall administer justice to his people, 16
As one of the sceptred chiefs of Israel.
Dan shall be a serpent on the way, 17
A Cerastes in the path;
That biteth the heels of the horse
And backward falleth his rider.

8. 'from the end of the verse.

Verse 18 transposed after the 27th.

common version, *habitation*, a sense which it cannot have; a sense, which the versions do not countenance, denotes their scheme, their stratagem, in proposing to the Shechemites, submision to circumcision, as the condition of a permanent union with them; when their real design was, to fall on them and destroy them—*Cut off the prince.* I have followed the reading of Kennicott, (שר and not שור,) as I cannot see what connexion digging down a wall has, with the transaction to which there is a reference. Others would render, 'they cut off the Oxen; regarding (שור and איש) as parallel, and equally denoting the men of Shechem; but I doubt whether this can be supported by any instance in the Hebrew Scriptures. The sense given is so apposite, and supported by the History, that I see no necessity for any doubt. See Note, Heb. Bible, and Kennicott.

7. *I will divide them;* that is, I am influenced to say in the name of God, 'I will divide, &c.' So we find they were afterwards dispersed among the other tribes; yet this curse was turned to a blessing: Deut. xxxiii. 9, 10.

8. *Judah thee, thee, &c.* It is an idiom of the Hebrew, as Schultens has observed, to use both the pronoun and the affix for greater emphasis. Compare 1 Sam. xxv. 24; Ps. ix. 7; Hosea viii. 6. There is a peronomasia on the name Judah, which signifies 'praise;' Ch. xxix. 35. This tribe, we see, enjoyed, in fact, the pre-eminence. They lead the van of the host; Numb. x. 14. They were the first, on the death of Joshua, appointed to expel the Canaanites; Judg. i. 2, &c. The first of the Judges was from this tribe; Judges iii. 11; and the family of Jesse, was selected to possess the royal power.

10. *Sceptred chief.* It is evidently the design of Jacob to show the future glory of the tribe of Judah; and no expressions ought to be interpreted in a sense contrary to this design.—The (שבט,) *sceptre*, is taken in a lower sense than *royal power*, and denotes only the power of judgment. See verse 16, and Judg. v. 14. Hence there is no necessity to understand (שבט) and (מחקק) of royal power exclusively; but the sense is, 'Judah shall enjoy authority as one of the tribes of Israel, shall live under his own laws, and shall have judges of his own offspring,' (for in this sense I understand (מבין רגליו,) 'to enforce them.'—*Nor a judge.* Strictly speaking, the Jews never had any *Law-giver*, but Moses, who in communicating his laws, acted under the authority of Jehovah, *the Supreme Law-giver.* Hence the term (מחקק) cannot, when applied, to any other, under the Mosaic dispensation, mean, 'to legislate, or make new laws,' but, 'to explain, enforce, and apply those that God had given,' which is the proper office of a Judge. Hence the Chaldee renders, *a scribe*, the Syriac, *a teacher*, and the Septuagint, *a leader.* The kings of Israel, were bound by the same laws as the people. Deuteronomy xvii. 18. See Bishop Newton, on the place.——*Until the Shiloh come.* Some would render, 'Until he come to Shiloh.' So Eben Ezra, Delgado, Teller and others. This place did not belong to the tribe of Judah, but to that of Ephraim, according to Eusebius and Jerom; and it forms no part of the dignity of Judah, that he should come to worship there along with the other tribes of Israel. This opinion therefore, is not consonant to the general design of the passage, nor is there any notice taken of a place so called, till the time of Joshua. The best Jewish and Christian expositors, understand it as a name of Messiah, denoting, 'he who gives or makes peace.' The following clause seems to support this sense; as well as the order and construction of the original words.—*Be obedient.* Literally, 'And to him shall be the obedience of nations.' The Sept. Syr. and Vulg. 'And he shall be the expectation of the nations.' The Arabic, 'And to him shall the nations be gathered.'

11. 12. This represents the fertility of the land which fell to the lot of this tribe, so that wine and milk, should abound like water.

14. *Boundaries.* Jerom thus rendered; and this sense is most suitable. Others render, *bars*, and Greeu, *stall*—The lot of Issachar lay in a fine vale, surrounded by a chain of high ground, to which the term may allude.

15. *Becometh a tributary servant.* This is highly characteristic of a patient laborious people, addicted to the culture of the ground, and willing to pay tribute to their more warlike neighbours, rather than have their own repose disturbed.

16, 17. *As one of the sceptred, &c;* He shall not be inferior to the other tribes—Bochart has proved, that (שפיפן) means the Cerastes, which is about two feet long, and lies concealed in the sand; and often when the

19 GAD, though troops shall invade him,
Yet shall he invade them in the rear.
20 ASHER, of the best kind shall be his food;
And dainties for kings shall he afford.
21 NAPHTALI is a spreading turpentine-tree,
Producing beautiful branches.
22 A FRUITFUL stem is JOSEPH,
A fruitful stem by a fountain;
Whose branches shoot over the wall.
23 Though the archers greatly aggrieved him,
[r]Contended with him, and harassed him;
24 Yet his bow retained its force,
And strong [r]were his arms and his hands;
Through the power of the mighty one of Jacob,
Through the name of the shepherd —the rock of Israel;—
25 Through the God of thy father, who helped thee,
Through the Almighty, who blessed thee.
May the blessings of the heavens from above,
The blessings of the low-lying deep,
The blessings of the breasts and of the womb,
26 The blessings of thy father [s]and thy mother",
With the blessings of the eternal [r]mountains,
The desirable things of the everlasting hills,
Abound and rest on the head of Joseph—
On the crown of the chief among his brethren!
BENJAMIN shall raven as a wolf. 27
In the morning he shall devour the prey;
And at night he shall tear the spoil."
I have waited for thy salvation, O Jehovah. 18
These twelve were all chiefs of Israel; and 28
this is what their father spoke to them, when he blessed them; every one of them he blessed according to his own blessing. And he charged 29
them, and said unto them, "I am about to be gathered to my people. Bury me with my fathers, in the cave, which is in the field of Ephron the Hethite; In the cave, which is in the field of 30
Machpelah, opposite to Mamre, in the land of Canaan; which Abraham bought together with the field, of Ephron the Hethite, for a burying-place possession. There they buried Abraham 31
and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.
Both the field and the cave init, were a purchase from the children of Heth. And when Jacob 33
had made an end of charging his sons, he gathered up his feet into the bed, and expired; and was gathered to his people. And Joseph fell upon his 1
father's face, and wept upon him, and kissed him.

23. [r]Sam. 24. [r]Sept. Vulg. the rest, *the arms of his hands.*

26. [s]Sam. Sept.—ibid. [r]Sam. Sept. 8 mss.

REFLECTIONS UPON CHAPTER XLIX. How interesting is it to contemplate this death-bed scene. His children assemble around him, the venerable saint exerts his strength, sits up, and for the last time addresses them. Their conduct had frequently pierced his heart with grief and sorrow; but he had forgiven them, though he felt it his duty again to remind some of them of their sins. He had reason to hope, many of them were reformed. Through the divine spirit, he blesses them, and exhibits to them the future condition of their respective posterity; and with pious confidence states, that he was waiting for God's salvation.

horse is passing on, darts around one of his fore-legs, and bites so dreadfully as to make the horse rise on his hind legs, and throw his rider backward, who then falls a prey to this venomous and destructive kind of serpent. This intimates, that the Danites would be an artful people, and yet formidable in their attacks.

18. This verse seems to have no connexion with the context; and is either an interpolation, or at least introduced from some other place. I have transposed it after the 27th verse, as making a good conclusion of the address.

19. There is a play on the name Gad, through the whole verse, which cannot be given in a version. The Patriarch predicts his future prosperity, (Compare Ch. xxx. 11.) and that he should be contiguous to hostile hordes, yet he should be successful in repelling their attacks; defeating and pursuing them, 1 Chron. v. 18.

21. The common version is doubtless improper; the two members have no connexion. The version given is that of the Greek translators, whom Bochart hath followed and illustrated. It arises from pronouncing the Hebrew words differently; and represents in a most striking manner, the fecundity of this tribe, and the fertility of the land it should possess.

22, 23. *Though the archers, &c.* The metaphor applied to Joseph is beautiful and appropriate, nor is this less so, by which his unnatural brethren are characterized. Like archers they shot at him and pierced him, but through the power of God he was preserved

24—26. Michaelis renders, *His arms and his hands were active,* following the Arabic sense of the verb. Some render, 'the nerves of his hands.' Geddes equivalently, "And his arms retained their strength."

26. *Mountains.* The common text has (הורי) rendered 'progenitors,' a forced sense; for as a verb, it is only used concerning a woman, never in relation to man. By omitting the vau, the sense given arises, which the connexion and parallellism require, and the authorities support it.—The remaining part of this benediction is delightful, and surpasses any thing of the kind. How ample and fine a description of Mount-Ephraim and Mount-Gilead, and the territories of the two tribes! Every earthly blessing is here accumulated, that the heart of man can desire:—dews from the heavens—springs from the earth—fish from the seas and lakes—a numerous offspring, both of children and of cattle—a fertile and salubrious soil—peaceful days and lasting prosperity—are all wished for Joseph, by his affectionate dying father.

27, *He shall tear, &c.* I have followed Teller in rendering (יטרף) *shall tear,* as *divide* does not agree to the Wolf, to which the tribe of Benjamin is compared.

28. *Chiefs.* So the context leads us to understand (שבטי) here; for

CHAPTER L.

B. C. 1689. The mourning for Jacob; his funeral; Joseph consoles his brethren; and after a long life, foretels their return to Canaan; dies, and charges them concerning his bones.

2 THEN Joseph commanded his servants, the physicians, to embalm his father; and the
3 physicians embalmed Israel. And when forty days were fulfilled for him, (for so many days were spent in embalming); then the Egyptians
4 mourned for him seventy days. And when the days of mourning for him were past, Joseph spoke to the house of Pharaoh, saying, "If now I have found favour in your eyes, speak,' I
5 pray you, in the ears of Pharaoh, saying, 'My father, [a]before he died", made me swear,' saying, 'Lo! I am about to die; in my own sepulchre, which I have digged for myself in the land of Canaan, shalt thou bury me.' Now therefore, let me go up, I pray thee, and bury my father, [a]as he made me swear", and I will return."
6 And Pharaoh said, "Go up, and bury thy father, according as he made thee swear."
7 And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the
8 land of Egypt; And all the house-hold of Joseph, and his brethren, and his father's household: only their little ones, and their flocks, and their herds, left they in the land of Goshen.
9 And there went up with him both chariots and horsemen, so that they made a very great host.
10 And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they mourned with a great and very grievous lamentation; for *Joseph there* made a mourning of seven days for his father.
11 And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing-floor of Atad, they said, "A grievous mourning is this to the Egyptians." Therefore the name of the place, (which is beyond the Jordan), was called Abel-mizraim
12 [THE MOURNING OF THE EGYPTIANS]. Now the

5. [a]Sam.—

ibid. [a]Sam. Sept.

He had now done with the world;—the sorrows and the joys of it, were alike uninteresting to him. The dust was ready to return whence it had been taken; and the spirit to God who gave it, to repose in the bosom of Abraham. "Let me die the death of the righteous, and let my last end be like his."

2. In the blessing of Judah, the promised seed is prominently exhibited. His name *Shiloh*, 'a peace maker,' included an obscure representation of his office. He hath made peace by the blood of his cross, and hath reconciled all things which are in heaven, and which are on earth."—His descent from the tribe of Judah, and the existence of that tribe till his coming, are implied. The blessed effects of his mediation are stated; "To him shall the nations be obedient." Here is a reference to the calling of the gentiles. Those who had not been the people of God, were now to be called, 'his people.' This prediction has been accomplished; and may we be found among those, who render the obedience of faith.

3. The various *dispositions* of Jacob's sons, in some degree, account for their different lot in the world. *Instability*, is physically and morally, the cause of failure in our plans and pursuits. *Cruelty* and *Injustice* are often punished in this life, by being exercised towards the persons of those, who have exercised them towards others. *Praise* is the reward of virtue; and the noble and filial piety of Judah, deserved this reward. *Industry* and *Enterprise* characterized Zebulon; and he was favoured with a state to call them into exercise. Issachar loved *ease;* and he enjoyed it at the expense of his independence and freedom. Dan would assert his rights and exercise justice; and Gad, though harrassed, would yet conquer. In this, he represents the Christian soldier, who is often attacked, sometimes wounded, but in Christ, is finally made more than conqueror. Asher, Naphtali, and particularly Joseph, are filled with the blessing of the Lord. May this blessing come upon us, and upon our children for ever and ever.

as yet they had not become tribes.

CHAP. L. 1. This act of Joseph shows his filial piety, and is extremely natural. Though Jacob's life had been prolonged, yet when terminated the stroke was felt, the sympathies of nature excited, and the fountain of grief exhausted by a copious flood of tears.

3. It was usual for fortydays to be spent in embalming, and for the body to be laid in nitre for thirty more; and Calmet supposes, that in the seventy days which the Egyptians mourned for Jacob, the forty first mentioned, are included. Shuckford, on the other hand, contends, that besides the forty days of embalming, the Egyptians mourned seventy, to do Jacob the greater honour; for they performed but seventy two days mourning for their kings.

4. Joseph could not approach Pharaoh himself on account of the death of his father; and hence applied for leave, through some of the Officers of the Court.

5. It has been observed, that Jacob being interred in the cave of Machpelah which Abraham bought, there is here some error; but to this it may be replied, that it is highly probable, that Jacob had dug a place for himself, in that vast cave which the Patriarch had purchased of the sons of Heth.

7. *Elders of his house, &c.* These were the chief Officers; for Elder here, does not denote age, but dignity and rank. So the elders of the land signify, the chief magistrates of the Cities.

10. *The threshing-floor of Atad.* Jerom describes this place as about

sons *of Jacob* did as he had charged them.
13 For his sons carried him into the land of
Canaan, and buried him in the cave of the field
of Machpelah, which Abraham bought together
with the field, for a burying-place possession, of
14 Ephron the Hethite, opposite Mamre. And
Joseph after he had buried his father, returned
into Egypt; he and his brethren, and all who
had gone up with him to bury his father.
15 And Joseph's brethren were afraid when
their father was dead, and they said, "Will [v] not
Joseph persecute us, and return to us" all the
16 evil which we did to him?" And they sent a
messenger to Joseph, saying, "Thy father be-
17 fore he died, charged us, saying, 'Thus shall
ye say to Joseph, 'Forgive, I pray thee, now,
the trespass of thy brethren and their sin,
though they did evil to thee.' And [now, we
pray thee, forgive the trespass of the servants
of the God of thy father." And Joseph wept
18 when they *thus* spoke to him. And his brethren
went and fell down before him, and said, "Be-
19 hold, we are thy servants." And Joseph said
to them, "Fear not, for I also [v] revere" God.
That which ye devised for evil against me, God 20
devised for good; that he might accomplish
his purpose, as it *appears* this day, in preserv-
ing alive many people. Now therefore, be not 21
afraid. I will support both you, and your little
ones." Thus he comforted them, and spoke
kindly to them.

And Joseph dwelt in Egypt, he, and his 22
father's house. And Joseph lived a hundred
and ten years. And Joseph saw Ephraim's 23
grand-children. The children of Machir also,
the son of Manasseh, were born [v] in the days of
Joseph". And Joseph said to his brethren, "I 24
am about to die; but God will surely visit you,
and bring you out of this land, into the land
which he swore, *that he would give* to Abraham,
to Isaac, and to Jacob. And Joseph took an 25
oath of the children of Israel, saying, "God
will surely visit you, and my bones ye shall
carry up hence [a] with you". So Joseph died, 26
being a hundred and ten years old; and they em-
balmed him, and he was put in a coffin in Egypt.

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18. [v] Sam. 19. [o] Sam. ms. Some Copies of Sept. Targ. Arab.

23. [v] Sam. 25. [a] Sam. 12 mss. Sept. Syr. Vulg. Arab.

REFLECTIONS UPON CHAPTER L. 1. When one who is venerable by age, justly entitled to esteem for moral and spiritual excellence, is removed by death, from the church on earth, to that in heaven, the forms of mourning are natural, as expressing the emotions of the mind, and the respect we entertained for such a character. Thus devout men carried Steven to his burial, and made great lamentation over him; and thus Joseph, his brethren, and the Egyptians, mourned for Jacob. In the removal of such characters, the world and the church sustain a great loss; for they are the lights of the world, and the glory of the church; and their loss will be felt and regretted by all, who came within the sphere of their activity.

2. What a torment to the mind is guilt, and how lovely is a pious, forgiving spirit. Joseph's brethren, on the death of their father, again discover their fears; they now suspect, that Joseph would retaliate on them, their evil treatment of himself. Their proposal, discovers the sense they entertained of their own conduct, and their complete humiliation. Joseph, in the spirit of that religion he professed, again assures them of his entire forgiveness; states the views of the all-wise God, in the singular event, and promises still to support them and their little ones. Let us on all occasions, when our brother acknowledges his fault, go and do likewise.

3. At length Josesph, full of age and of faith, dies; giving command concerning his bones, and testifying, that God would surely visit them, and bring them up to the land of Canaan. The character of Joseph stands unimpeached; the events of his life, are most interesting; and it has been thought, that he was designed to be a type of our Lord. Sold by his brethren; sold to strangers; sold for a few pieces of money: The bargain proposed by his brother Judah, the very name-sake of that disciple and brother, (for so Christ vouchsafes to call him) who sold his Lord and Master, and after all, becomes the Saviour of them, and of all the neighbouring nations. All which came to pass, by the direction of a wise, great, and good God, who would not let the world want such instances, to confirm their faith in Him.

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three miles from Jericho, and two from the Jordan.

15. *Were afraid.* This version depends on the pronunciation of the original term, as it may be derived either from (ראה) *to see*, or (ירא) *he feared*. I derive from the latter, as more agreeable to the context and scope of the writer. So Dean Pilkington renders. I follow also the Sam. Text, supported by the Sept. in the next clause.

16—18. Whether this was an invention of Joseph's brethren, or not, it is impossible to determine. The circumstance strongly expresses their conscious guilt.—*The servants of the, &c.* This was designed to move his compassion, by reminding him of their relation to the same God. They offer to become slaves to him, provided he thought proper.

19—21. This address of Joseph, equally discovers his forgiving temper, and the just views he had of that wonderful providence, which had over-ruled his sufferings, to accomplish the most interesting and benevolent designs.

23. The common text is here obviously erroneous, as no just sense can be elicited from it. Happily the Sam. has preserved the true lection, which I have followed.

EXODUS.

INTRODUCTION.

The Title of the second Book of Moses, is likewise descriptive of its Contents. The word *Exodus*, is derived from the Septuagint, and means, *going out*, or *departure;* and the book, after giving some account of the oppression of the Israelites, relates the call of Moses, the miracles he wrought, and the departure of the people from Egypt. It gives us also an account of their passage of the red sea, and journies to mount Sinai; of the solemn promulgation of the Law, and the appointment and erection of the Tabernacle. It contains the History of about 145 years, beginning at the death of Joseph, and ending at the commencement of the first year from their departure out of Egypt.

From the Book itself, we might infer, that it was written either by Moses, or by some one he employed; as the transactions are described with a particularity, and in such terms as manifest that the writer was present, and a witness of them. It is quoted as the work of Moses, by David, Daniel, and other Sacred Writers. It is cited also by Heathen Writers, Palemon, Manetho, Trogus Pompeius, and Tacitus.

CHAPTER 1.

B. C. 1635. The children of Israel multiply; oppressed by a new king; the midwives commanded to kill their male children; but they preserve them; Pharaoh orders them to be cast into the river.

1 Now these are the names of the sons of Israel,
who went into Egypt, with Jacob [a]their father";
2 each one and his household went. Reuben,
3 Simeon, Levi, and Judah; Issachar, Zebulun,
4 and Benjamin; Dan, Naphtali, Gad and
5 Asher. And all the persons sprung from the
loins of Jacob, with Joseph who was already in
6 Egypt, were seventy. And Joseph and all his
7 brethren, and all that generation, died; But the
children of Israel were fruitful, and increased
abundantly, and multiplied, and became exceedingly strong; so that the land was filled
with them.

8 Now there arose a new king over Egypt,
who knew not Joseph. And he said to his peo- 9
ple, "Behold, the people of the children of
Israel are more numerous and stronger than we.
Come let us treat them artfully, so that they 10
may not multiply; lest it should come to pass,
when war occurreth, that they join themselves to
our enemies, and fight against us, and get out
of the land." So [v]he" set over them task-mas- 11
ters to oppress them with their burdens; and
they built for Pharaoh store-cities, Pithom and
Rameses. But the more they oppressed them, 12
the more they multiplied and spread. And the
Egyptians were alarmed on account of the children of Israel; And they made the children of 13
Israel serve with rigour. And they made their 14
lives bitter with hard labour in mortar and in

CHAP. I. 1. [a] Sept.

11. [v] Sept. Vulg.

CHAPTER 1. 5. *Seventy.* The Greek here, as Gen. xlvi. 27, has seventy-five. See Note there.

8. *A new king.* Expositors consider חדש as denoting a king of another race, one who had conquered Egypt, deposed the ancient kings, and laid the foundation of a new dynasty. Josephus, from Manetho, has mentioned the conquest of Egypt by a race of adventurers. On this principle, it is easy to account for the oppression exercised over the descendants of Jacob, who had not incorporated with the Egyptians, and who might, for this reason, be considered, by this new king, dangerous to his newly acquired empire. See Shuckford's Connection, vol. ii. p. 296.

10. *Let us treat them artfully.* The Sept. gives this sense of the term. Compare Acts vii. 19.—*Get out of the land.* This clearly indicates, that the Israelites did not conceal their intention of leaving Egypt, and returning to Canaan; and to prevent this, and secure their service, was one state reason of their oppressions.

11. *Task-masters.* So the Sept. renders, and what follows supports this sense. Compare 1 Kings. v. 13.—*And they built,* or fortified; for the term is employed to denote both.—*Pithom,* is thought to be the place which Heredotus calls Patumus, and not far distant from the Arabic Gulph.—*Rameses,* some consider as the same with Pelusium, which is called (Ezek. xxx. 15.) 'the strength of Egypt;' but this is contested.

12. *Were alarmed.* The context supports this sense of the word (קוץ); for it is evident they were more than vexed, or grieved—they were alarmed at their growing numbers, and apprehensive of a revolt.

14. *In mortar and in bricks;* that is, in making mortar into bricks.

15, 16. The command of Pharaoh is at once a proof of his fear and

brick, and with every kind of labour in the field; all their service, wherein they made them serve, was with rigour.

15 And the king of Egypt spoke to the Hebrew midwives, (of whom the name of one was Shiphrah, and the name of the other Puah).
16 And he said, "When ye do the office of a midwife to the Hebrew women, then ye shall inspect the cisterns; and if *the child* be a son, ye shall kill him; but if a daughter, let her live."
17 But the midwives feared God, and did not as the king of Egypt commanded them, but let
18 the male children live. And the king of Egypt called for the midwives, and said to them, "Why have ye done this thing, and saved the
19 male-children alive?" And the midwives said to Pharaoh, "Truly the Hebrew women are not like the Egyptian women; for they are more vigorous, and are delivered ere the midwives come in to them." Thus God favoured 20
the midwives; and the people multiplied, and became very strong. And because the mid- 21
wives feared God, he prospered their own families. Then Pharaoh commanded all his 22
people, saying, "Every son that is born [a] to the Hebrews" ye shall cast into the river; but every daughter ye shall let live.

CHAPTER II.

B. C. 1571. *Moses born, and exposed on the Nile; found by Pharaoh's daughter, and brought up for her; he slayeth an Egyptian, and is obliged to fly into Midian, where he marries.*

Now there went a man of the family of Levi, 1
and took *a wife*, a daughter of Levi. And the 2

22. [a] Sam. Sept.

REFLECTIONS UPON CHAPTER I. 1. We here see the uncertainty and instability of earthly power and grandeur. Kings die and princes are brought to nothing. The ancient royal race of Egypt is vanquished and dethroned, and a *new* king, one of a *new* race, grasps the sceptre, and, for a season, oppresses, both the Egyptians and the Israelites: The latter were indeed most cruelly treated; but this might be deserved for their defection from the God of their fathers, and their growing attachment to the idols of Egypt. God made Egypt to them a house of bondage, and an iron furnace, that they might be desirous of returning to the land of promise; and how often does he afflict his people, that he may improve them, wean them from the world, and make them meet for the enjoyment of a better.

2. How often does God, by his wisdom and over-ruling providence, convert persecution itself into a means of accomplishing his own designs! Persecutors are alarmed at the growing numbers of God's Israel. They suspect that they have designs, hostile to the interests of the state, or opposed to their own peculiar views and prejudices; and by injustice and oppression, they aim to wear down, and to wear out, the saints of the Most High. Vain are their efforts; for by these very efforts, their numbers are increased;—the more they are afflicted the more they grow. Thus it was in Egypt; and the page of History confirms the fact, that Persecution has generally established what it meant to destroy.

3. What a contrast have we between the king of Egypt and the Hebrew midwives: The order, to stifle the life of children at their birth, marks the tormenting jealousy, fear, rage, and cruelty of Pharaoh; and their noble spirit, in daring to disobey his command, displays their humanity, sympathy, and the fear of God. This holy principle restrains from doing evil, though it might be done privately. The order of Pharaoh, appears to have had privacy in view; at first he wished to attain his end by secret devices, but finding himself disappointed, the sanguinary Tyrant threw off the mask, and commanded, that every Hebrew male-child, should be seized and cast into the river. The midwives, God honoured, by prospering their own families. Thus, "they that honour him he will honour, but they that despise him shall be lightly esteemed."

his cruelty. It is difficult to ascertain what is the sense of (על האבנים), rendered in the common version *upon the stools*. It is allowed, that (אבנים) denotes *stones*, and in Exod. vii. 19, *stone-cisterns*; and why may it not here have the same sense? If this idea be admitted, there is a reference to the eastern custom of washing new-born infants; and when the midwives performed this part of their office, they were to put the male children to death. The respectable Editor of Calmet's Dictionary, (see Fragments 313.) adopts this sense of אבנים. From the known custom of the eastern Monarchs, whose jealousy leads them to sacrifice their own children or those of their relations or chief officers, who may be supposed to have any claim to the crown, he contends, that the order of Pharaoh respected only the children of the Jewish Chiefs. This he supports by observing, that *two midwives* could not attend all the females of Israel—that the great body of the people dwelling in Goshen, unmixed with the Egyptians, the order could not be there safely executed, but might be done in the royal city, where the chiefs occasionally resided.

19. *More vigorous.* The word (חיות) will admit this sense, and it is more suitable than *lively*; nor is it improbable, that this assertion was, at least, in most instances strictly true. For it is well known, that women inured to hard labour, have but little pain in child-bearing, compared to those who are accustomed to ease.

21. *Prospered their own families.* That (בית) denotes household, or family, is generally admitted; and that (עשה) has the sense attributed, see Isa. v. 4; and xxxvii. 31. No other sense can be here given. See the Author's Reflections, on the authorized Version, p. 32.

22. *Let live.* This order implies that the Hebrew females were preferred; and it is certain they were fairer and more beautiful than the Egyptian women. It has been supposed this edict did not continue long in force, as the male race, must have been destroyed.

CHAP. II. 2. *Beautiful.* The term has this sense Gen. xli. 22, and often elsewhere. Stephen says, "He was divinely beautiful." Acts vii. 20. This is mentioned as one reason, why his mother endeavoured to

woman conceived, and bare a son; and when she saw that he was a beautiful child, she hid
3 him three months. But when [a] his mother" could no longer hide him, she took for him an ark made of papyrus, and daubed it with bitumen and with pitch, and put the child in it, and laid it among the sedges, by the brink of
4 the river. And his sister stood afar off, that she might know what would be done to him.
5 Now the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw an ark among the sedges, she sent her
6 hand-maid to fetch it. And when she opened it, she saw the child in it; and, behold, the babe wept. And [a] the daughter of Pharaoh" had compassion on him, and said, "This is one
7 of the children of the Hebrews." Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women,
8 who may nurse the child for thee?" And Pharaoh's daughter said to her, "Go." And the damsel went and called the child's own mother.
9 And Pharaoh's daughter said to her, "Take away this child, and nurse it for me, and I will give thee thine hire." And the woman took
10 the child, and nursed him. And the child grew, and *being weaned* she brought him to Pharaoh's daughter, and he became her son; and she called his name Moses [ONE DRAWN OUT OF THE WATER]; because said she, "Out of the water I drew him."

11 Now it was in those days, when Moses was grown up, that he went forth to his brethren, and saw their oppressions; and he spied an
12 Egyptian smiting a Hebrew, one of his own brethren; And he looked this way and that, and when he saw no man by, he slew the Egyp-
13 tian, and hid him in the sand. And he went out a second day, when, behold, two men, Hebrews, were fighting; and he said to the aggressor, "Wherefore smitest thou thy neighbour?" But he said, "Who made thee a
14 prince and a judge over us? Intendest thou to kill me, as thou killedst the [a] other day" the Egyptian?" Moses was, therefore, afraid, and said, "Surely this thing is known."

15 Now when Pharaoh heard of this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and [v] went into" the land of Midian; and he sat down by a well. Now
16 a priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And cer-
17

CHAP. II. 3. [a] Sam. Sept. 6. [a] Sam. Sept. 14. [a] Sept. 15. [v] Syr. Arab.

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conceal him. Moses was not her first-born son; both Aaron and Miriam were born before him, (Ch. vi. 20;) and it is probable before the royal Ordinance, mentioned in the close of the former chapter, had been given.

3. *She took*, that is, prepared an *Ark*, or small vessel, which might float on the water. This term, (תבה) Forster considers of Egyptian origin, formed from Oei, *a ship*, and Bai, *a branch*. The Papyrus is a very thirsty plant, that grows in marshy ground on the banks of rivers. A considerable part of it is under; and it grows to the height of nine or ten feet.— The pith or marrow of the stalk was used for food; the ligneous parts were constructed into arks and small ships; and the bark was made into paper.

5. *The daughter of Pharaoh.* Josephus calls her, Thermutis, and others, Meris, who is said to have been married, but not to have had any children. Harmer conjectures, that she came, not for the simple purpose of ablution, but to express her devotion to the river as the source of fruitfulness and plenty.

6. *The daughter of Pharaoh.* This addition to the common text seems here necessary to remove the ambiguity; and the next verse supports it.

10. *And she brought him.* It was usual in Egypt to nurse children till they were three years old; and it is most probable, that his mother delivered up her dear charge at this period, when he was weaned—*He became her son.* She adopted him, and he was educated as one of royal birth. Stephen informs us, that he was brought up at court, and learned in all the wisdom of the Egyptians; such as arithmetick, geometry, astronomy, and natural philosophy, and thus fitted for his future station. Stephen adds, that he was mighty in words and deeds; an eloquent man, (though not a good speaker) as his admirable compositions testify; a wise counsellor; and some add, a mighty general; with many other particulars of his early life, which cannot be depended upon.

11. *In those days.* In scripture this phrase denotes a period considerably remote from that of prior occurrences. Moses, according to Stephen, Acts vii. 23, was 40 years old, when he went to visit his brethren. That he was brought up at court, and had considerable prospects of personal aggrandizement it is natural to believe, if we had not the testimony of Paul, Heb. xi. 24—27.

12. *He slew the Egyptian.* Stephen says, (Acts vii. 25.) he supposed that the Israelites by this, would have known that he was to deliver them. Probably he exhorted them to return to Canaan, promised to lead them, and told them the time for their deliverance was near; but they understood not, therefore their captivity was prolonged.

16. *A Priest* or *Prince*, for the term (כהן) denotes either; and I incline to believe the latter, the true sense. This priest or prince was *Raguel*, and according to the reading of the Sept. Jethro was his son. From a comparison of all the places where these relations of Moses are mentioned, Geddes concludes Raguel was the father of Jethro, whose daughter Moses married, and that Hobab was most probably the son of Jethro, who accompanied the Israelites through the wilderness. Compare Chap. iii. 1; iv. 18, and Numb. x. 29. No solid objection can be made against this, from Raguel being called 'their father,' ver. 18th, as this frequently denotes a

tain shepherds came, and would have driven them away; but Moses stood up and defended
18 them, and watered their flocks. And when they came to Raguel their grand-father, he said, "How is it that ye are come so soon to day?"
19 And they said, "An Egyptian delivered us out of the hand of the shepherds; and also continued drawing for us, until he had watered
20 the flocks." And he said to his daughters, "And where is he? Why have ye thus left the man? Call him, that he may eat bread."
21 And Moses consented to dwell with the man; and he gave to Moses Zipporah his grand-
22 daughter [a]for a wife". And she [a]conceived" and bare to him a son; and he called his name Gershom [A STRANGER HERE]; "because," said he, "I am a stranger in a foreign land." [a]And she bare to him another son whose name he called Eliezer [GOD MY HELP]; "because," said he, "the God of my father hath helped me, and delivered me from the sword of Pharaoh"."

Now after many days the king of Egypt died; 23
yet the children of Israel groaned on account of their bondage; and they cried, and their cry, on account of their bondage, went up to God. And 24
God heard their groaning; and he remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the child- 25
ren of Israel; and he [r]had respect to them.

CHAPTER III.

B. C. 1491. *Moses tends Jethro's flocks; God appeareth to him in a burning bush, and sendeth him to deliver Israel; the message which God sendeth to Israel.*

Now Moses kept the flock of Jethro, his fa- 1
ther-in-law, a priest of Midian; and he led the flock to the extremity of the wilderness, and came to the great mountain of Horeb. And 2

21. [a]Sam. Sept. Syr. Arab. 22. [a]Syr. Vulg. Arab. Compare Ch. xviii. 4.

25. [r]Sept. Vulg. Arab. *manifested himself to them.*

REFLECTIONS UPON CHAPTER II. 1. How admirable is that providence, which appoints the time and circumstances of our birth, and which watches over, and preserves us in infancy! Utterly helpless in ourselves, we are then especially the children of providence. Exposed to a thousand dangers, life appears wholly uncertain; yet, when one is destined to some important work, these dangers are escaped, and life preserved by methods the most surprizing. The circumstances attending the birth and early days of Moses, are truly wonderful; and strikingly display the hand of God. That he should be exposed—that the daughter of Pharaoh should come to wash—that his own mother should be appointed his nurse—that he should be adopted by the daughter, and educated in the court of Pharaoh—are events which clearly show, "that God ruleth on the earth."

2. The conduct of Moses, when grown up, in visiting his brethren and sympathizing with their afflictions, supports the remark of the Apostle. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Thus should we all act; for however alluring the pleasures of sin may be, they are but of short duration, and followed by endless misery; and however discouraging the afflictions and persecutions of good men, they are but for a short season, and terminate in the enjoyment of an eternal recompence.

3. The conduct of the offending Jew to Moses, is a proof, that sin hardens, and that the kindest interference often provokes evil-doers to oppose and insult. Moses had, by rescuing an Israelite from an Egyptian, showed his love to his brethren; but when he offers himself as mediator between two Israelites, the aggressor insults him; "Who made thee a ruler and judge over us?" He upbraids him with his former generous and heroic conduct, "Intendest thou to kill me as thou didst the Egyptian?" Thus is our good often represented as evil; and he that rebukes a transgressor gets to himself a blot. Let us not on this account shrink from duty, nor suffer the sin of our brother to go unreproved.

4. The flight of Moses, and his long abode in Midian, in some degree prepared him for the office, to which he was divinely appointed. Here he had an opportunity of learning the events, which might have occurred in Egypt; and he was doubtless growing in experience and wisdom. No doubt he was animated with the hopes of his race, and anxiously expecting the deliverance of his brethren in some way or other; and often imploring the divine interposition, in behalf of an oppressed and much injured people. God heard their groans, remembered his covenant, and had respect to them. Let us confide in him at all times; for when the proper season arrives, he will save us from the hand of our enemies.

remote ancestor.

22. I have transposed from Chap. xviii. 4, the Account of Eliezer, as being more suitable to the context here, than there. The 20 verse of the 4th Chapter mentions *sons*, which justifies the transposition.

CHAP. III. 1. *Great mountain.* Literally 'mountain of God,' but I consider (הָאֱלֹהִים) used here as an epithet, as often; and as the words are rendered Ps. xxxvi. 6. It is afterwards called the 'mountain of God,' from his descent upon it, and the giving of the Law.

2. *Bush of thorns.* So the term (סְנֶה) denotes, and it is probable the mountain received its name, from this species of thorn growing upon it. The bush burning, but not consumed, was a striking emblem of the state of the Israelites.

the angel of Jehovah appeared to him in a flame of fire, from amidst a bush of thorns; and he looked, and, behold, the bush was not con-
3 sumed. And Moses said, "I will now turn aside, and view this great sight; why it is that
4 the bush is not burnt. And when Jehovah saw that he turned aside to view, he called to him from amidst the bush, and said, "Moses! Mo-
5 ses!" And he answered, "Here am I." He then said, "Approach not hither; pull thy sandals off thy feet; for the place on which thou
6 standest is holy ground." Also he said, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face; for he was afraid to look at God.
7 Jehovah now said, "I have surely beheld the affliction of my people who are in Egypt, and have heard their cry on account of their task-
8 masters; yea I know their sorrows; And am come down to deliver them from the hand of the Egyptians; and to bring them up out of that land into a good and spacious land, into a land flowing with milk and honey; into the place of the Canaanites, and the Hethites, and the Amorites, and the Perizzites, [a]and the Girgasites", and the Hivites, and the Jebusites.
9 Lo, as now the cry of the children of Israel hath come to me; and I have also seen the oppression with which the Egyptians oppress them; Come, now, therefore, and I will send 10 thee to Pharaoh, that thou mayest bring my people, the children of Israel, from the [a]land of" Egypt."

But Moses said to God, "Who am I, that 11 I should go to Pharaoh, and that I should bring the children of Israel from the [a]land of" Egypt?" Then [v]God" said, "Truly I will be with thee. 12 And this shall be a token to thee, that I have sent thee: When thou hast brought [v]my" people out of Egypt, ye shall serve God on this very mountain." And Moses said to God, 13 "Behold, when I come to the children of Israel, and shall say unto them, 'The God of your fathers hath sent me to you;' and they should say to me, 'What is his name?' what shall I say to them?" And God said to Moses, "I AM 14 because I AM: and he said, 'Thus shalt thou say to the children of Israel, 'I AM hath sent me to you.' And God moreover said to Moses, "Thus 15 shalt thou say to the children of Israel, 'Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you.' This shall be my name for ever; and this my memorial to all generations. Go thou, and assemble the elders [a]of the children 16 of" Israel, and say to them, 'Jehovah the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me,' saying, "Surely I have attended to you, and to what

CHAP. III. 6. [v]Sam. rest *thy father*. 8. [a]Sam. Sept. 10. [a]Sept. Arab. 5 mss. and so next verse. 11. [a]Syr. Arab.

12. [v]Sept. ibid. [v]Sept. 16. [a]Sam. Sept. Syr. Arab. 17. [a]Sam. Sept.

5. *Pull thy sandals.* It is a custom of the east, to enter temples and worship bare-foot. Does not this custom owe its origin to the circumstance here recorded?—*Is holy ground*; that is, consecrated by the visible presence of God.

6. *Thy fathers.* So the Sam. and Stephen, Acts vii. 32; and the following words require the plural.

8. *Flowing with milk, &c.* Such is the description, which is often given of the land of Canaan; as containing excellent pasture ground for cattle, and flowers from which bees form honey in abundance. The multitude of inhabitants which this country afterwards supported, is a sufficient proof of the truth of this description.

12. *A token.* Some Critics contend, that what follows is not the *token*, but something not expressed; but no just construction of the text can support such an opinion. Moses had no doubt, that it was Jehovah who spoke to him; but he doubts concerning the result of such an attempt; and God promises, that he and the people should worship him on that very mountain.

14. *I am, because I am*, or 'I exist, because I exist:' that is, I am without any cause of existence, but in my own nature.—I am self-existent, and necessarily self-existent. No other reason can be assigned for his existence, but that he exists by a necessity of nature; 'he exists, and will exist, because of, or by reason of, his self-existence. He hath existed—he doth exist—and he will exist—because he *must* exist, and *cannot* cease to exist,' is all that can be said of his existence. These words are not a Name, which God attributes to himself; for in the next verse, he calls himself, Jehovah; nor is he ever called Eieh in the Holy Scriptures. The sense seems to be: 'By whatsoever name the Israelites call me, I will prove myself to be the independent, self-existent God.

15. *This is my name, &c.* Geddes considers this name as the 3d person singular of היה, with ו inserted instead of the י to convert it into a noun, and renders, "He that will be." The Rabbis assert, that this word includes all time past, present and to come; and it is supposed by commentators, that John has given the sense of it Rev. i. 8. I refer the Name, not to *Jehovah* only, but to what follows, 'the God of Abraham, &c.'

16. *Elders.* That the Israelites had some kind of government among them during the life of Joseph is probable; and it might be continued long after; but considering their long oppression, it is not to be supposed, that any civil power was now enjoyed. The Elders then, mean not magistrates,

17 hath been done to you in Egypt;" And I said, 'I will bring you up from the affliction of Egypt, into the land of the Canaanites, and the Hethites, and the Amorites, and the Perizzites, [r]and the Girgasites", and the Hivites, and the Jebusites; into a land flowing with milk
18 and honey.' And they shall hearken to thy voice; and thou shalt go, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, 'Jehovah the God of the Hebrews [r]hath met with us. And now let us go we beseech thee, a journey of three days, into the wilderness, that we may sacrifice to Jeho-
19 vah our God. Yet I know that the king of Egypt will not let you go, but by a mighty
20 hand. I will therefore stretch out my hand, and smite Egypt with all my wonders which I will do in the midst of it; after which he will
21 let you go. And I will give this people such favour in the sight of the Egyptians, that it shall be when ye go, ye shall not go empty.
22 But every [a]man shall ask of his neighbour and every" woman of her neighbour, [a]that dwelleth by her", or sojourneth in her house, articles of silver, and articles of gold, and of raiment; and ye shall put them upon your sons, and upon your daughters, and thus shall ye spoil the Egyptians."

CHAPTER IV.

B. C. 1491. *Moses' rod becomes a serpent; his hand is turned leprous; his unwillingness to go to Egypt; Aaron appointed to assist him; God's message to Pharaoh.*

Again Moses answered and said, "But, be- 1
hold, they may not believe me, nor hearken unto my voice; for they may say, 'Jehovah hath not appeared to thee." Then Jehovah 2
said to him, "What is that in thine hand?" And he said, "A rod." And Jehovah said, 3
"Cast it on the ground." And he cast it on the ground; and it became a serpent; and Moses fled from before it. But Jehovah said to Mo- 4
ses, "Put forth thine hand, and take it by the tail." And he put forth his hand, and took hold of [r]its tail" and it became a rod in his hand.
"*Do this* that they may believe that Jeho- 5

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18. [r]Sam. *to he we invoke.* 22. [a]Sam. ibid. [a]Ch. xi. 2.

CHAP. IV. 4. [r]Sept.

REFLECTIONS UPON CHAPTER III. I. At length the predicted period of Israel's deliverance drew near, and God appeared to Moses. He was tending his flock, when this divine appearance was made; and when the Saviour was born, it was announced to Shepherds keeping their flocks by night. Let us ever attend to our calling, whatever it may be, and therein serve God, that he may regard us and bless us; nor let us think any calling, by which things honest may be provided in the sight of all men, beneath our rank. Moses became a shepherd, when it was necessary; and Paul could say, "These hands have ministered to my necessities."

2. How lively an emblem was the burning bush of the state of the church! Many fires have been kindled to consume and destroy it, but it subsists to this day, and all is owing to the good will of him who dwelt in the bush. It was an emblem of the church in Egypt, which was afflicted, but not destroyed. The bush is still burning, as it were, but is not consumed. Let us adore the power that preserves it, and that keeps his people: God is to none, but his enemies, a consuming fire. His church shall never perish, nor shall the gates of hell prevail against it.

3. Let us learn reverence in all our approaches to God: "Pull thy sandals off thy feet," was his command to Moses. Let us keep at an humble distance. So Solomon exhorts, Eccles. v. i. "Keep thy foot when thou goest to the house of God." No ground is now holy, but we have a holy God to do with, holy duties to be employed in, "and holiness becometh his house; he will be sanctified by all them that draw nigh unto him, and by all the people he will be glorified. He must be approached with holy reverence. However this may be an emblem of the dispensation of the law, which was a dispensation of terror, yet the gospel permits us "to draw near with boldness and confidence, but still with reverence and godly fear." Nothing light, or trifling, should be found in his presence or worship; "God is a spirit, and they that worship him, must worship him in spirit and in truth."

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but the heads of their tribes, and chief families.—*I have attended to you.* Visit seems here improper. The verb denotes 'to inspect, oversee, attend to,' which last I have preferred.

18. *Hath met with us.* I prefer the usual sense of this clause, because I think, Jehovah must be known already in Egypt as the God of the Hebrews, and because his meeting with them, is a reason for their request.

22. *Thus shall ye spoil, &c.* Michaelis renders, 'And take them with you out of Egypt.' The meaning is, that the Israelites begged of their neighbours, and on their departure, took with them what they had obtained. There is no reference to any thing unjust or improper.

CHAP. IV. 1. *They may not, &c.* I have rendered in the conditional mood, as what is here more suitable; for how could Moses possitively say, 'they will not believe?'

2. *A rod.* The Keri admit, that ה has been dropped out of the text, and the reading of the Sam. is unquestionably right. The rod was probably the *crook*, with which he tended Jethro's flock.

5. *Do this.* This addition is implied in the text, and without it the sense would be incomplete.

vah the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6 And Jehovah said also to him, "Put now thine hand into thy bosom." And he put his hand into his bosom; and when he [a] drew his hand out of his bosom", behold, his hand was
7 leprous as snow. And he said, "Put thine hand again into thy bosom." And he put his hand again into his bosom; and when he drew it out of his bosom, behold, it was turned again
8 as his other flesh. "So that it may be, *said Jehovah*, if they will not believe thee, nor hearken to the testimony of the first sign, that they may believe the testimony of the latter
9 sign. But if they should not even believe these two signs, nor hearken to thy voice, then thou shalt take of the water of the river, and pour it upon dry land; and the water which thou shalt take out of the river shall become blood upon the dry land."

10 And Moses said to Jehovah, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; for I have a
11 slow and impeded utterance." And Jehovah said to him, "Who giveth utterance to man? or who maketh him dumb, or deaf, or seeing, or
12 blind? Is it not I, Jehovah? Go, now therefore; and I will be with thy mouth, and teach
13 thee what thou shalt say." And he said, "O my Lord, send, I pray thee, by him whom thou
14 shouldst send." And the anger of Jehovah was kindled against Moses, and he said, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And to him 15 thou shalt speak, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what you shall do. And he shall speak, for thee, to the people; 16 and he indeed shall be to thee instead of a mouth, and thou shalt be to him instead of God. And 17 take thou that rod in thine hand, [a] (which was turned into a serpent)", with which thou shalt do the signs."

And Moses departed, and returned to Jethro, 18 his father-in-law, and said to him, "Let me go, I pray thee, and return unto my brethren who are in Egypt, and see whether they be yet alive." And Jethro said to Moses, "Go in peace." Jehovah said to Moses in Midian, 19 "Go, return into Egypt; for all those men are dead who sought thy life."

Moreover, Jehovah said to Moses, "When 21 thou shalt have returned into Egypt, see that thou do all those wonders before Pharaoh, which I have given thee power to do; yet I will permit his heart, to be so hardened that he will not let the people go. And thou shalt say to Pha- 22 raoh, Thus saith Jehovah, "Israel is my son, my first-born. And I say unto thee, Let 23 my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, thy first-born."

So Moses took his wife and his sons, and set 20 them upon asses, and he returned to the land of Egypt. Moses also took the rod of God in

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6. [a] Sam. Sept. 4 mss. 17. a.

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6, 7. For the nature of the leprosy, see Notes on Levit. xiii. The instantaneous appearance and cure of this disease, were admitted to be miraculous. Compare 2 Kings v. 7.

8. *Testimony.* Purver renders 'to what the former sign declares.' Literally, *voice;* but the sense is that given. The signs were testimonies of his divine mission.

10. *For I have a slow, &c.* Literally, 'For I am heavy of mouth, &c.' I have given the sense in preference to the idiom; and so next verse.

11. *Who giveth, &c.* The verb (שׂם) is often used for (נתן), and vice versa; and this sense appears more apposite. God can both give and take away the power of utterance from a man, as he can deprive him of any of his senses.

13. *Thou shouldst send.* So Ainsworth; that is, some one better qualified than I am. He pleads his unfitness improperly, after God had promised 'to be with his mouth,' that is, to give him both utterance and matter.

16. *Instead of God;* that is, thou shalt deliver my commands to him, and he shall declare them to Pharaoh and the people.

21. *Yet I will permit his heart, &c.* It is well known that verbs in the Hiphil Conjugation signify, 'to *permit*, or *suffer* to be done, as well as to *cause* to be done. See Common Version, Gen xxiv. 17; xxv. 20. Exod. xxi. 28. Hence nothing more is meant than to leave a man to the bent and tendency of his own disposition. So Pharaoh was left, and he is said to have made his own heart stubborn against God, Chap. ix. 34. There is nothing in this procedure of God, in the least repugnant to his moral character, unless we suppose the crimes of men, give them a claim to his distinguishing favour, which must be deemed an absurd principle.

24. *And sought to kill him.* This some refer not to Moses, but to his

24 his hand. And it came to pass at the lodging-
place by the way, that Jehovah met him, and
25 sought to kill him. Then Zipporah took a
sharp flint, and cut off the foreskin of her sons,
and cast herself at his feet, and said, "Surely a
26 blood bought-husband art thou to me." (For
she said, "A blood-bought husband thou art,"
(because of the circumcision.) So Jehovah let
him go.

27 Now Jehovah had said to Aaron, "Go into
the wilderness to meet Moses." And he
went, and met him at the great mountain [a]Ho-
28 reb", and kissed him. And Moses told Aaron
all the words of Jehovah who had sent him;
and all the signs which he had commanded
him to do.

29 And Moses and Aaron went and assembled
30 all the elders of the children of Israel; And
Aaron spoke all the words which Jehovah had
spoken to Moses; and did the signs in the
31 sight of the people. And the people believed;
and when they heard that Jehovah had attend-
ed to the children of Israel, and seen their af-
fliction, they then bowed their heads and wor
shipped.

CHAPTER V.

B. C. 1707. *Pharaoh disregards the message of Moses and Aaron; increases the tasks of the Israelites, and insults them on complaining; they cry to Moses, and he complains to God.*

Now after this, Moses and Aaron went in, 1
and said to Pharaoh, 'Thus saith Jehovah the
God of Israel, 'Let my people go, that they
may keep a feast to me in the wilderness." And 2
Pharaoh said, "Who is Jehovah, that I should
obey his voice, so as to let [a]the children of"
Israel go? I know not Jehovah, nor will I let
[a]the children of" Israel go." And they said, 3
"The God of the Hebrews hath met with us;
let us go, we pray thee, a journey of three days
into the wilderness, and sacrifice to Jehovah
our God; lest he rush on us by the pestilence,

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27. [a] Syr.

Chap. v. 2. [a] Sept. Arab. 1 mss.—ibid. [a] Sept.

Reflections upon Chapter iv. We are here taught that every natural or spiritual excellence is the gift of God; and that he can and will furnish his servants for every work to which he calls them. Moses pleaded his unfitness for the important mission to Egypt; and to a certain degree his humble diffidence was commendable; but after the most explicit promise of divine support, it became sinful. Let us always be ready to own our weakness, yet through grace ever willing to do what God commands. Let us plead his promise, that strength may be given equal to our day; and not shrink from any service which may glorify him, and advance the interests of his Church.

2. From what occurred to Moses on the way, those who are employed in distinguished offices in the Church, should be careful to walk in all the *ordinances* of the Lord, blameless. Circumcision was the seal of the Covenant made with Abraham. Moses had neglected it; but God would not suffer him to go on the most important business to Egypt, till he had brought his sin to remembrance, and him to repentance and reformation. How necessary it is for all persons in office in the church, to walk circumspectly; lest others should be led astray, or hardened in sin by their example.

3. Affliction had humbled the pride of the Israelites; and they now received the intimation of deliverance with joy. "And the people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, they then bowed their heads and worshipped." Let us in like manner, with all readiness receive the word; and when God comes to us in a way of mercy and grace, let us meet him in the way of obedience; and instantly honour him by humble, holy worship.

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son who had not been circumcised. The connexion is certainly obscure, but on the whole, it is more probable, that Moses himself is meant, and that God afflicted him with some dangerous disease for having neglected the ordinance of circumcision; perhaps in compliance with his wife's desire; but she being informed of the cause, immediately performed the sacred rite.

25. *A blood-bought husband.* I have followed Geddes, and consider this as the language of affection. Circumcision was not practiced by the Midianites; but to save her husband's life she performed it.—The Sept. and Vulg. clearly support the rendering, that Zipporah threw herself at his feet, and said, &c. This she said because of the circumcision. Some consider that Zipporah threw the part she had cut off, at the feet of Moses, and in anger said, *a bloody husband, &c.* Others, that she laid it at the feet of Jehovah or the Angel, who represented him; while others again think, that she threw it at her son's feet, and that the following words were used when circumcision was performed. Mede has stated and defended this last opinion with his usual ability. The authors of the Universal History adopt the opinion of Mede, and render the passage, "Thou art to me a joyful circumcised son."—*So Jehovah let him go.* Some would make Moses the nominative; and render, "So Moses let Zipporah go;" but the original will not bear such a version. Owing to the difficulties of the journey it is certain Moses sent both his wife and children back to her father, Ch. xviii. 2; but whether now or after, is uncertain.

CHAP. V. 1. *Who is Jehovah?* Pharaoh owns not his authority, but dares to disobey his command. He worshipped the gods of Egypt, and thought no other had any claim to his regard.

3. *Journey of three days.* Distances in Countries, where there are no public roads, are measured by the time spent in travelling. Mount Horeb was so far distant from Goshen, that three days were spent in reaching it. —*That we may sacrifice.* They could not sacrifice in Egypt, without incur-

4 or by the sword. But the king of Egypt said to them, "Why do ye, Moses and Aaron, take off the people from their works? Go ye to your burdens."

5 Pharaoh then said *to his counsellors*, "They are more numerous than the people of the land, and would ye suffer them to rest from their
6 burdens?" And Pharaoh commanded that same day the taskmasters of the people, and
7 their inferior officers, saying, "Ye shall not as heretofore, give the people straw to make brick; let them go and gather straw for them-
8 selves. Yet the stated number of bricks, which they made heretofore [a]daily" shall ye lay on them; ye shall not diminish aught thereof. For because they are idle, therefore they cry saying, 'Let us go and sacrifice to our God.'
9 Let more work be laid upon the men; that on it they may [v]attend; and not attend to vain words."

10 So the taskmasters of the people went out, and their officers, and they spoke to the people, saying, "Thus saith Pharaoh, I will give to
11 you no more straw. Go ye, get straw where ye can find it: yet not aught of your work
12 shall be diminished.' Thus the people were dispersed through all the land of Egypt to gather
13 stubble instead of straw. And the taskmasters urged [a]the people" saying, "Fulfil your daily
14 tasks as when straw was [a]given to you"." And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and asked, "Why have ye not fulfilled your task neither to day nor yesterday, in making brick, as heretofore?"

Then the officers of the children of Israel 15
came and cried to Pharaoh, saying, "Why
treatest thou thy servants thus? There is no 16
straw given to thy servants; yet they say to
us, 'Make brick.' And, behold, thy servants are
beaten; although the fault be in thine own people." But he said, "Ye are idle, ye are idle; 17
therefore ye say, 'Let us go and sacrifice to
Jehovah [a]our God"! Now therefore be gone, 18
and work; for there shall no straw be given
to you, yet shall ye deliver in the stated number of bricks."

Now the officers of the children of Israel saw 19
how distressing a state they were in, from this saying, "Not aught of your daily task of bricks
[v]shall be diminished." And they met Moses and 20
Aaron, who were standing in the way, as they
came from [a]the presence" of Pharaoh; And they 21
said to them, "May Jehovah look on you and judge; for ye have made us abominable in the eyes of Pharaoh, and in the eyes of his servants; so that ye have put a sword into their hand to slay us." Then Moses returned to Jehovah 22
and said, "O Lord, why afflictest thou this people? and to what purpose hast thou sent me?
For since I came to Pharaoh to speak in thy 23
name, he hath the more afflicted this people;
nor hast thou at all delivered thy people."
Then Jehovah said to Moses, "Now thou I

5. [v] Sam. 8. [a] Sept. 9. [v] Sam. Sept. the rest, *may do it, or labour.*

13. [a] Sam.—[a] Sam. 17. [a] Sept. 2 mss. 19. [v] Sam. Sept. 20. [a] Sam. Arab.

ring the greatest risque; as they immolated those very animals the Egyptians worshipped. In making this request, Moses and Aaron lay stress on this circumstance, and represent the neglect of offering sacrifices as likely to incur God's displeasure, so as to bring on themselves pestilence or the sword of some foreign foe.

5. Pharaoh spoke not this to Moses and Aaron, to whom he had said much the same before, but to his own counsellors, or officers; which is more likely, as he assigns the reason, his jealousy of their increasing numbers, which he would scarcely have owned to Moses and Aaron. A Pharaoh his predecessor, says the like to his people, i. 9. Further, it is more natural to suppose, that by 'the people of the land,' he means his own people, the Egyptians, and not the Israelites, whom he regarded, as strangers, and intruders. The Samaritan confirms this conjecture, by reading כמו instead of עם.

9. I have followed the various reading mentioned; and cannot but think the sense is more explicit than that of the common version.

11. *No more straw.* This was mixed with clay, which was then formed into a proper shape and dried in the Sun. Such were the bricks then, and they are made in the same manner still, in various parts of the East. The conduct of this Pharaoh, was as cruel as unjust; to demand what was impossible, and then to punish for not performing.

13. *Urged the people.* I have followed Houbigant in this version. See Note, Hebrew Bible.

14. *Were beaten.* Some conjecture, that they were *bastinadoed*; but the term (יכו) cannot be confined to this kind of correction. It certainly means *smiting* in any way.

17. *Ye are idle.* This was adding insult to oppression; but the heavier their affliction the nearer their deliverance.

19—21. Moses and Aaron were observing the result of this application to Pharaoh for redress; and the officers soon informed them, how their interference had operated to increase their oppression.

22—1. This language of Moses shows the strong feelings of his heart; but as nothing is said, which implies disapprobation, it must have been justified by the circumstances of the case. The answer of God is encour-

shalt see what I will do to Pharaoh. For, through a strong hand *only* will he let them go; and, through a strong hand, drive them out of his land."

CHAPTER VI.

B. C. 1491. God reneweth his promise, by his name JEHOVAH; *the genealogy of Reuben, Simeon and Levi, from whom sprang Moses and Aaron.*

2 AGAIN [v]Jehovah spoke to Moses, and said to
3 him, "I am Jehovah; And I appeared to Abraham, to Isaac, and to Jacob, by the name of God, the Almighty; but by my name JEHO-
4 VAH [v]was I not known to them. Yet with them I established my covenant, to give them the land of Canaan, the land in which they dwelt
5 only as sojourners. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remem-
6 bered my covenant. Therefore say to the children of Israel, 'I am Jehovah [a]your God";' and I will bring you out from under the burdens of the Egyptians, and will deliver you from their bondage, and will redeem you with a stretched-out arm, and with great judgments. And I will take you to be my own people, and 7
I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, which I 8
swore I would give to Abraham, to Isaac and to Jacob; and I will now give it to you for an inheritance. I am Jehovah." Moses thus spoke 9
to the children of Israel; but, from anguish of spirit and cruel bondage, they hearkened not to Moses; [a]but said to him, "Let us alone, and let us serve the Egyptians; for it is better for us to serve the Egyptians than to die in a wilderness".

Again Jehovah spoke to Moses, saying, "Go, 10 11
speak to Pharaoh the king of Egypt, that he let the children of Israel go out of his land." And Moses spoke to Jehovah, saying, "Be- 12

CHAP. VI. 2. [v]Sam. Chald. Arab. 2 mss. 3. [v]Sept. Syr. Vulg. *did I not manifest to them.* 6. [a]Syr. 9. [a]Sam.

REFLECTIONS UPON CHAPTER V. 1. Ignorance, or improper views of the divine nature and perfections, is the foundation of disobedience. "Who is Jehovah, &c." Such was the bold, haughty language of the king of Egypt. He ought to have inquired who Jehovah was; and if on inquiry he found, that he was the most High God, the Creator and Governor of all things, submission and homage, and not resistance and obstinacy, would evidently have been both his duty and his interest. How many in practice imitate this example? They reject the commands of Jehovah, and refuse subjection to his authority. But let such consider, "that none ever hardened themselves against him and prospered!"

2. Serious attention to religious duties has ever been deemed by the ungodly, a loss of time, and imputed either to weakness or idleness. They affect to pity the shallow views, or inactive turn, of devout men. Yet it may be said with truth, that no sentiment is more unfounded. The time they spend in devotional exercises, never encroaches on that which is due to the duties of social life. They know how to unite fervency of spirit, with diligence in business; and what tends more to their present advantage, they know how to husband the fruits of their labour. The wicked spend much more time and money in the pursuit of vanity and vice; yea it may justly be said, that one vice costs both more time and property, than the cultivation of many virtues. Let all professors of religion, put to silence, by diligence in their callings, the ignorance of foolish men.

3. We may here learn how difficult it is, for an oppressed people to obtain redress. Often are their oppressions increased by their natural endeavours to obtain deliverance; but oppressors should be reminded, that when they carry them to a certain point, they contribute to effect, what they intend to prevent. Let all engaged in pleading the cause of the oppressed, and promoting the interests of justice and humanity, follow the example of Moses, and to prudent remonstrance, add fervent prayer. Let such remember, that their labour shall not be in vain in the Lord.

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aging. I have added the 1 verse of the next Chapter to this, as it was in Coverdale's, Mathew's, and Cranmer's Bibles.

CHAP. VI. 3. *I was not known to them.* There is a designed Antithesis between the name God assumed, when he appeared to the Patriarchs, and that he now assumed; and this seems to me the most natural and consistent sense of this passage; "I appeared to, and entered into Covenant with, Abraham, Isaac, and Jacob, as *God, the Almighty*, but by my Name, *Jehovah*, I was not known to them, as their Covenant God; but by this name I now enter into Covenant with you, and by this name I will be known as your God." Hence in the following History, this name generally occurs; and by it he claims their submission and obedience. "I am Jehovah, or I am Jehovah, your God," is the reason assigned for his various laws. The name Jehovah was known to the Patriarchs, if the present text be any authority, (for there is much variety of Lection), but it was not *appropriated* to him as their God.

4. *They dwelt as sojourners.* Literally, 'the land of their sojournings, in which they sojourned.' I have preferred the sense to the idiom.

6. *I am Jehovah.* The addition of the Syriac, I deem genuine; and this passage supports the sense given verse 3.

9. The Sam. has preserved the answer of the children of Israel to Moses, which is nearly the same as we have it, Ch. xiv. 12; whence it is evident it should be supplied here.

hold, the children of Israel have not hearkened unto me; how then shall Pharaoh hearken to me, as I have not a ready utterance?"

13 (When Jehovah spoke to Moses and to Aaron and gave them a charge to the children of Israel, and to Pharaoh the king of Egypt, to bring the children of Israel out of the land of
14 Egypt; These were the heads of their father's houses: The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Car-
15 mi. These were the families of Reuben. And the sons of Simeon, were Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanite woman. These were the families of Simeon.

16 And these were the names of the sons of Levi according to their genealogies; Gershon, and Kohath, and Merari. And the years of the life of Levi were a hundred and thirty-
17 seven years. The sons of Gershon according
18 to their families were Libni, and Shimi. And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred and thirty-three
19 years. And the sons of Merari were Mahali, and Mushi. These were the families of Levi,
20 according to their genealogies. And Amram took for his wife Jochebed his uncle's daughter; and she bare to him Aaron and Moses, [a] and their sister Miriam". And the years of the life of Amram were a hundred and thirty-seven years.
21 And the sons of Izhar were Korah, and Neph-
22 eg, and Zithri. And the sons of Uzziel were
23 Mishael, and Elzaphan, and Zithri. And Aaron took for his wife Elisheba, daughter of Amminadab, sister of Naashon, and she bare to him Nadab and Abihu, Eleazer and Ithamar.
24 And the sons of Korah were Assir, and Elkanah, and Abiasaph. These were the families of the Korites.
25 And Eleazer, Aaron's son, took for a wife one of the daughters of Putiel; and she bare to him Phinehas. These were the heads of the fathers of the Levites according to their families.
26 These were that Aaron and Moses, to whom Jehovah said, "Bring the children of Israel out of the land of Egypt, with their hosts.
27 These were that Moses and Aaron who spoke to Pharaoh the king of Egypt, that they might bring the children of Israel out of [a] the land of" Egypt.)

CHAPTER VII.

B. C. 1491. *Moses goeth to Pharaoh; his rod turned to a serpent, which miracle the Sorcerers imitate; Pharaoh's heart is hardened, and the river is turned to blood.*

28 Now on the day Jehovah spoke to Moses in

20. [a] Sam. Sept. Syr.

27. [a] Sam. Sept. Syr. Arab.

Reflections upon Chapter vi. 1. Let us remember, that he who as God, the Almighty, made a Covenant with the fathers, as *Jehovah*, the self-existent, unchanging and faithful God, in due time, fulfilled it to their children. He now came to rescue them from Egypt, by signs and mighty wonders; and made himself known as Jehovah their God to all generations. I AM, says Jehovah, this is my peculiar Name, and my glory I will not give to another. Let us honour this holy name, and ever confide in his faithfulness.

2. How often do Ministers address God's people without effect, and complain as Moses did? The people will not hearken, either to the reproofs given, or to the promises announced. How then can they expect to succeed with the openly profane and ungodly? If Israel will not hear, how should Pharaoh? If serious characters, through grief or unbelief will not obey, what is to be expected from sinners? God can and will render his own word useful; and when he commissions to speak, we may confidently hope for success in the end.

3. Every kind of excellence has some defect, some blemish connected with it, to prevent pride. Moses was beautiful, but had not a ready utterance; was learned and wise, but could not communicate his knowledge with ease or gracefulness. Paul laboured under the same defect; his speech to some was contemptible. The wisest and best men, should learn not to think too highly of their personal endowments, but remember, that they have received them; nor should they despise others for the want of them.

12. *As I have not, &c.* Literally, 'uncircumcised of lips.' Uncircumcised denotes, not only something superfluous, but any natural or moral blemish, or defect. The sense is the same as Ch. iv. 10; 'I am not eloquent.'

13. This genealogy appears inserted for two purposes, first to show, that in the fourth generation God brought out the children of Israel, as he had promised, Gen. xv. 16; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob: and second, to state more particularly the pedigree of the illustrious leaders of Israel. The whole from this to the 28 verse, I have included in a parenthesis, as it is evident, it has no other connexion with the subject than what is suggested. Reuben, Simeon, and Levi, sprung from the same mother; and for this reason they seem united in this genealogy.

20. *Uncle's daughter.* So both the Greek and Syriac render, which is more probable than *Aunt*. The word is used for a relation either distant or near.

29 the land of Egypt,—When he spoke to Moses,
saying, "I am Jehovah, Speak thou to Pha-
raoh the king of Egypt all that I say to thee;
30 And Moses said to Jehovah I have not a rea-
dy utterance, and how shall Pharaoh hearken
to me?"

1 JEHOVAH then said to Moses, "See I have
made thee a God to Pharaoh; and Aaron thy
2 brother shall be thy prophet. [a]To him" thou
shalt speak all that I command thee; and
Aaron thy brother shall repeat it to Pharaoh,
that he may let the children of Israel go out
3 of his land. Yet I will suffer the heart of Pha-
raoh to be hardened; and I will multiply my
signs and my wonders in the land of Egypt.
4 For Pharaoh will not hearken to you, until I
stretch mine hand upon Egypt, and bring forth
mine host, my people the children of Israel, out
5 of the land of Egypt, by great judgments. And
[a]all" the Egyptians shall know that I am Je-
hovah, when I stretch forth mine hand upon
Egypt, and bring out my [a]people" the children
6 of Israel, from among them." And Moses and
Aaron did as Jehovah commanded them; even
7 so did they. And Moses was eighty years old,
and Aaron eighty three years old, when they
spoke to Pharaoh.

8 Now Jehovah had spoken to Moses and to
9 Aaron, saying, "If Pharaoh should speak to
you, saying, 'Show [v]to us [a]some sign" or won-
der,' then thou shalt say to Aaron, 'Take thy
rod, and cast it before Pharoah, [a]and before
his servants", and it shall become a serpent."

And Moses and Aaron went in unto Pharaoh; 10
and they did as Jehovah had commanded; for
Aaron cast down his rod before Pharaoh, and
before his servants, and it became a serpent.
Then Pharaoh called also the wise men and the 11
sorcerers [a]of Egypt". Now the magicians of
Egypt did, in like manner, by their enchant-
ments. For they cast down every man his rod, 12
and these became serpents; but Aaron's rod
swallowed up their rods. Yet the heart of Pha- 13
raoh was hardened, so that he hearkened not
to them, as Jehovah had said.

Jehovah then said to Moses, "Pharaoh's 14
heart is hardened; he refuseth to let the peo-
ple go. Go thou to Pharaoh in the morning; 15
lo, he then goeth forth to the water; and thou
shalt wait, to meet him, by the brink of the
river; and the rod which was turned to a ser-
pent take thou in thine hand. And thou shalt 16
say to him, 'Jehovah, the God of the Hebrews,
hath sent me unto thee, saying, 'Let my peo-
ple go, that they may serve me in the wilder-
ness;' and, behold, hitherto thou hast not
hearkened. Thus, therefore, saith Jehovah, 'By 17
this thou shalt know, that I am Jehovah.' Be-
hold, with the rod which is in mine hand, I will
strike the waters which are in the river, and they
shall be turned to blood. And the fish which 18
is in the river shall stink; so that the Egyptians
shall lothe to drink water out of the river."

[a]And Moses and Aaron went to Pharaoh and
they said to him, "Jehovah the God of the
Hebrews hath sent us to thee, saying, 'Let

2. [a]Sept. Vulg. 5. [a]Sam.—ibid. [a]Sam. Sept. 9. [v]Sept. 1 ms. —ibid. [a]Sept. 11. [a]Sept. 18. [a]Sam.

28—30. This refers to verse 11 and 12; and is here mentioned again to introduce what follows in the next Chapter.

CHAP. VII. 1. *A God.* Moses is thus called because of his divine legation, and of the miracles which God by him would work before Pharaoh. He was to act in the name of God; and Aaron was to be his interpreter.

5. *And all the Egyptians, &c.* Is there an allusion here to what Pharaoh said, Ch. v. 2? Not only Pharaoh, but all the people shall know that I am Jehovah; i. e. he who performs what he promises, or threatens.

9. I have followed the Sept. as giving a more apposite sense than the text. The common text is not only erroneous but defective; the Sam. and Greek version, happily correct the text and supply the deficiency-*A serpent.* The word denotes any land or water monster; and here perhaps the crocodile.

11. *The wise men and the sorcerers.* The wise men, and those supposed capable of explaining or performing wonders—called afterwards *magicians.* *They did so by their enchantments.* In what manner the wise men of Egypt imitated Moses we are not informed. Ganganelli thinks the word here used points at the mode in which they effected this, 'by *dazzling* the sight.' The narrative is too concise, and the circumstances noticed too general, to afford sufficient data on which to found a decisive opinion. That the wise men or magicians had great power in the state, and were consulted on every emergency is clear, both from sacred and profane History;—but that they had the power to work miracles, to control the laws of nature, may be safely denied. Paul has given the names of two of the most celebrated of these Egyptian Magi. 2 Tim. iii. 8. I may also add, that their design was to convince Pharaoh, that the miracles of Moses were not true miracles, but done by art; and their cunning imitation, for a season, had this effect.

15. *To the water;* that is, to the Nile, to bathe and to worship it as a god.

18. I have inserted the Samaritan text, which first gives the command

my people go, that they may serve me in the wilderness; and, behold, hitherto thou hast not hearkened. Thus therefore saith Jehovah, 'By this thou shalt know, that I am Jehovah.' Behold, with the rod which is in mine hand I will strike the waters which are in the river, and they shall be turned to blood. And the fish which is in the river shall die, and the river shall stink; so that the Egyptians shall lothe to drink water out of the river".

19 Then Jehovah spoke to Moses, "Say to Aaron [a]thy brother", 'Take thy rod, and stretch out thine hand over the waters of Egypt, over their streams, and over their rivers, and over their lakes, and over all their water-cisterns, that they may become blood; and that there may be blood throughout all the land of Egypt, both in cisterns of wood, and in cisterns of
20 stone". And Moses and Aaron did so, as the Lord had commanded. For [a]Aaron" lifted up the rod, and struck the waters which were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters which were in the river were turned to blood.
21 And the fish that were in the river died; and the river so stunk, that the Egyptians could not drink the water out of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did in
22 like manner, by their enchantments; and the heart of Pharaoh was hardened, that he did not hearken to them; as Jehovah had said: But
23 Pharaoh turned about and went into his house; nor did he even lay this to heart. And all the
24 Egyptians digged about the river for water to drink; for they could not drink of the water of the river.

CHAPTER VIII.

B. C. 1491. *Frogs sent; Pharaoh petitions Moses, by whose prayer the frogs are removed; the dust turned into gnats, which afflict the magicians; swarms of beetles sent; Pharaoh still hardened.*

SEVEN days were now completed, since Jeho-
25 vah had struck the river; And Jehovah said
1 to Moses, "Go to Pharaoh, and say to him, Thus saith Jehovah, 'Let my people go, that

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19. [a]Sept. 20. [a]Sept. Syr.

CHAP. VIII. 2. [a]5 mss.

REFLECTIONS UPON CHAPTER VII. 1. The miracles now wrought were truly wonderful; and their ultimate design was worthy of God. Idolatry prevailed in a wonderful degree in Egypt, and they worshipped and served the creature, rather than the Creator. They ascribed to their idols the divine attributes, and rendered to them divine honours. They worshipped creeping things and four footed beasts. To such a vile declension had wandered the human intelect. But these miracles tended to show, that an Idol was nothing, but an imaginary object; that they had eyes, but saw not; and ears, but heard not; and that Jehovah alone was God.

2. The strongest evidence is often insufficient to convince, when the judgment is biassed by deep-rooted prejudice; and we obstinately adhere to established opinions, though we cannot assign any solid reason for them. Pharaoh refused to hearken to the testimony of these signs; and on witnessing them, turned away with indifference. Many witnessed the miracles of Jesus with the same spirit; and when they could not deny the miracle, they said, "He casteth out demons by the prince of demons." Let us guard against our prejudices, and ever be open to conviction, that we may receive the truth in the love of it.

3. Though Pharaoh and his Courtiers continued obstinate, yet it is probable some believed and joined the Israelites. God is known by the judgments he executeth; and his design, when they are abroad in the earth, is, that men may learn righteousness. There was a respite between the plagues, to see what effect each would produce. Happy they who exercise repentance instead of resistance; and when the hand of Justice is stretched out, fly for protection to the arms of mercy.

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of God to Moses, and then the repetition of it by Moses to Pharaoh. To save transcribing, the speech repeated has been omitted in the common Hebrew text; to the injury of perspicuity and of the historical narrative.

21. *So that they could not drink it.* According to Maillet, and other travellers, the water of the Nile, when pure, is uncommonly pleasant and wholesome; while that found in the wells is detestable. It is common on the rising of the river, for the Nile-water to turn *red* and become unwholesome; and hence Michaelis, Dathe, and others contend, that its waters were not really turned into blood, but became of a *blood-red* colour; and that the miracle consisted in the circumstance of the river, rising at an unusual season of the year, at the command of Moses. If the miracle consisted in this unusual overflow of the Nile, from rains descending at an unusual season in Abysinia, when the rains ceased, the water would gradually become pure; and this is not improbable, as we do not read of any application from Pharaoh to remove this plague. Whether the waters were turned into real blood or not, they were corrupted, so that they could not be drunk. This plague, on the river, which the Egyptians worshipped, and into which they had cast many of the Hebrew male-children, was designed to show the folly of their worship, and to punish them for their past cruelty.

CHAP. VIII. 1. *Had struck the river.* Geddes founds an objection against the reality of this miracle, from the *execution* being more extensive than the *order;* the latter specifying only the waters of the river, while the former records all the waters through the land. This objection is easily obviated. The change produced in the waters of the Nile must equally affect its rivers, its canals, its lakes and smaller reservoirs, which had

2 they may serve me.' And if thou refuse to let
[a]my people" go, behold, I will infest thy whole
3 country with frogs. And the river shall bring
forth frogs so abundantly, that they shall come
up and enter into thine houses, and into thy bed-
chambers, and upon thy beds; and into the hou-
ses of thy servants, and of thy people; and into
thine ovens, and into thy kneading troughs:
4 And both on thee, and on all thy servants and
on thy people, shall the frogs come up."

[a]Moses and Aaron then went to Pharaoh,
and said to him, "Thus saith Jehovah, 'Let my
people go, that they may serve me.' And if
thou refuse to let [a]my people go, behold I will
infest thy whole country with frogs. And the
river shall bring forth frogs so abundantly, that
they shall come up and enter into thine houses,
and into thy bedchambers, and upon thy beds;
and into the houses of thy servants, and of thy
people; and into thine ovens, and into thy
kneading-troughs: And both on thee, and on
all thy servants, and on thy people shall the
frogs come up"."

5 And Jehovah said to Moses, "Say to Aaron
[a]thy brother", 'Stretch forth thine hand with
thy rod over the streams, over the rivers, and
over the lakes, and cause frogs to come up up-
on the land of Egypt'." [a]And Moses said to
Aaron, "Stretch forth thine hand with thy rod,
that frogs may come up on the land of Egypt"."
6 And Aaron stretched out his hand over the wa-
ters of Egypt; and the frogs came up, and
7 covered the land of Egypt. And the magici-
ans [a]of Egypt" did in like manner, by their
enchantments; and they brought up frogs upon
the land of Egypt.

Then Pharaoh called for Moses and Aaron, 8
and said, "Intreat Jehovah, that he may take
away the frogs from me and from my people;
and I will let the people go, that they may
sacrifice to Jehovah." And Moses said to Pha- 9
raoh, "Appoint me a time when I shall intreat
for thee, and for thy servants, and for thy peo-
ple; that the frogs may be destroyed from thee
and thy houses, and may remain in the river
only." And he said, "To morrow." And 10
Moses said, "According to thy word it shall
be; that thou mayest know that there is
none like to Jehovah our God. For the frogs 11
shall depart from thee, and from thy houses,
and from thy servants, and from thy people;
in the river only they shall remain." And Mo- 12
ses and Aaron went out from Pharaoh; and
Moses cried to Jehovah on account of the frogs
which he had sent against Pharaoh. And Je- 13
hovah did according to the word of Moses; and
the frogs died away from the houses, from the
villages, and from the fields. And they gather- 14
ed them together in heaps; and the land stunk
with them. But when Pharaoh saw that there 15
was respite, he hardened his heart, and hear-
kened not to them; as Jehovah had said.

Then Jehovah said to Moses, "Say to Aaron, 16
'Stretch out [a]thine hand with" thy rod [a]in it"
and strike the dust of the land, that it may be-
come gnats throughout all the land of Egypt."
And they did so; for Aaron stretched out his 17
hand with his rod, and struck the dust of the
earth, and it became gnats both on man and
on beast; all the dust of the land became gnats
throughout the whole land of Egypt; [t]and the
gnats were both on man and on beast". And 18

4. [a]Sam. 5. [a]Sam.—ibid. [a]Sept. Syr. 7. [a]Sam. Sept. 9. [v]Sept. Vulg. Onkelos, the rest, *Glory over me.* 16. [a]Sam. Sept. 17. [t]from verse 18.

connexion with it.

2. *Infest.* Literally, *plague*; I prefer the former word as more suitable here.

6. If the plague of the river consisted in an unusual overflow, the stagnant waters would prepare the way for this; but the abundance of frogs clearly proved the hand of God.

9. I have followed the versions in rendering the first clause of this verse. The connexion shows, that this is the true reading. Pharaoh now feels the effect of his obstinacy; and solicits Moses to pray for the removal of the plague; and the answer of Moses naturally implies, that Jehovah who had sent it, would remove it on his intercession; and that this ought to convince him, that he was the true and only God.

14. *Gathered them into heaps.* The killing of them was a mitigation of the evil; and leaving them to rot, was a forcible admonition, to sin no more, lest some worse thing should befall them. But alas! Pharaoh still hardened his heart.

16. *Gnats.* I have followed the Greek translators, who lived in Egypt, and who were most likely to understand the original term. It is allowed that Egypt is now, and ever was, infested annually, with the *Mosquito Gnats;* and if this was the insect, this miracle must consist, in their being produced at an unusual season, at the command of Moses. Rosenmüller observes, that this miracle occurred in February, the coldest month of the year in Egypt. Calmet conjectures, that the putrid frogs might be the occasion of this plague.

in like manner the magicians tried, by their enchantments, to bring forth gnats, but they
19 could not. Then the magicians said to Pharaoh, "This is the finger of a God." Yet the heart of Pharaoh was hardened, nor did he hearken to them; as Jehovah had said.
20 And Jehovah said to Moses, "Rise up early in the morning, present thyself to Pharaoh; [a] for" lo he cometh forth to the water! and say to him, "Thus saith Jehovah, 'Let my people
21 go, that they may serve me.' But if thou wilt not let my people go, behold, I will send a swarm of beetles upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of beetles, and also the ground whereon
22 they stand. And I will separate, in that day, the land of Goshen, in which my people dwell, that not a beetle shall be there; to the end thou mayest know, that I am Jehovah in the
23 midst of the earth; And I will make a division between my people and thy people. To morrow shall this sign be."

[a] And Moses and Aaron went in unto Pharaoh, and said to him, "Let my people go, that they may serve me. But if thou wilt not let my people go, behold, I will send a swarm of beetles upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of beetles, and also the ground whereon they stand. And I will separate, in that day, the land of Goshen, in which my people dwell, that not a beetle shall be there; to the end thou mayest know, that I am Jehovah in the midst of the earth; And I will make a division between my people and thy people. To morrow shall this sign be"." And 24
Jehovah did so; and there came a [a] very" grievous swarm of beetles into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt; so that the land was ravaged by the beetles.

Pharaoh then called for Moses and for Aaron, 25
and said, "Go sacrifice to your God in this land." But Moses said, "It is not proper to 26
do so. For the sacrifices which we offer to Jehovah our God are an abomination to the Egyptians. Behold, should we, before their eyes, offer sacrifices, which are an abomination to the Egyptians, would they not stone us? Let us go a journey of three days, into the wil- 27
derness, and sacrifice to Jehovah our God, as he shall command us." And Pharaoh said; 28
"I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only go not very far away: intreat Jehovah for me." And Moses said, "Behold, I go out from thee, 29
and I will intreat Jehovah that the swarm of beetles may, to morrow, depart from Pharoah, from his servants, and from his people; but let not Pharaoh any more deal deceitfully so as not to let the people go to sacrifice to Jehovah." Then Moses went out from Pha- 30
raoh, and intreated Jehovah; And Jehovah 31
did according to the word of Moses; and he removed the beetles from Pharaoh, from his servants, and from his people; there remained

20. [a] Sam.

23. [a] So the versions.

19. *The finger of a God.* God, the only true God, most probably they knew not; but they were convinced, that here was the 'finger of a God,' whom the Hebrews called 'their God;' and that he was too powerful for them to contend with.

21. *Swarms of Beetles.* "Flies, or a mixture of noisome beasts.' This is borrowed from the Rabbinical Writers, who contend, that this mixture contained all sorts of noxious animals, serpents, scorpions, &c. Bochart inclines to believe, that ערב denotes the *Alchurkous* of the Arabs. Geddes contends for *Beetles;* the *blatta Egyptiaca*, which Forskal found frequent in the houses of Alexandria; and which, having jaws and teeth, is a most voracious creature; that not only bites the human race, but also devours clothes, books, plants and whatever comes in its way. Hence the Psalmist, lxxviii. 45; "He sent on them beetles, ערב, which devoured them." This is at least as probable as any of the renderings given; and I have adopted it.

22, 23. This circumstance strongly marked the purpose for which this plague was sent. God sent his judgments on the oppressors of his people, but kindly protected them.

26. *It is not proper, &c.* See Note, Gen. xxiv. 50. The Jews offered in sacrifice, their oxen, goats, sheep, &c. and these animals the Egyptians worshipped. Pharaoh wishes them to sacrifice in the land; but Moses gives the most solid reason for not doing so. He again solicits the intercession of Moses, and promises compliance with his desire; but again, on obtaining respite, refuses to let the people go.

CHAP. IX. 3. *The hand of Jehovah;* that is, his power in cutting off the cattle.—*Mortality.* The term (דבר) denotes the 'plague' or *pesti-*

32 not one. And Pharaoh hardened his heart this time also, nor would he let the people go.

CHAPTER IX.

B. C. 1491. The plagues of murrain, boils and blains; the message respecting the hail; the hail sent, and Pharaoh sueth to Moses, but remains obstinate.

1 AGAIN Jehovah said to Moses, "Go to Pharaoh, and say to him, 'Thus saith Jehovah the God of the Hebrews, 'Let my people go, 2 that they may serve me.' For if thou refuse to let them go, and wilt still detain them, 2 Behold, the hand of Jehovah shall be upon thy cattle which are in the field. Among the horses, and among the asses, and among the camels, and among the herds and among the 4 flocks, shall be a very grievous mortality. And Jehovah will distinguish between the cattle of [a]the children" of Israel, and the cattle of the Egyptians; and there shall nothing die of all that belongeth to the children of Israel. 5 And Jehovah hath appointed the time, saying, "To morrow will Jehovah do this in the land."

[a]And Moses and Aaron went to Pharaoh, and said to him, "Thus saith Jehovah, 'Let my people go, that they may serve me.' For if thou refuse to let them go, and wilt still detain them, behold the hand of Jehovah shall be upon thy cattle which are in the field. Among the horses, and among the asses, and among the camels, and among the herds, and among the flocks, shall be a very grievous mortality. And Jehovah will distinguish the cattle of [a]the children" of Israel and the cattle of the Egyptians; and there shall nothing die of all that belongeth to the children of Israel. And Jehovah hath appointed the time, saying, "To morrow will Jehovah do this thing in the land"." And on the morrow Jehovah did that thing, and 6 all the cattle of Egypt died; but of the cattle of the children of Israel not one died. And Pharaoh 7 sent *to inquire*, and, behold, there was not one dead of the cattle of the [a]children of" Israel. Yet the heart of Pharaoh was hardened, and he would not let the people go.

Jehovah, therefore, said to Moses and to 8 Aaron, "Take handfuls of the ashes of the furnace, and let Moses sprinkle them towards the heavens in the sight of Pharaoh. And they shall 9 become small dust over all the land of Egypt, and shall produce an ulcerous inflammation, both on man, and on beast, throughout all the land of Egypt. And they took the ashes of the fur- 10

CHAP. IX. 1. Sam. 2 mss. Sept. Syr. Arab. 4. [a]Sept. Arab. 5. [a]Sam. 7. [a]Sam. Sept. mss.

REFLECTIONS UPON CHAPTER VIII. 1. The chief object of the idolatry of the Egyptians, we here see, how God made the instrument of their plague. The Nile they gloried in; to it paid divine honours, and offered human victims. Its waters now brought forth such swarms of frogs, as must have proved equally offensive to all the senses; and by their entering into every house, must have made life intolerable. No power but the divine, could thus have multiplied the frogs upon all the land of Egypt; and this judgment ought to have convinced the Egyptians, that there was no God like Jehovah, the God of Israel.

2. The plagues of *gnats* and *beetles* prove that God can scourge the proud and haughty by the most contemptible instruments. Thus were Pharaoh and his people treated. Herod was eaten up of worms; and God hath made the plagues of many other prosecutors wonderful. How vain is human resistance to divine counsel and power. "Woe to the man that striveth with his maker!"

3. We see, that Magicians might deceive and pretend to imitate the miracles of Moses, but they could not remove the plagues. Pharaoh was sensible of this; and applies to Moses for this purpose. God's matchless power appears in producing or removing the plagues; and the divine mission of Moses was established, in as much as they were produced or removed, according to his word. When he spoke, the judgment came; and when he prayed, it was taken away. What an honour did God put on prayer! Let us ever be found in the humble conscientious discharge of this duty.

4. What a distinction did God make between the Israelites and the Egyptians! The plagues of the latter reached not them. No frogs, no gnats or beetles, in all their dwellings! He had said to them, 'Come, my people, enter into thy chamber until these calamities be past;' and they found safety amidst all the surrounding plagues. Let us make God a refuge, and he will become our salvation. He will distinguish his people on earth, and in another World make an everlasting division between them and the wicked.

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lous, as the Vulg. renders. The Greek has *death*. I have given the sense, without specifying the disease, as it is not possible to do it.

6. *All the cattle of Egypt died.* Nothing can be more evident, than that universal terms are used in all languages in a limited sense. So that the sense is '*many* of the &c;' but not one belonging to the Israelites.

8. *Ashes of the furnace;* not the oven-furnace, but the brick-kiln.

9. *Ulcerous inflammation.* It is, in Deut. xxviii. 27, emphatically called 'the ulcer of Egypt;' and is now generally supposed to be that

nace, and stood before Pharaoh; and threw them up towards the heavens, and they became an ulcerous inflammation, both on man, and on
11 beast. And the magicians could not stand before Moses because of the inflammation; for the inflammation was on the magicians, as well as
12 on all the other Egyptians. Yet Jehovah suffered the heart of Pharaoh to be so hardened, that he hearkened not to them; as Jehovah had spoken to Moses.

13 Again Jehovah said to Moses, "Rise up early in the morning, and stand before Pharaoh, and say to him, "Thus saith Jehovah, the God of the Hebrews, 'Let my people go, that they
14 may serve me.' For else I will, at this time, send all my plagues on thyself, and on thy servants, and on thy people; that thou mayest know that there is none like me in all the earth.
15 Yea now I could stretch out my hand, and smite thee and thy people with pestilence; so that thou shouldst be cut off from the earth.
16 And in very deed for this purpose have I preserved thee, that I may show to thee my power; and that my name may be declared through
17 all the earth. As still thou exaltest thyself against my people, so as not to let them go;
18 Behold, to morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day of its foundation
19 until now. Send now, therefore, and gather in thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, upon them shall the hail come down, and they shall die."

[a]Then Moses and Aaron went to Pharaoh, and said to him, "Thus saith Jehovah, the God of the Hebrews, 'Let my people go, that they may serve me.' For else I will at this time send all my plagues on thyself, and on thy servants, and on thy people; that thou mayest know there is none like me in all the earth. Yea now I could stretch out my hand, and smite thee and thy people with pestilence; so that thou shouldst be cut off from the earth. And in very deed for this purpose have I preserved thee, that I may show to thee my power; and that my name may be declared through all the earth. As still thou exaltest thyself against my people, so as not to let them go; Behold, to morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day of its foundation until now. Send now, therefore, and gather in thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, upon them shall the hail come down, and they shall die"."

He who feared the word of Jehovah, among 20
the servants of Pharaoh, made his servants and his cattle flee into the houses; But he that 21
regarded not the word of Jehovah left his servants and his cattle in the field.

And Jehovah said to Moses, "Stretch forth 22
thine hand towards the heavens, that there may be hail over all the land of Egypt; upon man, and upon beast, and upon every green herb of the field, throughout all the land of Egypt.
And Moses stretched forth his rod towards the 23
heavens; and Jehovah sent thunder and hail, and the lightning ran along upon the ground.

19. [a] Sam.

22. [v] Sept.

species of leprosy called *elephantiasis*."

11. Though Egypt might be subject to this disease, yet the extent of it, and its coming at the precise time Moses specified, mark the hand of God.

14. *On thyself.* Literally, 'On thine heart;' but the connexion proves, that this is idiomatical, and that (לבך) is used as (נפשך).

15. Hobigant, Le Clerc, Dathe and others, render *potentially*; and the sense requires it, or otherwise we have a threatening which was not executed.

16. *Have I preserved thee, &c.* So the Septuagint has rendered, but the Apostle, Rom. ix. 17, as our version here. The sense seems to be, I have supported and preserved thee, during the past plagues, that as yet I may show to thee my power in the remaining plagues, and that my name as Jehovah, the only true God, may be declared, &c. James uses the Apostle's word, for 'restoring health.' "The prayer of faith shall save the sick and I will raise, preserve, or restore him."

18. Hail is an usual Phenomenon with us, but in Egypt where it seldom rains, it must indeed be very rare, and uncommon.—That such should be the state of the Atmosphere; and that hail of such a size should be formed, as, together with the thunder and lightening, should destroy the fruits of the land, was truly miraculous.

26. The transposition of the 31 and 32 verses after this, greatly im-

Thus Jehovah rained hail upon the land of
24 Egypt; And there was hail, and lightning mingled with the hail, exceedingly grievous. There had been none like it in all the land of Egypt
25 since it became a nation. And the hail smote, throughout all the land of Egypt, all that were in the field, both man and beast; and the hail smote every green herb of the field, and every
26 tree of the field it broke to pieces. Only in the land of Goshen, where the children of
31 Israel dwelt, was there no hail. [t] And the flax and the barley were smitten; for the barley was in the ear, and the flax was bol-
32 ling. But the wheat and the rye were not smitten, for they were not grown up".
27 Now Pharaoh sent, and called for Moses and Aaron, and said to them, "I have once more sinned. Jehovah is righteous; but I and
28 my people are wicked. Entreat Jehovah for me, that there may be an end of this mighty thunder, and hail, [s] and lightning"; and I will let you go, and ye shall be no longer delayed."
29 Moses then said to him, "As soon as I am gone out of the city, I will spread out my hands to Jehovah; and the thunder shall cease, nor shall there be any more hail; that thou mayest know that the earth belongeth to Jeho-
30 vah. Yet I know that neither thou, nor thy
33 servants, as yet fear the [v] Lord Jehovah. So Moses went out of the city from Pharaoh, and spread out his hands to Jehovah: and the thunder ceased, and the hail and the rain were no longer poured upon the earth. And when 34 Pharaoh saw that the rain, and the hail, and the thunder had ceased, he sinned yet more, and hardened his heart; both he and his servants. So the heart of Pharaoh was hardened, 35 nor would he let go the children of Israel; as Jehovah had spoken by Moses.

CHAPTER X.

B. C. 1571. God threateneth to send locusts; the plague of locusts; Pharaoh entreateth Moses, and the plagues are removed, &c. God's message to the Israelites to ask various articles of their neighbours; and Pharaoh threatened with the death of the first-born.

Again, therefore, Jehovah said to Moses, 1
"Go in unto Pharaoh, (for I have suffered his heart, and the hearts of his servants, to be hardened, that I may show these my signs [v] among them; And that ye may tell in the 2
hearing of your children, and children's children, in what manner I have treated the Egyptians; and the signs which I have done among them. Thus ye shall know that I am Jehovah [s] your God"). [a] And say to Pharaoh, "Thus saith Jehovah, the God of the Hebrews, [c] How long wilt thou refuse to humble thyself before me? Let my people go that they may serve

28. Sept. 30. [v] Sam.

CHAP. X. XI. 1. [v] So most of the ver. 2. [s] Sam.

REFLECTIONS UPON CHAPTER IX. 1. We learn from this History, that the obstinacy of sinners, neither changes nor diminishes God's righteous demands. Pharaoh must still be addressed, "Let my people go that they may serve me." God requires the most exact compliance with his will; he peremptorily demands our submission and obedience. If we do not repent, he will abide faithful; and will neither appoint nor admit any other terms of acceptance, than those revealed.

2. In the Plagues of mortality among the cattle, and of the ashes of the brick-furnace turned to an ulcerous inflammation, God marks the idolatry and cruelty of the Egyptians. The cattle they worshipped; and numbers of them were cut off. They had made the Israelites serve with rigour in making bricks; and God from the ashes of the kiln most grievously afflicted them. In these punishments we see the retributive hand of God. The measure they had given to others was now measured to them again.

3. How much it is our interest and duty to regard the divine warnings. Some believed the word, and brought their cattle from the fields into their sheds, and they were preserved; others disbelieved, and their cattle perished. So now, they who believe the doctrines of revelation, and obey the divine precepts, will find refuge and safety in Christ; but unbelievers and the disobedient, will bring on themselves swift destruction. Continued impenitence will end in the fire which shall never be quenched.

proves the connexion. The circumstances specified in these two verses, limit the period of this plague to the month of February.

28. *That there may be an end.* So I have rendered the (ורב מהיות) which is clearly the sense Ez. xliv. 6.

30. Moses perceived, notwithstanding Pharaoh's profession, that he was not yet sufficiently humbled.

CHAP. X. 2. *In what manner.* I have followed the Syriac version; and in the Syr. (אתעלל) denotes to *attempt, to do, to treat.* Most of the versions render 'Egyptians,' not 'Egypt.' See Note, Hebrew Bible.

5. The Syriac and Arabic render as I have done; and this seems most natural, notwithstanding the objections of Houbigant.

7. *How long shall this, &c.* Our common version refers (זה) to Moses;

me.' Else, if thou refuse to let my people go, behold, to morrow I will bring locusts into thy country. And they shall cover the face of the earth, so that one cannot see the earth; and they shall eat up what is left remaining to you, that which escaped the hail; and they shall eat up every green herb of the earth, and the fruit of every tree which groweth to you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, from the day that they were upon the earth, unto this day".'"

3 And Moses and Aaron went to Pharaoh, and said to him, "Thus saith Jehovah, the God of the Hebrews, 'How long wilt thou refuse to humble thyself before me? Let my people go, 4 that they may serve me.' Else, if thou refuse to let my people go, behold, to morrow I will 5 bring locusts into thy country. And they shall cover the face of the earth, so that one cannot see the earth; and they shall eat up what is left remaining to you, that which escaped the hail; and they shall eat up [a]every green herb of the earth, and the fruit of every tree which grow- 6 eth to you out of the field". And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, from the day that they were upon the earth, unto this day." And Moses, having thus spoken, turned about and went out from Pharaoh.

7 Then the servants of Pharaoh said to him, "How long shall this be a snare unto us? Let the men go, that they may serve Jehovah their God. Knowest thou not, yet, that Egypt is destroyed?" And Moses and Aaron 8 were brought back to Pharaoh; and he said to them, "Go, serve Jehovah your God: but who and who, are to go?" And Moses said, 9 "We will go with our young and with our old. With our sons and with our daughters, with our flocks and with our herds will we go; for we must keep a feast to Jehovah [a]our God". He then said to them, "So let Jeho- 10 vah be with you, as I let go both you and your little ones! See, how evil is your design! Not so; but go now ye men, and serve Jeho- 11 vah; this ye requested." And they were driven out from the presence of Pharaoh.

Jehovah now said to Moses, "Stretch out 12 thine hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat up every green herb of the earth, and the fruit of every tree which the hail hath left. And Moses stretched forth 13 his [v]hand" over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts overspread all the 14 land of Egypt, and lighted on every district of Egypt, in great numbers. Such locusts had not been before them, and such after them shall not be. For they covered the face of the 15 whole earth, so that the land was darkened; and they eat up every green herb upon the earth, and every tree, the fruit of which the hail had left: and not any thing green remained on the trees, or on the herbs of the field, through all the land of Egypt.

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5. [a]Sam. 9. [a]Sept. Alex. 12. [v]Sam. Ar. 13. [v]Sam. Ar.

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but I am satisfied, that it relates to the conduct of Pharaoh, in obstinately refusing to let the Israelites go, although that refusal had already nearly ruined Egypt.

8. *Who, and who are to go?* I have here rendered literally, as the repetition marks the agitated state of Pharaoh's mind, and the reluctance he felt to permit the whole body of the Israelites to depart.

10. *As I let go, &c.* This implies an absolute refusal to let them all go, as appears from the next verse. It is put in the form of an imprecation, "May you have as much of Jehovah's help, as you shall have my permission."—*See how evil, &c.* Literally, 'See that evil is before your face,' which some think contains a threatening. The connexion supports the sense given—'your design is now manifest, you mean not to return.'

12. What the Samaritan supplies is supported by the 15 verse. The Hebrew is inconsistent. In verse 5 it has *trees* only; in verse 12 it has *green herbs* only; but in verse 15 it has both: that is, it is twice defective and once full: whereas the Sam. is uniformly the same.

14. *In great numbers.* The Vulg. Sept. and Arab. render as I have done; and the connexion justifies the version.

15. The quantity of locusts, says Volney, that sometimes ravage Syria, are incredible to all who have not witnessed their astonishing numbers. The whole earth is covered with them for several leagues. The noise which they make in browzing on the trees and herbs, may be heard

16 Then Pharaoh, in haste, called for Moses and Aaron; and he said, "I have sinned against Jehovah your God, and against you.
17 Now therefore forgive, I pray you, my sin only this once, and entreat Jehovah your God that he may only remove from me this deadly ca-
18 lamity." And he went out from Pharaoh, and
19 entreated Jehovah. And Jehovah changed the wind into a very strong west one, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the
20 country of Egypt. But Jehovah suffered the heart of Pharaoh to be hardened, so that he would not yet let the children of Israel go.
21 Again Jehovah said to Moses, "Stretch out thine hand towards the heavens, that there may be darkness over the land of Egypt;
22 even darkness the most gross." And Moses stretched forth his hand towards the heavens; and there was thick darkness over all the land
23 of Egypt, for three days. They could not see one another; nor did any one rise from his place, for three days; but all the children of Israel had light in their dwellings.
24 Then Pharaoh called to Moses [a]and to Aaron", and said, "Go ye, serve Jehovah [a]your God"; only let your flocks and your herds remain. Let your little ones also go with you."
25 And Moses said, "Thou must give us also sacrifices and burnt-offerings, that we may sacri-
26 fice to Jehovah our God. Our cattle must go with us; there shall not a hoof be left behind. For of them must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither."
27 But Jehovah suffered the heart of Pharaoh to be hardened, so that he would not yet let them go.

1 Now Jehovah had said to Moses, "Yet will I bring one plague more upon Pharaoh, and upon the Egyptians; afterwards he will let you go hence. When he shall let you go, he will
2 even altogether thrust you out hence. Speak now in the hearing of the people, and let every man ask of his neighbour, and every woman of her neighbour, articles of silver, and articles of gold, [a]and raiment". [v]And I will
3 give" this people favour in the sight of the Egyptians, [a]so that they shall give them what they ask. And about midnight I will go through the land of Egypt; and every first-born in the land of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, to the first-born of the maid-servant that sitteth behind the mill; and even unto the first-born of every beast. And there shall be a great cry throughout all the land of Egypt, such as hath not been, nor shall be any more. But among all the children of Israel shall not a dog move his tongue, against either man or beast; that ye may know what a difference Jehovah maketh between the Egyptians and the Israelites"." Now Moses [v]was greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. Then Moses said [a]to
4 Pharaoh", "Thus saith Jehovah, 'About midnight I will go through the midst of [a]the land" of Egypt. And all the first-born in the land
5 of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, even unto

24. [a]Sam. Sept. Vulg. 2 mss.—ibid. [a]Sam. Sept. 1 ms. CHAP. XI. 2. [a]Sam.

3. [v]Sam.—ibid. [a]Sam. 4. [a]Sam.

at a great distance, and resembles that of an army foraging in secret. The Tartars themselves are not a more destructive enemy.

17. *Deadly calamity.* Literally, 'death,' a metonymical expression for what would occasion death. Famine and pestilence often succeed the ravages made by locusts.

21. The inhabitants of England and Holland, have frequent opportunities of contemplating darknesses by means of fogs, &c. which in the climate of Egypt would be altogether miraculous. Where the air is so clear as hardly to form clouds, those clouds can much less appear in the state of that thick vapour, which a fog in London sometimes assumes. This kind of dim half light, would astonish the inhabitants of Egypt, who would rather sit at home, than venture abroad, and endeavour at their personal risque to visit their friends, or to follow their occupations.

24. Pharaoh wishes to secure their return by detaining their property; but with this Moses refuses to comply.

28, 29. I have transposed with Houbigant these verses after, *then will I go out*, in the 8th verse of the next chapter. Owing to omissions in the text, the order of the narrative has suffered, as is allowed by the best Critics. I have united the next chapter to this, as the subject is so connected, that to divide is to confound.

CHAP. XI. 3. The textual reading ויתן, and the omission of the speech as delivered from the Almighty to Moses, renders the whole obscure and incoherent; it converts a prediction into a narration. By reading with the Sam. the whole is simple and consistent.

5. It is not necessary to understand by first-born an actually first-born child. It is known, that בכור denotes the *chief*, the *prime* of any

the first-born of the maid-servant that sitteth behind the mill; and even unto all the first-
6 born of beasts. And there shall be a great cry throughout all the land of Egypt, such as
7 hath not been, nor shall be any more. But among all the children of Israel shall not a dog move his tongue, against either man or beast; that ye may know what a difference Jehovah maketh between the Egyptians and the Israelites.
8 Then shall all these thy servants come down to me, and bow down themselves to me, saying, 'Go thou out *of the land*, with all the people whom thou leadest.' After this I will
28 go out." And Pharaoh said to him, "Begone from me; take heed that thou see my face no more; for, on the day thou seest my face, thou
29 shalt die." And Mosss said, "Thou hast spoken right; I shall see thy face no more." He then went out from Pharaoh with great indig-
9 nation. Now Jehovah had said to Moses, "Pharaoh will not hearken to you; that my [a]signs and my" wonders may be multiplied in
10 the land of Egypt." And Moses and Aaron did all these [a]signs and" wonders in the presence of Pharaoh; yet Jehovah suffered the heart of Pharaoh to be hardened, so that he would not let the children of Israel go from his land.

CHAPTER XII.

B. C. 1491. *The beginning of the year changed; the Pass-over and its rites appointed; the first-born of the Egyptians slain; and the Israelites depart.*

JEHOVAH now spoke to Moses and Aaron in 1
the land of Egypt, saying, "This month shall 2
be to you the chief of months: it shall be to you the first among the months of the year."

"Speak ye to all the congregation of the 3
children of Israel, saying, 'On the tenth day of this month, let every man, the head of a household, take a lamb; a lamb for each household. And if the household be too small 4
for a whole lamb, let him and his neighbour house-holder take one. According to the number of persons shall ye reckon for the lamb, each one according to his eating. Your lamb 5
shall be without blemish, a male of one year. From the sheep, or from the goats ye may take it. And let it be kept up until the four- 6
teenth day of this month; and let every assembly of the congregation [a]of the children of Israel" kill it in the evening. And they shall 7

4. [a] Sam.—ibid. [a] Sam. 9. [a] Sept. 10. [a] Sept.

CHAP. XII. 3. [a] Sam.

REFLECTIONS UPON CHAPTER X & XI. 1. "How long wilt thou refuse to humble thyself before me," says God to Pharaoh, mercifully reminding him what was his duty, and reproving him for his continued obstinacy and impenitence. To humble ourselves for our iniquities, is the duty of all; for all have sinned. The prince and the peasant are alike called to discharge this duty; and if they refuse to humble themselves by repentance, God will humble them by his judgments.

2. Pharaoh repeatedly acknowledges his sin, yet did not forsake it. He promises obedience, but fails to perform. How many are imitating his conduct! They are confessing their transgressions to the Lord, and promising new obedience; they are owning that God is righteous and they wicked, and continue in their sins. Let such remember, that it is not he who *confesseth* only, but he who *forsaketh* sin that shall obtain mercy.

3. What a difference was there between the Israelites and the Egyptians! The latter covered with darkness; the former enjoying light in their dwellings. Darkness and Light are often used to represent the spiritual state of the saint and the sinner; and their final states of misery and happiness. The wicked are the children of darkness; the righteous, children of Light, and walk in God's light. Light is sown for the righteous, and gladness for the upright in heart. They shall enjoy the Light of God's glory, but the wicked shall be cast into outer darkness, where there is weeping and gnashing of teeth.

thing. Isa. xiv. 30; Job xviii. 13. As the *first-born* of cattle is mentioned, as well as of men, it is enough to induce one to inquire into the true sense of the passage. For what is the first-born of cattle better than others? But if the prime, the *best* be meant, then the judgment is most awful.

7. Michaelis renders, 'But among the Israelites no dog shall be sick.' We ought to render, not 'Against any of the children, &c.' as our public version, but 'Amongst all the children, &c.' This gives force to the expression, and shows, that while the Egyptians should shriek out for distress, the Israelites should enjoy such security and peace, that not the least noise should be heard in their dwellings. See Kennicott's 1 Diss. p. 384, &c. for the illustration of the whole Chapter.

CHAP. XII. 2. *Chief of months.* So Matthews rendered; and I cannot think the Hebrew will even bear any other sense. It is so called on account of the Passover-feast.

3. *Let every one, &c.* I have followed the Sept. and Vulg. and given the sense rather than the idiom. The term (שׂה) denotes either a lamb or kid of a certain age.

4. The meaning is, that they should associate so many persons as were sufficient to eat the whole of it.

6. *In the evening.* The Jews began their day at six in the morning;

take of the blood, and sprinkle it on the two door posts, and on the upper lintel of
8 the houses, in which they shall eat it. And they shall eat the flesh, roasted by fire, on that same night; with unleavened bread, and
9 with bitter herbs shall they eat it. Ye shall not eat of it raw, or in any way boiled in water; but roasted by fire, its head together
10 with its legs and carcase. And ye shall not let aught of it remain until the morning; but should aught of it remain until the morning, ye
11 shall burn it with fire. And thus shall ye eat it; with your loins girded, your sandals on your feet, and your staves in your hands; and ye shall eat it in haste: it is Jehovah's Pass-over
12 feast. For I will this night pass through the land of Egypt, and will smite all the first-born in the land of Egypt, both of man and beast; and on all the princes of Egypt I
13 will execute judgments: I am Jehovah. And the blood on the houses in which ye are, shall be to you for a token; and when I see the blood I will pass over you, and there shall not be any destroying plague among
14 you, when I smite the land of Egypt. And this day shall be to you for a memorial; and ye shall keep on it a feast to Jehovah, throughout your generations; ye shall on it keep a feast, by a perpetual ordinance.
15 Seven days shall ye eat unleavened bread; and from the first day ye shall remove leaven from your houses: for whosoever eateth leavened bread from the first day until the seventh day; that person shall be cut off from Israel.
16 On the first day ye shall have a holy convocation, and on the seventh day a holy convocation; no manner of work shall be done on them, only what every man must eat;
17 that alone may ye do. And ye shall observe the feast of unleavened bread; because on that same day I brought your hosts out of the land of Egypt. Therefore shall ye observe that day throughout your generations, by a perpetual ordinance."

"In the first month, on the fourteenth day 18
of the month, at even, until the twenty-first day of the month, at even, ye shall eat unleavened bread. Seven days let there be no 19
leaven found in your houses; for whosoever eateth of aught leavened, even that person shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land. Nothing leavened shall ye eat; 20
in all your habitations ye shall eat unleavened bread."

Then Moses called for all the elders of 21
Israel, and said to them, "Choose out, and take for yourselves, lambs according to your families, and kill the passover-victims. And ye 22
shall take a bunch of hyssop, and dip it in the blood that *hath been received* in a bason; and with the blood in the bason ye shall sprinkle the two door-posts; and let none of you go out of the door of his house until the morning. For Jehovah will pass through, to smite the 23
Egyptians; and when he seeth the blood upon the lintel, and on the two door-posts, Jehovah will pass over the door, and will not suffer the destroying plague to come into your houses, to smite you. And ye shall observe this rite, 24
as a perpetual ordinance given to you and your children. And when ye are come to the land 25
which Jehovah will give to you, according as he hath promised, then shall ye keep this service [a] on this same month". And if your child- 26
ren should say to you, 'What mean ye by this service?' Then ye shall say, 'It is the 27
sacrifice of Jehovah's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians; and our

6. [a] v. v. mss.

9. [a] Sept. Syr. 25. Sam.

their 3d hour was our 9 o'Clock, their 6th noon, and all after evening. So that they might kill the paschal lamb at any hour after noon.

9. The lamb was to be roasted whole; and according to Sept. Syr. and the Evangelist, not a bone was to be broken.

12. *Princes.* I follow the sense of our marginal rendering; and some deem this most apposite. This clause explains the former.

16. *Holy convocation.* The word signifies 'a called assembly,' called by the divine authority to engage in holy services. The feast of unleavened bread followed the pass-over, and was distinct from it.

26, 27. The establishment of the Pass-over feast was wisely intended, to keep up the remembrance of this great deliverance; and to be a type of a still greater one. 1 Cor. v. 7.

houses he delivered." And the people bow-
28 ed and worshipped. And the children of Israel went away, and did as Jehavah had commanded Moses and Aaron: thus did they.
29 And it was about midnight when Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne, unto the first-born of the captive that was in the dungeon; and even all the first-
30 born of the beasts. Then Pharaoh arose in the night, he, and all his servants, and all the Egyptians; and there was a great cry throughout [a]the land of" Egypt; for there was not a house without one dead in it.
31 And Pharaoh called for Moses and Aaron by night, and said, "Arise, depart from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said.
32 Take also your flocks and your herds, as ye
33 said, and be gone; but also yet bless me." For the Egyptians strongly urged that the people might speedily be sent out of the land; "for else," said they, "we are all dead men."
34 The people *of Israel* then took their dough, which yet remained unleavened, wrapt up in
35 their clothes upon their shoulders. And the children of Israel had done according to the word of Moses. They had asked of the Egyptians articles of silver, and articles of gold,
36 and raiment. And Jehovah had given the people favour in the sight of the Egyptians, so that they gave them what they asked. Thus they spoiled the Egyptians.
37 Now the children of Israel journied from Rameses to Succoth; being about six hundred thousand men on foot, besides women, and child-
38 ren. A mixed multitude went also with them; and flocks, and herds, and other cattle, in great
39 abundance. And they baked unleavened cakes of the dough which they brought out of Egypt; for it had not been leavened, because the Egyptians had thrust them out, so that they could not delay; nor had they prepared any provision for themselves.
40 Now the time of the sojourning of the children of Israel [a]and of their fathers, which they had dwelt in the land of Canaan" and in Egypt, was four hundred and thirty years.
41 And it came to pass at the end of four hundred and thirty years, even on the selfsame day, that all the hosts of Jehovah went out from
42 the land of Egypt. This is a night which should be solemnly kept to Jehovah, for bringing them out of the land of Egypt; this is that night, which all the children of Israel, throughout their generations, should solemnly keep to Jehovah.
43 Again Jehovah said to Moses and Aaron, "This is the ordinance of the pass-over-sacrifice.
44 Not any stranger shall eat of it; Nor shall any man's servant, though bought with his mo-
45 ney, until ye have circumcised him; then
46 he may eat of it. A sojourner, or a hired servant shall not eat of it. In one house shall it be eaten; ye shall not carry aught of the flesh abroad out of the house; nor a
47 bone of it shall ye break. The whole congregation of [a]the children of" Israel shall keep
48 it. And if a stranger sojourn among you, and will keep the pass-over to Jehovah, let all his males be circumcised, and let him come near and keep it; and he shall be as one born in the land; but let not any uncircumcised person eat of it. One law shall
49 there be for the native, and for the stranger
50 that sojourneth among you. Thus did all the

30. [a]Sept. Syr. 1 ms. 31. [a]Sept. Syr. Vulg. 1 ms. 39. [v]Sam. Sept. Syr.

40. [a]Sam. Sept.—ibid. [a]Sam. Sept. 1 ms. 47. [a]Sept. Vulg. Arab. 9 mss.

29. *First-born.* See Note on Ch. xi. 5. This justifies the sense there given.

31. *Called for Moses*; that is, sent a message to them, by his servants; for after what is said before, it is not probable that they were admitted to another interview.

34. *Which yet remained.* The Sept. Vulg. and Targum support this version. Others render *kneading troughs.* Compare Exod. vii. 28; Heb. and Deut. viii. v. 17. All our old translators rendered as I have done. In the first passage referred to, it seems to be employed metonymically for what contained dough, or any other kind of provisions.

37. *Women and children.* Taylor has properly observed, that this term denotes both women and little ones.

40. *Four hundred and thirty years.* From the preceding accounts it is clear, that the present Hebrew Text is defective, and without the addition as preserved in the Sam. and Sept. inconsistent with itself. The Sam. and Sept. are supported by Josephus and the best Jewish Expositors. Compare Gal. iii. 17.

CHAP. XIII. 2. *The first-ling.* I prefer this to the common render-

children of Israel; as Jehovah commanded Moses and Aaron, so did they.

CHAPTER XIII.

B. C. 1491. The first-born among the Israelites sanctified to God; the first-lings of beasts dedicated to him; they carry with them the bones of Joseph, and are guided by a pillar of cloud and fire.

51 And it came to pass the selfsame day, that Jehovah brought the children of Israel with
1 their hosts out of the land of Egypt, That Jehovah spoke to Moses, saying, "Sanc-
2 tify to me every first-born male; for the first-ling of every womb among the children of Israel, whether of man or of beast, shall be mine."

3 Moses then said to his people, "Remember this day, in which ye came out of the land of Egypt, out of the house of bondage; for by a strong hand hath Jehovah hence brought you out. Let nothing, therefore, leavened be eaten
4 on this day on which ye came out, in the month of Abib."

5 "And when Jehovah hath brought you into the land of the Canaanites, and the Hethites, and the Amorites, and the Girgasites, and the Hivites, and the Jebusites, which he swore to your fathers, that he would give to you, a land flowing with milk and honey, then in this month ye shall observe the rites of this service. Seven days ye shall eat unleavened 6
bread; *and on the first*, and on the seventh day, shall be a feast to Jehovah. Unleavened 7
bread shall be eaten seven days; and let no leavened bread be seen among you, nor let there be leaven seen among you, throughout all your districts."

"And in that day, ye shall tell your chil- 8
dren, saying, 'This is done because of what Jehovah did for us, when we came out of the land of Egypt.' And let this *rite* be as a 9
sign upon your hands, and as a memorial between your eyes, that the law of Jehovah may be in your mouth; for with a strong hand hath Jehovah brought you out of the land of Egypt. Ye shall therefore, keep this ordi- 10
nance, in its season from year to year."

"And it shall be when Jehovah [a]your God" 11
hath brought you into the land of the Canaanites, as he swore to your fathers, and hath given it to you, That ye shall set apart to 12
Jehovah every first-born of woman; and every first-ling of the beasts, which belong to you, *being males*, shall be Jehovah's. But every 13
first-ling of an ass ye shall redeem with a lamb or kid; and if ye will not redeem it, then ye shall break its neck; and every first-born

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48. [a]Sam. CHAP. XIII. 3. [a]Sam Sept. Syr 5. [a]

8. [a]Sept. 9. [a]Sam. Sept. 2 mss. 11. [a]Sam. Sept. 2 mss.

REFLECTIONS UPON CHAPTER XII. 1. The ordinance of the Pass-over, ought to remind us of the method in which God saves us. A lamb must be slain and its blood be the appointed means of security. There is no safety, without the atoning blood. Christ, our Pass-over, hath been sacrificed for us. In his blood we have redemption. Through this, pardon is proclaimed and secured; and this received by faith, will secure and save us. In this way the sprinkling of the blood of Jesus purifies the conscience, by giving us assurance of pardon and acceptance, which becomes an incentive to duty.

2. Let us keep the Christian Pass-over, and teach our children to keep it. It is far more important than that of Israel, and more worthy to be handed down to the remotest periods of time. Let us put away the leaven of malice, and keep this feast, with the unleavened bread of sincerity and truth.

3. Contemplate the numbers of the Israelites, and observe how God fulfilled his promise. When Jacob went down to Egypt, God said, "I will make of thee a great nation, and will surely bring thee up again." In the fourth generation, he said to Abraham, thy seed shall return hither; and now they return. The time of their bodage is terminated, and God has wrought signs and wonders in the land of Ham. The whole series of miracles tended to establish the doctrine of the divine unity, and to show the sin and folly of idolatry. In them we see the just severity and the mercy of God; both alike designed to promote the highest moral interest of mankind.

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ing; and the word is so rendered elsewhere by James's translators.

5. Though the textual reading be in the singular, I have rendered in the plural as more conformable to our idiom.

6. *On the first day.* From Ch. xii. 16, it is evident these words ought to be supplied; and probably once formed a part of the text.

9. The Targumists consider, that the words of this precept concerning the sanctification of the first-born, were to be written on scraps of Parchment, or small pieces of Linen, which they denominate, Phylacteries. The Caraite Jews admit no such practice; and it is probable, that this like many other superstions practices, owed its origin rather to a vain superstition than to any other cause. The sense of the place is, that these rites should perpetually admonish them concerning their duty, and remind them of the favours conferred on them.

12. *Every first-born.* The addition is implied in the text; but with-

among your children ye shall redeem."
14 "And it shall be when your children ask you, in time to come, saying, 'What meaneth this?' that ye shall say to them, 'By a strong hand Jehovah brought us out [a]of the land of" Egypt,
15 from the house of bondage. For when Pharaoh would hardly let us go, Jehovah slew every male first-born in the land of Egypt, both the first-born of man, and the first-born of beasts; therefore we sacrifice to Jehovah every first-ling of beasts, being males; but every first-
16 born of our own children we redeem.' Let this be [a]to you as" a token upon your hands, and as frontlets between your eyes; for by a strong hand Jehovah brought you out of Egypt."
17 Now, when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, although that was the nearest; for God said, "Perhaps the people will repent when they see war, and return to
18 Egypt." God, therefore, led the people about, by the way of the wilderness of the Red sea; and the children of Israel went, in regulated
19 order, out of the land of Egypt. And Moses took with him the bones of Joseph; for [a]Joseph" had strictly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up hence with you my bones."
And they journied from Succoth, and en- 20
camped in Etham, [a]which is at" the extremity of the wilderness. And Jehovah went before 21
them, by day in a pillar of cloud, to lead them on the way; and by night, in a pillar of fire, to give them light; so that they might go by day or by night. He never romoved, from 22
before the people, the pillar of cloud by day, nor the pillar of fire by night.

CHAPTER XIV.

B. C. 1491. *Pharaoh pursueth the Israelites; they are alarmed amd murmur; Moses comforteth them; they pass the Red-sea, in which the Egyptians are drowned.*

Jehovah now spoke to Moses, saying, 1
"Speak to the children of Israel that they 2
turn and encamp before Pihahiroth, between Migdol and the sea; over against Baal-zephon shall ye encamp by the sea. For to his peo- 3
ple Pharaoh will say of the children of Israel, 'They are entangled in the land; the wilderness hath shut them in.' And I will suffer 4
Pharaoh's heart to be hardened so that he shall pursue them; and I will be honoured upon Pharaoh, and upon all his host; that

14. [a]Sept. Vulg. 19. Sam. 20. [a] Sam. Chald. Syr.

Reflections upon Chapter xiii. 1. To preserve the remembrance of what God had wrought for Israel, and especially the last deliverance, he appoints the redemption of the first-born of man and beast. Thus would they be continually admonished, respecting their obligations and duty. Scarcely a day could elapse, without some first-born renewing the recollection of God's kindness and mercy. How wise and proper this ordinance! Indeed, all his ordinances are calculated to promote our religious interests, by recalling our sins to remembrance, reminding us of his benefits, and awakening our love and gratitude.

2. We see the wisdom and goodness of God, in proportioning the trials of his people to their strength. Their spirits were broken with slavery; they were unfit to encounter difficulties, or to face any danger; this is a remarkable instance of divine compassion. Thus he deals with his people to this day. He knows their frame, and has compassion on their infirmities. "God is faithful, who will not suffer you to be tempted above what you are able, but will with the temptation also make a way to escape, that you may be able to bear it."

3. God's visible presence, in the pillar of cloud by day and of fire by night, was a standing miracle. By day this cloud was their *covering* to mitigate the heat, as well as to direct their march. Perhaps occasional showers from this cloud refreshed both them and their cattle, as they are said to have been baptized in the cloud, 1 Cor. x. 1, 2. By night it was a light, to prevent confusion in the camp. Thus did he spread a cloud for their covering; and a flame of fire to give light by night; and thus shall his spiritual presence be with the Christian Church. "Then shall Jehovah create upon the station of mount Sion, and upon all her holy assemblies, a cloud by day, and smoke; and the brightness of a flaming fire by night: Yea, over all shall the glory be a covering."

out it, the sense is not given.

13. *Of an ass.* This is an instance of an unclean animal, and stands for the whole class. These Laws are given more at length afterwards.

18. *In regulated oder.* Purver renders, 'military order.' I have given a more general idea, as I question, whether any thing more be meant, than that they proceeded, not in a confused and disorderly body, but in such order as their circumstances would admit.

CHAP. XIV. 2. Instead of going over the Isthmus of Suez, they were commanded to turn to the right, along the edge of the Red Sea, into the straits, or passage between the mountains of Hiroth. Into these straits

the Egyptians may know that I am Jehovah." And they did so.

5 Now it was told the king of Egypt that the people had fled; and the heart of Pharaoh and his servants was changed in regard to the people, and they said, "What is this we have done, that we have let [a]the children of" Israel go
6 from serving us? And [a]Pharaoh" made ready his chariot, and took with him [a]all" his people.
7 And he took six hundred chosen chariots, and all the cavalry of Egypt, and captains
8 over the whole of them. And Jehovah suffered the heart of Pharaoh king of Egypt, [a]and of his servants, to be hardened, so that" he pursued the children of Israel; but the children
9 of Israel went out with an high hand. And the Egyptians, even the whole cavalry of Pharaoh, his chariots, and his horsemen, and his other forces pursued and overtook them, encamped by the sea, at Pihahiroth, over against Baal-zephon.
10 Pharaoh was now drawing near, when the children of Israel raised their eyes, and [a]saw", and lo, the Egyptians were marching after them; and they were greatly afraid; and the
11 children of Israel cried out to Jehovah. And they said to Moses, "Because there were no graves in Egypt, hast thou brought us out to die in a wilderness? Wherefore hast thou done this to us, to bring us out of Egypt?
12 Is not this what we spoke to thee in Egypt, saying, 'Let us alone, [a]we pray thee", that we may serve the Egyptians? For it is better for us to serve the Egyptians, than that we should die in the wilderness."

13 Then Moses said to the people, "Fear ye not; stand still, and see the salvation of Jehovah, which he will this day work for you. For the Egyptians whom ye see to day, ye shall not so see again for ever. Jehovah shall fight
14 for you, while ye shall remain still."
15 [a]Now Moses cried to Jehovah"; and Jehovah said to Moses, "Wherefore criest thou to me? Speak to the children, that they go
16 forward: And lift thou up thy rod, and stretch out thine hand over the sea, and divide it; that the children of Israel may go through the
17 midst of the sea on dry ground. And behold, I will suffer the heart of [a]Pharaoh and" the Egyptians to be hardened, so that they will follow them; and I will triumph over Pharaoh, and over all his hosts; over his chariots, and over his horsemen. And [a]all"
18 the Egyptians shall know that I am Jehovah, when I have triumphed over Pharaoh; over his chariots, and over his horsemen."
19 And the angel of God, who went before the camp of [a]the children of" Israel, now removed and went behind them; and the pillar of cloud also removed from before them, and stood behind them. So it came between the camp of the
20 Egyptians and the camp of the Israelites; and *it* was a cloud of darkness to those, but *it* gave light by night to these; and during the whole night the one came not near the other. Moses then
21 stretched out his hand over the sea; and Jehovah caused the sea to flow off, by a strong east wind during the whole night; and he made the sea, dry land, and the waters were

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Chap. xiv. 5. [a]Sept. 6. [a]Sept. Ar. 2 mss.—ibid. [a]Sept. Vulg. 8. [a]Sept. 12. [a]Sam. 15. [a]Syr. 17. [a]Sept. 1 ms. 18. [a]Sam. Sept. 19. [a]Sam. Arab.

God led them, to avoid war with the Philistines, Ch. xiii. 17, to draw Pharaoh forth upon a supposed advantage got, v. 3, and to try the faith of his people.

7. *Cavalry.* To mention a certain number of chariots, and then all the chariots, does not seem natural, as the latter must include the former. Besides, here is no mention of cavalry, whereas we find below, that Pharaoh's army consisted of them too. I have therefore rather translated it, 'six hundred chosen chariots, and all the cavalry of Egypt.' So the Sept. understood it here, πασαν την ιππον, (equitatum.)

10. Some think the serious part cried to God, and the unbelieving murmurred against Moses.

11. Nothing shows more the degraded spirit of this people, than their conduct to their distinguished leader. The Psalmist alludes to this fact, Psalm cvi. 7.

13. This address of Moses displayed his strong confidence, and clearly proves that he spoke under a divine influence.

15. I have supplied after the Syriac, which words either have dropped from the Text, or ought to be supplied as being understood.

19 *Angel of God;* that is, He who dwelt in the cloud, *the messenger* or *angel* of the covenant. This angel removed the cloud also; and made it an effectual barrier between the two hosts; on the one side it was luminous, to afford light to the Israelites, on the other dark, which constrained the Egyptians to abide still.

21, 22. If the passage of the Israelites was a little to the north of Suez, the distance from shore to shore being only a few miles, the whole of the Israelites might soon pass over. The miracle appears to me to be effected, not by an unusual ebb, aided by a north-east wind, but by the divine power condensing the waters of the sea, so that they became like a

22 divided. And the children of Israel went through the midst of the sea upon dry ground; and the waters were like a wall to them on their right hand, and on their left.
23 And the Egyptians pursued and went after them into the midst of the sea; the whole cavalry of Pharaoh, his chariots, and his horsemen.
24 And it was about the morning watch, when Jehovah looked on the host of the Egyptians through the pillar of fire and cloud, and troubled
25 the host of the Egyptians; And [r] entangled their chariot wheels, so that they drove them with difficulty. The Egyptians, therefore, said, "Let us flee from the Israelites; for Jehovah fighteth for them against the Egyptians."
26 Then Jehovah said to Moses, "Stretch out thine hand over the sea, that the waters may return upon the Egyptians; upon their cha-
27 riots, and upon their horsemen. And Moses stretched forth his hand over the sea; and when the morning dawned, the sea returned in its strength, and met the Egyptians as they fled. Thus Jehovah overthrew the Egyptians in the midst of the sea. For the waters returned, and 28
covered the chariots, and the horsemen; and all the forces of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked 29
upon dry ground through the midst of the sea; and the waters were like a wall to them on their right hand, and on their left. Thus Jehovah saved the Israelites on that day from the Egyptians; and the Israelites saw the Egyptians lying dead upon the sea shore. And when 31
the Israelites saw the mighty power which Jehovah had exerted upon the Egyptians; then the people feared Jehovah, and believed in Jehovah and in Moses his servant.

25. [r] Sam. Sept. Syr.

Reflections upon Chapter xiv. 1. After so many proofs of God's care over the Israelites, we shall see them trembling at the least danger, and murmuring against Moses. Many had rather have spent their days in slavery, than encounter any difficulties, to attain freedom. The promise made to their fathers, the good land to which they were marching, and the many signal tokens of divine favour which they had witnessed, were all insufficient to inspire confidence, to excite a spirit of courage, and lead them to submission. God's patience, says Bishop Hall, was no less a miracle, than their deliverance.

2. The conduct of Pharaoh and his people, equally manifests their infatuation and obstinacy. They had had proofs sufficient, that Jehovah was God, and that he fought for the Israelites; but uninstructed by the lessons they had received and the judgments they had endured, and faithless to their promises, they pursued them to reduce them again to slavery. "What is this we have done, to let the children of Israel go from serving us?' The loss of their service was the motive to another act of injustice; and God so ordered events, that they perished by it. Thus true it is, that they who being often admonished harden their hearts, shall suddenly be destroyed, and that without remedy.

3. How wonderful the deliverance of God's people! This was the Lord's doing; here human agency had no part. The people were to stand still, and see the salvation which Jehovah was about to work for them. It was not less an act of grace than of power, towards a timid, unbelieving, and disobedient people. In reference to this signal deliverance, the Psalmist says, "What ailed thee, O sea, that thou fledest? The sea itself felt the presence and the power of the God of Jacob." "Come then and see the works of God: he is terrible in his doing towards the children of men. He turned the sea into dry land: they went through the flood on foot, there did we rejoice in him. He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themselves."

4. For once the people *believed*, and by faith they passed through the red-sea. They had no security, that the waters should not return upon them, but the promise of God; and had they not believed this, they would not have ventured to pass over. When they saw his mighty power divide the waters, to that power they committed themselves, and were saved. O let us in like manner believe in the power and grace of God to save us, from the hand of our enemies! The confidence we place in him he will not disappoint. If we follow him, though it be through floods of deep waters, he will be our security and salvation.

wall on each hand. It is said, that this strait is yet sometimes fordable, and Niebuhr informs us he passed it on horseback; it may be so, but how could Moses induce such a multitude, women and children, supposing the water three feet deep, to ford it? He tells us they went through the sea on *dry ground*; and no traveller has seen or related, so far as I know, that it is so now. All the circumstances prove the passage of the red-sea strictly miraculous; and the attempt to account for it by natural means, is sufficient to convince any reasonable person, that it is so. The many references to this miracle in subsequent writers, prove, that it was generally admitted. Compare Numb. xxxiii. 8; Ps. lxvi; lxxviii. 13; Isa. lxiii. 13; 1 Cor. x. 1; Heb. xi. 29.

24. *Morning watch.* The Jews divided the night into three watches. The first from sun-set, till ten in the evening; the 2d from ten to two in the morning, and the 3d from two till sun-rise. It was then about sun-rise, that Jehovah, &c.

25. *Entangled*; doubtless in the sand, so that they drove with difficulty, and could not get forward.

27. *As they fled.* They tried to regain the Egyptian shore, but the

CHAPTER XV.

B. C. 1491. The Song of Moses, beautifully displaying the wonderful deliverance from Egypt; the people come to Marah, where the bitter waters are sweetened, and then to Elim.

1 Then sang Moses and the children of Israel this song to Jehovah, saying,
"I will sing to Jehovah,
For he is gloriously exalted:
The horse and his rider, he hath cast into the sea."
2 Jehovah is my strength and my song,
And he hath become my salvation!
He is my God, and him [v] will I extol;
My father's God, and him will I exalt.
3 [v] "Mighty" in battle is Jehovah!
Jehovah is his *peculiar* Name.
4 The chariots of Pharaoh and his hosts,
He hath cast into the sea;
His chosen captains also,
[v] Hath he drowned in the Red-sea.
5 With the gulfy billows [v] he covered them";
They went down to the bottom like a stone.
6 Thy right hand, Jehovah, is glorious in power;
Thy right hand, Jehovah, hath crushed the foe.
7 And in the greatness of thine excellency,
Hast thou overthrown thine opposers!
Thou sentest forth thy fiery wrath,
Them it consumed, as the stubble.
8 By the breath of thine anger upheaved were the waters;
Upright stood the waves, like an heap;
The gulfy billows were congealed in the midst of the sea.
The enemy said, "I will pursue—will overtake; 9
I will divide the spoil, my desire shall be satisfied:
I will draw my sword— mine hand shall destroy them."
Thou didst blow with thy breath, the sea covered them; 10
Like lead they sank in the mighty waters.
[t] Thou stretchedst forth thine hand 12
And the earth swallowed them up".
Who, among the gods, is like thee, O Jehovah! 11
Who like thee, excelling in holiness,
Awful, praise-worthy, working wonders?
In thy kindness thou leadest the people 13
Whom thou hast redeemed;
In thy might thou guidest them
Towards thine holy abode.
The people shall hear and tremble; 14
Pain shall seize the inhabitants of Palestine.
The princes of Edom shall then be amazed; 15
The mighty ones of Moab, horror shall seize:
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall on them; 16
Through thy great power, they shall be still as a stone;
Until thy people, O Jehovah, pass over,
Until the people, whom thou hast purchased, pass over.
Them thou wilt bring in, and plant 17
In the mountain of thine inheritance;

Chap. xv. 2. [v] Chald. Vat. Ar. 12 mss. 3. [v] Sam. 4. [v] Sept. Syr. 5. [v] Sam. Sept. 12. [t] on account of the connexion.

returning waves met and overwhelmed them.

21. *Believed in Jehovah, &c.* By this last miracle, they saw their enemies destroyed; and they now believed in Jehovah as the only true God, and in Moses, as sent by him, and acting under his special authority.

CHAP. XV. 1. *I will sing.* I follow the text here, because the first person is used in the next verse, and for this reason I adopt the various reading verse 21. Most of the versions have the verb here in the plural, *Let us sing, &c.* This song has been deservedly admired, for the boldness of the imagery, the sublimity of the sentiments, and the dignity of the style. Those Christians who triumph over the 'beast,' the spiritual Pharaoh, are represented as singing this song, Revel. xv. 2—4.

2. *Jehovah.* The name in the Hebrew is *Jah*, which I suspect to be an error in the few places where it occurs, as either mss. or versions read *Jehovah.*—*Him will I extol.* The common reading, 'I will prepare him an habitation' is so incongruous, that I adopt that given without hesitation. It consists in the change of one single letter for another, which is so nearly similar, that they are often exchanged in mss. In the next verse I have adopted the Sam. text as conveying a more dignified idea.—*My strength.* The term (זמרת) might have been rendered *praise*, as 1 Chron. xvi. 27; Ps. xxix. 1, 4, 5. The readings adopted, making God the agent, are much more poetical, and conformable to the Hebrew idiom.

8. This verse confirms the remark in the preceding Chapter, that the miracle consisted in condensing the waters.

12. I have transposed, with Green, this verse, as it completes the description of the overthrow of the Egyptian host. Some think there might be an earthquake, which partly contributed to their destruction; but as nothing of this kind is mentioned, I conceive the meaning to be, they were as completely destroyed as if the earth had covered them.

13. I render in the present tense, as expressing not only what God had done, but what he was still doing and intended to do.

17. *The mountain, &c.* Judea was a mountainous country, and the whole country seems here intended, as being the 'inheritance of Jehovah,' or the country in which he would dwell; and called the *sanctuary*, the place consecrated by his presence.

The place, O Jehovah, which thou hast made
for thine abode,
The sanctuary, O Jehovah, which thine hands
have prepared:
18 Jehovah shall reign for ever and ever!
19 (For the horses of Pharaoh had gone with
his chariots and his horsemen into the sea; and
Jehovah had made the waters of the sea to
return upon them; but the children of Israel
had walked on dry ground through the midst
of the sea.)
20 And Miriam, a prophetess, the sister of Aa-
ron, took a tabour in her hand; and all the
women went out after her with tabours and with
21 timbrils. And [v]to them" Miriam gave the song,
saying,
"Sing ye to Jehovah,
For he his gloriously exalted;
The horse with his rider he hath cast into the
sea."
22 Then Moses journied with the Israelites from
the Red sea, and [v]brought them unto the wil-
derness of Shur; and they went [a]a journey of"
three days in the wilderness, but found no wa-
23 ter. For when they came to Marah, they
could not drink of the waters of Marah, because
they were bitter; therefore the name of it was
called Marah [BITTERNESS]. And the people 24
murmured against Moses, saying, "What shall
we drink?" And [s]Moses cried to Jehovah; 25
and Jehovah showed him a certain wood, which
when he had cast into the waters, the waters
were made sweet.

Here Jehovah appointed for them a statute
and an ordinance, and here he proved them,
And said, "If ye will attentively hearken to 26
the voice of Jehovah your God, and will do
what is right in his sight, and give ear to his
commandments, and keep all his statutes; I
will inflict none of those diseases upon you, which
I inflicted upon the Egyptians; for I am Jeho-
vah, your physician."

And they *removed and* came to Elim, where 27
were twelve fountains of water, and seventy
palm trees: and there they encamped by the
waters.

CHAPTER XVI.

B. C. 1491. They come to Sin, and murmur for bread; God promises them bread, and quails, and manna; orders respecting the manna.

THEN the whole congregation of the children 1
of Israel removed from Elim and came unto the
wilderness of Sin, which is between Elim and
Sinai, on the fifteenth day of the second month,

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21. [v]Sep. Syr. Chald. Vulg.—ibid. [z]Sept. Ar. 22. [a] Sam. Sept.

ibid. [a] Sam. 25. [s]Sam. Sept. Syr.

REFLECTIONS UPON CHAPTER XV. 1. The great deliverance wrought for Israel, awakened the most lively feelings, and prompted Moses to write this most excellent song of triumph. The feelings of the people were in unison with his own; and they joined in singing this sublime song; and all the attendant circumstances must have led them to sing it with the voice of joy. This is the oldest specimen of Poetry, adapted to Music, extant; and it is pleasing to find this art consecrated to the service of God, and made the handmaid of piety.

2. This song was a perpetual proof of the events which it recorded. And doubtless, in every succeeding period the Jews rehearsed it; and thus were reminded of the power and goodness of God towards them. The deliverance it celebrates, was the ground of all their privileges and subsequent greatness. We should never forget those providential events, which, in like manner, are the basis of our civil and religious immunities.

3. This song of triumph should remind us of the greater deliverance wrought for us by Christ. The redeemed of the Lord, shall at last see all their enemies vanquished; and each in this lofty language shall say, "Jehovah is my strength and my song; and he is become my salvation!" Heaven will then ring with responsive songs to him who giveth his people victory, and whose right hand hath been so gloriously exalted. For ever will the redeemed sing the new song of the lamb.

20—21. It is clear that this triumphant ode was sung by alternate choirs, but it is difficult now to make a proper distribution of the parts. Kennicott has given a division of this song in parts. To Moses he assigns ver. 1 and 2. Verse 3 is a chorus of men. Then Miriam, with a chorus of women, repeats, *O sing ye to Jehovah!* Moses resumes and sings verses 4—8. The women repeat, *O sing ye to Jehovah! &c.* Moses then sings verses 9—13. The women repeat the same chorus. Moses sings verses 14—18. And a grand chorus, by all, concludes with *Jehovah shall reign for ever and ever.*"

25, 26. The *statute* and *ordinance* are what follows. They are to own Jehovah as their God by renouncing idols, receiving his word by Moses, as a divine revelation; and to render to him constant obedience. These are general moral precepts, and it is thought Jeremiah refers to them, vii. 22, 23 verses.

27. These fountains yet exist; and Shaw informs us, that there are now more than 2000 palm-trees, the dates of which are excellent.

CHAP. XVI. 2. The Targums have given the most probable reason for this murmuring of Israel, by informing us, that on this day the bread

after their departure from the land of Egypt.
2 And the whole congregation of the children of
Israel murmured against Moses and Aaron in
3 the wilderness; And the children of Israel said
to them, "O that we had died by the hand of
Jehovah in the land of Egypt, when we sat by
the flesh pots, and ate bread to the full; for
ye have brought us into this wilderness, to
kill this whole assembly by famine."

H 12 [t]Now Jehovah spoke to Moses, saying, "I
have heard the murmurings of the children of
Israel: "Speak to them, saying, 'At even ye
shall eat flesh, and in the morning ye shall
be filled with bread; and ye shall know that I
am Jehovah your God".'"

4 "For behold," said Jehovah to Moses, "I will
rain bread for you from the heavens; and the
people shall go out and gather daily what is
sufficient for the day, that I may prove them,
whether they will walk by my [v]laws, or not.
5 But on the sixth day they shall prepare what
they bring in; and let it be twice as much as
6 they gather daily." And Moses and Aaron said
to all the children of Israel, "At even, ye shall
know that Jehovah hath brought you out from
7 the land of Egypt. For in the morning, ye shall
see the glorious power of Jehovah; in that
he hath heard your murmurings against him-
self: for what are we, that ye should murmur
8 against us?" And Moses said, "This ye shall
know when Jehovah giveth to you, at even,
flesh to eat, and, in the morning, bread to the
full; for Jehovah heareth your murmurings
which ye murmur against him: for what are
we? your murmurings are not against us, but
against Jehovah."

Moses then spoke to Aaron, "Say to the 9
whole congregation of the children of Israel,
'Come near before Jehovah: for he hath heard
your murmurings." And, as Aaron spoke to 10
the whole congregation of the children of Israel,
it was that they looked towards the wilderness,
and, behold, the glory of Jehovah appeared
in the cloud.

Now in the evening *a flight of* quails came 13
up, and covered the camp; and in the morning
there was a fall of dew round about the camp.
And when the fall of dew was gone off, behold, 14
there remained upon the surface of the wilder-
ness something small and shining, small as the
hoar frost on the earth. And when the child- 15
ren of Israel saw it, they said one to another,
"What is it?" [MAN-HU?] For they knew not
what it was. And Moses said unto them, "This
is the bread which Jehovah giveth you to eat.
This is the thing which Jehovah hath command- 16
ed, 'Gather of it every man according to his
eating, an omer for every man! According to
the number of persons that are in his tent shall
each of you take of it."

And the children of Israel did so, and ga- 17
thered, some more, some less. And they mea- 18
sured it with an omer, that he who had gather-
ed much might not exceed; and that he who
had gathered little might not want. They ga-
thered every man according to his eating.

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4. [v] Sam. Syr. Arab.

11, 12. [t] See after verse 3.

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which they had brought out of Egypt was consumed.

8. *Flesh pots.* It seems they enjoyed animal food in Egypt, and for this they now longed. After this verse I have transposed with Houbigant the 11 and 12th, as clearly being now out of their place, and confusing the narrative.

6. *Ye shall know, &c;* that is, ye shall have another proof, that Jehovah alone hath brought you out.

7. *Glorious power.* So the term (כבוד) here evidently signifies. Nothing is more contrary to the construction and sense than to refer, glory to the person of the son. He refers to the giving of the quails and the Manna.

13. *Quails.* Bishop Patrick contends, that it cannot mean quails, because they came with a wind—in immense quantities—and because they were exposed to the sun to dry, &c. He thinks these circumstances prove, that שלו means not *quails* but *locusts*. Harmer, by a reference to those who have visited the country, answers satisfactorily these difficulties. It is usual for a hot south wind to bring them north, in large quantities—and being weary with flying, they may be taken with the hand; and it is also usual to dry them in the sun.

14. *Shining.* I have followed the Samaritan translator in this version. Some render *soft;* and others, *very small.*

15. *What is this?* The common version is absurd; one part is opposed to another. Josephus says, *man*, in Hebrew, is a particle of interrogation: So the Greek translators understood it; and from this question the Manna derived its name. Some would derive it from the Arabic, in which language *man* signifies a gift. The Manna appears to have been unknown to the Israelites; and hence we may infer, that it was something different from what is now called Manna. Compare Deut. viii. 3. 16. It was produced by divine power, and in such quantities, as cannot be accounted for from natural causes. Compare John vi. 48, and 1 Cor. x. 3.

19 And Moses said, "Let no man leave of it till
20 the morning." But some of them hearkened not to Moses, and left of it until the morning; and it bred worms, and stunk; and Mosos was
21 angry with them. So they gathered it every morning, every man according to his eating; for when the sun became hot, it melted away.
22 And on the sixth day they gathered twice as much bread, two omers for each person; and all the chiefs of the congregation came and told
23 Moses. And he said to them, "This is what Jehovah hath said, 'To morrow is a sabbath of rest, holy to Jehovah. Bake what ye will bake to day, and boil what ye will boil; and all that remaineth lay up for yourselves, to
24 be kept until the morning." And they laid it up till the morning, as Moses bade; and it did
25 not stink, nor was there any worm in it. And Moses said, "Eat it to day; for to day is the sabbath, holy to Jehovah: ye will not find it
26 to day in the fields. Six days shall ye gather it; but on the seventh day, which is the sabbath, on it there shall none be found."
27 Yet there went out some of the people on the seventh day to gather; but they found
28 none. And Jehovah said to Moses, "How long refuse ye to keep my commandments and my laws?" "See, because that Jehovah hath given 29
you the sabbath, therefore he giveth you on the sixth day the bread of two days. Abide ye every man in his place; let no man go out of his place, on the seventh day." So the people 30
rested on the seventh day. And the [v]children 31
of Israel called the name of this food Manna. And it was whitish, like coriander seed; and the taste of it was like wafers made with honey.

And Moses said, "This is the thing which 32
Jehovah commandeth: 'Fill an omer of it to be kept throughout your generations; that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt". And Moses said to Aaron, "Take 33
a [a]golden" urn, and put a full omer of manna therein, and lay it up before Jehovah, to be kept throughout your generations." As Jeho- 33
vah commanded Moses, so Aaron laid it up beside the testimonial Tables, to be kept. And 35
the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth 36
part of an ephah.

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31. [v]

Reflections upon Chapter xvi. 1. We here see the justness of the Psalmist's remark concerning his forefathers. They sang the praises of Jehovah, but soon forgot his works: they waited not for his counsel. New trials occurred; and as if their destruction had been the great design of God, and of his servants, Moses and Aaron, they murmured against them. Past favours and deliverances are not recollected; and they discover neither humility nor confidence. A murmuring, unthankful and dissatisfied temper, is a man's own plague, and highly provoking to God. Let us not "murmur as some of them murmured, and were destroyed in the wilderness."

2. The temper, which Moses and Aaron manifest, is peculiarly amiable. They arrogate nothing to themselves; they claim no profound homage; "What are we, that ye should murmur against us?" We are men of like passions with yourselves; we

33. [a]Sept. Heb. ix. 4.

do nothing by our own authority; and consequently your murmurings are, in reality, against God. When sinners oppose ministers of the word, or murmur against divine doctrines or precepts as being mysterious and rigorous, they are opposing God, and he will avenge his injured goodness and honour.

3. Let us regard the kindness of God in our daily supplies of food. He provided miraculously, bread for the Israelites, day by day; to teach them their dependence, and lead them to live by faith. In allusion to this, and to teach us the same lessons, our Lord has directed us to pray, "Give us daily bread sufficient." We are to be satisfied with what nature requires, and not to ask great things for ourselves. What is laid up sometimes spoils, and the good we expected from it is found to be visionary. The Israelites must daily gather the Manna; and we in like manner must daily labour for our bread. Let us not indulge anxious care,

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16. *An Omer.* About six pints; it was the tenth of the Ephah.

20. *It stunk, &c.* God gave them this bread daily, and except on the sixth day, they were only to take what they could use. Some ventured to transgress, but found themselves much disappointed. The manna stunk and bred worms.

23. *To morrow is the Sabbath, &c.* Some would infer that the Sabbath was now first appointed; but the language seems to me to confirm the opinion, that it was a well known custom. When God finished the work of creation he instituted it; and now by withholding the Manna on that day, he *renewed* the observance of it, in a more strict manner; and at Sinai made it a special law. Of such importance was the Sabbath deemed.

26. *None shall be found.* This proves the miraculous nature of this bread; Compare Ps. lxxviii. 24, 25.

32—35. Moses here anticipates the order of time, that he might relate at once the circumstances which respected the Manna. The golden urn was put by the ark of the Covenant, in which were the tables of testimony.

CHAPTER XVII.

B. C. 1491. The people murmur at Rephidim; water given from the rock at Horeb; Amalek overcome, and an altar erected to Jehovah.

1 And the whole congregation of the children of Israel, removed from the wildernes of Sin, by their journeys according to the command of Jehovah, and encamped in Rephidim; and there
2 was no water for the people to drink. Wherefore the people contended with Moses, and
3 said, "Give us water that we may drink." And Moses said to them, "Why do ye contend with me? and why do ye tempt Jehovah?" But the people thirsted there for water; and the people murmured against Moses, and said, "Wherefore hast thou brought us up from Egypt, to kill us, and our children, and our
4 cattle, with thirst?" And Moses cried to Jehovah, saying, "What shall I do with this people? In a little while they will stone me."
5 And Jehovah said to Moses, "Go on before the people, and take with thee some of the elders of Israel; and thy rod, with which thou smotest the river, take in thine hand, and pass
6 on. Behold, I will await there upon the rock in Horeb; and thou shalt smite the rock, and water shall come out of it, that the people may drink." And Moses did so in the sight of the
7 elders of Israel. And he called the name of the place Massah [TEMPTATION]; and Meribah [CONTENTION], because of the contention of the children of Israel, and because they tempted Jehovah, saying, "Is Jehovah among us, or not?"

8 Then came the Amalekites to fight with the Israelites in Rephidim. 9 And Moses said to Joshua, "Choose out men, and go, fight with the Amalekites, to morrow; and I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and [a] went to [b] fight with the Amalekites; and Moses, Aaron, and Hur, went up to the top of the hill. 11 And it came to pass, when Moses held up his hands, that the Israelites prevailed; and when he let down his hands, the Amalekites prevailed. 12 And the hands of Moses being heavy they took a stone, and put it under him, and he sat thereon; while Aaron and Hur supported his hands, the one on the one side, and the other on the other side; and his hands were kept steady until the going down of the sun. 13 And Joshua defeated the people of Amalek, [a] and smote them [b] with the edge of the sword. 14 And Jehovah said to Moses, "Write this for a memorial in a book, and rehearse it in the hearing of Joshua, 'That I will certainly blot out the very remembrance of Amalek from under the heavens." 15 And Moses built an altar, and called the name of it JEHOVAH-NISSI, [JEHOVAH IS MY SIGNAL]. 16 And

CHAP. XVII. 10. [a] Sept. Syr.

13. [a] Sam.

about what we shall eat; but in the use of lawful means, cast all our care upon him who feedeth the young ravens when they cry. They must preserve some of it as a memorial of God's kindness. This miracle must not be forgotten. They would have perished had they not been thus supported. So would all sinners, had not Jesus come down from heaven, and given himself for the salvation of the world. He is the true manna, the bread of life, of which whosoever eateth shall live for ever.

Hebrews ix. 4.

CHAP. XVII. 1. *According to the command.* They journied according to the Pillar of cloud removed.—*In Rephidim.* Two stations are here omitted, because nothing of moment occurred. Numb. xxxiii. 12—14.

3. *Tempt Jehovah?* that is, why do ye distrust the divine power, or goodness? Has not God often relieved you, and is he not able and willing to do so now?

In a little while, &c. Strange, that their mutinous disposition should thus break out against their distinguished Leader and Intercessor.

6. *The rock in Horeb.* This rock is now shown to travellers, and is a block of red granite, with channels in it, which the water is said to have made. The water must have been copious to supply so many; and must have flowed for some time, as they remained encamped here more than a year.

10. Some verb has clearly been dropped out of the text before לחור. The Sept. and Syr. are the only versions which retain the verb and lead us to the true lection. The Syr. reads ואזל which is synonymous with וילך and with the Sept.

11. *Held up his hands.* This cannot be understood literally; for how could the hands of Moses have any influence on the battle? Moses held them up in prayer; and it was his intercession, which doubtless God regarded, and on account of which he gave the people victory.

13. I have followed the Samaritan, as affording the clearest sense.

16. I have followed the correction of the Text, as stated in my Hebrew Bible, to which the learned reader is referred. There is evidently a reference to the Name of the Altar; and Moses adds, that this altar shall be known as his signal of the war, which Jehovah had declared he would have with Amalek, until he was destroyed.

he said, "Because this shall be known as my signal of the war which Jehovah will have with Amalek from generation to generation."

CHAPTER XVIII.

B. C. 1491. *Jethro bringeth to Moses his wife and sons; his counsel, which Moses follows; his departure to Midian.*

1 Now Jethro, the priest of Midian, the father-in-law of Moses, heard of all that God had done for Moses, and for the Israelites, his people, and that Jehovah had brought [a] the
2 children of" Israel out of Egypt. Then Jethro, the father-in-law of Moses, took Zipporah the wife of Moses, after she had been sent back,
3 And her two sons; of whom the name of one was Gershom [A STRANGER HERE]; because his father said, "I have been a stranger in a fo-
4 reign land:" And the name of the other was Eliezer [GOD MY HELP]; because, his father said, "The God of my father, hath helped me, and delivered me from the [v] hand of Pharaoh:"
5 And Jethro, the father-in-law of Moses, came to Moses with his sons and his wife into the wilderness, where he was encamped by the great
6 mountain. And it was said to Moses, "Behold thy father-in-law Jethro cometh to thee, and thy wife, and her two sons with her. Then 7
Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and then went into the tent. And Moses told his father-in- 8
law all that Jehovah had done to Pharaoh, and to the Egyptians for the sake of the Israelites, and all the trouble which they had met with on the way, and how Jehovah had delivered them. And Jethro rejoiced for all the good 9
which Jehovah had done to the Israelites, whom he had delivered from the hand of the Egyptians [a] and of Pharaoh". And Jethro said, 10
"Blessed be Jehovah, who hath delivered you from the hand of the Egyptians, and from the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians, [t] because in every thing they dealt haughtily with them". Now I know that Jehovah is 11
greater than all *the other* gods!" And Jethro, 12
the father-in-law of Moses, brought a burnt offering and other sacrifices to God; and Aaron came, and all the elders of Israel, to eat bread with the father-in-law of Moses, before God.

CHAP. XVIII. 1. [a] Syr. Arab.

4. [v] Sept. 9 [a] Sept.

REFLECTIONS UPON CHAPTER XVII. 1. We have another instance of the ingratitude and unbelief of the Israelites, and another display of the power and grace of God. He orders the rock to be smitten, that he may refresh his weary, though rebellious, heritage; and the rock pours out for them copious streams. The smitten rock, the Apostle considers as an emblem of a suffering Saviour; by whose stripes we are healed. He was stricken, smitten of God and afflicted; his hands pierced with nails, his temples with thorns, and his side with the spear, and thence isued blood to atone and water to purify and refresh.

2. The Israelites are now called to fight their enemies; and though the usual means were adopted, the prayer of Moses had more power than their arms. He held up his hands imploring the assistance of that God, whose servant he was, and who can save by few as well as by many. The event answered his request; and he had the pleasure to see the first attack made upon his people fail; and in their victory a pledge of their final conquest. They were taught by this instance, that they would conquer by believing prayer, and divine assistance. It was God that fought for them. In this strength must the Christian fight the good fight; and the result is certain and glorious triumph. Jehovah will be his signal, his leader, and the captain of his salvation.

CHAP. XVIII. 2. *After she had been sent back.* For what reason Zipporah and her children had been sent back, we are not informed. Perhaps the dangers and difficulties which Moses foresaw, rendered this step both prudent and necessary.

6. The present Hebrew and the Samaritan printed text have אני *I* before חתנך. Hence our English, with most modern translators, render the comma thus: 'And he said unto Moses, I, thy father-in-law Jethro, am come unto thee.' But the great impropriety, says Kennicott, of Jethro speaking to Moses before he met him, and of Moses going out to meet Jethro after he had been spoken to by Jethro, will convince us that the word אני, I, is corrupted, from a word very similar in sound, הנה, *behold;* agreeably to the Greek and Syriac versions. And though the Sam. text is printed with the same corruption here as the Hebrew, almost all the Sam. mss. read הנה—The whole difficulty is therefore removed by rendering, "And it was told to Moses, Behold thy father-in-law Jethro is come."

11. I have removed with Geddes, the latter clause of this verse to the conclusion of the preceding, as giving a reason for their deliverance. No sense has hitherto been given of the words, suitable to the context, in the place which they now occupy. See Note, Hebrew Bible.

12. *And brought sacrifices.* Some would infer from what is here said, that this Chapter records facts, which must have occurred after the law was given. I can see no ground for such an opinion; sacrifice-feasts were usual, doubtless before the Law was given at Sinai; and they had consuetudenary laws which they must have observed in Egypt; and in litigations the people came to Moses as a Judge divinely appointed, that he might consult God, and decide for them.

13 Now on the morrow, Moses sat to judge
the people; and the people stood about Moses
14 from the morning until the evening. And when
Moses' father-in-law saw all that he did to the
people, he said, "What is this thing that thou
doest to the people? Why sittest thou thyself
alone, while all the people stand about thee
15 from the morning until the evening?" And Mo-
ses said to his father-in-law, "Because the people
16 come to me to inquire of God. When they
have any cause, they come unto me; and I
judge between a man and his neighbour, and
make known [a]to them" the statutes of God
17 and his laws." And the father-in-law of Moses
said to him, "What thou doest is not proper.
18 Thou wilt certainly be worn down, both thou
and this people that are with thee; for this
thing is too heavy for thee; thou art not able
19 alone to perform it. Hearken now to my
voice. I will give thee counsel, and God
will be with thee. Be thou only between the
people and God, and bring their causes to
20 God; And teach them his ordinances and
laws; and show them the way in which they
must walk, and the work which they must
21 do. Also look out, among all the people, for
men of integrity, such as fear God; men of
fidelity, hating lucre; and appoint these over
them, rulers of thousands, rulers of hundreds,
22 rulers of fifties, and rulers of tens; And
let them judge the people at all times; yet
let it be so that every great matter they shall
bring unto thee, and every small matter they
shall judge. So will it be easier for thyself,
when they shall bear the burden with thee.
23 If thou wilt do this thing, and God so com-
mand thee, then thou shalt be able to endure
and all this people shall go in safety to their
own place."

And Moses hearkened to the voice of his 24
father-in-law, and did all that he had said.
[a]And Moses said to the people, "I am not able
alone to bear *the charge* of you. Jehovah your
God hath so multiplied you, that, behold! ye
are this day, as the stars of the heavens for
multitude! (May Jehovah the God of your
fathers, make you a thousand times as many
more, and bless you, as he hath spoken.) How
can I alone, bear the tiresome charge of you
and your contentions? Choose ye wise and pru-
dent men, and approved among your tribes,
that I may appoint them for your chiefs"." And
they answered and said, "The thing thou hast
proposed is proper to be done." So he took the 25
principal men of their tribes, men wise and ap-
proved, and made them chiefs over them,
rulers of thousands, rulers of hundreds, rulers
of fifties, and rulers of tens; [a]and other officers
throughout their tribes. And he charged their
judges, saying, "Hear the *causes* between your
brethren; and judge justly between a man
and his brother, or the stranger who is with
him. Ye shall not respect persons in judg-
ment; ye shall alike hear the small and great;
nor shall ye be afraid of the face of man; for
the judgment is God's. The cause which is
too hard for you, ye shall bring to me, and I
will hear it." And he charged them respect-
ing all things which they were to do". So 26
they judged the people at all times; and the
hard causes they brought to Moses, but every
small matter they judged themselves.

Moses now let his father-in-law depart; and 27
he went into his own land.

16. [a]Sam. Sept.

24. [a]Sam. Compare Deut. i. 9—18.

REFLECTIONS UPON CHAPTER XVIII. 1. The wonders God had wrought in Egypt and at the Red-sea, were spread abroad. The fame thereof went into distant lands. The family to which Moses was allied, and in which his wife and children resided, could not hear of these events, with indifference. Jethro came, and brought to Moses his wife and children. How interesting must such an interview have been! It would recal many past scenes, and revive many of those emotions which Moses had felt, when a shepherd. How delightful to receive to his arms, objects so dear to him, after so many perils and dangers! How much more delightful for friends and kindred to meet in heaven!

2. The conversation of Moses and Jethro, was suitable to

13—24. The advice of Jethro displays considerable knowledge of human nature, of law and justice. It was as prudent as it was politic. By distributing civil power, it is increased and preserved. After this verse I have adopted the Samaritan, as containing a more full account than

CHAPTER XIX.

B. C. 1707. *The Israelites come to Sinai; God's message to them, and their answer; their preparation for receiving the law, and God's awful presence on the mount, &c. The ten commandments given; the people are afraid; Moses encourageth them Idolatry forbidden.*

1 On the third month, from the going out of the children of Israel from the land of Egypt, on the first day they came into the wilderness
2 of Sinai. For when they departed from Rephidim, they came to the wilderness; there the Israelites encamped before the mountain.
3 And Moses went up to God, and Jehovah called to him from the mountain, saying, "Thus shalt thou say to the house of Jacob, and de-
4 clare to the children of Israel: "Ye have seen what I did to the Egyptians, and how I have borne you as on eagles' wings, and brought
5 you hither to myself. Now therefore, if ye will indeed obey my voice, and keep my covenant, then ye shall be to me a peculiar treasure above all people. For though the whole
6 earth be mine; Yet ye shall be to me a kingdom of priests, and a holy nation." These are the words which thou shalt speak to the children of Israel.

And Moses went and called for the elders of 7
the people, and laid before them all these things which Jehovah had commanded him.
And all the people answered with one accord, 8
and said, "All that Jehovah hath spoken, we will do." And Moses reported the words of the people to Jehovah.

Now Jehovah said to Moses, "Lo, I come 9
to thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." And Moses having told the words of Jehovah to the people; Jehovah then 10
said to Moses, "Go to the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready 11
against the third day; for on the third day, Jehovah will come down, in the sight of all the people, upon mount Sinai. And set thou a 12
boundary round about [v]the mountain, and [a]speak to" the people, saying, "Take heed to yourselves, that ye go not up to the mountain

12. [v]Sam.—ibid. [a]Sam.

13. [v]Sam. mss. Syr. Sept.

their characters. Moses related the kindness and wonderful acts of the Lord, and the great goodness which he had shown to the house of Israel. He ascribes all to God; and Jethro impressed with such displays of divine power, acknowledges Jehovah to be above all gods. Let us learn to improve social converse in like manner, to exalt God, and to awaken gratitude. Give him the glory due to his holy name; by rehearsing the displays of his power, wisdom and mercy.

3. Moses exemplified the Apostle's precept, "He was diligent in business, fervent in spirit, serving the Lord." He devoted the whole day to the service of the people; and doubtless God prompted the advice of Jethro, that the life of Moses might be prolonged for the benefit of the Church. He could not have sustained such incessant attention to business long. There are few that are willing to spend and be spent for the good of the church and the glory of God. Thanks to him that any such are found; and may he put more of the spirit of Moses on all his ministers and people.

the text; and as it is supported by the text Deut. i. 11—16.

CHAP. XIX. 1. *On the first day.* Literally, 'that day.' It is allowed that the sense is that given. The deliverance from Egypt was one of the most important events to the Israelites as a nation, and forms a peculiar epocha in their History. From this they date, as the Mahometans from the Hegira, or flight of their prophet from Mecca.

3. *Went up to God.* The cloud, which had conducted the Israelites, it is probable now covered the Mountain; and to it Moses approached.

4. *Borne you.* This metaphor is peculiarly expressive. God had not only borne with them, but borne them above all their difficulties, as the eagle her young, affording them protection and continued support.—*Brought you to myself;* to be under my peculiar guidance and care.

5, 6. Submission to God and keeping his Covenant are the terms on which he engages to take them as a *peculiar treasure,* as most dear to him; and promises that they should be a 'kingdon of priests,' shall all have the rights and privileges of priests, be taught the will of God, participate in the sacrifices, and be near to me. Compare 1 Pet. ii. 5. 9; Rev. i. 6.—*A holy nation.* One people, united under the same laws, and *holy,* separated from all the idolatrous nations.

7. *Before them.* Nothing can be more improper than the common version. It seems to imply that Moses had written what God had said, and laid the words thus written before their face. The versions support my rendering.

8. *And all the people, &c.* They were consulted by their elders and leaders; and solemnly consented to the terms of the proposed Covenant—*Moses returned, &c.* He went with joy no doubt, to report to God the consent and agreement of the people.

9. *In a thick cloud.* Compare verse 18.—*That the people may hear, &c.* This was the strongest evidence of the divine mission of Moses, which the people could receive.

10. *Sanctify them;* that is, Moses was to command certain ablusions, and to separate the people for the solemn transaction.

12. Houbigant prefers the Sam. lection, and properly observes, that as the text now stands it implies that boundaries were fixed not round the mount only, but the whole camp of the Israelites, which is wholly opposed to the design for which the command was given.

or touch its borders. Whosoever toucheth the
13 mountain shall surely die. Let not an hand
touch him, but let him surely be stoned, or shot
through: Whether it be beast or man, he
shall not live. When the trumpet hath ceased,
they may come up to the mountain."
14 And Moses went down from the mountain
to the people, and sanctified the people; and
15 they washed their clothes. And he said to the
people, "Be ready against the third day. Ap-
proach not your wives."
16 And it was on the third day, in the morning,
that there were thunders and lightnings, and
a thick cloud upon the mount; and a sound as
of a trumpet, exceedingly loud; so that all the
17 people that were in the camp, trembled. And
Moses brought forth the people out of the
camp to meet with God; and they stood at the
18 nether parts of the mountain. And mount Si-
nai was wholly on a smoke, because Jehovah
had descended on it in fire; and the smoke
of it ascended as the smoke of a furnace, and
the whole mountain trembled exceedingly.
19 And when the sound as of a trumpet grew
stronger and stronger, Moses spoke, and God
answered him by a voice.
20 Thus Jehovah descended on mount Sinai,
on the top of the mountain; and Jehovah call-
ed Moses to the top of the mountain; and
21 Moses went up. Jehovah then said to Moses,
"Go down, charge the people, lest they break
through to gaze upon Jehovah, and many of them
perish. And let the chiefs also, who come 22
near to Jehovah, sanctify themselves, lest Je-
hovah break forth upon them. And Moses 23
said to Jehovah, "The people cannot come up
to mount Sinai; for thou didst charge us, saying,
"Set a boundary round about the mountain,
and separate it." But Jehovah said to him, 24
"Away, go down; and come up again, thou,
and Aaron [a] thy brother" with thee; but let
not the chiefs of the people break through to
come up to Jehovah, lest he break forth upon
them." So Moses went down [a] from the moun- 25
tain" to the people, and spoke to them.

THEN God spoke all these words, saying, 1
"I am Jehovah thy God, who have brought 2
thee out of the land of Egypt, out of the house
of bondage. Thou shalt have no other gods 3
besides me.

"Thou shalt not make to thyself any carved 4
image, or any likeness of what is in the hea-
vens above, or of what is on the earth beneath,
or of what is in the waters under the earth:
Thou shalt not bow thyself down to them; for 5
I, Jehovah thy God, am a jealous God, pu-
nishing the iniquity of fathers, upon the child-
ren unto the third and fourth generation, when
they hate me; But showing mercy to a thou- 6
sand generations, when they love me, and
keep my commandments.

"Thou shalt not take the name of Jehovah thy 7

24. [a] Syr. 1 ms

25. [a] Sam. Targ. 1 ms.

13. *Hath ceased.* So the Syr. and the Chald. and Sept. are agreeable to this sense. The common version is quite inconsistent with what is said in the former verse, and afterwards.

15. *Approach not your wives.* Kennicott would render, 'approach not the fire;' meaning the *fiery cloud*, which covered the mountain. Compare Deut. v. 4, 5, 22—25. All the Versions agree with the text, and as matrimonial converse was sometimes prohibited, I see not any necessity for the alteration proposed. Moses gave notice of the descent of God, three days before the event, that the people might prepare for the solemn transaction, and that every appearance of collusion or imposture might be prevented.

19. *By a voice;* that is, vocally or in articulated words, which all the people heard or understood.

22. *Chiefs.* So I have rendered, as it is well known that the term (כהנים) denotes equally priests or princes. The 24 verse supports this sense, as we are sure that the chiefs or elders, must have been present with the people on this occasion. Aaron is allowed to go up with Moses, but the other Elders are at present forbid. These Elders might be called (כהנים) because like the Patriarchs, they were accustomed to offer sacrifices for their families, previous to the legal priesthood.

CHAP. XX. 1. *Then God.* It is manifest, the Law or Ten Commands, was audibly given by Jehovah from the mountain. These 'ten commands' are called the 'Decalogue,' or the 'ten words,' as Moses calls them, Deut. iv. 13, and 'His Covenant.' These laws have been divided into two Tables; the first containing our duty to God; the second, our duty to our neighbour.

3. *Beside me.* So the Greek translators render, and the design and connexion support this version. Jehovah had given the most decisive proofs, that he was the only true God, and therefore forbids any of the pretended Heathen gods to be associated with him.

4. *Carved.* There is evident reference in this command to the objects which the heathens worshipped; they had images of the stars, 'the things in heaven,' of land and water animals. This command is explained Deut. iv. 15—19; where any likeness of man or woman, beast, bird, reptile and fish are prohibited. Also no regard is to be paid to the host of heaven.

5. *Punishing, &c.* The crime mentioned is idolatry, and idolaters are the haters of Jehovah. Jealous of his own honour, and for the happiness of his people, he threatens idolaters with severe punishments; and for

God in vain; for Jehovah will not acquit him who taketh his name in vain.

8 "Remember the sabbath day, so as to keep it
9 holy. Six days thou mayest labour, and do
10 all thy work; But the seventh day is the sabbath of Jehovah thy God; [a]on it" thou shalt not do any work; [a]neither" thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, [a]nor thine ox, nor thine ass", nor any of thy cattle, nor even the stran-
11 ger who is within thy gates. For in six days Jehovah made the heavens and the earth, and the sea, with all that is in them; but on the seventh day he rested: wherefore Jehovah blessed the sabbath day, and hallowed it.

12 "Honour thy father and thy mother; [a]that it may be well with thee, and" that thy days may be prolonged on the land which Jehovah thy God giveth to thee.

13 "Thou shalt not commit murder.

14 "Thou shalt not commit adultery.

15 "Thou shalt not steal.

16 "Thou shalt not bear false witness against thy neighbour.

17 "Thou shalt not covet thy neighbour's wife, nor shalt thou covet thy neighbour's house, [a]nor his field", nor his man-servant, nor his maid-servant, nor his ox, nor any thing that is thy neighbour's."

18 Now all the people [v]heard the thunderings, and the sound as of a trumpet, and they saw the lightnings, and the mountain smoking. And all the people were afraid; and stood afar off. And they said to Moses, "[a]Lo! our God 19
hath showed us his great glory; and we have heard his voice from amidst the lightning. This day we have seen, that God may speak with man, and yet he may live. But now, why should we die? For, if we hear the voice of Jehovah, our God any longer, that awful lightning will consume us, and we shall die. For who, of all flesh, hath heard the voice of the living God, speaking from amidst the lightning, as we have done, and hath lived? Approach then, and hear all that Jehovah our God shall say; all that Jehovah our God shall say, speak thou to us; and we will hear and do it; but let not God speak with us lest we die"." And Moses said to the people, "Fear 20
not; for God is come to prove you, to the end that his fear may be upon you, that ye sin not." So 21
the people stood afar off; and Moses drew near to the thick darkness where God was.

[a]Then Jehovah spoke to Moses, saying, "I have heard the voice of the words of this people which they have spoken to thee. All which they have spoken is proper. O that such an heart may be in them, that they would fear me, and keep my commandments continually, that it may be well with them, and with their children for ever! For I will raise up to them a Prophet, like thee, from among their

10. [a]The versions.-ibid. [a]Sept. Compare Deut. iv. 14. 12. [a]Sept. Deut. v. 16.

17. [a]Sam. Deut. v. 18. 18. [v]Sam. 19. [a]Sam. Compare Deuter. v. 24—27.

this offence what judgments fell on the Israelites.

7. *In vain.* Bishop Laws renders, 'Thou shalt not use the name of the Lord, thy God in a falsehood.' The sense is, 'Thou shalt not swear by it falsely, nor use it irreverently; thou shall not trifle with it in worship nor common discourse."

8—11. The text both here and Deuter. v. 14, is defective. The Sam. has preserved what is wanting to complete the sense. The same reason is now assigned for the observance of the sabbath, as is given Gen. ii. 2; so that it had been appointed from the beginning. *Labour* on the six days is as much commanded as *rest* on the sabbath. No work should be done on the sabbath which can be done before, or with propriety deferred till after. Works of necessity, kindness and mercy are excepted, or rather, they form a proper part of the duties of that day.

12. *Honour, &c.* This implies, 'affection for them, due submission to them, and a readiness to contribute, when necessary, to their support.' This is the first command to which God has annexed a promise, Eph. vi. 2; and the observance of it has been attended with the divine blessing.

13. *Thou shalt not, &c.* This not only prohibits actual murder, under whatever pretence, such as war, for extending territory, commerce, &c; sanguinary laws, making trifling faults, or a difference in religious opinion, capital; but all hatred and malice, which lead man to injure and kill one another.

14—17. Fidelity in married life; honesty, and a just regard to the rights and property of others, are in these precepts commanded. In the last verse I have followed the order of Deut. v. 18, as the Sept. yet retains it here. In the next verse I have adopted the reading of the Samaritan text. The Sam. contains here what we find Deut. xxvii. 2, &c, but which appears to have no connexion with the context, and for this reason I omit it. Geddes considers it as improperly inserted.

19. *Lo, Jehovah, &c.* This addition to the text, is absolutely necessary to justify what Moses asserts in rehearsing the law, Deut. v. 21—24. Moses there declares, that when the people had heard the voice of God speaking from the midst of fire, they said, 'Lo! we have seen Jehovah,' &c. We no where find in the printed text of Exodus any such speech. The Sam. only has here preserved it.

21. The same reasoning will support the Samaritan Text here. Compare Deuter. xviii. 15—22.

23. I have followed the Greek, which is supported by the Vulg. and

own brethren; and I will put my words in his mouth, and he shall speak to them whatsoever I command him. And should there be one, who will not hearken to his words, which he shall speak in my name, I will call him to account for it. But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods; that prophet shall die. And if ye say in your hearts, "How shall we know the word which Jehovah hath not spoken?" If what the prophet saith in the name of Jehovah, be a thing which cometh not to pass, this is a thing which Jehovah hath not spoken. The prophet hath spoken it presumptuously; be not afraid of him."

"Go now and say to them, 'Return to your tents;' But do thou abide here with me, that I may tell thee all the commandments, the statutes and the ordinances, which thou shall teach them; and which they shall observe in the land which I give to them for an inheritance"."

22 Again Jehovah said to Moses, "Thus shalt thou say unto the children of Israel, 'Ye have seen that from the heavens, I have talked with you. Ye shall not make gods of silver; nor 23 shall ye make for yourselves gods of gold.

An altar of earth shall ye make to me, and 24 shall sacrifice thereon your burnt-offerings, and your feast-offerings; [v]whether" from your flocks or your herds. And in whatsoever place I record my name, [s]thither" I will come to you and bless you. But if ye will make to me an 25 altar of stone, ye shall not build it of hewn stones; for if ye but lay your tool upon it, ye will pollute it. Nor shall ye go up by steps 26 to mine altar, lest on it your nakedness be discovered.

CHAPTER XXI.

B. C. 1491. *Various civil laws respecting servants, man-slaughter, filial disobedience, &c. Laws regarding theft, damage, trespasses; fornication, and other crimes, &c. Laws regarding slander and false witness; the year of rest; the sabbath, idolatry.*

Now these are the ordinances which thou 1

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21. [s] Sam. 24. [v] Sept. Syr. many mss. —ibid. [s] Sam.

Arabic, and partly by the Syr. The word (אתי) embarrases the construction and sense.

25. This precept seems designed to prevent the idea, that a polished altar would render the offerings more acceptable.

REFLECTIONS UPON CHAPTERS XIX & XX 1. We have here one of the most awful displays of the majesty of God, ever made to the world. The scene of it—an elevated mountain in the midst of a desert; the assembly—the whole congregation of Israel, surrounding the base of the mountain; the top of it covered with a thick, dense cloud, while loud and reiterated peals of thunder, and repeated flashes of vivid, blazing lightning, were heard and seen! No wonder that the mountain trembled exceedingly, and that the people were struck with consternation! No wonder, that Moses himself, familiar as he was with divine appearances, trembled at this awful sight; for who could stand undismayed, before this Holy One of Israel!

2. The solemn manner in which the Law was introduced, was designed to show, that to sinful men, it is the ministration of death; appearing rather to exclude, than to bring them nigh to God; and that they must seek access and acceptance by a better covenant. If the Law works wrath, and threatens destruction, the Gospel announces deliverance by Jesus Christ. "Ye," says the Apostle, comparing the Law and the Gospel, "are not come unto the mount that might not be touched, and that burned with fire; nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice, they that heard, intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, 'and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.' And so terrible was the sight, that Moses said, 'I exceedingly fear and quake:') But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

3. The *Law* given at Sinai, was holy, just and good; a perfect rule of moral obedience. Emanating from the fountain of goodness, justice, and truth; founded on the relation subsisting between God and men, and their mutual relation to each other, the Law cannot be abrogated; but must for ever remain obligatory; and failure in answering its demands, must always constitute the formal nature of sin. Jesus Christ did not come to destroy, or abrogate this Law, but to fulfil it, by a most exact conformity to its spirit and precepts: and the gracious design of our redemption by his blood is, that the Law may be again written on our hearts, in its leading principles of love to God and man, and that we may daily endeavour after more conformity to it. We cannot obtain *life* by the Law, because we have all transgressed it; but if, believing on Christ for life and salvation, we become, in this sense, dead to the Law, we are not dead to it as a perfect rule of duty. Its authority remains, and will ever remain.

2 shalt set before them. "When ye buy an Hebrew servant, six years he shall serve [a] you"; but in the seventh, he shall be at liberty to go
3 out free. If he came in single, single shall he go out; if he were married, then his wife
4 shall go out with him. But if his master have given to him a wife, and she have born to him sons or daughters; the wife and her children shall be her master's; and he shall
5 go out single. But if the servant shall plainly say, "I love my master, and my wife, and my children; I will not go out free;"
6 Then shall his master bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 "And if a man sell his daughter to be a maid-servant, she shall not go out as the men-ser-
8 vants go out. If she please not her master, [v] so that he will not betroth her, then shall he let her be redeemed. He shall not have power to sell her to a foreign nation because he
9 despiseth her. But if he have betrothed her to his son, he shall deal with her after the man-
10 ner of daughters. If he take to himself, another beside her; her food, her raiment, and her mar-
11 riage-due, shall he not diminish. And if he perform not these three to her, then shall she go out free without money.

12 "He that smiteth a man, so that he die, shall
13 surely be put to death. But if he do it not with design, but God deliver him into his hand; then I will appoint you a place whither he
14 shall flee. But when a man through arrogance and guilt slayeth his neighbour; even from mine altar ye shall take him, that he may be put to death.

15 "He who smiteth his father, or his mother, shall surely be put to death.
17 And he that curseth his father, or his mother shall surely be put to death.

16 "Moreover, he who stealeth one [a] of the children of Israel" that he may sell him; and he be found with him, shall surely be put to death.

18 "And if men quarrel, and one strike another with a stone, or with his fist, and he die not,
19 but keep his bed; If he rise again, and walk abroad upon his staff, then shall he that struck him, be acquitted; only he shall pay for the loss of his time, and see him thoroughly healed.

20 "And if a man smite his man-servant, or his maid-servant with a rod, and he die under his hand; he shall surely be punished. But, if *the servant* continue a day or two, he shall not be
21 punished; for he is *purchased* with his money.

22 "If men quarrel, and hurt a woman with child, so that she miscarry, without other mischief; he shall surely pay such a fine, as the woman's husband shall lay upon him; and he shall pay it before the judges. And if mischief
23 hath been done, then shall he give life for life,
24 Eye for eye, tooth for tooth, hand for hand,
25 foot for foot, Burning for burning, wound for wound, bruise for bruise.

26 "And if a man strike the eye of his man-servant, or the eye of his maid-servant, so as to destroy it; he shall let him go free for the sake of his eye. And if he strike out his
27 man-servant's tooth, or his maid-servant's tooth, he shall let him go free for the sake of his tooth.

28 "If an ox gore a man or woman, so that they die; then the ox shall surely be stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted. But if the ox were
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CHAP. XXI. 2. [a] Sam v. v. 8. [v] Some *who hath betrothed her.*

16. [a] Sept. 17. [t] Transposed with Sept.

CHAP. XXI. 6. Though Moses allowed a species of slavery, it was mild, compared with those of feudal times; it was only a longer time of service. The custom of boring the ear, Bochart has proved, prevailed in Syria and among the Arabs. It was designed to show, that such servant was attached to the house; but not in the same manner as the Villani were to the soil; for when the master died, such servant was free.

8. I have followed the Sam. and Sept. in the version given.

9, 10, &c. See Introduction Part 1. Ch. 3. § 1 and 4, 8, 11, for the illustration of this law.

13, 14. See Introduction, Part ii. Chap. 5. § 2.

17. See Part 1. Chap. 3. § 15 and 13.

16. See Part. 1. Chap. 11. § 11.

18—26. See Part ii. Chap. 4. § 1.

22. *Pay it before the Judges.* The Sept. and Samaritan version render, 'He shall pay with *apologies* or *entreaties.* The more usual sense of the word (פללים) is that given; and the preposition (ב) often signifies *before.* I conceive Moses ordered the fine to be paid before judges, or arbitrators, to prevent future demands.

wont to push with his horn in time past, and it was made known to his owner, and he hath not kept him in, and hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid on him. Whether his ox have gored a son or a daughter, according to this ordinance shall it be done unto him. If the ox shall gore a man-servant or a maid-servant, he shall give unto their master, thirty shekels of silver, and the ox shall be stoned.

"And if a man shall open a pit, or if a man shall dig a pit, and not cover it, so that an ox or an ass fall into it; The owner of the pit shall give a recompense in money to their owner; and the beast shall be his.

"And if one man's ox hurt another's, that he die; then they shall sell the living ox, and divide the price of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; but the dead one shall be his own.

"If a man steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking in, and one smite him, so that he die, he is not guilty of blood-shed. If the sun be risen upon him, he is then guilty of blood-shed; he shall surely make satisfaction. If he have nothing, then he shall be sold for his theft. If what he stole, be indeed found with him alive, whether it be ox, or ass, or sheep, he shall restore two for one.

"If a man waste another's field or vineyard, or shall send his cattle, that they may waste another's field, [a]from his own field and his own vineyard he shall make full restitution according to the produce; and if he have wasted the whole field, or vineyard", with the best of his own field, and the best of his own vineyard, shall he make restitution.

"If a fire break forth and catch among thorns, so that stacks, or standing corn, or a field, be consumed; he that kindled the fire shall surely make compensation.

"If a man deliver to his neighbour money, or utensils to keep, and they be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought to the judges, to see whether he have not put his hand on his neighbour's goods.

"And in every matter of trespass, whether it be concerning ox, ass, sheep, raiment, or any other lost thing, which one challengeth to be his; the cause of both parties shall come before the judges; and he, whom the judges shall condemn, shall pay double to his neighbour. If a man deliver to his neighbour to keep, an ass, or an ox, or a sheep, or any other beast, and it die, or be hurt, or driven away, no one seeing; Then shall an oath of Jehovah be given by the one to the other, that he hath not put his hand on his neighbour's goods; and the owner of it shall accept his oath, and he shall not make compensation. And if it be stolen from him, he shall make restitution unto the owner of it. If it have been torn in pieces, he shall bring a testimony of the tearing, but shall not make compensation.

"And if a man borrow a beast of his neighbour, and it be hurt, or die, (the owner of it, not being with it,) he shall surely make compcompensation; But if the owner of it were with it, he shall not make compensation. If

31. [o]*have gored*, Sam.

CHAP. XXII. 5. [a]Sam. Sept.

28–36. See Introduction, Part ii. Chap. 5. § 2.

CHAP. XXII. 2, 3. It is clearly the design of the law to guard the life of man. Hence if the sun were up, the thief might be seized, but not put to death by the individual who detected him, without recourse to the Judges. In this case he who put him to death was guilty of bloodshed, and must make satisfaction.

4. See Introdction, Part ii. Chap. 4. §

5, 6. See Part ii. Chap. 8. § 1.

9–12. See Part ii. Chap. 8. § 2.

11. *Oath of Jehovah*; that is, an appeal to Jehovah shall be made, to put an end to strife.

16. 17. *Her dowry*. This was fifty shekels. Compare Deuter. xxii. 28, 29.

20. *Save to Jehovah*. The Sam. and Septuagint have, 'Ye shall not

the beast were an hireling, it came for its hire.
16 "And if a man seduce a virgin that is not betrothed, and lie with her; he shall surely pay
17 her dowry, and make her his wife. If her father utterly refuse to give her to him, he shall pay the money according to the dowry of virgins.
18 "[v] SORCERERS ye shall not suffer to live.
19 "Whosoever lieth with a beast shall surely be put to death.
20 "He that sacrificeth to gods, save to Jehovah only, shall be utterly destroyed.
21 "A SOJOURNER ye shall not afflict or oppress; for ye were sojourners in the land of Egypt.
22 "Ye shall not afflict any widow or orphan;
23 For if ye afflict them in any wise, and they cry aloud to me, I will surely hear their cry;
24 And my wrath shall become hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.
25 "If ye lend money to your poor neighbour, of my people, ye shall not be to him an usu-
26 rer, nor shall ye lay interest upon him. If ye at all take your neighbour's mantle for a pledge, when the sun goeth down, return it to him.
27 For it may be his only covering; his mantle to cover his nakedness. In what else shall he sleep? For when he crieth to me, I will hear him; for I am gracious.
28 "Ye shall not revile the judges, nor curse a ruler among your people.
29 "The first of your ripe fruits, the first run of your presses, ye shall not withhold from me. The first-born of your sons shall ye also give
30 to me. Thus shall ye do *to the firstlings* of your herds and your flocks: seven days they shall be with their dams; on the eighth day ye shall give them to me.
"And ye shall be men hallowed to me; and 31
flesh that hath been torn in the fields, ye shall not eat; ye shall cast it to the dogs.
"Ye shall not keep up a false report; nor 1
join hands with the wicked to become unrighteous witnesses.
"Ye shall not follow a multitude to do evil; 2
nor shall ye, when ye have to answer in a cause, incline to the multitude, so as to swerve *from the truth.* Nor shall ye countenance even 3
a poor man in his cause.
"If ye meet your enemy's ox, or his ass, [a] or 4
any other beast" going astray, ye shall surely bring it back to him. If ye see the ass of one 5
that hateth you, lying under his burden, ye shall not forbear to help him; ye shall surely help up with him.
"Ye shall not wrest judgment in a poor man's 6
cause. Keep yourselves far from a false mat- 7
ter; and slay not the innocent and the righteous, nor justify the wicked. Ye shall not 8
receive a bribe; for a bribe blindeth the eyes of the wise, and perverteth the decisions of the just. Also a sojourner ye shall not op- 9
press; for ye know the mind of a sojourner, since ye were sojourners in the land of Egypt.
"Six years ye shall sow your land, and ga- 10
ther its produce; But the seventh year ye 11
shall let it rest and lie fallow; that the poor of your people may eat; and what they leave, let the beasts of the field eat. In like manner ye shall do with your vineyards and with your olive yards. Six days shall ye do your work, 12
but on the seventh day ye shall rest; that your

18. [v] So Sept. Vulg. Syr. 20. [a] *Save to Jehovah only*, wanting Sam.

CHAP. XXIII. 4. [a] Sam. 7. [v] Sept. others, *I will not justify*. 8. [a] Sam. Sept.

sacrifice to strange gods,' which Houbigant prefers, and thinks, 'save to Jehovah,' a marginal gloss.

25—27. See Part ii. Chap. 7. § 3 4.

31. *Cast it to the dogs.* Samaritan renders, 'Ye shall surely cast it away;' the other versions read as the text.

CHAP. XXIII. 2. *The multitude.* Purver and Geddes, render, 'The Great.' The word will admit either version. I have followed the Vulg. in the close of this verse, as giving the clearest sense.

5. I have followed the common version; and for the reasons of this, see Note, Hebrew Bible.

6. *Poor-man's cause.* Ye shall not, on the one hand, acquit, nor on other, oppress him, because he is poor.

7. I have followed the Sept. as here preferable, because the precept regards the administration of justice; and this reading is supported by parallel places. Deuter. xxv. 1, &c.

8. *Decisions of the Just.* As this refers to judicial process, the term (דברי) cannot here mean simply *words*, but the *decisions*, which Just judges have made on similar causes. A bribe leads a man, by chicanery, to pervert these decisions, and to colour over injustice and oppression.

12. I have adopted the Sam. text as more full and perspicuous.

14—17. See Introduction, Part v. Chap. 4. § 6.

19. *Boil a kid, &c.* Geddes and Gregorie think the precept might be

[v]man-servants and maid-servants, may rest as well as yourselves; all your cattle also and the
13 stranger. And whatsoever I have said to you shall ye observe; but the name of other gods, ye shall not mention; let it not be heard from your mouth.
14 "Three times in the year ye shall keep to
15 me a feast. First ye shall keep the feast of unleavened bread; seven days shall ye eat unleavened bread, as I have commanded you, at the time appointed in the month Abib; (for in it you came out of Egypt); and none
16 shall appear before me empty. And next, the feast of harvest, the first-fruits of your labours, of what you have sown in your fields. And lastly, the feast of in-gathering, at the end of the year, when you have gathered in from the
17 fields, the fruits of your labours. Three times in the year all your males shall appear before [v]Jehovah, your God; [a]when I have cast out the nations from before you, and enlarged your borders".
18 "Ye shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my
19 sacrifice remain until the morning. The choice of the first-fruits of your land, ye shall bring to the house of Jehovah, your God. Ye shall not cook a kid in its mother's milk.
20 "Behold, I send [v]my Angel before you, to keep you in the way, and to bring you to the
21 place which I have prepared. Beware of him, and obey his voice. Provoke him not; for he will not bear with your transgressions, because my name is in him. But if ye will indeed obey 22
his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary unto your adversaries. For mine Angel 23
shall go before you, and bring you to the *land of the* Canaanites and the Amorites, and the Hethites, [a]and the Girgasites", and the Perizzites, and the Hivites, and the Jebusites; whom I will cut off. Ye shall not bow down 24
to their gods, nor serve them, nor according to their works shall ye do; but ye shall utterly destroy them, and their statues ye shall break in pieces. And Jehovah your God ye 25
shall serve, that he may bless your bread, and your water, and take away sickness from among you.

"There shall nothing cast its young, nor 26
be barren, in your land. The number of your days I will fulfil. My terror I will send be- 27
fore you, and dismay all the people to whom ye shall come; and I will make all your enemies turn their backs to you. I will also 28
send hornets before you, which shall drive out the Canaanites, [a]and the Amorites", and the Hethites, [a]and the Girgasites", and the Hivites, [a]and the Jebusites", from before you.
I will not drive them out from before you 29
in one year; lest the land become desolate, and the wild beast multiply against you. By 30

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12. [v]Sam. 13. [v]Sam. 17. [v]Sept. Syr. Vulg.—ibid. [a]Sept. Compare Ch. xxxiv. 24. 23. [v]Sam.—ibid. [a]Sam. 28. [a]Sam. Sept. Syr.

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rendered, 'Thou shalt not cook a kid while it is on its mothers's milk;' and then the reason of the precept will be, lest the dam should be injured and her life endangered by the milk. Spencer maintains that this precept was opposed to the superstition of the Nations, who were accustomed 'to boil a kid in its mother's milk,' and then to sprinkle their fields and gardens in order to render them fruitful. Michaelis considers milk (חלב) as meaning butter; and the design of the Law was to encourage the culture of the olive. See Introduction, Part ii. Chap. 8. § 4.

20. *My angel.* Those who would exclude the Redeemer from any part in the deliverance of Israel, suppose Moses, or Joshua, or the pillar of cloud may be meant by angel here. On comparing Ch. xiv. 19; xxxii. 34; xxxiii. 2, 14 with this, it appears that this angel was not the cloud, for he removed it; nor could it be either Moses or Joshua, as what is said cannot apply to them. Rosenmuller contends, that God thus denominates his superintending providence; but this seems as little satisfactory as the other opinions. The opinion, that by the Angel, the Messiah, the angel of the Covenant, the Messenger that should hereafter come to his temple, is intended, seems to me most probable, and best accords with what is attributed to him. God's name was in him, that is, he was invested with divine authority; 'for all power was given to him.' The Apostle explains, what is said Chap. xxxiii. 2, 14, 'My presence or face shall go with thee,' when he says of our Lord, 'That he is the brightness of his father's glory, and the express image of his person.' Heb. i. 3. The many appearances to the Patriarchs, of an Angel, called Jehovah, establish this view of the passage.

28. *Send hornets*—A large kind of wasps. Were the Canaanites infested by some plague of this kind? Joshua xxiv. 12, applies this passage to the conquest of Sihon and Og, and other Amorite kings; but in the History of this conquest, Numb. xxi. 21, &c, we find no mention of it. Some therefore think, that the expression is figurative, denoting the various kinds of evils with which God would afflict them; which are called *his terror* just before. This seems to me the most probable sense of the place.

31. *To the great river, &c.* The Sept. here has preserved the full reading, and the boundaries specified, accord with other places. Gen. xv. 18; Numb. xxxiv. 3; Deut. xi. 24.

32, 33. *No covenant with them.* They were incurable idolaters; their

little and little I will drive them out from before you, until ye be increased, so as to pos-
31 sess the land. And I will set your boundaries from the Red sea, to the sea of the Philistines, and from the wilderness of Shur, to the [a]great" river [a]Euphrates"; for the inhabitants of all the land I will deliver into your hands; and ye shall drive them out
32 from before you. Ye shall make no covenant
33 with them, nor with their gods. They shall not dwell in your land, lest they cause you to sin against me; for if ye serve their gods, it will surely be a snare to you."

CHAPTER XXIV.

B. C. 1491. *Moses is called to ascend the mountain; the people promise obedience. He ratifies the Covenant by the sprinkling of blood.*

1 He then said to Moses, "Come up again to Jehovah, thou, and Aaron, Nadab, and Abihu, [a]Eleazar, and Ithamar", and seventy of the elders of Israel; and worship ye afar off.
2 For Moses alone shall come near to Jehovah; but they shall not come near, nor shall the people ascend with [v]them"."

Now Moses came and told the people 3
all the words of Jehovah, and all these ordinances; and all the people answered with one voice, and said, "All the words which Jehovah hath spoken, we will do. "And Moses 4
wrote all the words of Jehovah; and he rose up early in the morning, and built an altar at the bottom of the mountain, and erected twelve [v]stones", corresponding to the twelve tribes of Israel. And he sent young men of the child- 5
ren of Israel, who offered burnt-offerings, and sacrificed feast-offerings of oxen to Jehovah. And Moses took one half of the blood, and 6
put it in basons; and the other half of the blood, he sprinkled on the altar. And he 7
took the book of the covenant, and read it in the hearing of the people; and they said, "All that Jehovah hath spoken, [v]we will hearken to and do." And Moses took the blood, 8
and sprinkled it on the people, and said, "Behold the blood of the covenant, which Jehovah hath made with you concerning all these things."

Then went up to the mountain, Moses and 9

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31. [a]Sept.—ibid. [a]Sept. CHAP. XXIV. 1. [a]Sam.

2. [v]Sept. 3. [a]Syr. compare verse 7. 4. [v]Sam. Sept.

REFLECTIONS UPON CHAPTERS XXI, XXII & XXIII. 1. The various civil Ordinances recorded in these Chapters, are founded not only in justice, but in kindness and humanity. Providence allots different circumstances to men; some are rich, others poor; some masters, others, servants and slaves. The design of several of these laws, is to guard the persons of the poor, by inculcating kindness on the part of their masters. If they are treated harshly, or unmercifully beaten, or maimed, the cruel master loses his right in them, and they become free. Thus in many instances, the law made, and combined man's duty with his temporal interests, so as to prevent, if possible. the commission of the crime; and this undoubtedly should be the design of every criminal code of Laws.

2. In the laws which regard actual injuries and trespasses, the punishments are just; and the evident tendency, good. If idleness, or extravagance, or covetousness, or malice, should lead a man to injure, seize, or steal any part of another's property, the punishment of double restitution, or of personal slavery, must have operated strongly to prevent such offences. Let us be thankful for the benefit of good laws, to protect our persons and property; and let us be careful to observe them, acting on that great moral principle, of doing to others as we desire others to do to us. Favoured with statutes and ordinances so just and good, we ought to be holy to God, dedicated to his service and glory.

3. Let us learn to regard the reputation of others, and not keep up a false report. He that slandereth, and he who propagateth the slander, are alike criminal; and violate the law of that charity, which thinketh no evil, but which hopeth all things! Let us attentively observe all those public exercises of devotion, which God has appointed. When he blesses and gives us fruitful seasons, and makes our cup run over, how sinful must it be not to acknowledge his kindness! Though

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depravity and sinfulness had reached such a pitch, that it was a righteous procedure to cut them off.

CHAP. XXIV. 1. *Come up again.* From Ch. xix. 24. and xx. 21, Moses and Aaron were already on the mountain; and there Moses received the laws contained in Ch. xx. 22 to the end of the 23 Chapter. They were then to go down to state these laws to the people; and when the people had consented to them, and the solemn compact or covenant was ratified by the sprinkling of the blood of the sacrifices, they were again to ascend with the sons of Aaron and seventy elders of Israel.

2. *Near to Jehovah.* Mount Sinai hath two ridges; one much lower than the other, and called Horeb; the higher was called Sinai. Moses appears to have ascended to Sinai, and to have abode there forty days and nights; while Aaron, his sons, and the elders, remained on the lower ridge of Horeb for some time.

4. I have followed the reading of the versions. Houbigant admits both readings, and would render, 'And he made a monument of twelve stones, for the twelve tribes of Israel.'

5 Moses appointed young men to slay the victims, and to offer the holocaust. This sacrifice belonged wholly to God. The Feast-offerings, were designed for the refreshment of the people, the fat parts only being

Aaron, Nadab and Abihu, [a]Eleazar and Ithamar", and seventy of the elders of Israel;
10 And they saw a *glorious appearance of* the God of Israel; under whose feet there seemed to be a pavement of sapphire stone, like the body of the heavens for brightness.
11 Yet against the nobles of Israel he stretched not forth his hand, though they saw the *glorious appearance of* God.
12 When they had eaten and drunk, then Jehovah said to Moses, "Come thou up to me to the mountain, and there abide until I give to thee tables of stone with the law, and the commandments which I have written; that
13 thou mayest teach them to the people. And Moses arose, and his attendant Joshua; and Moses [a]and Joshua" went up to the mount of
14 God. But he *first* said to the elders, "Tarry ye here for us until we return to you; and, behold, Aaron and Hur are with you. If any one have any matter of dispute, let him come to them. Moses now went up to the moun- 15
tain, and a cloud covered the mountain. And 16
the glory of Jehovah abode upon mount Sinai; and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud. And the appearance 17
of the glory of Jehovah was, in the eyes of the children of Israel, like devouring fire on the top of the mountain. Now Moses had 18
entered the midst of the cloud, and gone up *to the top* of the mountain; and Moses was on the mountain forty days and forty nights.

CHAPTER XXV.

B. C. 1491. *Instructions given to Moses concerning the Tabernacle, its furniture &c. and utensels.*

And Jehovah spoke to Moses saying, "Speak ½
to the children of Israel, that they bring to me an offering. From every man whose heart is

9. [a]Sam.

the Feasts of the Jews are not obligatory on us, yet the reason of them still continues, and we are bound constantly and publicly to bless and honour God.

4. We see from what is said, that obedience is better than sacrifice; it is what God requires and the end of the commandment. When we hearken to, and obey the voice of God, then he will keep us in the way, and bring us to the place which he has prepared; will be our constant friend and guide, and become 'an enemy to our enemies.' Let us then fear God and keep his commandments. Let us be nobly singular, and 'not follow a multitude to evil.' Their sins will not excuse ours; nor will their torments lessen ours. Let us not then be influenced by their example, or moved by their reproaches, from our obedience to the divine will.

consumed on the altar.

10. *Appearance of the God, &c.* I have followed Onkelos and the Targums in adding the words in Italics, which are necessary to make this place consistent with others. Besides from Deut. iv. 15, it is certain they saw no personal similitude, or likeness of any thing in heaven or on earth; and though *feet* are mentioned, the term can only mean the *extremity* of the glorious vision, which reached to, or was the pavement of Sapphire itself. This was a bright blue colour. Compare verse 17.

11—13. Before they ascended they had killed the Feast-offerings; and from this it seems, they took some of the provisions and ate and drank, on Horeb, while the people celebrated the same feast in the camp in token of their friendship and covenant with God. Though these nobles, or distinguished Israelites, saw the glorious appearance of God, he did not slay them, according to their fears, and the opinion then entertained that no one could see the glory of God and live. Moses was now called up to Sinai; and according to one ms. of the Sept. Joshua his attendant went with him. He substituted Aaron and Hur his deputies till his return, which implies, that he was uncertain how long he might stay.

13. [a]1 ms. Sept.

Reflections upon Chapter xxiv. 1. Here we see the condescension and kindness of God. Having delivered to the people the law of the Ten Commands, with an audible voice from the heavens, he gives them other laws for the government of the state and church; and offers to enter into solemn Covenant with them. The laws are proposed and the people are to give their consent. They do so, saying, "All that Jehovah hath said we will do!" This was their duty; and is equally ours, when ever we read, or hear the Holy Scriptures read.

2. In ratifying the Covenant, Moses performed the office of Mediator. He alone drew near to God and received his words; and as his servant proposed the terms of the covenant, and accepted the unbiassed consent of the people. In this transaction he was an eminent

14. *Tarry ye here.* This address denotes, that the people knew where the Elders were, and might apply to them, in case of any difference. As Moses continued for forty days, it appears that they soon returned to the camp, perhaps supposing him to be lost or consumed.

15. Some think Joshua, who was destined to be the successor of Moses, went with him into the cloud, and there abode, while Moses ascended to the very top of the mountain, where God conversed with him, and gave him the ordinances concerning the Tabernacle, &c, contained in the following Chapters. It is certain, that Joshua was either with him or not far from him, as he descended with him, Ch. xxxii. 17.

16, 17. *Seventh day.* It is not improbable that this might be the Sabbath. The appearance of God's glory, was naturally calculated to inspire reverence. To this the Apostle alludes, Heb. xii. 28, 29.

18. *Forty days, &c.* During this period, 'he neither ate nor drank.' Chap. xxxiv. 28; Deut. ix. 9. Elijah, the restorer of the law, and our Lord, the fulfiller of it, fasted the same period: 1 King. xix. 8; Math. iv. 2. In these cases the body must have been divinely supported.

CHAP. XXV. 8. *Let . . . be made for me.* The Sept has, 'Make

willing to give, ye shall receive my offering.
3 And this is the offering which ye shall receive
4 from them; gold, and silver, and brass; And
blue, and purple, and scarlet, and cotton,
5 and goats' hair; And rams' skins died red,
6 and seal skins; and shittim wood; Oil for
the chandelier; aromaticks for the anointing
7 oil, and for the sweet incense; Onyx stones,
and other stones to be set in the ephod, and
8 in the breastplate. And let a sanctuary [v] be
made for me, that I may dwell among [v] you.
9 After the pattern of the tabernacle, and the
pattern of its utensils; according to all which
I show to thee [a] on the mountain", so shalt
[v] thou make it.
10 " And [v] thou shalt make an ark of shittim
wood: two cubits and a half shall be the
length, and a cubit and a half its breadth,
11 and a cubit and a half its height. And
thou shalt overlay it with pure gold; within
and without shalt thou overlay it; and shalt
12 make for it a border round about. And thou
shalt cast for it four staples of gold, and put
them at its four corners; two staples on the one
side of it, and two staples on the other side of it.
And thou shalt make staves of shittim wood, 13
and overlay them with gold. And thou shalt 14
put the staves into the staples along the sides of
the ark, that by them the ark may be carried.
The staves shall be in the staples of the ark; 15
they shall not be removed from it. And thou 16
shalt put into the ark the testimonies which
I will give to thee. And thou shalt make a 17
lid for a mercy-seat of pure gold; two cubits
and a half shall be its length, and a cubit and
a half its breadth. Two cherubs shalt thou also 18
make; of solid gold shalt thou make them, at
the two ends of the mercy-seat. And make 19
one cherub at the one end, and the other che-
rub at the other end; rising up from the mer-
cy-seat, at its two ends, [v] shalt thou make the
cherubs. So the cherubs shall stretch forth 20
their wings above, covering the mercy-seat
with their wings; and their faces shall be turn-

CHAP. XXIV. 8. [v] Sam. Sept. 9. [a] Sam. Sept.—ibid. [v] Sam.

10 [v] Sam. 19. [v] Sam. mss. v. v.

type of Christ, who came from the bosom of the father to teach his will, and who alone has access to him, on behalf of mankind, as Moses had, on behalf of Israel.

3. If the law be viewed, unconnected with its sacrifices for the remission of sin, it is only a system of terror; but as connected with the shedding and sprinkling of blood, it is a system of grace, and forcibly represents the lamb of God, and the blessings of the Gospel. Moses took the blood of the victims, and sprinkled it on the altar and on the people, to show that by sacrifice God is propitiated and men justified and accepted. To this the Apostle refers, Heb. xii. 24; and unless our Lord had been sacrificed for us, God would not have been reconciled to us, nor we sanctified to him. Let us ever remember in how solemn a manner the better Covenant is confirmed and ratified; and let us cheerfully enter into the bonds of it, and expect the blessings of it. It is a covenant wisely ordered in all points and sure. Let it be all our desire.

thou,' and the Sam. 'Make ye.' I have given the sense, whichever reading be adopted. The second person singular is most probably the genuine reading.

11. *Shittim-wood.* There is little doubt of its being a species of white thorn, or the *spina Ægyptica*, which grows abundantly about Mount Sinai, 'the tree of all deserts from the northmost parts of Arabia to the extremity of Ethiopia.' Eben Ezrah says, that it was a wood which grew about Mount Sinai. It is said to be exceedingly durable and very light, two properties which made it peculiarly fit for making the Ark, tables and boards of the Tabernacle.

17. *A lid for a mercy seat.* The Doway translators render after the Vulg. 'Propitiatory.' Purver an 'Atonement-covering,' and Ainsworth 'A covering-mercy-seat.' The common version follows Luther, *Gnadenstuhl.* In the Ark the tables of the law were to be placed; and this lid was to cover them. The blood of the expiatory sacrifices, offered on the great day of atonement, was to be sprinkled on this lid, to intimate that the transgressions of the law, over which it was put, were *covered* and *pardoned.* Hence it became a mercy-seat through the sprinkling of the blood of the sacrifices; and in reference to this our Lord is called the 'propitiatory,' Rom. iii. 25, sacrifice, being understood, denoting that by his blood a real atonement was made, and that through faith in his blood, God will forgive all our sins and transgressions.

18. *Cherubs.* Some would make the Cherubs emblems of the blessed trinity. From Ezekiel we learn, that they were compound figures, having four heads and one body. The animals of which they consisted, were the noblest of their kinds, the lion, the ox, the eagle, and man. Dr Priestley, supposed, that they might be intended to represent 'all nature;' God pervading it by his influence, and all orders of creatures being subject to his will and doing him homage. The most common opinion is, that they represent the angels, the attendants on God's throne and majesty. Compare Ps. xviii. 10; Isa. vi. 3, and Rev. iv. 8. From Ez. xli. 18–20 it appears those Cherubs engraved on wood, or wrought on the curtains had only two heads, that of the man and the lion. Might not these compound emblems denote, the *intelligence, courage, diligence,* and *zeal, or activity* of the holy angels? Man being the representative of the first, the lion of the second, the ox of the third, and the eagle of the fourth. Peter is not improbably supposed to allude to the position of the Cherubs, at each end of the mercy-seat, with their faces turned towards it, when he says, "into which things the angels desire to look." 1 Pet. i. 12.

22. *And there I will meet, &c.* After the Tabernacle was constructed it appears that Moses was privileged to enter into the Most Holy Place whenever it was necessary to consult God on any subject relating to the

ed one to another; towards the mercy seat shall
21 the faces of the cherubs be turned. And thou shalt put the mercy-seat upon the ark; and in the ark thou shalt put the testimonies which
22 I will give to thee. And there I will meet with thee; and from above the mercy-seat, from between the two cherubs, which are upon the ark of the testimony, I will speak with thee of all things which I will give thee in command to the children of Israel.
23 "Thou shalt also make a table of shittim wood, two cubits shall be its length, and a cubit its breadth, and a cubit and a half the height of
24 it. And thou shalt overlay it with pure gold, and make thereto a border of gold round about.
25 Also a frame round about, a hand-breadth high, shalt thou make for it; and about its
26 frame thou shalt make a border of gold. And thou shalt make for it four staples of gold, and put the staples on its four feet which are at the
27 four corners of it. Beside the frame, let the staples be placed, for the staves which are to bear
28 the table. And thou shalt make the staves of shittim wood, and overlay them with gold,
29 that by them the table may be borne. And thou shalt make its plates, its incense-pots, and its large and small cups, in which drink-offerings are to be offered: of pure gold shalt
30 thou make them. And thou shalt place upon the table, presence-bread before me always.
31 "A Chandelier of pure gold thou shalt also make; of one solid mass shall the chandelier be made. Its shaft, and its branches, its cups, its knops, and its flowers, shall be of one piece.
32 And six branches shall proceed from the sides of it; three branches of the chandelier from the one side, and three branches of the chandelier from the other side of it. Three cups, sha- 33
ped like almonds, each with a knop and a flower, shall be on one branch; and three cups shaped like almonds on another branch, each with a knop and a flower; and so on the six branches which proceed from the chandelier. And on the *shaft of* the chandelier shall be four 34
cups shaped like almonds, with their knops and their flowers. And a knop and a flower under 35
the first pair; and a knop and a flower under the secon pair; and a knop and a flower under the third pair of the six branches, that proceed from the chandelier. Their knops and their 36
branches shall be of one piece; all of it one solid work of pure gold. And thou shalt 37
make its seven lamps; and thou shalt place the lamps upon it, so that they may give light over against it. And its snuffers, and its snuff- 38
dishes, [a]shall thou make" of pure gold. Of 39
a talent of pure gold shalt thou make it, with all these utensils. And see that thou make 40
them according to the pattern, which was showed thee on the mountain.

"MOREOVER thou shalt make a tabernacle of 1
ten curtains of twisted cotton; and cherubs of blue, and purple, and scarlet; fancy-work shalt thou make in them. The length of each curtain 2
shall be twenty-eight cubits, and the breadth of each curtain, four cubits; and each of the curtains shall be of the same measure. Five cur- 3
tains shall be joined one to another; and the other five curtains shall be joined one to another. And thou shalt make loops of blue on 4
the edge of one curtain, on the outmost edge at the joining; and so also shalt thou make on the other outmost edge, that it may be joined to the next. Fifty loops shalt thou make on 5

34. [a] Sept.

38. [a] Syr.

people. There the divine glory dwelt, and there God manifested himself as the God of grace, and as a God in Covenant with his people.

26. *Which are at the four corners.* I have given the sense, without adhering to the order of the text. Jerom renders, 'Thou shalt put them into the four corners of the Table *(per)* through each foot.' Houbigant, 'Thou shalt put them into the four sides of its four feet.'

29. *Incense pots.* So the Seventy render, *(θυισκας)*—*Its large and small cups, &c.* I have followed the Greek, Vulg. Syr. &c. in this version. Rosenmuller has shown, that (קשיתיו ומנקיתיו) signify as rendered. The former a large open Cup, the latter a small one, containing only what a person might drink at a draught. The Bishops Bible has, 'to pour out with all.'

30. *Presence-bread.* I have followed Purver and others, which is certainly preferable to show-bread.

31. *Chandelier, of one solid mass.* Purver, 'Of pure gold, and that solid.'

37. *Over against it.* Geddes renders, 'in one direction,' i. e. towards the sanctuary.

39. A talent of Gold. See Table of Coins and weights.

CHAP. XXVI. 7. *Goats'-hair;* that is, Stuff made of Goats' hair.

the edge of one curtain, and fifty loops shalt thou make on the edge of another curtain, which is to be joined to the next; that by the
6 loops they may be joined one to another. And thou shalt make fifty clasps of gold, and join the curtains together with the clasps, so that it may be one tabernacle.

7 "Thou shalt also make curtains of goats' hair, to be a covering upon the tabernacle; eleven
8 curtains shalt thou make. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: and the eleven
9 curtains shall be all of the same measure. And thou shalt join five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the front of the tabernacle.
10 And thou shalt make fifty loops on the edge of one curtain, on the outmost edge for joining; and fifty loops on the outmost edge of the other
11 curtain, that they may be joined. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and so join the pieces to-
12 gether, that they may be one tent. And let what remaineth of the curtains of the tent, the half curtain that remaineth, hang over the back
13 side of the tabernacle. And the cubit on the one side, and the cubit on the other side, which it exceedeth in the length of the curtains of the tent, shall hang over the sides of the tabernacle;
14 on this side and on that side, to cover it. And thou shalt make a covering for the tent of rams' skins died red; and an upper covering of seal-skins.

15 "And thou shalt make boards for the taber-
16 nacle of shittim wood to stand upright. Ten cubits shall be the length of each board, and a cubit and a half shall be the breadth of
17 each board. Two tenons shall there be to each board, made similar to one another: thus shalt thou make all the boards of the tabernacle.
18 And the boards for the tabernacle thou shalt make; twenty boards for the side south-
19 ward. And under the twenty boards, thou shalt make forty silver bases; two bases under one board for its two tenons. And for the 20
other side of the tabernacle, for the north side, thou shalt make twenty boards, And 21
their forty bases of silver; two bases under one board, and two bases under another board.
And for the end of the tabernacle westward thou 22
shalt make six boards. And two boards shalt 23
thou make for the angles of the tabernacle at the two ends. And they shall be joined toge- 24
ther beneath, and they shall be joined together at the top, to one staple: so shall they both of them be; they shall be for the two corners.
Thus there shall be eight boards, and their 25
bases of silver, sixteen bases; two bases under one board, and two bases under another board.

"And thou shalt make bars of shittim wood; 26
five for the boards of the one side of the tabernacle, And five bars for the boards of the other side 27
of the tabernacle; and five bars for the boards of the back-end of the tabernacle, for the [v] side" westward. And the middle bar, at the midst 28
of the boards, shall reach from end to end.
And thou shalt overlay the boards with gold, 29
and make their staples of gold, to take in the bars; and thou shalt overlay the bars with gold. Thus thou shalt rear up the tabernacle, according to the pattern which hath been shown to thee on the mount.

"And [v] thou shalt make" a veil of blue, and 31
purple, and scarlet, and twisted cotton; with fancy-work, with cherubs shalt thou make it. And 32
thou shalt hang it upon four pillars of shittim wood, overlaid with gold; their hooks shall be of gold, upon the four bases of silver.

"And thou shalt hang up a veil under the 33
clasps *of the curtains*, that thou mayest bring in thither within the veil, the ark of the testimony; and the veil shall separate for you the holy, from the most holy place. And thou shalt 34
put the mercy-seat upon the ark of the testimony in the most holy place. And thou shalt set 35
the table without the veil, and the chandelier

27. [v] Sept. Vul. others *sides.*

31. [v] So the versions and 6 mss.

They sometimes made stuffs of camels' hair. For a further description of of the Tabernacle, see Introduction, Part iii.

1—10. Kennicott has proved, that these verses, which are found in the 30th Chapter of the common version, have been transposed from the

over against the table; *the chandelier thou* shalt set at the south side of the tabernacle and the table on the north side.

1 "And thou shalt make an altar to burn incense
2 upon: of shittim wood shalt thou make it. A cubit shall be its length; and a cubit its breadth; but its height shall be two cubits. Its horns
3 shall be of one piece with it. And thou shalt overlay it with pure gold, its roof and its sides round about, and its horns; and thou shalt make for it a border of gold round about.
4 And two staples of gold shalt thou make for it, *and* place them under its border, at its two corners; for both its sides shalt thou make them, that they may take in the staves by
5 which it is to be carried. And thou shalt make the staves of shittim wood, and overlay them
6 with gold. And thou shalt put it before the veil which is by the ark of the testimony, before the mercy-seat which is over the testimony,
7 where I will meet with thee. And on it Aaron shall burn sweet incense. Every morning, when he dresseth the lamps, he shall burn incense upon it.
8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before Jehovah throughout your gene-
9 rations. Ye shall offer no profane incense, nor burnt-sacrifice, nor wheaten offering on it; nei-
10 ther shall ye pour a drink-offering thereon. But Aaron, once in a year, shall make an atonement on its horns, with the blood of the sin-offering of atonement. Once in a year shall he make atonement upon it, throughout your generations. Most holy shall it be to Jehovah.

36 "Thou shalt also make a hanging for the door of the tent; of blue, and purple, and scarlet, and of twisted cotton, embroidered work. 37
And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass.

"And thou shalt make an altar of shittim wood, 1
five cubits long, and five cubits broad; the altar shall be a square; but its height shall be three cubits. And thou shalt make its horns 2
on its four corners; of one piece with itself shall its horns be; and thou shalt overlay it with brass. Thou shalt also make its pans to receive 3
its ashes, and its shovels, and its basons, and its forks and its censers; all its utensils shalt thou make of brass. And thou shalt make for 4
it a brazen grate of net-work; and for the net-work, at its four corners shalt thou make four brazen staples. And thou shalt put the grate 5
underneath the altar-band, so that the network may be at the middle of the altar. And thou 6
shalt make staves for the altar; staves of shittim wood, and overlay them with brass. And 7
the staves shall be put into the staples; and the staves shall be on the two sides of the altar, when it is carried, hollow; of boards 8
shalt thou make it. As it hath been shown to thee on the mountain, so shall thou make it.

"Thou shalt also make the court of the taber- 9
nacle. On the south or right-hand side, let there be hangings for the court of twisted cotton, a hundred cubits long for one side; And 10
their twenty pillars and their twenty bases shall be of brass; but the hooks of the pillars and their fillets shall be of silver. And so for the 11
north side let the hangings be a hundred cubits long; and their twenty pillars and their twenty

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CHAP. XXVII.

end of the preceding Chapter, where all the Sam. Copies now have them; and where the following places of the text manifest they ought to be; Chap. xxi. 7—11; xxxv. 12—16; xxxvii. 1, and xxxviii. 8.

CHAP. XXVII. 2. *Make its horns.* Michaelis imagined, that by *horns* here, were meant no more than the corners themselves of the altar; but this interpretation is incompatible with the context. They are evidently *projections* from the four corners; but whether upright, oblique, or curved, we learn not from the text. I am inclined, however, to think, with Spencer, Le Clerc, Witsius and others, that they were really horn-shaped, like those of the *ara pacis* of the Romans. Josephus expressly says so of the altar of his time.

8. [r]Sept. Syr. *ye*, rest, *they*; ['so shalt thou make it,' wanting Vulg.

5. *The net work, &c.* Michaelis supposes, that the altar was formed in the shape of a capital H, and that the lower half was of grate-work round about, but that the upper half was occasionally filled with earth, on which the victim was burned. I should rather think that the form of the altar was this: its four legs, or angle posts, were three cubits high, and as much more as served to make what are called its *horns*, which might be nothing but the heads of the posts tapered off to a point in the shape of a horn. These angle-posts were, at half-way down from the roots of the horns, surrounded with a frame or band one cubit and a half broad; at the lower rim of which was fixed the lattice-work, or grate on which the faggots of wood, and then the victims were laid.

bases of brass; but the hooks of the pillars and their fillets of silver.

12 "And for the breadth of the court, on the west side, let there be hangings, fifty cubits long; and their ten pillars and their ten bases [a]of
13 brass". And the breadth of the court on the east, or sun-rising side, shall be fifty cubits; [a]with their ten pillars and their ten bases of
14 brass". The hangings for one wing shall be fifteen cubits; with their three pillars and their
15 three bases [a]of brass"; And for the other wing shall be hangings fifteen [a]cubits; with their three pillars and their three bases [a]of brass".

16 "And for the gate of the court shall be a veil of twenty cubits, of blue, and purple and scarlet, and twisted cotton, embroidered work; with their four pillars and their four bases [a]of
17 brass". All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, but their bases of brass.

18 "The length of the court shall be a hundred cubits, and its breadth fifty cubits, and its height five cubits. [a]The hangings of the court, all about, shall be" of twisted cotton. And the bases of their pillars shall be of brass; [a]but the hooks of their pillars and their fillets of silver; and their capitals shall be overlaid with silver; and all the pillars of the court shall be filleted with silver". All the other utensils of the taber- 19
nacle for its whole service, and all its pins, and all the pins of the court, [a]thou shalt make of" brass.

"And command thou the children of Israel, 20
that they bring to thee, pure oil, expressed from olives, for light, that the lamps may continually burn, In the tabernacle of the congrega- 21
tion without the veil, which is before the testimony. Aaron and his sons shall order it, that they may burn from evening to morning before Jehovah. A perpetual statute shall this be to the children of Israel, throughout their generations."

CHAPTER XXVIII.

B. C. 1491. Instructions concerning the Priesthood; the dress of the High Priest and others; the rites of consecration, continual burnt-offering and the numbering the people.

And appoint next to thyself, Aaron thy bro- 1
ther, and his sons with him, from among the children of Israel, to minister to me in the priest's office; Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt 2
make holy garments for Aaron thy brother, for ornament and for beauty. And thou shalt 3

12. [a]So Ch. xxxviii. 12. 13. [a]Sept. 14. [a]Sam. 15. [a]Sam. Sept. Arab. —ibid. [a]Sam. 18. [a]So Chap. xxxviii. 16. 17. 19. [a]Sam. Vulg.

REFLECTIONS UPON CHAPTERS XXV, XXVI & XXVII. 1. Let the order so repeatedly given to Moses, 'to make all things according to the pattern shown him on the mount,' remind us, that in every thing which regards divine worship, we should invariably adhere to the revealed will of God. As this is the basis, so it is the authorised rule of worship; and human inventions must be alike displeasing to God, and detrimental to the real spirit of religion. God may, in such cases, say, "Who hath required these things at your hands?"

2. The Tabernacle was made of the *most costly* materials, to intimate the glory of him whose house it was; and to teach us, that we should consecrate some portion of the best of what he gives us to his honour and service. In doing this, we only return what is his own; yet he is pleased to accept it, and to promise to reward it. God does not *command* them to contribute to the erection of the Tabernacle; but what they give, is to be a free-will offering. He thus gave them an opportunity to manifest their love and gratitude. Let us never grudgingly give to the support or spread of religion, lest we lose our reward.

3. In the Tabernacle, the most Holy Place was separated by a veil, and the Holy Place by curtains from the outer Court, to intimate the darkness and imperfection of this dispensation. The Shekinah was invisible, the way to the Holiest made up to all, but to the High Priest once in the year. How superior the Christian dispensation. The veil is rent, and the most Holy Place laid open, so that 'beholding the glory of the Lord, we are changed into the same image.' We have access to God, 'by a new and living way, which Christ hath consecrated for us through the veil, that is to say his flesh.' Let us approach to the mercy-seat through faith in the blood of Jesus, and we shall find pardon and hereafter have an abundant entrance into the heavenly temple.

12—17. The readings of the Samaritan make the text complete. Indeed this copy of the text is of the greatest value to the divine and the critic.

18. This verse is clearly defective; and neither the Sam. nor the versions afford any aid. Happily the parallel place supplies what is deficient.

CHAP. XXVIII. 1. *Appoint next to thyself.* The words (הקריב אליך) as Le Clerc has observed, should not be understood of place, but of dignity and rank. Moses, as the leader, and divinely commissioned lawgiver, occupied the chief dignity and honour; and Aaron and his sons, as enjoying the priesthood, are to be the second in rank.

8. *Shoulder-pieces.* I have followed the Greek version, in considering the true reading as (אזרות). They render by the same word, as they had

speak to all the wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, to
4 minister to me in the priest's office. And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a strait tunic, a mitre, and a girdle. Thus they shall make holy garments for Aaron thy brother, and his sons, to minister to me in the
5 priest's office. And *to make them* they shall take gold, and blue, and purple, and scarlet,
6 and twisted cotton. And let them make the ephod of the gold, the blue, and the purple and scarlet, and twisted cotton, with fancy-work.
7 Its two shoulder-pieces shall be joined to it;
8 at its two edges shall they be joined. And the fancy-work of the [v]shoulder-pieces, which are on it, shall be of the same materials with itself, of gold, of blue, and purple, and scarlet,
9 and twisted cotton. And thou shalt take two onyx-stones, and engrave on them the names of the children of Israel, [t]according to their
10 birth". Six of their names on one stone, and the remaining six names, on the other stone.
11 After the work of an engraver in stone, like the engravings of a signet, shalt thou engrave on the two stones the names of the sons of Israel; thou shalt set them in ouches of gold.
12 And thou shalt put the two stones upon the shoulder-pieces of the ephod. Stones of memorial [s]shall they be for" the children of Israel; for Aaron shall bear their names before Jehovah, upon his two shoulders for a memorial.
13 "And thou shalt make clasps of [s]pure gold";
14 And two chains of pure gold; of equal length, and of wreathen work shalt thou make them; and the two wreathen chains shalt thou fasten to the clasps.

"Thou shalt also make the breast-plate of 15
judgment, of fancy-work; after the work of the ephod shalt thou make it; of gold, and blue, and purple, and scarlet, and twisted cotton, shalt thou make it. It shall be a square, doub- 16
led; a span its length, and a span its breadth.
And thou shalt set in it settings of *precious* 17
stones, even four rows of stones: a row of a carnelion, a topaz, and an emerald shall be the first row. And the second row shall be a 18
ruby, a sapphire, and a diamond. And the 19
third row a ligure, an agate, and an amethyst.
And the fourth row a beryl, and an onyx, and 20
a jasper. In their settings, let them be set in gold. And the stones shall be for the names 21
of the sons of Israel; twelve according to their names. The engravings, like those of a signet, shall each have its name according to the twelve tribes.

"And thou shalt make for the breast-plate, 22
two chains of equal length, of wreathen work of pure gold. And thou shalt make for the 23
breast-plate [s]two clasps of gold, and" two rings of gold, and the two rings thou shalt place at the two upper ends of the breast-plate. And 24
thou shalt put the two wreathen chains of gold in the two rings which are at the ends of the breast-plate. And the other two ends of the 25
two wreathen chains thou shalt put into the two clasps, and fasten them to the shoulder-pieces of the ephod opposite. Thou shalt also 26
make two rings of gold, and put them at the two lower ends of the breast-plate, on its inward borders, which are opposite the ephod.
And two other rings of gold thou shalt make, 27

Chap. xxviii. 8. [v]Sept. 9. [t]from 10 verse. 12. [s]Sam. Sept. 13. [s]Sept. 22. Compare verse 14. 23. [s]Sam.

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employed to express (כתפת) in the preceding verse. These shoulder-pieces Geddes conjectures were something like our *epaulettes*. Others render, *curious girdle*; but the word is never so rendered elsewhere, unless verses 27 and 28, and parallel places.

14. *Of equal length.* The common version, *as the end*, is doubtless improper. I have followed the Chald. and the Arabic as giving a sense most suitable. So Purver and Geddes render.

17—20. In the first of these verses I have followed Scheuzer. There is great uncertainty respecting the real sense of the words, by which the precious stones are denoted. The most probable are those given; and on the first Row were engraved, Reuben, Simeon, Levi; on the second, Judah, Issachar, Zebulon; on the third, Naphtali, Gad, Dan; and on the fourth, Asher, Joseph, Benjamin.

22. Geddes doubts of the genuineness of this verse; but if they are genuine he considers the Chains here mentioned as belonging to the breast-plate, met those belonging to the Ephod, (vers. 14) half-way.

26—28. It is difficult to render these verses intelligibly. I have attempted it, whether successfully or not others must judge.

30. See Introduction, Part iii. Chapter 3. Section 1.

35. *That he may not die.* This was to give notice to the people with-

and put them at the lowest ends of the shoulder-pieces, opposite to where it joins the fancy-
28 work of the Ephod. And they shall bind the breast-plate by its rings to the rings of the ephod, with a lace of blue, that it may be joined to the fancy-work of the ephod, and that the breast-plate may not be loosed from the ephod.
29 And Aaron shall bear the names of the sons of Israel on the breast-plate-of-judgment upon his heart, when he goeth into the holy place, for a memorial before Jehovah continually.
30 "Thou shalt [a]also make the Urim and the Thummim", and shalt put the Urim and Thummim on the breast-plate-of-judgment; and they shall be upon Aaron's heart, when he goeth in before Jehovah. Thus shall Aaron bear the judgment of the children of Israel upon his heart, before Jehovah continually.
31 "And thou shalt make the robe of the ephod,
32 all of blue. And there shall be a hole at the top, in the middle of it. And round about the hole of it, shall be a binding of woven work, like the hole of a coat of male, that it be not rent.
33 And beneath, upon its hem thou shalt work pomegranates of blue, and purple, and scarlet, round about its hem; and, between them
34 bells of gold, round about: A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the hem of the robe, round about.
35 And it shall be upon Aaron, when he ministereth, that his sound may be heard when he goeth into the holy place before Jehovah, and when he cometh out; that he may not die.
36 "And thou shalt make a petal of pure gold, and engrave upon it, like the engravings of a
37 signet, HOLY TO JEHOVAH. And thou shalt fasten it with a blue lace, that it may be upon the mitre;
38 upon the front of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity which the children of Israel may commit, in the holy things which they shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah.

"And thou shalt make of cotton the strait tu- 39
nic, and the mitre of cotton; but the girdle thou shalt make of embroidered work.

"And for Aaron's sons thou shalt make tu- 40
nics; and thou shalt make for them girdles; and turbans shalt thou make for them, for ornament and for beauty. And thou shalt put 41
them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and so hallow them, that they may minister to me in the priest's office. And make 42
for them drawers of fine cotton, to cover their nakedness. From the loins even to the thighs they shall reach; And shall be on Aaron, 43
and on his sons, when they come into the congregation-tabernacle, or when they come near to the altar to minister in the holy place; lest they commit iniquity, and die. This shall be a perpetual statute to him and his seed after him.

"Now this is the thing which thou shalt do 1
for them to hallow them, to minister to me in the priest's office. Take one steer from the herd, and two rams, without blemish; And un- 2
leavened bread, unleavened cakes tempered with oil, and unleavened wafers anointed with oil; of wheaten flour shalt thou make them. And thou shalt put them into one basket, 3
and bring them in the basket, with the steer and the two rams. And Aaron and his sons 4
thou shalt bring to the door of the congregation-tabernacle; and thou shalt wash them

30. [a]Sam.

out, when the high priest approached the most Holy Place, that they might join in prayer; and to intimate that he was not to approach rashly. He must have on the holy garments, or else Jehovah would punish him with death.

36. *Petal.* So the Sept. and it is certain that this plate of gold represented the form of some beautiful flower.—*Holy to Jehovah.* This was to remind Aaron of the duties of his office. He was to minister in holy things, before a *holy* God; to remove sin by making atonement, and to teach the people the way of *holiness.* In this he was the type of our great High Priest, who was, 'holy, harmless and undefiled.'

CHAP. XXIX. 1. *From the herd.* Literally, 'Son of the herd.' Some think that age is meant. This is implied in the term I have adopted, *steer*, meaning a young bullock.

5. I have followed the Sam. text, which is supported by Levit. viii. 7. See Note, Hebrew Bible.

6. *Holy crown.* Geddes renders, *badge*, the Douay translators,

5 with water, And then take the garments: and
thou shalt clothe Aaron with the tunic [v]and gird
him with the girdle; then thou shalt clothe him
with the robe, and over it thou shalt put the
ephod and the breast-plate, which thou shalt fas-
6 ten to the fancy-work of the ephod. And on
his head thou shalt put the mitre; and put the
7 holy crown upon the mitre. Then shalt thou
take the anointing oil, and pour it upon his head,
8 and anoint him. And thou shalt bring his sons,
9 and clothe them with tunics; And thou shalt
gird them with girdles, Aaron and his sons, and
bind the turbans on them; and the priest's
office shall be their's by a perpetual statute.
"And thus thou shalt consecrate Aaron and
10 his sons. Thou shalt bring the steer before
[a]Jehovah, to the door of" the congregation-
tabernacle; and Aaron and his sons shall
11 lay their hands on the head of the steer. And
thou shalt kill the steer before Jehovah, at the
12 door of the congregation-tabernacle. Thou
shalt then take some of the blood of the
steer, and put it on the horns of the altar with
thy finger; and all the rest of the blood thou
13 shalt pour out at the bottom of the altar. And
thou shalt take all the fat that covereth the
inward-parts, and the excrescence [v]of the liver,
and the two kidneys, and the fat which is up-
14 on them, and burn them upon the altar. But
the flesh of the steer, and its skin, and its dung,
thou shalt burn in a fire without the camp: it
is a sin-offering.
15 "Thou shalt also take one of the rams; and
Aaron and his sons shall lay their hands upon
16 the head of the ram. And thou shalt slay the
ram, and thou shalt take its blood, and sprinkle
17 round about upon the altar. And thou shalt
cut the ram into pieces, and wash its inward-
parts and its legs, and put them with its pie-
ces, and its head. And thou shalt burn the 18
whole ram upon the altar; it is a burnt-offer-
ing of a swet savour, to Jehovah.
"And the other ram thou shalt take, and Aa- 19
ron and his sons shall lay their hands upon the
ram's head. Then shalt thou kill the ram, and 20
take some of its blood, and put it upon the tip
of the right ear of Aaron, and upon the tip of
the right ear of his sons, and upon the thumb
of their right hand, and upon the great toe of
their right foot, and sprinkle the rest of the
blood round about upon the altar. Also thou 22
shalt take off from the ram the fat of the tail,
and the fat that covereth the inward-parts, and
the excrescence of the liver, and the two kid-
neys, and the fat which is upon them; and
the right shoulder; (for this is a ram of conse-
cration). And one loaf of bread, and one cake 23
of oiled bread, and one wafer out of the basket
of the unleavened bread which is before Jeho-
vah: And thou shalt put all these into the 24
hands of Aaron, and into the hands of his sons;
and cause them to wave them for a wave-of-
fering before Jehovah. Thou shalt then re- 25
ceive them from their hands, and burn them
upon the altar together with the burnt-offering,
for a sweet savour to Jehovah. And thou shalt 26
take the breast of the ram of Aaron's conse-
cration, and wave it for a wave-offering before
Jehovah; and it shall be thy part. So thou 27
shalt sanctify the breast, that hath been waved
as a wave-offering, and the shoulder, that hath
been heaved as a heave-offering, (of the ram
by which Aaron, and his sons, are consecrated).
And they shall be Aaron's and his sons' by a 28
perpetual [statute, from the children of Israel.
For it is a heave-offering: and it shall be a

5. [v]Sam. Levit. viii. 7. 10. [a]Sam.

13. [v]Sam. Sept. Syr. Vulg.

holy plate. It refers to the golden Petal.

10, 13. In both these verses the Sam. has preserved the full and genuine readings. The greatest part of the learned suppose the term, which after Geddes I have rendered 'excrescence,' denotes the greater lobe of the liver, together with the gall-bladder

20. The Jewish Doctors consider the command to put some of the blood on the 'tip of the ear,' to signify that they ought to listen to divine instructions; and the 'tips of the thumbs and great toes,' to denote, that they were to discharge every duty with readiness.

22. *The fat of the tail.* From the testimony of the most credible witnesses, it appears that the tail of the Syrian and Arabian sheep, sometimes weigh no less than twenty pounds. It is this which is meant, and not the rump.

26—28. The wave-breast and heave-shoulder, of all the Feast-sacrifices of the children of Israel, are made the portion of the Priests.

36. In this version I have followed Delgado. Houbigant has justly

heave-offering from the children of Israel of the feast-sacrifices, even their heave-offering to Jehovah.

21 "[t]And thou shalt take some of the anointing oil and some of the blood that is upon the altar, and sprinkle it upon Aaron, and upon his garments; and upon his sons, and upon the garments of his sons with him. Thus he shall be hallowed, and his garments; and his sons, and
29 his sons' garments with him". And the holy garments of Aaron shall be his sons after him; in them they shall be anointed, and consecra-
30 ted. And seven days shall he of his sons wear them, who, being priest in his stead, shall go into the congregation-tabernacle to minister in the holy place.

31 "Thou shalt then take the ram of consecration,
32 and boil its flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket. At the
33 door of the congregation-tabernacle, They shall eat them; because by them an atonement has been made, for the purpose of consecrating and sanctifying them: but no other
34 shall eat of them, because they are holy. And if aught of the flesh of the consecration, or of the bread, remain until the morning, then thou shalt burn that remainder with fire; it shall
35 not be eaten, because it is holy. And thus shalt thou do to Aaron, and to his sons, according to all that I have commanded thee;
36 seven days shalt thou consecrate them. And thou shalt offer every day a steer as a sin-offering for atonement; and thou shalt offer the sin-offering upon the altar; when thou hast made an atonement upon it, thou shalt then
37 anoint it, and make it holy. Seven days thou shalt make an atonement upon the altar, and hallow it; for it shall be an altar most holy; and whosoever toucheth the altar shall be holy.

38 "Now this is what thou shalt offer upon the altar [a]as a perpetual offering"; two lambs of the first year day by day. The one lamb thou 39
shalt offer in the morning; and the other lamb thou shalt offer in the evening. And with the 40
first lamb *thou shalt offer* a tenth part *of an Epha* of flour mingled with a hin of fresh oil; and the fourth part of a hin of wine for a drink-offering. And the other lamb 41
thou shalt offer in the evening, and with it the same wheaten-offering as in the morning, and the same drink-offering, for a burnt-offering of a sweet savour to Jehovah. This shall be a 42
continual burnt-offering throughout your generations, at the door of the congregation-tabernacle, before Jehovah: where I will meet with [v]thee and there speak to thee. And there I 43
will [v]meet with the children of Israel, and by my glory shall the place be sanctified. For 44
I will sanctify the congregation-tabernacle, and the altar. I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

"And I will dwell among the children of Isra- 45
el, and will be their God. And they shall 46
know that I am Jehovah their God, who have brought them out of the land of Egypt, that I may dwell among them: yea I am Jehovah their God.

"Again Jehovah spoke to Moses, saying, 11
"When thou shalt take the sum of the child- 12
ren of Israel according to their number rolls; then they shall give, when numbered, every man of them, a ransom for his soul to Jehovah; that there may be no more plague among them, when they are numbered. This is what every 13
one that passeth among those numbered shall give, half a shekel according to the shekel of the sanctuary; the shekel of the sanctuary being twenty gerahs; a half shekel *from every one* as an offering to Jehovah. Every one that 14
passeth among those numbered, from twenty years old and upwards, shall give an offering to Jehovah. The rich shall not give more, 15

21. [t]Sam. 38 [a]Sam. Sept. 4 mss. 42. [v]Sam. Sept. Arab. 1 ms.

43. [v] *There I will be sought by the, &c.* Sam. 13. [a]Sam.

observed, that when the verb (נתן) denotes to *cleanse*, to *purify*, it requires the accusative (את) and not the preposition (על)

CHAP. XXX. 11—16. *That passeth.* This refers to the manner in which the people were numbered, by *passing* before persons appointed for this purpose.—Some have inferred from this that there were two kinds of shekels; one for common, and one for sacred use.

and the poor shall not give less, than half a shekel, when ye give an offering to Jehovah 16 for the ransom of your souls. And thou shalt take the ransom-money of the children of Israel, and shalt appoint it for the service of the congregation-tabernacle; that it may be a memorial for the children of Israel before Jehovah, for the ransom of your souls."

CHAPTER XXX.

B. C. 1491. *Further Instructions concerning the Tabernacle, the brass Laver, and the anointing Oil.*

17 AGAIN Jehovah spoke to Moses, saying,
18 "Thou shalt also make a laver of brass, and its cover of brass, to wash in, and thou shalt put it between the congregation-tabernacle and the altar. And thou shalt put water
19 therein, That Aaron and his sons may thence
20 wash their hands and their feet. When they go into the congregation-tabernacle, or when they come near to the altar to minister, to offer the burnt-offering to Jehovah, they shall wash with water, that they die not;
21 For if they wash their hands and feet, they shall not die: and this shall be a perpetual statute for them, for Aaron and for his seed throughout their generations."

Moreover Jehovah spoke to Moses, saying, 22
"Take thou the *following* principal spices; of 23
pure myrrh five hundred *parts*, and of cinnamon half so much, two hundred and fifty *parts*, and of sweet calamus two hundred and fifty *parts*, And of cassia five hundred *parts* 24
(according to the shekel of the sanctuary,) and a hin of olive oil. And thou shalt make 25
of these a holy anointing oil, compounded according to the perfumer's art. A holy anointing oil it shall be. And with it thou 26
shalt anoint the congregation-tabernacle, and the ark of the testimony, And the table and its utensils, and the chandelier and 27
"all" its utensils, and the altar of incense, And the altar of burnt-offering with all its 28
utensils, and the laver and its cover. And thou 29
shalt hallow them, that they may be most holy; whosoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, 30
and consecrate them, that they may minister to me in the priest's office. And thou shalt 31
speak to the children of Israel, saying, 'A

CHAP. XXX.

REFLECTIONS UPON CHAPTERS XXVIII, XXIX, &c. 1. The *dignity* of the priesthood is taught us by the splendour of the dress in which those who discharged it were to be clothed, and especially in that of the High Priest. This was not appointed for mere pomp and show, but to intimate the glory of God before whom they ministered, and to inspire the people with the highest thoughts of him and of his service.

2. The *breast-plate* of the High Priest pointed out the design of his office. He bore on his heart the names of the children of Israel. For them he was to make atonement, to offer up his supplications, and uniformly to consult their interest. In this he was the representative of our great High Priest, who ever remembers his people, intercedes for them, and bestows on them the richest spiritual blessings.

3. The sacrifices of consecration proved, that men encompassed with infirmity were made High Priests under the Law.

27. a

They had need to offer sacrifices of atonement, first for themselves, and then for the sins of the people. Our High Priest was *perfect*, and by *one* offering accomplished all the great purposes of divine wisdom and mercy.

4. The *ransom-money* which every Israelite paid was to remind them, that *life* was forfeited by sin, that rich and poor were in the same condition, and must be redeemed by the same price. Doubtless there was in that as in other parts of this economy, a reference to the future redemption by Christ. Some think Peter alludes to this, when he asserts, of believers "ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you."

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18. *Cover.* I have followed De Dieu in this version, who derives this sense from the Arabic. Dathe hath adopted the same version, and observes, that the *use* for which this laver was formed, required that it should have a cover. For who does not perceive, that water exposed in an open vessel, under no cover, must soon be unfit for use? Whenever Moses mentions the laver, he mentions the cover (12), but if it meant the *foot*, or *stand*, which must have been an inseparable part of it, there was no need to do this; but if it was a distinct and separate part, as the cover must be, then we see the reason why it is mentioned distinctly.

21. The design and use of the brazen laver are sufficiently indicated in the narrative. Can it be doubted that this ablution represented purity? See Ps. xxvi. 6; Heb. x. 23, and John xiii. 10—12. It is manifest that the priests performed their sacred functions *bare-foot*. There is no mention of sandals in what is said of their dress; and from Exod. iii. 5, it appears, that to put off the sandals, was to express reverence and holy fear.

33. *To a common use.* I have given the sense. Literally, 'who put-

holy anointing oil shall this be esteemed [v] by
32 you" throughout your generations. Upon the flesh of no man, *but the priests,* shall it be poured; nor like to it shall ye make any other composition: it is holy, and holy shall it be
33 esteemed by you. Whosoever compoundeth any like it, or whosoever putteth any of it to a common use, shall even be cut off from his people.'

34 Again Jehovah spoke to Moses, saying, "Take the *following* sweet spices; stacte, and bdellium and galbanum, pure frankincense, *all* sweet
35 spices; of each shall there be a like quantity. And thou shalt make it a perfume, compounded according to the art of the perfumer, tempered
36 together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony of the congregation-tabernacle, where I will meet with thee: it shall
37 be esteemed by you most holy. And as to perfume, ye shall not make any to yourselves according to it; for holy to Jehovah shall it
38 be esteemed by you. Whosoever shall make any like it, for smelling to, shall even be cut off from his people."

1 Again Jehovah spoke to Moses, saying,
2 "See I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
3 And I have filled him with an excellent spirit for wisdom, and understanding, and knowledge, in every sort of workmanship;
4 For devising fancy-works, and for working in
5 gold, and in silver, and in brass: And for engraving and setting of precious stones; and in forming timber to make every kind of
6 work. And behold I have given to him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are wise, I have put wisdom, that they may make all that I have commanded thee; The congre- 7
gation-tabernacle, and the ark of the testimony, and the mercy-seat which is upon it, and all the utensils of the tabernacle; The 8
table and [a] all" its utensils, and the chandelier of pure gold with all its utensils; and the altar of incense, And the altar of burnt-of- 9
fering with all their utensils; and the laver and its cover; And the cloths of service; and 10
the holy garments for Aaron the priest; and the garments for his sons, to minister in the priest's office; And the anointing oil, and the 11
sweet incense for the holy place; according to all that I have commanded thee shall they do."

Again Jehovah spoke to Moses, saying, 12
" Speak thou also to the children of Israel, say- 13
ing, " Nevertheless my sabbath ye shall keep; for this is a token between me and you throughout your generations; that it may be known that I Jehovah am he who halloweth you. Ye there- 14
fore shall keep the sabbath; for holy shall it be esteemed by you; every one who profaneth it shall surely be put to death: for whosoever doeth any work on it, that person shall be cut off from among his people. Six 15
days work may be done; but on the seventh is the sabbath of rest, holy to Jehovah: whosoever doeth any work on the sabbath day, shall surely be put to death. Wherefore the 16
children of Israel shall keep the sabbath, by making it *a day of* rest throughout their generations. It is the token of a perpetual 17
covenant between me and the children of Israel. For in six days Jehovah made the heavens, and the earth, and on the seventh

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31. [v] Sept. 1 mss. 34. [a] Sam. 1 ms.

CHAP. XXXI. [a] v. v. many mss.

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eth it upon a stranger,' that is, on any other than the High Priest, which is the same as to use it as a common thing.

CHAP. XXXI. 3. *An excellent spirit.* Literally, 'spirit of God;' but as natural genius is meant, I have preferred the sense to the idiom. God attributes to himself the gifts of nature, as well as the blessings of grace. See verse 6.

13—17. It has been observed, that after the order to make the Tabernacle, and all its furniture, God renews the command for the observation of the Sabbath, lest the Israelites should think, they might work at these on that day. They are prohibited to do this on pain of death; and of course, works of other kinds done by any of the Israelites would incur the like penalty.

18. Some explain this verse to mean only, that the Tables were engraved by the command of God; but compare Ch. xxiv. 12; xxxii. 15, 16, and Deut. v. 22, from which it is evident, that they were given to Moses engraved. Many have contended, that God by this taught men the art of Alphabetical Writing; but see Ch. xvii. 14, and let it be considered, that Moses must have had some method of teaching the people the song he made at the red sea, and how he could do this without writing in some way or other, it is not easy to devise. I conjecture the Art was antedilu-

day he rested, and was refreshed."

18 And he gave to Moses, when he had made an end of conversing with him upon mount Sinai, the two tables of testimony; tables of stone; written with the finger of God.

CHAPTER XXXII.

B. C. 1491. The people request and Aaron makes the golden Calf.

1 But when the people saw that Moses delayed to come down from the mount, the people assembled about Aaron, and said to him, "Up, make us a god, who may go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what
2 is become of him." And Aaron said to them, "Take off the golden pendents, which are in the ears of your wives, of your sons, and of
3 your daughters, and bring them to me." And all the people took off the golden pendents which were in their ears, and brought them to
4 Aaron. And he received them from their hands; and he fashioned the form of it, and made a molten calf. And they said, "This is thy god, O Israel, who brought thee up out of the land of Egypt." And when Aaron saw this 5
he built an altar before it; and Aaron made proclamation, and said, "To morrow is a feast to Jehovah." And they rose up early on the 6
morrow, and offered burnt-offerings, and brought feast-offerings; and the people sat down to eat and to drink; and then rose up to play.

Jehovah now spoke to Moses, [a]saying", "Go, 7
get thee down; for corrupted are thy people, whom thou broughtest out of the land of Egypt. Soon have they turned aside from the way in 8
which I commanded them to walk. They have made to themselves a molten calf, and have worshipped it; and to it they have sacrificed, and said, 'This is thy god, O Israel, who brought thee up out of the land of Egypt."

Jehovah, moreover said to Moses, "I have 9
seen this people; and, behold! they are a stiff-

CHAP. XXXII.

REFLECTIONS UPON CHAPTERS XXX & XXXI. 1. Let the order to Aaron and his sons, to 'wash their feet and hands, lest they should die,' remind us, that we should not approach God in religious duties irreverently, and without due preparation. If it be deemed an insult to rush into the presence of an equal, and much more of one superior to ourselves, what must we think of the like conduct before a God of infinite majesty, glory and purity? We should reflect on the nature of the duty in which we are about to engage, and perform it with seriousness and devotion.

2. Let the powers of genius, and every other gift of nature, be ascribed to God and employed in his service. Some possess uncommon intellectual attainments; a strong understanding, a retentive memory, and explore almost every region of knowledge. Others have inventive minds, and find out what is useful or ornamental. What a perversion is it of such powers, when they are employed to insult the author of them, and by pride, vanity, and a sensual taste, made the hand-maids of every vice! Whatever our talents are, let it be our care to improve and devote them to God the author of all our enjoyments.

7. [a] Sam. Sept. Vulg.

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vian, and yet of divine origin.

CHAP. XXXII. 1. *Delayed to come down.* Moses had now been absent above a month, and the people without doubt thought he had perished, and that God had relinquished his design of giving them a body of laws. Thus as they hastily and rashly conceived, being deprived of their leader, they were left at liberty to form their own civil and religious system in the best manner they could. After the custom which then prevailed in Egypt, (Deut. xxix. 16, 17,) they first desire an image to be formed as the representative of the God of Israel, which might go before them. I have rendered in the singular, because it is the real sense of the text, and because it is certain, Aaron made but one Calf, and because Nehemiah so explains it—Ch. ix. 18. For these reasons I so render in the following verses.

2. *Golden pendents.* Such was the spirit of the people, that Aaron durst not venture openly to oppose them, but to check them proposed, that they would give up these ornaments for the purpose. As these were universally worn, and much esteemed, he perhaps thought that they would not have made the sacrifice; but they made no delay in complying, such was their zeal in this affair.

4. *The form of it.* I have followed the sense attributed to (חרט) by the Syr. and both Arabs; and with Rosenmuller I consider this clause to refer to the *wood* of which the *form* was made, and the next to the fused gold which was spread over it. Compare Isa. xl. 19. Nor is it any objection to this opinion, that it is called the *golden* calf; for the Incense Altar, which we are sure was made of wood, (Ch. xxx. 1.) is often called the golden Altar, because covered with that metal: Chap. xxxix. 38; and xl. 5.

5. *A feast to Jehovah.* From this it appears, that the *calf* was to represent Jehovah, and that Aaron built the Altar and appointed the feast to honour him. It is not certain, why Aaron made this image, or idol in the form of a calf; but it was most probably, in imitation of what they had seen in Egypt; where *Apis* was worshipped under the form of an ox. Their sin consisted in this, that they made an image to represent Jehovah, contrary to the law he had given from mount Sinai; Ch. xx. 4. They worshipped him through an idolatrous medium. The plea for images, to aid devotion, set up by the corrupt Church of Rome, the Israelites might have made on behalf of the golden calf. They are guilty of the same species of idolatry.

10 necked people. Now therefore let me alone, that my wrath may burn against them, and of thee I will make a great nation." [a] For Jehovah was so wroth with Aaron, that he would have destroyed him; but Moses interceded
11 for Aaron". And Moses besought Jehovah his God, and said, "Why Jehovah doth thy wrath burn against thy people, whom thou hast brought out of the land of Egypt with great
12 power, and with a mighty hand? Why should the Egyptians speak and say, 'For mischief did he bring them out, to slay them among the mountains, and to consume them from the face of the earth'? Turn from thy fierce wrath, and repent concerning this evil
13 threatened to thy people. Remember Abraham, Isaac, and [v] Jacob", thy servants, to whom thou sworest by thine own self, and saidst to them, 'I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed,
14 and they shall inherit it for ever". And Jehovah repented concerning the evil which he thought to inflict on his people.

15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other
16 were they written. And those tables were the work of God, and the writing engraved upon the tables, was the writing of God.

Now when Joshua heard the noise of the 17
people, as they shouted, he said to Moses,
"There is a noise of war in the camp". But 18
he said, "It is not the shouting for victory;
nor the howling for defeat, but mirthful songs
do I hear".

But when he came nearer to the camp and 19
saw the calf, and the dancing, so hot was the
anger of Moses that he threw the tables out
of his hands, and broke them beneath the
mountain. He then took the calf which they 20
had made, and burnt it in the fire, and ground
it to powder, and strewed it upon the water, and
made the children of Israel drink it. And 21
Moses said to Aaron, "What did this people to
thee that thou hast brought so great a guilt upon them?" And Aaron said, "Let not the an- 22
ger of my lord be hot; thou knowest that the
people are set on evil. For they said to me, 23
'Make us a god, who may go before us: for
as for this Moses, the man that brought us out
of the land of Egypt, we know not what is become of him.' And I said to them, 'Whosoe- 24
ver hath any golden pendents, take them off.'
So they gave them to me; and I threw them
into the fire, and there came out this calf."

And when Moses saw that the people were 25
in disorder; (for Aaron had put them in disorder, so that they might be smitten by their
enemies): Then Moses stood in the gate of the 26
camp, and said, "Who is on Jehovah's side?

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10. [a] Sam.

13. [v] Sam. Sept.

3. Let us learn to admire the foresight and wisdom of God in preparing fit instruments to accomplish all his designs. Important as the work of the Tabernacle was, Bezaleel and Aholiab and others, were ready to make all things according to the divine Patern. So will it ever be found as it respects all God's works of providence and grace.

4. Let the 'holy anointing oil' remind us of the influences of the blessed Spirit, by which we are instructed and set apart to the service of God. Without this unction, our souls will be barren. Happy the people of whom it can with truth be said, "Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." This holy anointing teacheth them all things.

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6. *Feast-offerings.* For this offering, see Introduction, Part iii. Ch. 4. From ver. 17—19, it appears that the feast-offerings were attended with dancing and songs. This explains what is meant, by their sitting down to eat and drink, and their rising up to play, or to sport.

10. The clause now found in the Sam. only, is so apposite, and contains so just a representation of the demerit of Aaron, that there is reason to think it may have been dropped, perhaps designedly, out of the Hebrew text. This seems to be referred to Deut. xix. 20.

13. *Jacob.* I have preferred this reading because more usual, and I consider it as the true reading.

20. If the view given on the 4 verse be admitted, Moses might easily burn the wood part, and the gold which covered it, might as easily be ground to powder, if first beat into thin lamina, something like gold leaf.

24. Aaron seems confused while giving this account; and only hints at the manner in which the calf was made, lest he should provoke Moses.

25. With many of the best Critics I adopt the Sam. reading, and attribute to (פרע), the sense *to smite*, which it has in Arabic. Aaron had put the people in disorder by making the calf, and appointing the feast to be kept in honour of it.

27. This order has been reflected on as cruel and unjust. *In answer*

Haste to me." And all the sons of Levi assem-
27 bled about him. And he said to them, "Thus saith Jehovah, the God of Israel, 'Put every man his sword by his side; and pass and repass, from gate to gate through the camp; and slay every man his own brother, and every man his own companion, and every man his own
28 neighbour." And the children of Levi did according to the word of Moses: and there fell of the people that day, about three thousand
29 men. And Moses said, "To day ye have devoted yourselves to Jehovah, even every man against his own son, and against his own brother; that he may bestow this day a blessing upon you."
30 And on the morrow, Moses said to the people, "Ye have sinned a great sin: and now I will go up to Jehovah; perhaps I may make
31 an atonement for your sin." And Moses returned to Jehovah, and said, "Oh, this people have sinned a great sin, and have made to
32 themselves a god of gold. Yet now, if thou wilt forgive their sin, [a]forgive"; and if not, blot me, I pray thee, out of the book which thou hast written." But Jehovah said to Moses, 33
"Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, 34
lead the people to the place of which I have spoken to thee; [v]for" behold, mine Angel shall go before thee: yet on the day of my visitation I will visit on them their sin." And Jehovah 35
sent plagues among the people, because of the calf, which they had caused Aaron to make.

CHAPTER XXXIII.

B. C. 1491. *Moses removes his tent from the camp; the people mourn.*

Jehovah then said to Moses, "Depart, go 1
up hence, thou and the people whom thou hast brought out of the land of Egypt, into the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'To your seed will I give it: [t]into a land flowing with milk and honey"' And I 2
will send [v]mine" angel before you; and I will drive out the Canaanites, the Amorites, and the Hethites, [a]and the Girgasites", and the Perizzites, the Hivites, and the Jebusites. For 3

32. [a] Sam. Sept. 34. [a] Sam. Syr. and 3 mss.

Chap. xxxiii. 2. [v] Sept. 1 ms.—ibid. [a] Sam. Sept.

Reflections upon Chapter xxxii. 1. We may here see the *inconstancy* of men. Lately the whole people had heard the law delivered with an audible voice from Sinai, and had solemnly promised obedience. They had heard that law, "Thou shalt have no other gods beside me. Thou shalt not make for thyself any graven image, or the likeness, &c." To this law they had agreed; yet now say to Aaron, 'Make us a god!' Strange infatuation! They at once forgot the Law and the Covenant, ratified with them in a manner the most impressive. Lord what is man! Let us reflect how often we have imitated them, transgressing the most express laws and violating our covenant engagements.

2. We here learn the combined influence of *timidity* and *example*. Moses had left Aaron and Hur to occupy his place; but neither appears to have had spirit to oppose the people in their sinful design. Aaron perhaps thought that to do any thing would be vain; and by directing the people to consider the Calf as an emblem of Jehovah, he might suppose the sin was not so great. He ought to have been zealous for the Lord of hosts; and had he displayed a suitable spirit, the result would have been different. Let us on no occasion be guilty of sinful compliances. We know not to what they may lead. Resist the tempter in whatever form he appears, and he will flee from you.

3. We here see the *zeal* of Moses, and the *efficacy* of prayer. He was ready to stand in the breach, and to turn away the displeasure of God. He pleaded God's promises to their fathers, and the honour of the divine character. 'What will the Egyptians say?' He was willing to die rather than they should perish. When he saw the *Calf* he broke the tables of the law, intimating that the great principle of them was now violated and the covenant broken! What shame and confusion covered Aaron; and what distresses fell on the people for this sin! Those that would not reform, fell by the sword of the Levites. Let us like Moses, feel for the dishonour done to God; plead with him on the behalf of a sinful people, and who knows but he may turn from his anger.

be it observed, that the crime was capital; and it would be wrong to extend the order further than to the persons who persisted in the crime.

29. I have rendered in the preterite as the narrative requires. See Note, Hebrew Bible.

32. The Sam. and Sept. supply the Ellipsis of the text as given, which seems to me the most proper.—*Blot me out of thy book.* He refers to the rolls or registers in which the names of the whole people were written; and attributes to God a similar roll containing the names of all the living. To be blotted out of this book meant to die; so that Moses expresses his wish rather to die, than to see the destruction of Israel. In allusion to this, men of piety are said to have their names written in the book of life; that is, of spiritual life. See Phil. iv. 3; Rev. iii. 5, &c.

33—35. God declares he will act on the principle of justice. On the intercession of Moses he spared them, to show his mercy; but he so far punished, that none of that generation, except Joshua and Caleb, entered into the promised land.

CHAP. XXXIII. 1. I have transposed the words, marked from the 3d verse here, as being evidently connected with what precedes. So

I will not go up among you; since ye are a stiffnecked people, lest I consume you on the way."

4 And when the people heard these evil tidings, they mourned; and no man put on him his
5 ornaments. For Jehovah had said to Moses, "Say to the children of Israel, 'Ye are a stiffnecked people; were I to go up among you, I should consume you.' Now, therefore, put off your ornaments from you, that I may know
6 what to do with you." And the children of Israel stripped themselves of their ornaments
7 by the mount Horeb. And Moses took [v]his own tent and pitched it without the camp, afar off from the camp, and called it the Convention-tent; and so it was, that every one who sought Jehovah, went out to the convention-tent, which was without the camp.

8 Now, whenever Moses went out unto the convention-tent, all the people arose, and stood, every man at his tent door, and looked
9 after Moses, until he entered the tent. And when Moses entered the tent, the pillar of cloud descended, and stood at the door of the
10 tent, while *Jehovah* talked with Moses. And when all the people saw the pillar of cloud stand at the door of the tent, all the people arose and worshipped, each at the door of his
11 own tent. And Jehovah spoke to Moses face to face, as a man speaketh to his friend. And he returned, *at times*, to the camp; but the young man, his attendant, Joshua, the son of Nun, departed not from the tent.

12 And Moses said to Jehovah, "See, thou sayest unto me, 'Bring up this people'; but thou hast not made known to me whom thou wilt send with me. Yet thou hast said, 'I know thee by name, and thou hast also found
13 favour in my sight'. Now therefore, I pray thee, if I have found favour in thy sight, make known to me thy designs; and [v]let me thereby know", that I have found favour in thy sight: for consider that this nation is thy people." And *Jehovah* said, "My presence shall
14 go with thee, and I will give thee rest."
15 Then said Moses to him, "If thy presence go not with us, bring us not up hence. For by what
16 now shall it be known, that I and thy people shall be distinguished, from every other people, upon the face of the earth"? And Jehovah
17 said to Moses, "This very thing of which thou hast spoken, I will do: for thou hast found favour in my sight, and I know thee by name."
18 Moses then said, "Show me, I beseech thee, thy glory". And he said, "I will make all
19 my goodness pass before thee, while I proclaim before thee the name of Jehovah; (for I favour whom I will favour, and show mercy to whom I will show mercy). But said he, "My
20 face thou canst not see; for no man can thus

7. [v]Sept. Syr.

19. [v]Sept. Arab. Targums.

Dimock and Geddes.

5. By rendering in the future, our translators have given a sense contrary to the intention of Moses. That the Hebrew future frequently denotes the subjunctive mood, is too obvious to need proof; and it should be so rendered here.

6. *Ornaments.* This term denotes the more splendid parts of dress, and also armour. It was usual in deep mourning to put off these. Harmer has illustrated this passage, observing that the Greek Translators understood the Hebrew to refer to such a custom, and that Pitt relates, that such a custom now obtains among the pilgrims, when they come within about four days sail of Mecca. See Micah i. 8, and Harmer, vol. i. p. 172.

7, 8. Moses did not dwell for some time in the Camp; but only went there to deliver the divine commands. Michaelis thinks that this *tent* might be some sacred one, which the people had received from their ancestors; but as we never read of such a tent, and as the various lection directly applies it to Moses, I consider this opinion unfounded.

13. *Thy designs.* So the connexion requires that the term should be rendered; and so Rosenmuller and others understand the passage. 'To know one by name,' denotes to be a peculiar favourite, and admitted to the most intimate intercourse. The metaphor is taken from kings, who do not know all their subjects, but only those who are about their persons, or are admitted to their confidence.

14. *My presence.* The Sept. '*I myself* will go, &c.' and the following clause seems to support this sense. Some think that God intimates, that he would continue to make such manifestations of himself, as their necessities might require. The threatening contained in the 3d verse seems to be revoked.

18. *Thy glory.* Michaelis supposes that the term (כבר) *glory*, here means *heart*, or *self*, as in the Arabic, and that the sense is, 'show me *thyself*, thy nature and essence.' So the Sept. render. Moses had seen the glory of Jehovah as manifest in the cloud, and as it appeared on Sinai; but he desires to see something more. Orton supposes there might be some peculiar glory within the cloud, which Moses wished to see.

19. *All my goodness.* Geddes has paraphrased the text well, 'All that is good *for thee to see* of me, I will make to pass before thee.'—*For I favour, &c.* Michaelis and Herder, render, 'Whom I favour, I greatly favour; and whom I love, I love indeed.' I agree in the opinion of Le Clerc, that the words denote rather the *continuance* than the *degree* of the divine favour.

21 see me and live." Again Jehovah said, "Behold, there is a place near to me, where thou
22 shalt stand upon a rock; And it shall be, that while my glory passeth by, I will put thee in a clift of the rock, and will cover thee with
23 mine hand while I pass. And I will remove mine hand, and thou shalt see my back; but my face cannot be seen."

CHAPTER XXXIV.

B. C. 1491. *Moses returneth to Sinai; the Tables are renewed; God proclaims his name and gives him new instructions.*

1 JEHOVAH now said to Moses, "Hew thou two tables of stone, like to the first; and I will write upon the tables the words which were on the
2 former tables, which thou brokest. And be ready in the morning, and come up in the morning to mount Sinai, and wait for me there,
3 on the top of the mountain. But let no one come up with thee, nor let any one be seen throughout all the mountain; nor let the flocks or herds feed about that mountain."
4 And [a] Moses" hewed two tables of stone, like to the former; and he arose up early in the morning, and went up to mount Sinai, as Jehovah had commanded him; and he took in his hand the two tables of stone. And Jehovah 5
descended in the cloud, and stood with him there; and he proclaimed the name of Jehovah. And Jehovah passed by before him, and pro- 6
claimed, "JEHOVAH, JEHOVAH, a God merciful and gracious, long-suffering, and abounding in goodness and truth; Keeping mercy to a 7
thousand *generations;* forgiving iniquity, transgression, and sin; and acquitting even him who is not innocent; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third, or to the fourth generation *only.*" And Moses made haste, and 8
bowed his head towards the earth, and worshipped; And he said, "If now I have found favour 9
in thy sight, O Jehovah, let my Lord, I pray, go up among us; although they be a stiffnecked people; and pardon our iniquities, and our sins, and take us for thine own inheritance." And he said, "Behold, I make a covenant, 10
that I will do such wonders before all thy people, as have not been done in all the earth, nor in any nation: and all the people among whom thou art, shall see how awful the work is,

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CHAP. XXXIV.

REFLECTIONS UPON CHAPTER XXXIII. 1. We see here the *effects* of sin. God animadverts on their transgressions, and refuses to go up among them. They are charged with obstinacy and rebellion; but happily humble themselves. They had rejoiced in their sin, and given their *ornaments* to make an idol; now they are stripped of their *ornaments* as a punishment. The pleasure of sin, either ends in the remorse of penitence, or in the inflictions of righteous judgments.

2. Let us like Moses, desire, that the divine *presence* may be with us. Moses doubtless referred to the *visible* presence of God in the cloud, which answered such important purposes to him and the people. This was their guide, their shade by day, and their light by night; their refuge in every time of trouble. Moses was so sensible of the difficulties he had to encounter, that unless this token of God's favour went up with him, he had rather still abide in the desert. God's spiritual presence is now with his people, and let them be solicitous to enjoy it. I understand by it a lively sense of religion upon the soul, promoted and maintained by the Spirit of God. To enjoy this will be the comfort and happiness of our days.

3. How highly was Moses honoured, by being admitted as a favorite to the greatest intimacy with God. Yet he still longed to see and know more of him. 'I beseech thee show me thy glory.' Whatever might be his precise meaning, he certainly desired such manifestations of God as might be necessary for himself and the people. God granted his request to a certain extent, and as far as it was suitable. We learn that his *goodness* is the glory of his nature. To show favour, to exercise mercy, is the most illustrious part of the divine character; and to imitate him in kindness, benevolence, and love, is the glory of his people.

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4. [a] Sam. Arab.

20. *My face, &c.* See Note on verse 14. This intimates, that such is the glory of the divine nature, that no mortal could behold it.

23. *My back.* Rosenmuller conceives, that the term may refer to the more obscure part of the cloud; and *face* to the brightest. I cannot think, that the words refer to the cloud, but that their meaning is, that God would make such a discovery of himself as Moses was able to bear, and especially by making known his designs of mercy.

CHAP. XXXIV. 2. *Wait for me.* So the Geneva version; the others, 'stand for me, or with me.'

5. *Stood with him.* The cloud overshadowed him, while Jehovah made the following proclamation before him.

7. *Acquitting even him, &c.* For the Critical reasons of this version, the learned reader may consult the Note in my Hebrew Bible. The sense given to the latter clause depends on the pointing, and him, 'not innocent, denotes, 'one guilty.' The following clause, 'visiting the iniquities, &c" must be limited by what is said, Ch. xx. 7.

10. The promise here made was fulfilled; for in what nation did God ever work such wonders as among the Israelites?

11 which I, Jehovah, will do for their sake. Observe thou, what I, this day command thee.
"Behold, I drive out before you the Canaanites, and the Amorites, and the Hethites, [a]and the Gergasites" and the Perizzites, and the Hivites,
12 and the Jebusites. Take heed that ye make not a covenant with the inhabitants of the land whither ye go; lest it become a snare among
13 you: But destroy ye their altars, break in pieces their statues, and cut down their groves.
14 For ye shall worship no other god; because Jehovah is a jealous God; Jealous is his Name.
15 Make then no covenant with the inhabitants of the land, lest while they go astray after their gods, and sacrifice to their gods; and they call
16 you, and ye eat of their sacrifice; Or lest ye take of their daughters [v]*for wives* to your sons", and their daughters go astray, after their gods, and cause your sons also to go astray after
17 them. MOLTEN gods ye shall not make to yourselves.
18 "The feast of unleavened bread ye shall keep. Seven days shall ye eat unleavened bread, as I commanded you, at the stated time of the month Abib: because in the month Abib, ye
19 came out from Egypt. Every male first-born *child* is mine; and every male-firstling among
20 your cattle, whether ox or sheep. But the firstling of an ass ye shall redeem with a lamb: or if ye redeem it not, ye shall break its neck. Every first-born male of your sons ye shall redeem; and let them not appear before me empty.
21 "Six days ye shall work, but on the seventh day shall ye rest: *even* in seed time and in harvest shall ye rest.
"And the feast of the seventh week, of the 22
first-fruits of wheat harvest, ye shall observe; and the feast of in-gathering, at the end of the year.
"Three times in the year shall all your male 23
children appear before Jehovah, the God of Israel. For I will cast out the nations before 24
you, and enlarge your borders; nor shall any desire your land, when ye go up to appear before Jehovah your God, three times in the year. Ye shall not offer the blood of my sacri- 25
fices with leaven; nor shall any part of the sacrifice of the feast of the pass-over be left until morning. The prime of the first-fruits of 26
your land shall ye bring to the house of Jehovah your God. Ye shall not cook a kid in the milk of its own mother." And Jehovah 27
said to Moses, "Write thou these words; for according to the tenor of these words do I make a covenant with thee, and with Israel." And 28
[a]Moses" was there with Jehovah, forty days and forty nights; he did neither eat bread nor drink water; and Jehovah wrote upon the tables the words of the covenant, the ten commandments.
Now, when Moses came down from mount 29
Sinai with the two tables of testimony in his hand, when he came down from the mountain, Moses knew not that the skin of his face shone from his having talked with God. And when Aaron 30
and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to approach him. But Moses called 31
to them; and Aaron and all the rulers of the congregation returned to him; and Moses talked with them. And afterward all the children 32
of Israel approached [a]him; and he gave them

11. [a] 16. [v] *Or give your daughters to their sons.* Sept. Syr.

28. [a] Sept. 32. [a] So the versions.

16. The reading of the Sept. is highly probable. Compare Deut. vii. 3. 22—26. See Chapter xxiii. 16—19.

24. We have here a remarkable promise, and as far as the Jewish history can be evidence, we have no instance of this promise having failed. Houbigant, instead of considering the words as implying, that no enemy should invade their land, while they were from home, gives this turn, 'that no one should covet their land so long as they observed the command of going up to appear, &c.'

28. *And he wrote.* Houbigant conjectures, that the name Jehovah has been omitted, and that the words have this sense, 'And Moses wrote the words of the Covenant, and Jehovah the ten commands.' In this case Jehovah gave to Moses the written Tables, and Moses wrote on the back side the laws contained from the 11—26 verses. Compare Ch. xxxii. 15.

33. The English and most modern versions render, as if Moses put on the veil upon his face *while he spoke* to the children of Israel; on the other hand, all the ancient versions are decidedly contrary, 'that when he had done speaking to them, he put a veil on his face.' From the text and the context it appears, that when Moses drew near to God, or delivered his oracles to the people, he was without the veil, but when he conversed with the people he was veiled. It has been thought that 2 Cor. iii. 13, supports the opposite opinion; but I conceive the allusion of the apostle is to the fact of Moses veiling his face, without any reference to the cir-

in command all that Jehovah had spoken with
33 him on mount Sinai; And when he had done
speaking with them, he put a veil on his face.
34 But when Moses went in before Jehovah to
speak with him, he took off the veil, until he
had come out; and when he had come out until
he had spoken to the children of Israel what-
35 soever he had commanded him. And the chil-
dren of Israel saw that the skin of Moses' face
shone; and Moses put the veil upon his face
again, until he went in to speak with Jehovah.

CHAPTER XXXV.

B. C. 1491. Moses addresseth the people; what they are to offer.

1 Moses now assembled the whole congregation
of the children of Israel, and said to them,
"These are the things which Jehovah hath com-
2 manded you to do. Six days may work be
done, but the seventh day shall be to you a
holy day, a sabbath of rest to Jehovah: who-
soever doth work on it shall be put to death.
3 Ye shall not kindle a fire throughout your ha-
bitations on the sabbath day.
4 Again Moses spoke to the whole congregati-
on of the children of Israel, saying, "This is the
thing which Jehovah hath commanded, saying,
5 'Take ye from among yourselves an offering
to Jehovah: whosoever is of a willing heart, let
him bring Jehovah's offering; gold, and silver,
and brass, And blue, and purple, and scarlet, 6
and cotton, and goats' hair, And rams' skins, 7
died red, and seals' skins, and shittim wood,
And oil for the chandelier, and spices for the 8
anointing oil, and for the sweet incense, And 9
onyx stones, and other stones to be set in the
ephod, and in the breast-plate. And let every 10
wise hearted person among you come, and
make all that Jehovah hath commanded; The 11
tabernacle, with its tent, and its covering, its
clasps, its boards, its bars, its pillars, and its
bases; The ark, with its staves, the mercy- 12
seat, and the curtain-veil; The table, with its 13
staves, and all its utensils; and the presence-
bread; The chandelier also for giving light, 14
and its utensils; its lamps, with the oil for the
light; And the incense-altar, with its staves; 15
and the anointing oil, and the sweet incense;
and the door-curtains for the door of the taber-
nacle; The altar of burnt-offering, with its 16
brazen grate, its staves, and all its utensils;
the laver and its cover; The hangings of the 17
court, its pillars, and their bases, and the hang-
ing for the door of the court; The pins for the 18
tabernacle, and the pins for the court, and

Reflections upon Chapter xxxiv. 1. Let us remember and meditate on the delightful discovery God made of himself. He is *Jehovah*, the only God, self-existent and omnipotent—*Merciful* and compassionate—*Gracious*, full of love and kindness—*Long-suffering*, not soon irritated, but bearing with patience the evil conduct of men—*Abounding in goodness and truth*. He is essentially good and true, and like an ever-flowing fountain, dispensing favours and revealing truth to men—*Pardoning*, iniquity, transgression and sin; forgiving all manner of sin—*Acquiting even him not innocent*, justifying the penitent, believing sinner—*Visiting* and punishing persevering and impenitent transgressors, and from whose justice no such offender can escape. How lovely a Being! How suitable an object for our love, trust, and confidence.

2. Let us learn to improve our communion with God. Moses, though admitted to see his glory, was not unmindful of Israel. The discovery of God's perfections gave ardour to his prayer, and stability to his confidence: and Jehovah accepted his prayer, and answered his confidence. When most spiritual in our minds; and when the divine perfections possess and influence them, let us become more humble, and more fervent in prayer for ourselves and others.

3. Let us consider the comparative darkness of this dispensation, intimated by the veil of Moses. It had a glory, of which the brightness of Moses' face was an emblem; but it had no glory when compared with the superior *glory of the Gospel*. The splendour of Moses was lost, when he approached the infinitely superior splendour of God; so all the excellence of the law is lost in the transcendent excellence of the Gospel. 2 Cor. iii. 7, &c. The veil indicated the typical nature of the rites of the law, covering some *spiritual* meaning; which the Jews did not understand, not 'looking to the end of the commandment which was to be abolished;' and this veil also was emblematical of the darkness and unbelief of their minds. v. 14. The Gospel is a glorious dispensation of light, grace, and truth; and we all, with unveiled face, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

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cumstance of time when he did it.

Chap. xxxv. 3. *Not kindle a fire.* This precept has been regarded as a severe penance, the weather in Judea, during the winter months, being very cold. It is probable, that the precept only regards fires for the purpose of cookery, or business, when they might with propriety be avoided.

4, &c. See Notes, Chapter 25.

19 their cords; The cloths of service, for the service of the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

20 And the whole congregation of the children of Israel departed from the presence of Moses.

21 And they came, (every one whose heart inclined him, and every one whose spirit was willing), and they brought Jehovah's offering, for the work of the congregation-tabernacle, and for all its service, and for the holy gar-

22 ments. And both men and women, whosoever were willing hearted, came and brought clasps, and pendents, and rings, [a]and collars" and lockets, all sorts of jewels of gold; for every one offered an offering of gold to Je-

23 hovah. And all who were possessed of blue, and purple, and scarlet, and cotton, and goats' hair, and rams' skins, dyed red, and seals' skins,

24 brought them. All who would make an offering of silver and brass, brought Jehovah's offering; and all who were possessed of shittim wood for any work of the service, brought it.

25 And every wise hearted woman spun with her hands, and brought of her spinning, blue, and

26 purple, and scarlet, and cotton: And all those women, whose heart inclined them, spun skilful-

27 ly goats' hair. And the rulers brought onyx stones, and other stones for setting in the ephod,

28 and the breast-plate; And oil for giving light; and spices for the anointing oil, and for the

29 sweet incense. The children of Israel brought a willing offering to Jehovah; every man and woman, whose heart inclined them to bring, for all manner of work, which Jehovah, by Moses, had commanded to be made.

30 And Moses said to the children of Israel; "See, Jehovah hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of

31 Judah; And he hath filled him with an excellent spirit of wisdom, for understanding, and knowledge, for every sort of workmanship;

32 For divising fancy-works, for working in gold,

33 and in silver, and in brass; For engraving stones for setting, and for carving of wood, for making every sort of fancy-work. And he

34 hath made him able to teach *others*, both him, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wis-

35 dom of heart, to work every sort of work; whether of the mechanic or artist, or of the embroiderer, in blue, and in purple, and in scarlet, and in cotton; or of the weaver; even capable of executing and devising any sort of work.

CHAPTER XXXVI.

B. C. 1491. The people having given materials for constructing the tabernacle, Bezaleel and others make the tabernacle, and all its furniture and utensils; and the service-cloths, and holy garments.

1 And Bezaleel and Aholiab, and every wise hearted man, in whom Jehovah put wisdom and understanding to know how to work, made every sort of work for the service of the sanctuary, according to all which Jehovah had

2 commanded. For Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart Jehovah had put wisdom, and every one whose heart inclined him, to come to do the work. And they received from Moses the whole

3 offering, which the children of Israel had brought for making the work, for the sanctuary.

CHAP. XXXV.

REFLECTIONS UPON CHAPTER XXXV. 1. What is offered for making the Tabernacle shows, that the Israelites brought much out of Egypt; and probably might obtain some part from the drowned Egyptians. They must, moreover, have followed various employments in the Camp, especially when they rested for some time. Let us always remember, to be usefully employed is the best way of spending our time, and the best preservative against temptation and vice.

. Whatever we possess should be devoted to the service of God, when he requires it. The gold, and the silver, and our other possessions are originally his; and when the Lord *needeth them*, for the purpose of his glory, we ought cheerfully to give them up. God calls on the whole congregation, rich and poor, to do something in this work. Those that had nothing to give but their labour, gave that. Let us ever consider, that it is not only our duty, but our interest, to be employed in raising God's Tabernacle, and maintaining the worship of it.

22. [a]Sam. Sept.

CHAP. XXXVI——XXXIX. Compare the Notes on the preceding chapters, in which such particular directions are given, concerning

And they brought yet unto him free offerings
4 every morning. And all the wise men, who
wrought all the work of the sanctuary, came
every man from his work which they made;
5 And they spoke to Moses, saying, "The peo-
ple bring much more than enough for doing
the work, which Jehovah commanded to be
6 done." And Moses gave a charge, and caused
it to be proclaimed throughout the camp, say-
ing, "Let neither man nor woman do any more
work for the offering of the sanctuary." So
7 the people were restrained from bringing. For
the materials they had were sufficient, and more
than sufficient, for the making of all the work.
8 And all the wise hearted men, who wrought
the work of the tabernacle, made ten curtains of
twisted cotton; artificial work they made in
them, even cherubs of blue, and purple, and
9 scarlet. The length of one curtain was twenty-
eight cubits, and the breadth of one curtain
four cubits; the curtains were all of the same
10 measure. And five curtains they joined, one
to another: and the other five curtains they
11 joined, one to another. And they made loops
of blue on the edge of one curtain, on the out-
most edge at the joining; and so also they
made on the outmost edge of another curtain,
12 that it might be joined to the next. Fifty loops
made they on the edge of one curtain, and fifty
loops made they on the edge of the other cur-
tain, which was to be joined to the next. The
13 loops held one curtain to another. And they
made fifty clasps of gold, and joined the cur-
tains one to another with the clasps: so it be-
came one tabernacle.
14 And they made curtains of goats' hair for
the tent over the tabernacle; eleven curtains
15 they made. The length of one curtain was
thirty cubits, and the breadth of one curtain was
four cubits: the eleven curtains were of the
16 same measure. And they joined five curtains
by themselves, and six curtains by themselves.
17 And they made fifty loops on the outmost
edge of the curtain at the joining; and fifty
loops made they on the edge of another cur-
tain that it might be joined to the next. And 18
they made fifty clasps of brass to couple the
tent together that it might be one. And they 19
made a covering for the tent of rams' skins,
dyed red, and a covering of seals' skins.

And they made boards for the tabernacle 20
of shittim wood, to stand upright. The length 21
of each board was ten cubits, and the breadth
of each board a cubit and a half. Each board 22
had two tenons, made similar one to another:
thus they made all the boards of the taber-
nacle. And they made the boards for the ta- 23
bernacle; twenty boards for the south, or right
hand side: And forty bases of silver they 24
made under the twenty boards; two bases un-
der one board for its two tenons, and two
bases under another board for its two tenons.
And for the other side of the tabernacle, north- 25
ward, they made twenty boards, And their 26
forty bases of silver; two bases under one
board, and two bases under another board.
And for the end of the tabernacle, westward, 27
they made six boards. And two boards made 28
they for the corners of the tabernacle at the
two ends. And they were joined beneath, and 29
at the top, by one staple: they were both of
them made alike, for the two corners. And 30
there were eight boards; and their bases six-
teen, bases of silver, under each board two
bases.

And they made bars of shittim wood; five 31
for the boards of the one side of the taber-
nacle; And five bars for the boards of the other 32
side of the tabernacle; and five bars for the
boards of the tabernacle for the end or west
side. And they made the middle bar to pass 33
along the boards from end to end. And they 34
overlaid the boards with gold, and made the
staples of gold, to take in the bars; and they
overlaid the bars with gold.

And they made a veil of twisted cotton, with 35
artificial work, with cherubs of blue, and pur-
ple, and scarlet. And they made for it four 36

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the form and construction of the tabernacle, and all its utensils, that what follows to the conclusion of the 39 Chapter, contains only an account, how precisely those directions were followed, and how exactly all things were made, according to the pattern shown in the mount.

11. *And they made, &c.* I render in the plural here, because it appears that the parts of the Tabernacle noticed, were not made by Bezaleel

pillars of shittim wood, and overlaid them with gold; their hooks were also of gold; and for them they cast four bases of silver.

37 They also made a hanging for the door of the tabernacle, of blue, and purple, and scarlet, and twisted cotton, embroidered; And its five pillars with their hooks; and the covering of their capitals and their fillets was gold: but their five bases were of brass.

1 And Bezaleel made the ark of shittim wood; two cubits and a half was its length, and a cubit and a half its breadth, and a cubit and 2 a half its height. And he overlaid it with pure gold, within and without; and made a 3 border of gold round about it. And he cast for it four staples of gold, for its four corners; even two staples for the one side of it, and two 4 staples for the other side of it. And he made staves of shittim wood, and overlaid them 5 with gold. And he put the staves into the staples, along the sides of the ark; that [a]by them" the ark might be carried.

6 And he made the mercy-seat of pure gold: two cubits and a half its length, and one cu- 7 bit and a half its breadth. And he made two cherubs of gold, from one solid piece made he 8 them, at the two ends of the mercy-seat; One cherub at the one end, and another cherub at the other end: rising up from the mercy-seat 9 made he the cherubs at its two ends. And the cherubs spreading out their wings above, covered with their wings the mercy-seat, with their faces one to another; even to the mercy-seat were the faces of the cherubs turned.

10 And he made the table of shittim wood; two cubits was its length, and a cubit its breadth, 11 and a cubit and a half its height. And he overlaid it with pure gold, and made for it a bor- 12 der of gold round about. Also he made for it a frame of a hand breadth high round about; and made a border of gold for the frame 13 round about. And he cast for it four staples of gold, and put the staples at the four corners, on its four feet. Near to the frame were the 14 staples, to take in the staves that were to carry the table. And he made the staves of 15 shittim wood, and overlaid them with gold, to carry the table. He also made of pure gold 16 the utensils which were for the table; its platters, its incense-cups; and its other cups in which drink-offerings were to be offered.

And he made the chandelier of pure gold: 17 of solid work made he the chandelier; its shaft and its branches, its cups, its knops, and its flowers, were of the same piece. And 18 six branches proceeded from the sides of it; three branches of the chandelier from one side of it, and three branches of the chandelier from the other side of it. Three cups, shaped like 19 almonds, were on one branch, each with a knop and a flower; and three cups, shaped like almonds on another branch, each with a knop and a flower; so on all the six branches proceeding from the chandelier. And 20 on *the shaft* of the chandelier, were four cups shaped like almonds, with their knops and their flowers: And [a]a knop and its flower on 21 the single branch, and a knop and its flowers under the first pair", and a knop and its flower under the second pair; and a knop and its flower under the third pair of the six branches proceeding from it. Their knops and 22 their branches were of the same piece: all of it, one work of pure gold. And he made 23 its seven lamps, and its snuffers, and its snuff-dishes, of pure gold. Of a talent of pure 24 gold made he it, and all its vessels.

He also made the incense-altar of shittim 25 wood; its length was a cubit, and its breadth a cubit; it was square; but two cubits was its height. Its horns were of the same piece with it. And he overlaid it with pure gold, its 26 roof, and its sides round about, and its horns: also he made unto it a border of gold round about. And he made for it two staples of 27 gold under its border, at its two corners on its

CHAP. XXXVII. 5. [a] Sam.

20. [a] Sept.

himself, but by others, yet perhaps under his direction. Bezaleel is expressly said to have made the ark and the other furniture of the Tabernacle, Ch. xxxvii. 1, &c.

CHAP. XXXVIII. 8. *Under the inspection.* It is well known that

two sides, to take in the staves by which it was
28 to be carried. And he made the staves of shittim wood, and overlaid them with gold.
29 He also made the holy anointing oil, and the pure aromatic incense, according to the art of the perfumer.

1 And he made the altar of burnt-offering of shittim wood; five cubits was its length, and five cubits its breadth; it was square; but three
2 cubits its height. And he made its horns at its four corners. Its horns were of the same piece
3 with itself; and he overlaid it with brass. And he made of brass all the utensils of the altar, the ash-pans, and the shovels, and the basons, and the forks, and the censers: all its vessels
4 made he of brass. And he made for the altar a brazen grate of network, under the altar-band
5 about the middle of the altar. And he cast four staples for the four ends of the brazen grate,
6 to take in the staves. And he made the staves of shittim wood, and overlaid them with brass.
7 And he put the staves into the staples, at the sides of the altar, that by them it might be carried. Hollow, of boards, he made the altar.
8 And he made the laver of brass, and its cover of brass, under the inspection of the women who ministered at the door of the convention-tent.
9 And he made the court of the Tabernacle: on the southward or right hand side, were the hangings of the court, of twisted cotton, a
10 hundred cubits long. Their pillars were twenty, and their bases of brass twenty; but the hooks of the pillars and their fillets were of
11 silver. And for the north side, the hangings were a hundred cubits long; their pillars were twenty, and their bases of brass twenty; but the hooks of the pillars and their fillets were
12 of silver. And for the west side were hangings of fifty cubits long; their pillars ten, and their bases of brass ten; but the hooks of the pillars
13 and their fillets were of silver. And for the east or sun-rising side, were hangings fifty cubits long. The hangings of the one side of the 14
gate were fifteen cubits; their pillars three, and their bases of brass three. And for the 15
other side of the court gate, on this hand and on that hand, were hangings of fifteen cubits; their pillars three, and their bases of brass three.
All the hangings of the court round about were 16
of twisted cotton. And the bases of the pillars 17
were of brass; but the hooks of the pillars and their fillets, of silver; and the overlayings of their capitals were of silver; and all the pillars of the court were filleted with silver. And the 18
hanging for the gate of the court, was of twisted cotton, embroidered with blue, and purple, and scarlet; and twenty cubits was the length, and the height was five cubits, answerable to the hangings of the court. And their pillars were 19
four, and their bases of brass four; but their hooks were of silver; and the overlaying of their capitals and their fillets were of silver.
And all the pins of the tabernacle, and of the 20
court round about, were of brass.

This is the sum of the parts of the tabernacle, 21
even of the tabernacle of testimony, which, by the command of Moses, was committed to the charge of the Levites, under the hand of Ithamar, son of Aaron the priest: For Bezaleel 22
the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him was Aholiab, son of 23
Ahisamach, of the tribe of Dan, an engraver, and disigner, and embroiderer in blue, and in purple, and in scarlet, and cotton.

All the gold which was used for the work, 24
for the whole work of the sanctuary, even the gold of the offering, was twenty-nine talents, seven hundred and thirty shekels, according to the shekel of the sanctuary. And the silver 25
of those numbered of the congregation was a hundred talents, and one thousand seven hundred and seventy-five shekels, according to the

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women washed the feet of men, as a part of their occupation. See 1 Sam. xxv. 41; Luke vii. 44, and 1 Tim. v. 10. Some might attend for this purpose at the Convention-Tent of Moses, (Ch. xxxiii. 7—11,) where God was worshipped previously to the erection of the Tabernacle; and they might be consulted in respect to some things, as best knowing the uses for which it was made. Mathews and Luther render as I have done. To suppose the Laver made of the little brass *mirrors* of the women, who served at the Convention-Tent, is not probable, nor the sense of the term (מראות) which is every where else rendered *sight*, &c.

24—26. The sum of gold and silver raised and expended on the taber.

26 the shekel of the sanctuary. A bekah for every man, that is, half a shekel, according to the shekel of the sanctuary, for every one who was numbered, from twenty years old and upwards, being six hundred and three thousand, five hun-
27 dred and fifty men. And of the hundred talents of silver were cast the bases for the boards of the sanctuary, and the bases for the pillars of the veil; a hundred bases of the hundred ta-
28 lents, a talent for a base. And of the thousand seven hundred seventy and five shekels, were made hooks for the pillars, and the overlaying
29 of their capitals, and their fillets. And the brass of the offering was seventy talents, and
30 two thousand and four hundred shekels. And with this were made the bases *for the pillars* of the congregation-tabernacle, and the brazen altar, with its brazen grate, and all the
31 utensils of the altar; And the bases of the pillars of the court round about; and the bases of the pillars of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

1 And of the blue, and purple, and scarlet, they made garments of service, to minister in, in the sanctuary. They made also the holy garments for Aaron; as Jehovah had commanded
2 Moses. They made the ephod of gold, blue, and purple, and scarlet, and twisted cotton.
3 And the gold they beat out, into thin plates, and cut it into wires, to work the fancy-work with the blue, and the purple, and the scarlet,
4 and the cotton. They made for it shoulder-pieces, to be joined to it; at its edges was the
5 joining. And the fancy-work of its shoulder-pieces, which were upon it, was of the same materials with itself; of gold, and blue, and purple, and scarlet, and twisted cotton; as Jehovah had commanded Moses.

6 And they set the onyx-stones in ouches of gold, on which were engraven, like the engravings of a signet, the names of the sons of Israel. And they put them on the shoulder- 7
pieces of the ephod, stones of memorial for the children of Israel; as Jehovah had commanded Moses.

And they made the breast-plate of fancy- 8
work, like the work of the ephod; of gold, and blue, and purple, and scarlet, and twisted cotton. Square, and double, they made the 9
breast-plate; its length a span, and its breadth a span. And they set in it four rows of stones. 10
The first row was of a cornelian, a topaz, and an emerald, And the second row, a 11
ruby, a sapphire, and a diamond. And the 12
third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jas- 13
per. In their settings, they were set in ouches of gold. And the stones were twelve accord- 14
ing to the names of the sons of Israel; and their names were engraven, like the engravings of a signet, each with its name, according to the twelve tribes. And they made for the 15
breast-plate, two equal chains of wreathen work of pure gold. They made also two 16
clasps of gold, and two rings of gold; and they put the two rings at the two upper ends of the breast-plate. And they put the 17
two wreathen chains of gold in the two rings at the upper ends of the breast-plate. And the 18
other two ends of the two wreathen chains, they fastened to the two clasps, and put them to the shoulder-pieces of the ephod, opposite. And 19
they made two other rings of gold, and put them at the two lower ends of the breast-plate, upon its inward border, opposite the ephod. And they made two other rings of gold, and 20
put them on the two lowest ends of the shoulder-pieces, opposite to where it joins the fancy-work of the ephod. And the breast-plate they 21
bound by its rings to the rings of the ephod, with a lace of blue; that it might be joined to the fancy-work of the ephod, and that the breast-plate might not be loosed from the

CHAP. XXXIX.

21. [a] Sam.

nacle, amounted to about 185000*l* of our money. Some after Prideaux making the Shekel worth 3s, make the total, above 200000. How splendid and magnificent must have been this small structure.

29. *Seventy talents.* This seems too small a quantity, and as some Copies of the Sept. read 170, it is probable some error has occurred.

CHAP. XL. 3. *Cover the ark with the veil.* This refers to the veil

ephod; as Jehovah had commanded Moses. They also made the Urim and Thummim; as Jehovah had commanded Moses".

22 And they made the robe of the ephod, of
23 woven work, all of blue. And in the middle of the robe was a hole like the hole of a coat of mail; with a band round the hole, that
24 it might not be rent. And upon the hems of the robe, they wrought pomegranates of blue, and purple, and scarlet, and twisted cot-
25 ton. And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe, round about between the
26 pomegranates; A "golden" bell and a pomegranate, round about the hem of the robe to minister in; as Jehovah had commanded Moses.
27 And for Aaron and his sons they made
28 tunics of cotton, woven work; And a mitre of cotton, and beautiful turbans of cotton and
29 certain drawers of twisted cotton; And a girdle of twisted cotton embroidered with blue, and purple, and scarlet; as Jehovah had commanded Moses.

30 They also made the petal, for the holy crown on which they wrote, like the writing engra-
31 ven on a signet, HOLY TO JEHOVAH. And they tied to it a lace of blue, to fasten it on the front of the mitre; as Jehovah commanded Moses.

32 Thus was finished all the work of the tabernacle, the tent of the congregation. For the children of Israel did according to all that Jehovah had commanded Moses; so they did.

33 And they brought the tabernacle to Moses; the tent, and all its utensils, its clasps, its boards, its bars, and its pillars, and its bases.
34 And the covering of rams' skins, dyed red, and the covering of seals' skins; and the curtain-veil. The ark of the testimony, and its 35
staves; and the mercy-seat; The table, and 36
all its vessels; and the presence-bread; The 37
chandelier of pure gold with its lamps, with the lamps to be set in order on it, and all its utensils; and the oil for light; And the 38
golden altar; and the anointing oil; and the sweet incense; and the hanging for the door of the tabernacle; The brazen altar, and its 39
grate of brass, its staves, and all its utensils; the laver and its cover; The hangings of the 40
court, its pillars, and its bases; and the hanging for the court gate, its cords, and its pins and all the other utensils for the service of the tabernacle, for the tent of the congregation. The cloths for the service in the 41
sanctuary; and the holy garments for Aaron the priest, and the garments for his sons, to minister in the priest's office. According to 42
all which Jehovah had commanded Moses, so the children of Israel made the whole work. And when Moses inspected the whole work, 43
behold, they had done *all* as Jehovah had commanded; even so had they done it, and Moses blessed them.

CHAPTER XL.

B. C. 1491. Erection of the Tabernacle.

Jehovah then spoke to Moses, saying, 1
"On the first day of the first month shalt thou 2
set up the tabernacle, the tent of the congregation. And thou shalt place in it the 3
ark of the testimony, and cover the ark with the veil. And thou shalt bring in the table, 4
and arrange on it what is to be arranged; and thou shalt bring in the chandelier, and put its lamps on it. And thou shalt set the 5

26. "Sam.

REFLECTIONS UPON CHAPTERS XXXVI, XXXVII, XXXVIII, & XXXIX.

1. Let us learn from this minute description of the Tabernacle and its furniture, the care of Moses, that every thing should be made according to the pattern shown him. He has given us in the 25—30 Chapters, what God ordered, and in these the exact fulfilment thereof. Thus should we be careful to follow, in the most minute particulars, the revealed will of God; and especially in the mode of serving him. For all that we do, we should have his warrant; and then we may confidently hope for his acceptance of our service.

2. Let the splendour and magnificence of the Tabernacle, remind us of the glory of him, who condescended to inhabit it. He was king in Israel; and it was proper that he should have a suitable palace, that his subjects might entertain the highest sentiment of his majesty. It was designed to be an emblem of Heaven, his palace above; and it was proper that the emblem should bear some likeness to the reality.

altar of gold for the incense before the ark of the testimony; and put up the hanging for
6 the door of the tabernacle. And thou shalt set the altar of burnt-offering before the door of the tabernacle, the tent of the congrega-
7 tion. And thou shalt set the laver between the tent of the congregation and the altar, and
8 shalt put water therein. And thou shalt set up the court round about; and put up the
9 hanging of the court-gate. And thou shalt take the anointing oil, and anoint the tabernacle, with all that is in it; and so thou shalt hallow it, and all its utensils, that it may
10 be holy. And thou shalt anoint the altar of burnt-offering, and all its utensils, and so shalt thou hallow the altar, that the altar may be
11 most holy. And thou shalt anoint the laver and its cover; and so thou shalt hallow it.
12 "Thou shalt then bring Aaron and his sons to the door of the congregation-tabernacle, and
13 wash them with water. And thou shalt clothe Aaron with the holy garments, and anoint him and hallow him; that he may minister to me
14 in the priest's office. Thou shalt also bring
15 his sons, and clothe them with tunics. And thou shalt anoint them, as thou didst anoint their father, that they may minister to me in the priest's office; for their anointing shall be a token of a perpetual priesthood, throughout
16 their generations." Thus did Moses; according to all which Jehovah commanded him, so did he.
17 And it was in the first month, in the second year, [a]"from their departure from Egypt", on the first day of the month, that the tabernacle
18 was set up. And Moses set up the tabernacle, and fastened its bases, and placed its boards, and put in its bars, and reared up its pillars.
19 And he spread abroad the tent-curtains; over the tabernacle he spread abroad the tent-curtains; and over these he put the covering of the tent; as Jehovah had commanded him.

And he took and put the testimony-tables 20
into the ark; and placed the staves *in the staples of* the ark, and put the mercy-seat upon the ark. And he brought the ark in- 21
to the tabernacle; and put up the curtain-veil, and covered the ark of the testimony; as Jehovah had commanded him.

And he put the table in the tent of the 22
congregation, upon the side of the tabernacle northward, without the veil. And he set the 23
bread in order upon it before Jehovah; as Jehovah had commanded him.

And he put the chandelier in the tent of 24
the congregation, over against the table, on the side of the tabernacle southward. And 25
he lighted the lamps before Jehovah; as Jehovah had commanded him.

And he put the golden altar in the tent 26
of the congregation before the veil. And he 27
burnt sweet incense thereon; as Jehovah had commanded him.

And he put up the hanging at the door of 28
the tabernacle. And he put the altar of burnt 29
offering by the door of the tabernacle, of the tent of the congregation, that he might offer upon it the burnt-offering and the wheaten-offering; as Jehovah had commanded him.

And he set the laver between the tent of 30
the congregation and the altar, and put water therein, to wash with; That Moses and Aaron 31
and his sons might wash their hands and their feet. When they went into the tent of the 32
congregation, and when they came near to the altar, they washed; as Jehovah had commanded Moses. And he reared up the court round 33
about the tabernacle and the altar, and put up the curtain of the court-gate.

So Moses finished the work; And a cloud 34
covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And 35

CHAP. XL.

17. [a] Sam. Sept.

which separated the most holy place, or the oracle, from the sanctuary. Hence the veil was not over the ark, but before it, and covered it from the sight of the priests officiating in the sanctuary.

15. *Shall be a token, &c.* I have given the sense. Literally, 'Their anointing shall be to them a perpetual priesthood.' By this ceremony they shall be separated to discharge the functions of the priesthood.

19. *As Jehovah commanded him.* In the text here, and in the following verses, it is, 'as Jehovah commanded Moses;' but the noun is often used for the pronoun in the Hebrew Scriptures, and in such a construction as this, the latter ought to be used.

Moses was not able to enter into the tent of the congregation, because the cloud abode on it, and the glory of Jehovah, filled the tabernacle.

36 Now when the cloud moved from over the tabernacle, the children of Israel went onward in all their journeys; But when the cloud 37 moved not, they journied not until the day that it moved again. For the cloud of Jehovah was upon the tabernacle by day, and became as a blaze of fire by night, in the sight of all the house of Israel, throughout all their journeys.

REFLECTIONS UPON CHAPTER XL. 1. Let us reflect on the diligence and zeal of the Israelites, in making this costly and magnificent Tabernacle. As it was completed by the end of the first year from their departure from Egypt, they could not have been more than six months in making ready all its materials. Diligence in all our occupations is truly commendable, and peculiarly so in the service of God. The Christians motto should be, 'diligent in business, fervent in spirit, serving the Lord.'

2. God honoured the Tabernacle with his presence. It was made by his direction, and for his glory; and when erected, the cloud descended and covered the whole Tent, and some *peculiar manifestation* filled the sanctuary, so that Moses could not enter in. This was most probably some *effulgence*, or light, which was insufferable to the sight. When Soloman dedicated the Temple, the same occurred. 1 Kings viii. 10, 11. This constituted the sanctity and the glory of the Tabernacle; and for this reason, the people were to offer there their sacrifices, and perform their religious services.

3. Let us by this Tabernacle, be reminded of that in which God dwelt, for the glorious purpose of saving us. "For the word became flesh and dwelt, or tabernacled among us, and we beheld his glory, as of the &c." John i. 14. In the person of our Lord, the human nature was the Tabernacle, in which deity dwelt, and from which were made the most glorious manifestations of grace and truth. "In him dwelt all the fulness of Deity, bodily or substantially." Let us also be reminded, that this was a representation of our own bodies, which, like it, will be taken down, but raised again and made perfect and glorious.

4. Let the Altar, the sacrifices, the High Priest, and the whole service, lead our thoughts to him, whom they all prefigured, and in whom their design was completed. He is the great High Priest of our profession, his *human* nature was the sacrifice, his *divinity*, the Altar, which gave infinite worth to it; and having offered himself a victim for sin, he entered into the most Holy Place above, and ever lives to make intercession for us. He is therefore a minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not man. He is not entered into the holy places made with hands, the figures of the true, but into heaven itself, now to appear in the presence of God for us. Having such a High Priest, who has offered such a sacrifice, and who is ever pleading in the heavenly sanctuary, let us come boldly to a throne of grace, not doubting but we shall obtain mercy, and find grace to help in time of need. Let us rejoice that the way to this most Holy Place is now open; that every believer shall be admitted to share in its felicity and glory.

LEVITICUS.

INTRODUCTION.

THE Name of the third Book of Moses is also derived from the Septuagint; and the Book is thus called, because it chiefly relates to the Levites and their services, in and concerning the Tabernacle. To one family of Levi, the priesthood was given; and the other families, called the tribe of Levi, were appointed to attend the priests, and discharge various and important offices in the Jewish Church and State. See Introduction, Part i and ii.

After the erection of the Tabernacle, God gave to Moses the laws and ordinances contained in this book. They relate to the sacrifices, and solemn festivals; the burnt-offering, sin and guilt-offerings, the feast, wheaten and drink offerings; the festivals of the Pass-over, Pentecost, and Booths; beside many particular laws and ceremonies. The reason and nature of these laws, and their typical reference, are given in the Introduction, above referred to. The transactions here recorded are few, and probably did not occupy much time.

CHAPTER I.

B. C. 1491. *Laws concerning the burnt-offering, from the herds or flocks; the wheaten and drink-offerings.*

1 And Jehovah called to Moses, and spoke
to Moses from the congregation-tabernacle,
2 saying, "Speak to the children of Israel,
and say to them, "If any among you will
bring an offering to Jehovah from among the
cattle; from the herd or from the flock ye shall
bring your offerings.
3 If his oblation be a burnt-offering from the
herd, let him offer a male without blemish; at
the door of the congregation-tabernacle shall
he offer it, that he may be accepted before
4 Jehovah. And he shall lay his hand upon the
head of the victim, that it may be accepted to
5 make atonement for him. And one shall kill
the steer before Jehovah; and the priests, Aaron's sons, shall bring the blood, and sprinkle
the blood round about upon the altar which is
near the door of the congregation-tabernacle.
And one shall slay the victim, and cut it 6
up into parts. And the sons of Aaron, the 7
[v]priest, shall put fire upon the altar, and arrange the wood upon the fire. And the priests, 8
Aaron's sons, shall arrange the parts, the head,
and the fat, upon the wood which is on the fire
upon the altar; But its intestines and its legs 9
shall be washed in water; and a priest shall
burn the whole on the altar: it is a burnt-offering, of a sweet savour to Jehovah.

And if his offering [a]to Jehovah" be from 10
the flocks, whether of the sheep, or of the
goats, let him offer a male without blemish; [a]at
the door of the congregation-tabernacle shall
he offer it". And [a]he shall lay his hand upon 11
its head", and one shall kill it on the side of
the altar northward before Jehovah; and the
priests, Aaron's sons, shall sprinkle its blood
round about upon the altar. And it shall be 12

CHAP. I. 7. [v] Sam. v. v.

10. [a] Sam. Sept.—ibid. [o] *for a burnt offering*, Sam.—ibid. [a] Sept. 11. [a] Sept.

CHAPTER I. 2. *From the herd or the flock.* See Introduction, Part iii. Chap. 4. § 3. The Heathens offered *horses* to the Sun, *wolves* to Mars, *asses* to Priapus, *swine* to Ceres, and *dogs* to Hecate. God allowed no such victims to be offered to him.

3. *Without blemish.* Intimating that God ought to be served with the best of what we possess, and typical of him who was harmless, holy, undefiled, and separate from sinners.

4. *Lay his hand, &c.* Thereby devoting it to God, and transferring, as it were, his own guilt upon the victim.

5. *One shall kill, &c.* It is not certain, whether the offerer, a priest or a Levite slaughtered the victim. It is however most probable, that this was most usually done by a Levite. I have thus rendered to preserve the ambiguity of the text.—*And the blood, &c.* By the blood, atonement was made; for the blood was the *life* of the beast, and it was always understood, that life went to redeem life.

10. I have adopted the Samaritan Text, as it is supported by the Sept.

cut up into parts with its head and its fat; and the priest shall arrange them on the wood
12 which is on the fire upon the altar. But the intestines and the legs he shall wash with water; and the priest shall bring the whole of it, and burn it upon the altar: it is a burnt-offering of a sweet savour to Jehovah.

14 And if the burnt-offering oblation to Jehovah, be of the bird-kind, let him bring his offering
15 either of turtle doves, or of pigeons. And the priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall he squeeze out at the bottom
16 of the altar. And he shall pluck out its crop with its contents, and cast it by the altar, on the east side, in the place where the ashes are
17 laid. And he shall cleave it with its wings, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood which is upon the fire: it is a burnt-offering of a sweet savour to Jehovah.

1 And if any person will offer a wheaten-offering to Jehovah, his offering shall be of the finest flour; and he shall pour oil upon it, and put incense to it: [a]it is a wheaten-of-
2 fering". And he shall bring it to Aaron's sons, the priests; and a priest shall take his handful of the flour, and of the oil, with all the incense; and he shall burn them, as a memorial of it upon the altar, a burnt-offering
3 of a sweet savour to Jehovah. And the remainder of the wheaten-offering Aaron and his sons shall have, as a thing most holy of the burnt-offerings of Jehovah.

4 And if thou offer a wheaten-offering baked in the oven, let it be of unleavened cakes of the finest flour mingled with oil, or unleavened wafers anointed with oil. And if thy wheat- 5
en-offering be an offering baked on a fire plate, it shall be of the finest flour unleavened, mingled with oil. Thou shalt part it in- 6
to pieces and pour oil on it: it is a wheaten-offering.

And if thy offering be a wheaten-offering 7
baked in the frying-pan, it shall be made of the finest flour with oil. And thou shalt bring 8
the wheaten-offering which is made in any of these ways to Jehovah; and it shall be presented to the priest, and he shall bring it to the altar. And the priest shall take some of 9
the wheaten-offering as a memorial, and shall burn it upon the altar: it is a burnt-offering, of a sweet savour to Jehovah. And the re- 10
mainder of the wheaten-offering Aaron and his sons shall have, as a thing most holy of the burnt-offerings of Jehovah. No wheaten-offer- 11
ing, which ye offer to Jehovah, shall be made with leaven; for ye shall neither burn leaven, nor honey, with any burnt-offering of Jehovah.

As to an offering of the first-fruits, ye may of- 12
fer them to Jehovah; but they shall not be burnt on the altar for a sweet savour. And 13
all your wheaten-offerings ye shall season with salt; nor shall ye withhold from your wheaten-offerings, the salt of the portion of your God: with all your wheaten-offerings ye shall offer salt. And if ye offer a wheaten-offering 14
of your first-fruits to Jehovah, rubbed green ears of corn, dried by the fire, shall ye offer as a wheaten-offering of your first-fruits. And ye 15

CHAP. II.

1. [a] Sam. Sept.

16. *With its contents.* So Junius renders, with Purver and others; and I deem this version the only proper one. See Note, Hebrew Bible.

CHAP. II. 1—7. *Wheaten-offering.* I have preferred wheaten, because *meat* now means flesh, and all kinds of offerings here specified were chiefly made of wheat. Calmet has observed there were five kinds of these offerings—simple flour—oven cakes—cakes of the fire-plate—cakes of the frying-pan—and green ears of corn. See Introduction, Part iv. Ch. 4. § 4. The *salt-oil*, and *incense*, were designed to render the wheaten offerings more inflammable, and the odour more grateful. What was used to give a relish to food, God would have presented to him.

2. *A memorial.* Of God's covenant with them and his kindness to them. Ainsworth has observed, 'that there was neither *oil* nor *incense* offered with the *sin* and *jealousy* offerings; because they were not offerings of Memorial, but such as brought iniquities to remembrance, which were not of a sweet smelling savour to Jehovah.'

11. *With leaven.* Leaven is considered as a species of putrefaction, because in hot countries what is leavened soon becomes unfit for use. Hence leaven is not only noticed for its rapid influence on the mass into which it is put, but as the emblem of malice and wickedness, Math. xiii. 33, and 1 Cor. v. 6—8.

13. *The salt of the portion.* For the critical reasons of this version, See Note, Hebrew Bible. In this place the word (ברית) usually rendered 'covenant,' means 'portion, or food,' from (ברה). Compare 2 Sam. xiii. 5, 7, 10, with Levit. iii. 11.—*Season with salt.* Salt is the opposite of leaven, and preserves from putrefaction. Every thing was seasoned with it, to intimate that purity should be preserved in the service of God, and in

shall put on it oil, and add to it incense: it is
16 a wheaten-offering. And the priest shall burn, as a memorial of it, a part of the corn rubbed out, and a part of the oil, with all the incense: it is a burnt-offering to Jehovah.

CHAPTER III.

B. C. 1491. *The Feast-offerings from the herds and flocks; the sin-offering for the priest, congregation, ruler, or any of the people.*

1 And if one's oblation be a feast-sacrifice, and if he offer from the herd; a male or female shall he offer, without blemish, before Jehovah.
2 And he shall lay his hand upon the head of his offering, and it shall be killed at the door of the congregation-tabernacle; and Aaron's sons, the priests, shall sprinkle the blood round
3 about upon the altar. And of the feast-sacrifice, he shall offer (as a burnt-offering to Jehovah) the fat that covereth the intestines, and all the fat that is on the intestines;
4 And the two kidneys, and the fat that is on them, which is by the flanks, and the excrescence of the liver, with the kidneys, shall be taken off. And Aaron's sons, [a]the priests", shall burn them upon the burnt-offering, which is on the wood that is on the fire [a]upon the altar": it is a burnt-offering of a sweet savour to Jehovah.

And if his offering for a feast-sacrifice to 6
Jehovah be from the flock; a male or a female without blemish he shall offer. If he 7
offer a lamb for his offering, then shall he bring it before Jehovah. And he shall lay 8
his hand upon the head of his offering, and it shall be killed before [a]Jehovah at the door of" the congregation-tabernacle; and Aaron's sons, [a]the priests", shall sprinkle the blood thereof round about upon the altar. And of 9
the feast-sacrifice, he shall offer, as a burnt-offering to Jehovah, the large fat tail entire, taken off close to the rump: and the fat that covereth the intestines, and all the fat that is on the intestines; And the two kid- 10
neys, and the fat that is on them, which is by the flanks; and the excrescence of the liver, with the kidneys, shall be taken off; And 11
a priest shall burn them upon the altar, as the food [a]of a sweet-savoured burnt-offering to Jehovah.

And if his offering be a goat, he shall bring 12
it before Jehovah; And he shall lay his hand 13
upon its head, and before [a]Jehovah at the

Chap. III. 5. [a]Sept. Syr. 1 ms.—ibid. [a]Sam. Sept.

8. [a]Syr. 1 ms.—ibid. [a]Sept. 1 ms. 13. [a]Sept.—ibid. [a]Sam. Sept.

Reflections upon Chapters I, II. 1. Let us admire the *kindness* of God in these institutions. He had respect in them to the *poor* as well as to the rich. If a man could not bring a sheep, a cow, or a calf, he might afford a kid, or a lamb; or if he could not afford to bring one of these, he might bring a turtle dove, or pigeon, which abounded in Judea, and which every man, however poor, might take and offer to God. The Law stoops to the meanest circumstances, teaching us, that as all have sinned, all must offer sacrifice. The rich and the poor must bring offerings suitable to their respective conditions.

2. Let the caution so often repeated, that the animal offered, must be perfect in its kind, 'without blemish,' remind us of him who is styled 'the lamb of God,' and whose sacrifice alone made a full and real atonement for our sins. "We are not redeemed with corruptible things as silver and gold; but with the precious blood of Christ, as of a lamb, without blemish and without spot." Whatever we offer to God, it is for the sake of this spotless lamb, that God accepts it. The rich and the poor, through faith in him, are alike accepted; and may equally claim all the benefits of his mediation and sacrifice.

3. From the circumstance of salt being commanded to season every offering, we may learn, that purity and sincerity of heart, and a lively sense of religion, are necessary in all our acts of worship. Without these, our prayers are unmeaning words, and our praises a mere noise. Our Saviour alludes to this, when he says, "If the salt has lost its savour, with what shall it be salted?" If a man loose the power of religion, he becomes worthless and insipid, as salt which has lost its pungent taste. Let us therefore maintain a lively spirit of devotion, that our converse may minister grace to the hearers, and tend to preserve and promote purity of heart and conduct.

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the hearts of his worshippers.

CHAP. III. 1. *Feast-sacrifice.* Coverdale rendered, *thank-offering*, and Geddes, *eucharistic.* I have followed Michaelis, in calling them, 'Feast-sacrifices, because the principal parts were eaten by the offerer and his friends, and because they were attended with other demonstrations of joy and pleasure. They were generally the free-will offerings of the people. See Introduction, Part. ii, and iii. Ch. 4, 2.

5. *With the burnt offering.* Hence it should seem, that the Feast-offering was not offered alone, but together with some other victim; probably the daily burnt offering.

9. *The large fat tail.* See Note on Exod. xxix. 22. Mr Street considers this precept to have had respect to the health of the Israelites. "Bilious disorders are very frequent in hot countries; the eating of fat meat is a great encouragement and excitement to them. The fat of the

door of" the congregation-tabernacle, it shall be killed; and the sons of Aaron [a]the priests" shall sprinkle its blood round about upon the
14 altar. And of it, he shall offer, as a burnt-offering to Jehovah, the fat that covereth the intestines, and all the fat that is on the intes-
15 tines; And the two kidneys, and the fat which is on them, which is by the flanks; and the excrescence of the liver, with the kidneys, shall
16 be taken off; And the priest shall burn them upon the altar, as the food of a burnt-offering of a sweet savour [a]to Jehovah". The whole fat
17 is Jehovah's, by a perpetual statute. Throughout your generations in all your dwellings, ye shall eat neither fat nor blood."

1 Again Jehovah spoke to Moses, saying,
2 "Speak to the children of Israel, [r]and say to them", [c]If any person have sinned through ignorance, and done those things which ought not to be done, against any of the command-
3 ments of Jehovah; If the anointed priest have thus sinned, so as to bring guilt on the people, then let him bring for his sin, which he hath committed, a steer without blemish
4 for a sin-offering to Jehovah. And he shall bring the steer to the door of the congregation-tabernacle before Jehovah; and he shall lay his hand upon the head of the steer, and before Jehovah the steer shall be killed.
5 And the anointed priest, [a]who hath been consecrated", shall take some of the blood of the steer, and bring it to the congregation-taber-
6 nacle. And the priest shall dip his finger in the blood, and sprinkle [a]with his finger" of the blood, seven times before Jehovah towards the veil of the sanctuary. And the priest shall 7
put some of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the congregation-tabernacle; but all the rest of the blood of the steer, he shall pour out at the bottom of the altar of burnt-offering, which is at the door of the congregation-tabernacle. All the fat of the steer of the sin-offer- 8
ing shall be taken off, [t]as it is taken off from the steer of the feast-sacrifice"; the fat that covereth the intestines, and all the fat that is on the intestines. And the two kidneys, and 9
the fat that is on them, which is by the flanks; and the excrescence of the liver, with the kidneys, shall be taken off; And a priest shall 10
burn them upon the altar of burnt-offering. But the skin of the steer, and all the flesh, with 11
its head, and with its legs, and its intestines, and its dung, Even the whole steer shall be 12
carried without the camp to a clean place, where the ashes are poured out, and burned on the wood with fire; where the ashes are poured out shall it be burnt.

"And if the whole congregation [a]of the chil- 13
dren" of Israel have sinned through ignorance, and the thing be hid from the eyes of the assembly, and they have done any thing which should not be done against any of the commandments of Jehovah, and are guilty; When the 14
sin, which they have committed is known, then the congregation shall offer a steer [a]without blemish" for a sin-offering. And they shall bring it [a]to the door of" the congregation-tabernacle; And the elders of the congre- 15
gation shall lay their hands upon the head of

16. [a]Sam. Sept. 3 mss. CHAP. IV. 2. [r]Syr. 5. [a]Sam. Sept. 6. [a]Sam. 1 ms.

9. [t]from 10 verse. 13. [a]Sept. 4 mss. 14. [a]Sam Sept.—ibid. [a]Sam. Sept

large tail of the eastern sheep is reckoned a luxurious delicacy; but I have been told, by one who had eaten of it, that it is not wholesome." The conclusion of the 17th verse justifies this opinion, whatever typical reference may also be implied.

11. For the various reading of this and the other verses, see Note, Hebrew Bible.

CHAP. IV. 2. I have here followed the Syr. as most natural; for after the imperative 'speak,' the participle seems improper. Through the whole chapter, I have given the sense rather than the idiom. When a person offended, either by omitting to observe, or transgressing, any of God's laws, as soon as he knew his offence he was to offer the following sacrifice; if he neglected to do it, his guilt remained, and judgment awaited him.

3. *Guilt on the people.* The Priest's lips were to keep knowledge; and in what respected the law, he was to instruct them. If the Priest sinned through ignorance and led the people astray, the sin was heinous, and was to be particularly expiated.

12. *Without the camp.* Some think this circumstance, as well as the steer for the sin-offering of the priest, marked the greatness of his offence, as well as represented the forgiveness of it. In allusion to the burning of this victim without the camp Paul observes, our Lord suffered without the gate, Hebr. xiii. 11—13.

13. *The whole congregation.* This must refer to the cases in which the Priests and Magistrates did not properly interpret, or enforce the law. The victim and rites are the same as those prescribed for the anointed

the steer before Jehovah; and the steer shall be
16 killed before Jehovah. And the anointed
priest shall bring some of the steer's blood to
17 the congregation-tabernacle; And the priest
shall dip his finger in some of the blood, and
sprinkle it seven times before Jehovah, towards
18 the veil [a]of the sanctuary". And some of the
blood he shall put upon the horns of the altar
[a]of incense" which is before Jehovah, in the
congregation-tabernacle; and shall pour out
all the rest of the blood at the bottom of the
altar of burnt-offering, which is at the door of
19 the congregation-tabernacle. He shall then
take off its fat from it, and burn it upon the
20 altar. And he shall do with the steer as he
did with the *other* steer of the sin-offering; so
shall he do with this. Thus the priest shall make
an atonement for them, and they shall be for-
21 given. And the steer shall be carried without
the camp, and be burned as the former steer
was burned. This is the sin-offering for the
congregation.

22 "When a ruler hath sinned, through igno-
rance, and hath done any thing which should
not be done against any of the commandments
23 of Jehovah [v]his God, and is guilty; And if his
sin, which he hath committed, come to his
knowledge, he shall bring for his offering, a
24 kid, a male without blemish: And he shall
lay his hand upon the head of the kid, and
it shall be killed in the place where they kill
the burnt-offering before Jehovah: it is a sin-
25 offering. And the priest shall take some of
the blood of the sin-offering with his finger,
and put it upon the altar of burnt-offering,
and shall pour out the rest of its blood at the
26 bottom of the altar of burnt-offering. And he
shall burn all its fat upon the altar, as the fat
of the feast-sacrifice is burned. Thus the priest
shall make an atonement for him concerning
his sin, and he shall be forgiven.

"And if any one of the common people have 27
sinned through ignorance, by doing any thing
which ought not to be done, against any of the
commandments of Jehovah, and be guilty;
And if his sin, which he hath commited, come to 28
his knowledge; then he shall bring for his offer-
ing, a kid, a female without blemish, for his
sin which he hath committed. And he shall 29
lay his hand upon the head of the sin-offering,
and the sin-offering shall be killed in the
place [a]where" the burnt-offering [a]is killed".
And the priest shall take some of its blood 30
with his finger, and put it upon the horns of
the altar of burnt-offering, and shall pour
out all the rest of the blood at the bottom of
the altar [a]of burnt-offering". And he shall 31
take off all the fat, as the fat of the feast-sa-
crifice is taken off; and a priest shall burn it
upon the altar for a sweet savour to Jehovah.
Thus the priest shall make an atonement for
him, and he shall be forgiven. And if he 32
bring a lamb for a sin-offering, he shall bring
a female without blemish. And he shall lay 33
his hand upon the head of the sin-offering, and
the sin-offering shall be killed in the place
where the burnt-offering is killed. And the 34
priest shall take some of the blood of the sin-
offering with his finger, and put it upon the
horns of the altar of burnt-offering, and shall
pour out all the rest of the blood at the
bottom of the altar [a]of burnt-offering. And 35
he shall take off all the fat, as the fat of the
lamb of the feast-sacrifice is taken off; and the
priest shall burn it upon the altar, with the
burnt-offerings of Jehovah. Thus the priest

17. [a]Sam. Sept. 1 ms. 18. [a]Sam. Sept.
22. [v]Vulg. Ar. 3 ms.

29. [a] 30. [a]Sam. Syr. 2 mss.
34. [a]Sam. Sept.

Priest. See the preceding verses.

20. *Other steers.* Houbigant conceived that a word had dropped from the text, which I have supplied, as the connexion requires.

23. *A kid.* The common version has, 'a kid of the goats,' which is a mere Hebraism for a kid; and in the next verse it is simply so called. Ainsworth makes it 'a goat buck of the goats.' What follows shows, that it was a male. I have rendered (וא) *and*, because I consider the *vau* the true lection, and an adversative particle is here improper. See Note, Hebrew Bible.

27. *One of the common people.* Here James's translators have deserted the Hebrew idiom, and have very properly given the sense. If they had rendered, 'one of the people of the land,' it would have been uncertain who was meant.

CHAP. V. 1. *The words of an adjuration.* Literally, 'the voice of an

shall make an atonement for his sin that he hath committed, and he shall be forgiven.

CHAPTER V.

B. C. 1491. Offerings for the sin of neglecting an adjuration; for various legal offences; for sins done knowingly.

1 "And if a person have heard the words of an adjuration; and if being a witness, he will not declare what he hath seen or known; he hath sinned and brought on himself iniquity.
2 Or if a person have touched any thing unclean, either the carcase of an unclean wild animal, or the carcase of any unclean beast, or the carcase of an unclean reptile, and it be hid from him, and he hath become unclean, and
3 guilty: Or if he have touched the uncleanness of man, whatsoever uncleanness it be that a man may be defiled with, and it be hid from him; when he knoweth it, then he shall be guilty: Or
4 if a person have sworn rashly, from pronouncing with his lips, to do evil, or to do good, (whatsoever it be that a man may rashly pronounce with an oath,) and it be hid from him; yet when he knoweth, that he is guilty in any
5 of these things, And that by any of these things he hath become guilty, he shall confess the
6 sin which he hath committed; And shall bring his guilt-offering to Jehovah for his sin which he hath committed; a female from the flock, either a lamb or a kid, for a sin-offering; and the priest shall make an atonement for [a] the sin which he hath committed, and he shall be forgiven." And if he be not able to bring 7
a lamb or a goat, then let him bring for his trespass which he hath committed, two turtle doves, or two pigeons, to Jehovah; the one for a sin-offering, and the other for a burnt-offering. And when he hath brought them to 8
the priest, he shall offer that which is for the sin-offering first, and wring off its head from its neck, but shall not divide it asunder; And 9
he shall sprinkle some of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall he squeeze out at the bottom of the altar: it is a sin-offering. And he shall offer the other for a burnt-of- 10
fering, according to the manner prescribed. Thus the priest shall make an atonement for him, as to his sin which he hath committed, and he shall be forgiven.

"But if he who hath sinned be not able to 11
bring two turtle-doves, or two pigeons, then let him bring for his sin-offering the tenth part of an ephah of fine flour; but he shall not pour oil upon it, nor shall he put incense to it, because it is a sin-offering. Then 12

Chap. v. 6. [a] Sam. Sept.

11. [r] Sam. Sept. Syr. others *shall put.*

Reflections upon Chapters iii & iv. 1. The *feast-sacrifice* should remind us that all our prosperity and blessings come from God; and that in the enjoyment of them, he is to be acknowledged and honoured. When we eat and are satisfied, without paying any regard to our benefactor, we forget our duty and incur guilt. Even when we feast with our friends, let religion sanctify the feast; and then we shall have a double pleasure; the pleasure of present enjoyment and the pleasure of hope.

2. Let the offerings for sins of *ignorance,* teach us our imperfection and constant liability to offend. The priest, the ruler, the whole people, were alike liable to sin against the commandments of God; and had equally need of seeking forgiveness in the divinely appointed way. 'Are we better than they?' Nay, in no wise. Let us not then be high minded, but fear; and when we are conscious, that we have sinned against God, let us renew our repentance.

3. The sacrifices appointed, were a merciful provision for their infirmities, and a type of that great sacrifice, which should, once in the end of ages, be offered. As far as regarded the legal offences, the sacrifices prescribed took away the guilt; but as to the conscience, there was need of a better sacrifice. Perhaps John alludes to these offerings when he says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

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oath,' the meaning of which is, says Delgado, that when evidences are wanted, the judges order a proclamation to be issued, for any one who knows any thing concerning it to come and declare it in court; and commonly a curse is joined to it in case any should neglect or refuse to be evidence. Now this man's sin was, that he had heard the proclamation, and yet did not appear to give evidence.

2—5. The cases here stated might often occur from inattention, and it was highly proper to specify them, in order to prevent rash promises, vows, &c. When a man became sensible of his offence, he was to *confess* it, and to express his humiliation for it, that he might be forgiven.

6. The addition of the Samaritan copy is found in the text, in other instances.

7, 8. See Note on Chapter i. 16.

10. *He shall be forgiven.* Literally, 'It shall be forgiven him.' I have preferred the equivalent rendering, because in our language it expresses the sense more clearly and fully.

shall he bring it to the priest, and the priest shall take his handful of it, for a memorial, and burn it on the altar, with the burnt-of-
13 ferings of Jehovah: it is a sin-offering. And the priest shall, by any of these, make an atonement for him, as to his sin which he hath committed, and he shall be forgiven; and the remainder of the offering the priest shall have, like that of the wheaten-offering.

14 15 Again Jehovah spoke to Moses, saying, "If a person have committed a trespass, and sinned through ignorance, *by withholding* any of the holy things of Jehovah; then he shall bring to Jehovah, as a trespass-offering for his trespass, a ram, without blemish, from the flocks, of the value of two shekels of silver, according to
16 the shekel of the sanctuary. And the wrong done by withholding any thing holy, he shall compensate, and having added a fifth part more, he shall give it to the priest; and the priest shall make an atonement for him with the ram of the trespass-offering, and he shall be forgiven.

17 "And if a person have sinned, and have done any thing against the commandments of Jehovah, which ought not to be done; though he knew it not, yet is he guilty, and hath brought
18 on himself iniquity; And he shall bring a ram, without blemish, from the flock, of due value, for a trespass-offering, to the priest; and the priest shall make an atonement for him in regard to his error which he hath committed, though he knew it not, and he shall be for-
19 given. This is the trespass-offering of him who is clearly guilty, in respect to things holy to Jehovah."

1 2 Again Jehovah spoke to Moses, saying, "If a person have sinned, and committed a trespass against Jehovah, by lying to his neighbour, in regard to a trust, or about what was lodged in his hand; or in regard to what hath been taken by violence; or have oppressed his neigh-
3 bour; Or have found what was lost, and lie concerning it; or swear falsely concerning any one of those things which a man may do, sinning therein; When having thus sinned, 4
and become guilty, he shall restore what he took by violence, or what he acquired by oppression, or what was delivered to him to keep, or the lost thing which he hath found; Or 5
whatsoever thing it be about which he hath sworn falsely, he shall even restore the principal, and shall add to it a fifth part more, and give it to him to whom it belongeth, in the day of his trespass-offering. And he shall 6
bring to the priest for his tresspass-offering, as a tresspass-offering to Jehovah, a ram without blemish, from the flock; (of the due value); And the priest shall make an atonement for 7
him before Jehovah; and he shall be forgiven, in respect to any of the things which he hath done, and thereby become guilty.

Again Jehovah spoke to Moses, saying, 8
"Command Aaron and his sons, saying, 'This 9
is the law of the *daily* burnt-offering: On the hearth upon the altar, the burnt-offering shall remain burning all the night, unto the morning, (and the fire of the altar shall still be kept burning on it); And the priest shall put 10
on his peculiar garment; and his peculiar drawers shall he put upon his flesh, and take up the ashes of the burnt-offering which the fire hath consumed on the altar, and he shall place them beside the altar. He shall then put off 11
his garments, and put on other garments, and carry forth the ashes into a clean place without the camp. And the fire upon the altar shall 12
still be kept burning on it; it shall not be extinguished. The priest shall burn wood on it every morning, and arrange the burnt-offering upon it; and he shall burn thereon the fat of the sacrifices. The fire shall be ever kept 13
burning upon the altar; it shall never be extinguished.

"And this is the law of the wheaten-offering: 14
One of the sons of Aaron shall offer it to Jeho-

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15. This law regards those, who from a principle of covetousness, neglected to bring what was commanded to the sanctuary, such as the first-fruits, tithes, &c.—*Valued.* For this rendering, see Note, Hebrew Bible. CHAP. VI. 2—7. See Introduction, Part ii. Chap. 8. § 2.

8—13. Compare Exodus xxix. 39—48; Numb. xxviii. 3—8.

14—18. The wheaten-offering here appointed, is what the priest was to offer with the daily sacrifice, and different from that commanded Chapter ii.

15 vah, before the altar; And he shall take up his handful of the fine flour of the wheaten-offering, and of the oil, and all the incense which is upon the wheaten-offering, and shall burn them, upon the altar, as a memorial of it, for a burnt-offering of a sweet savour to
16 Jehovah. And Aaron and his sons shall eat the remainder of it; unleavened shall it be eaten, in the holy place; in the court of the
17 congregation-tabernacle they shall eat it. It shall not be baked with leaven. I have given it as their portion of [a]Jehovah's burnt-offerings"; it is most holy, as the sin-offering, and as the
18 guilt-offering. All the males among the children of Aaron shall eat of it. This shall be a perpetual statute throughout your generations concerning the burnt-offerings of Jehovah; for every one that toucheth them must be holy.

19 Again Jehovah spoke to Moses, saying,
20 "This is the offering of Aaron and of his sons, which they shall offer to Jehovah, on the day when he or they shall be anointed; the tenth part of an ephah of fine flour for a perpetual wheaten-offering, half of it in the morning, and
21 half thereof in the evening. In the frying-pan it shall be made, with oil; and when it hath been baked, and cut in pieces, it shall be brought and offered as a wheaten-offering, of
22 a sweet savour to Jehovah. And he of his sons, who shall be anointed priest in his stead, shall offer it: it is a perpetual statute of Jehovah. The whole *of such offerings* shall be
23 burned. For every wheaten-offering of a priest shall be wholly burnt: it shall not be eaten.

24 Jehovah also spoke to Moses, saying, "Speak
25 to Aaron and to his sons, saying, 'This is the law of the sin-offering: In the place where the burnt-offering is killed there shall the sin-offering be killed before Jehovah. It is most
26 holy. The priest who offereth it shall eat it; in the holy place shall it be eaten, in the court of the congregation-tabernacle. Who-
27 soever shall touch its flesh shall be holy; and when some of its blood is sprinkled upon any garment, the part sprinkled shall be washed in the holy place. And the earthen vessel
28 in which it is boiled, shall be broken; but if it be boiled in a brazen pot, the pot shall be both scoured, and rinsed in water. Any of the males
29 among the priests may eat of it. It is most
30 holy. And no sin-offering, of which a part of the blood is brought into the congregation-tabernacle for an atonement, shall be eaten, even in the holy place: it shall be burnt in the fire.

CHAPTER VII.

B. C. 1491. *The guilt-offering; Feast-offering; of thanksgiving, for a vow, &c.*

1 "This is the law respecting the guilt-offering:

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17. [a]Sam. 3 mss. Sept. Vulg.

Reflections upon Chapters v & vi. 1. In how many ways might a man be defiled, or trespass, under the ceremonial law? There was need of constant watchfulness and prayer; and after all a conscientious man would frequently find himself obliged to bring the appointed sacrifice. Doubtless on account of the multitude of ritual observances, the Apostle styles the law a yoke, which galled both them and their fathers. How great is our privilege under the gospel! "Let us stand fast in the liberty wherewith Christ has made us free," and improve it to his glory and our own eternal advantage.

2. Let the command respecting the 'daily offerings,' and the preservation of the 'fire on the Altar perpetually,' remind us of our duty. We ought daily to be offering the sacrifice of prayer, and pleading the efficacy of the blood that was shed to obtain for us the richest spiritual blessings. Let the holy *fire* of love and gratitude be ever preserved; and the duties of religion, will be alike pleasant to us, and acceptable to God.

3. Let the command to the priests, to be holy, and the provision made for them, remind ministers what they should be, and people what they should do. The former, as serving at the altar, should be blameless, the sons of God without rebuke; they should keep themselves from every wicked thing; and the latter should not withhold their offerings, and rob God in regard to the holy things. They should render to all their due, and remember the Levite.

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18. *Must be holy*; that is, none but the priests, shall have a right to eat of it.

20. *On the day, &c.* Rosenmuller from the Arabic renders, 'from the day,' which seems to be countenanced by the following verses. Josephus says, 'that the priest was wont to offer, out of his own property, daily, a certain quantity of flour mixed with oil, baked a little, and divided into two parts, one of which he threw into the sacred fire in the morning, the other in the evening.'

26, 27. These verses cannot be understood in reference to the offerer, as Ainsworth adds others understood them, but in reference to the priests.

2 it is most holy. In the place where they kill
the burnt-offering shall they kill the guilt-of-
fering; and its blood shall be sprinkled round
3 about upon the altar. All its fat shall then
[v] be taken off; the large fat tail, and the fat
that covereth the intestines, [a]and the fat that
4 is on the intestines; And the two kidneys,
and the fat that is on them, which is by the
flanks, and the excrescence of the liver, with
5 the kidneys, shall be removed: And the
priest shall burn them upon the altar as a
burnt-offering to Jehovah. This is a guilt-of-
6 fering. Every male among the priests may eat
of it; but it shall be eaten in the holy place,
7 as it is most holy. As the sin-offering, so is
the guilt-offering; there is but one law for
them; the priest who maketh atonement by
8 them shall have them. And the priest who
offereth any man's burnt-offering, the skin of
the burnt-offering which he hath offered shall
9 belong to him. And every wheaten-offering
that is baked in the oven, and that is pre-
pared in the frying-pan, and on the fire-plate,
shall belong to the priest who offereth it.
10 And every wheaten-offering, mingled with oil,
or dry, shall belong to all the sons of Aaron, to
one as much as another.

11 "And this is the law of the sacrifice, which
12 one may offer to Jehovah. If he offer it for
a thanksgiving, then he shall offer, with the
sacrifice of thanksgiving, unleavened cakes,
mingled with oil, and cakes of fine flour, dri-
13 ed, with oil mingled. With the cakes, he shall
bring as his oblation, leavened bread, with his
14 feast-sacrifice of thanksgiving. And one of
every sort he shall offer of the whole obla-
tion, as a heave-offering to Jehovah, and it
shall belong to the priest who sprinkleth the
blood of the feast-sacrifice. And the flesh of 15
his feast-sacrifice for thanksgiving shall be eat-
en the same day that it is offered; none of
it shall be left until the morning. But if the 16
sacrifice which he offereth be a vow, or a vo-
luntary offering, on the same day that he
offereth his sacrifice, it should be eaten; yet
on the next day may the remainder of it be
eaten; But what remaineth of the flesh of the sa- 17
crifice on the third day, shall be burnt with fire.
And if any of the flesh of his feast-sacrifice be 18
eaten at all on the third day, the sacrifice shall
not be accepted, nor shall it be imputed to him
that offereth it; it shall be deemed polluted,
and the person who eateth of it, shall bear his
iniquity. And the flesh which hath touched 19
any thing unclean shall not be eaten; it shall
be burnt with fire. But as for the flesh of the
sacrifice, every one clean may eat of it. But 20
the person who eateth of the flesh of the feast-
sacrifice, which belongeth to Jehovah, having
his uncleanness upon him, that person shall
even be cut off from his people. Moreover, the 21
person who hath touched any thing unclean, as
the uncleanness of man, or any unclean beast,
or any unclean [v] reptile, and shall eat of the
flesh of the feast-sacrifice, which belongeth to
Jehovah, even that person shall be cut off from
his people.

Again Jehovah spoke to Moses, saying, 22
"Speak unto the children of Israel, saying, 'Ye 23
shall not eat any of the fat, either of ox, or of
sheep, or of goat. And the fat of a beast that 24
hath died of itself, or the fat of that which hath

CHAP. VII. 3. [v] Arab. 4 mss. —ibid. [a] Sam. Sept. 21. [v]

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only. It was their duty to touch the flesh, to offer it, and to sprinkle the blood.

30. This refers to sacrifices appointed for the priest or the people, who had sinned through ignorance. Compare Ch. iv. 5, 16, &c.

CHAP. VII. 3, 4. I have followed the Arabic with 4 mss and the Samaritan in these verses; and the text thus corrected is conformable to other places.

8. *The skin shall belong to him.* Bishop Patrick supposes that the right of the priest to the *skin*, orginated with Adam, who probably offered the first sacrifices, with the skins of which God clothed him. It was a custom among the Heathen for the priests to have the skins of the beasts sacrificed, as we learn from Virgil, Æneid, book 8.

15—18. *None of it shall be left.* This precept may be thought to have been unnecessary in so warm a climate, where we may suppose by the third day it might be ready to putrify, and there could be no great occasion to forbid the Jews to eat decayed meat. But we are to remember that drying meat is often practised in those hot countries; is sometimes practised as to flesh killed with a religious intention: and on account of this management, keeping the flesh of their sacrifices to the third day might be forbidden.

23. *None of the fat;* that is, of the fat unmixed with the flesh; which was to be burned on the sacrifice-altar. Compare. Ch. iii. 3, &c.

been torn to pieces, may be used for any other
25 purpose; but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, which should be offered as a burnt-offering to Jehovah, even the person who eateth of it shall be cut
26 off from his people. Neither shall ye eat any kind of blood, whether of fowl, or of beast, in any
27 of your dwellings. Whosoever eateth any kind of blood, even that person shall be cut off from his people".

28 Jehovah also spoke to Moses, saying, "Speak to the children of Israel, saying, 'He who offereth his feast-sacrifice to Jehovah, shall himself bring an oblation of his feast-sacrifice to
30 Jehovah: His own hands shall bring the fat for a burnt-offering to Jehovah; and also the breast shall he bring, that the breast may be waved before Jehovah for a wave-offering.
31 And the priest shall burn the fat upon the altar; but the breast shall belong to Aaron,
32 and his sons. And the right shoulder of your feast-sacrifices shall ye give to the priest
33 for an heave-offering. He among the sons of Aaron, who offereth the blood and the fat of the feast-sacrifices, shall have the right shoul-
34 der for his portion. For the wave-breast and the heave-shoulder, I take from the feast-sacrifices of the children of Israel, and give them to Aaron the priest and to his sons, by a perpetual statute among the children of Israel".

35 This is the portion of Aaron, and the portion of his sons, assigned out of the burnt-offerings of Jehovah, on the day they were presented to minister to Jehovah in the priest's office; Which 36
Jehovah commanded to be given to them by the children of Israel, on the day they were anointed; by a perpetual statute, throughout their generations. This is the law of the burnt-of- 37
fering, of the wheaten-offering, and of the sin-offering, and of the guilt-offering, and of the consecration-offering, and of the feast-sacrifice; Which Jehovah commanded Moses 38
by mount Sinai, on the day that he commanded the children of Israel to offer their oblations to Jehovah, in the wilderness of Sinai.

CHAPTER VIII.

B. C. 1491. *The consecration of Aaron and his sons, and the consecration-offerings.*

JEHOVAH now spoke to Moses, saying, 1
"Take Aaron, and his sons with him, and 2
the garments, and the anointing oil, and a steer for the sin-offering, and two rams, and a basket of unleavened bread; And assemble 3
the whole congregation to the door of the congregation-tabernacle." And Moses did as Jeho- 4
vah commanded him; and the congregation was assembled at the door of the congregation-tabernacle. And Moses said to the congrega- 5
tion, "This is the thing which Jehovah hath commanded to be done." Moses then brought 6
Aaron and his sons, and washed them with water. And he put on Aaron the tunic, and girded him 7
with the girdle, and clothed him with the robe,

REFLECTIONS UPON CHAPTER VII. 1. Every transgression of the law incurs guilt, or makes us liable to the penalty threatened; and if there had not been a sacrifice to remove our guilt, miserable would have been the condition of man. The penitent, sensible of the guilt he had incurred, would doubtless bring the prescribed guilt-sacrifice with pleasure that the curse might be removed, and that his soul might live. With what pleasure should we look to him, who offered himself a sacrifice to remove the guilt of our sins, and secure to us pardon and life! If we neglect this sacrifice, our guilt remaineth, and awful destruction awaiteth us. "If they who despised the law of Moses, died without mercy, of how much severer punishment shall they be thought worthy, who despise the blood of the Lord Jesus?"

2. In all kinds of sacrifices the *fat* and the *blood*, were sacred to Jehovah. The first was consumed on the altar, and the other *sprinkled* before Jehovah, to make atonement. Even in feast-offerings, they might not eat and rejoice till atonement had been made, and the parts specified were presented to God. How instructive are these laws! They teach us the evil of sin, the displeasure of God against it and the method of acceptance and salvation. Every part of the ceremonial law testified this important truth, 'that without the shedding of blood there was no remission;' and that mercy was to be sought by sacrifice. We must seek it in the same way, through the sacrifice of our Lord.

25—37, See Note, Genesis ix. 4.

30. *His own hands.* This was to be done to testify his own readiness to make the offering, and that it was for himself. Compare Exod. xxix. 24—27.

35. *This is the portion.* The usual sense of the term משמרת, 'anointing' is here, and Numb. xviii. 8, wholly improper. The word must be taken in the Arabic and Syriac sense, denoting 'a measure, a portion.'

CHAP. VIII. 7. The order of the words of this verse in the original

and he put over it the ephod, and the breast-plate which he joined to the fancy-work of
8 the ephod, and bound it to it. Also he put on the breast-plate the Urim and the Thummim.
9 And on his head he put the mitre; and on the mitre, on his fore-head, did he put the golden petal, the holy crown; as Jehovah had com-
10 manded him. Moses then took the anointing oil, and anointed the tabernacle and all that
11 it contained, and so hallowed them. And with it he sprinkled the altar seven times, and anointed the altar and all its vessels; also the
12 laver and its cover, to hallow them. And he poured of the anointing oil upon Aaron's head;
13 and anointed him, to hallow him. And Moses brought Aaron's sons, and clothed them with tunics, and girded them with girdles, and put turbans on their heads, as Jehovah had commanded him.
14 He then brought the steer for the sin-offering; and Aaron and his sons laid their hands upon the head of the steer for the sin-offering;
15 And when it was killed, Moses took the blood, and with his finger put some of it upon the horns of the altar round about, and so purified the altar; and he poured the rest of the blood at the bottom of the altar, and hallowed it, for the
16 purpose of making atonement upon it. Moses then took all the fat which was upon the intestines, and excrescence of the liver, and the two kidneys, and their fat, and he burned them
17 upon the altar. But the steer, and its hide, its flesh, and its dung, were burnt with fire without the camp; as Jehovah had commanded him.
18 He then brought the ram for the burnt-offering; and Aaron and his sons laid their hands
19 upon the head of the ram. And when it was killed, Moses sprinkled the blood round about
20 upon the altar; And the ram was cut into pieces; and Moses burned the head, and the
21 pieces, and the fat. And the intestines and legs being washed in water, Moses burned the whole ram upon the altar, as a burnt-offering of a sweet savour to Jehovah; as Jehovah had commanded him.

And he brought the other ram, the ram of 22
consecration; and Aaron and his sons laid their hands upon the head of the ram. And 23
when it was killed, Moses took some of the blood, and put it on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And the 24
sons of Aaron being brought near, Moses put some of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and the rest of the blood Moses sprinkled upon the altar round about. And he took the fat, the 25
large fat tail, and all the fat that was upon the intestines, and the excrescence of the caul above the liver, and the two kidneys, and their fat, and the right shoulder: And out of the basket 26
of unleavened bread, which was before Jehovah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: And he 27
put the whole upon Aaron's hands, and upon his sons' hands, that they might wave them as a wave-offering before Jehovah. Then Moses 28
took them from off their hands and burned them on the altar, with the burnt-offering: they were consecration burnt-offerings of a sweet savour to Jehovah. But the breast of the 29
consecration-ram, Moses took, and waved it as a wave-offering before Jehovah; this was the portion of Moses; as Jehovah had commanded him. And Moses took of the anointing oil, 30
and of the blood which was upon the altar, and sprinkled upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and so hallowed Aaron, and his garments, and his sons, and his sons' garments with him.

CHAP. II.

31. [a]Sam. Sept.

has been disturbed. I have followed the order suggested by the parallel place, Exod. xxix. 5. See Note, Hebrew Bible.

14. See Exodus xxix. 36.

15. *When it was killed.* Houbigant renders as I have done, for it is not probable that Moses killed the victims. Compare Exod. xxix. 13, &c.

22—24. See Note, Exod. xxix. 20. In a similar manner, the Roman

31 And Moses said to Aaron and to his sons, "Boil the flesh at the door of the congregation-tabernacle, and there eat it [s]in the sanctuary[s] with the bread that is in the basket of consecrations, as I was commanded *by Jehovah*, saying, 'Aaron and his sons shall eat it'.
32 And the remainder of the flesh and of the
33 bread shall ye burn with fire. And ye shall not go from the door of the congregation-tabernacle for seven days, until the days of your consecration be at an end; for seven days ye
34 must be consecrated. As hath been done this day, so Jehovah hath commanded to do, to
35 make an atonement for you. Therefore shall ye abide at the door of the congregation-tabernacle day and night, seven days, and keep the charge of Jehovah, that ye die not: for
36 so I am commanded." So Aaron and his sons did all things which Jehovah commanded by Moses.

CHAPTER IX.

B. C. 1491. Aaron's sin and burnt-offering; the people blessed; and Aaron's sons burnt.

1 And on the eighth day, Moses called Aaron
2 and his sons, and the elders of Israel; And he said to Aaron, "Take a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jeho-
3 vah. And to the [t]children of Israel thou shalt speak, saying, "Take ye a kid for a sin-offering; and a calf and a lamb, for a burnt-offering, both of the first year, without blemish;
4 Also a steer and a ram for a feast-sacrifice before Jehovah; and a wheaten-offering mingled with oil; for to day Jehovah will appear to you."

5 And they brought what Moses commanded before the congregation-tabernacle; and the whole congregation drew near and stood before Jehovah.
6 And Moses said, "This is the thing which Jehovah hath commanded that ye shall do; that the glory of Jehovah may appear to you."
7 Then Moses said to Aaron, "Go to the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as Jehovah hath commanded."

8 Aaron then went to the altar; and the calf which was for his own sin-offering, being killed,
9 The sons of Aaron brought the blood to him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the rest of the blood at the bottom of the altar:
10 But the fat, and the kidneys, and the excrescence of the liver of the sin-offering, he burned upon the altar; as Jehovah commanded
11 Moses: And the flesh and the skin he burned
12 without the camp. And the victim for the

CHAP. IX.

REFLECTIONS UPON CHAPTER VIII. 1. Thus we see the covenant of the priesthood, confirmed to the tribe of Levi in Aaron and his sons. They were made priests who had infirmity; and they were many, because they were not suffered to continue by reason of death. These circumstances intimated the imperfection of that dispensation, and strongly pointed out the need there was of a better sacrifice, and of another priesthood, not after the order of Aaron. Such a sacrifice as takes away the guilt of sin, and such an High Priest we have, who ever continueth.

2. The consecration of Aaron by the sprinkling of blood, ought to remind us of him, who was consecrated by his own blood; first in the garden, next when crowned with thorns, then when nailed to the cross, and lastly when his side was pierced with the spear. Thus was he both the victim and the priest; and by the shedding of his blood he hath obtained eternal redemption for us. Reader, be it thy care to apply to this High Priest for pardon and life; and then thou mayest rejoice, that he ever lives to make intercession for thee.

High Priest was consecrated.

CHAP. IX. 1. *On the eighth day.* This was the first day after Aaron's consecration was completed; and till now he was deemed unfit to minister for the people. 'All creatures,' says Ainsworth, 'for the most part were in their uncleanness and imperfection *seven days*, and perfected on the *eighth*, as children by circumcision, Lev. xii. 2, 3; young beasts for sacrifice, Ch. xxii. 27; persons unclean by issues, &c. Ch. xiv. 8—10, &c. So the priests were not admitted to minister till the eighth day.'

3. *Children of Israel.* The Samaritan reading is not improbable, as the sacrifice here commanded to be offered, is mentioned Ch. iv. 22. 23, as for a ruler; and a steer is there appointed for the sin of the people, ver. 14. It has, however, been supposed, that the sacrifice there appointed was for some *particular* sin, but *this* for *sin* in general; and hence the sacrifices are different.

6. *That the glory of Jehovah.* On numerous occasions God gave the people the most sensible tokens of his presence and favour; and now

burnt offering being killed, Aaron's sons brought to him the blood, which he sprinkled round
13 about upon the altar. They then brought to him the victim for the burnt-offering cut up, with the head; and he burned them upon the
14 altar. And the intestines and legs being washed, he also burned them with the burnt-offering on the altar.
15 He next brought the people's offering; and took the goat, which was for the people's sin-offering; and when it was killed he offered
16 it for a sin-offering as the former. And he brought the burnt-offering, and did according
17 to the prescribed rite. He also brought the wheaten-offering, and took up a handful, and burned it upon the altar, besides the burnt-of-
18 fering of the morning. And the steer and the ram for the feast-sacrifice, which was for the people, being killed, the sons of Aaron brought to him the blood, which he sprinkled round
19 about upon the altar. But the fat of the steer and of the ram; the large tail of the latter, and that which covereth the intestines, and the kidneys, [s]and the fat which was on them", and
20 the excrescence of the liver; They first put the fat upon the breasts, and then burned the
21 fat upon the altar. And the breasts and the right shoulder Aaron waved as a wave-offering before Jehovah; as [v]Jehovah had commanded
22 Moses. And Aaron lifted up his hand towards the people, and blessed them; and came down *from the altar*, when he had offered the sin offering, and the burnt-offering, and the feast-offerings: And Moses and Aaron went into the 23
congregation-tabernacle; and they came out, and blessed the people; and the glory of Jehovah appeared to all the people. And there 24
came out a fire from before Jehovah, and consumed the burnt-offering, and the fat, which were upon the altar; which when all the people saw, they shouted and fell on their faces.

Now Nadab and Abihu, the sons of Aaron, 1
took each of them his censer, and put fire on them, and placed incense on them, and offered profane fire before Jehovah, which he commanded them not. And there went out fire from 2
Jehovah, and consumed them; and thus they died before Jehovah. Then Moses said to Aa- 3
ron, This is what Jehovah spoke, saying, "Holy I will be accounted by those who approach me, and before all the people I will be glorified." And Aaron was silent. And 4
Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said to them, "Come near, and carry your brethren out of the camp from before the sanctuary". So they 5
went near, and carried them, in their tunics, out of the camp; as Moses had said. And Mo- 6
ses said to Aaron, and to Eleazar, and to Ithamar, his [s]remaining" sons, "Uncover not your heads, nor rend your garments; lest ye die, and lest wrath break forth against all the people. Let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled: But ye shall not go out from the door 7
of the congregation-tabernacle lest ye die; for

19. [s]Sept. Syr. 21. [v]Sam. Sept. Targ. Arab. 30 mss.

CHAP. X. 6. [s]Sept. Syr. 1 ms.

Moses intimates that he would appear among them accepting their offerings.

8—11. Compare Ch. iv. 11, and viii. 17.

21. *As Jehovah.* This reading is supported not only by the authorities mentioned, but by the whole chapter itself.

22. *Blessed the people;* that is, prayed for them, and uttered the words mentioned Numb. vi. 23, &c.

23, 24. *The glory of Jehovah, &c.* The 'glory of God,' often means the Cloud in which he dwelt. This appeared in the most sensible manner; and a *fire* came out from his presence and consumed the offerings. On other occasions God testified his acceptance of a sacrifice in the same way. See Note, Gen iv. 2, and Compare Judg. vi. 21; xiii. 19—23, and 1 Kings xviii. 38, and 2 Chron. vii. 1, &c.—*They shouted.* Doubtless for joy, that God should so manifest himself among them; and they prostrated themselves, thereby expressing a deep sense of his goodness, and acknowledging their own unworthiness.

CHAP. X. 1. *Profane fire.* The Lord had sent a supernatural fire to consume the first victims offered to him. This was to be kept perpetually alive; and from it only were the coals to be taken for the burning of incense. Nadab and Abihu, (see ver. 8.) neglected this precept, and filled their censers with common fire.

2. *There went out fire, &c.* That this might be lightning is highly probable; but the judgment is apparent as it is connected with the crime noticed. And it has been reasonably supposed, from the 8th verse, that they had dishonoured their office by intemperance.

3. *Aaron was silent.* Sensible of the crime of his sons, and yet feeling as a father for them, his silence indicated both his submission and his heart felt grief.

4. *Uncle of Aaron.* He was Amram's brother. Exod. vi. 18—22.

6. *Uncover not your head, &c.* These were ordinary marks of mourning; which the high priest, at least, was positively forbidden to show, even for his father or mother. Compare Ch. xxi. 10.

10. *May distinguish.* The holy offices of religion require the ex-

the anointing oil of Jehovah is upon you". And they did according to the word of Moses.

8 Jehovah then spoke to Aaron, saying, "Neither wine nor strong drink, shalt thou, nor thy sons drink, when ye go into the congregation-tabernacle, lest ye die. This shall be a perpetual statute throughout your generations;
10 So that ye may distinguish between what is holy and unholy; and between what is un-
11 clean and clean; And that ye may teach the children of Israel all the statutes which Jehovah hath spoken to them by Moses".

12 And Moses spoke to Aaron, and to Eleazar, and to Ithamar, his remaining sons; "Take the wheaten-offering which remaineth of the burnt-offerings of Jehovah, and eat it without leaven
13 beside the altar; for it is most holy. And ye shall eat it in the holy place, because it is thine appointed portion and the appointed portion of thy sons, of Jehovah's burnt-offerings.
14 For so I am commanded. And the wave-breast and the heave-shoulder shall ye eat in a clean place; thyself, and thy sons, and thy daughters with thee: for they are thine appointed portion, and the appointed portion of thy sons, allotted from the feast-sacrifices of the children
15 of Israel. The heave-shoulder and the wave-breast with the burnt-offerings of the fat, which they bring to wave as a wave-offering before Jehovah, shall be thine, and thy sons' with thee by a perpetual statute; as Jehovah hath commanded.

16 Moses then diligently sought the goat of the sin-offering, and, behold, it was burned. And he was angry with Eleazar and Ithamar, the
17 remaining sons of Aaron; and he said, "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and is given to you to bear the iniquity of the congregation, to make atonement for them before Jehovah?
18 Behold, its blood was not brought into the sanctuary; ye should indeed have eaten it in the holy place, as I commanded". But Aaron
19 said to Moses, "Behold, this day have they offered their sin-offering and their burnt-offering before Jehovah, and such things have befallen me: and if I had eaten the sin-offering to day, would it have been accepted in the sight of Jehovah"? And when Moses heard this,
20 he was satisfied.

CHAPTER XI.

B. C. 1491. *What animals are to be accounted clean or unclean.*

1 Again Jehovah spoke to Moses and to Aa-
2 ron, saying to them, "Speak to the children of Israel, saying, 'Of all the beasts which are upon the earth, these are the beasts which ye may eat. Every one among the beasts whose
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Reflections upon Chapters ix & x. 1. Aaron and his sons being consecrated, begin the duties of their office by offering the sacrifices prescribed, first for themselves and then for the people. This intimates their own guilt, and the necessity of personal religion. They who minister at the altar should be men of God; men who fear, love, and honour him; men who know the reality, importance, and vital influence of religion, and are thus qualified to teach and instruct others.

2. The testimony God gave of his *favour*, by consuming the victims with fire from his own presence, honoured and confirmed the priesthood of Aaron. The people could now hope that their offerings would be accepted, when presented in the manner prescribed; and they might expect from God an answer of peace to their petitions. All the people *saw* the glory of Jehovah. How interesting, how affecting the sight! So believers *see* the glory of the Saviour, full of grace and truth; and so shall all God's spiritual Israel see and enjoy his glory for ever in the Church above.

3. We learn, from what befel the sons of Aaron, with what reverence and holy watchfulness we should draw near to God. Holy he is, and holy he must be accounted, by all who approach him; and he must be served in the manner appointed. 'It is a dangerous thing,' says Bishop Hall, 'in the worship of God, to decline from his own institutions: we have to do with a Being who is wise to prescribe his own worship, just to require what he hath prescribed, and powerful to revenge what he hath not required.' Let us keep close therefore to what the Lord hath said; and learn from this instructive story, to which the Apostle alludes, Heb. xii. 29, to 'serve God acceptably, with reverence and godly fear, for our God is a consuming fire.'

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ercise of reason, judgment, and holy affections; and how inconsistent with the due exercise of these is a state of intemperance?

16. *Diligently sought.* The goat of the sin-offering related to those lesser sacrifices, whose blood was not brought into the sanctuary, and whose flesh might be eaten by the officiating priests. See Ch. iv. 22—26, and verse 18.

19. *Would it have been accepted?* This excuse was natural; for considering the calamity which had befallen him, with what propriety could Aaron eat and rejoice?

CHAP. XI. 2. *Of all the beasts, &c.* In this chapter we have the

hoof is divided and cloven into [a]two parts, and
4 cheweth the cud, shall ye eat; But those which only chew the cud, or have only a cloven hoof, ye shall not eat. The camel, although he cheweth the cud, but yet hath not
5 a cloven hoof, shall be to you unclean. And the Jerboa, although he cheweth the cud, but yet hath not a cloven hoof, shall be to you un-
6 clean. And the hare, although he cheweth the cud, yet hath not a cloven hoof, shall be
7 to you unclean. And the swine, although he hath a cloven and divided hoof, yet because he cheweth not the cud, shall be to you unclean.
8 Of their flesh shall ye not eat, and their carcases shall ye not touch; they shall be to you unclean.

9 "Of all the water-animals, these ye may eat. Every water-animal, in the seas or in the rivers,
10 that hath fins or scales, ye shall eat: But every water-animal, which creepeth in the waters, in the seas or in the rivers, and hath not fins or scales;—every such water-animal shall
11 to you be an abomination. They shall be an abomination to you; of their flesh ye shall not eat, but their carcases ye shall have in abomination: Whatsoever in the waters hath not 12
fins and scales, shall be abominable to you.

"And of the fowl kind these ye shall have 13
in abomination; they shall not be eaten: they are, the eagle, and the vulture, and the ospray, And the falcon, and kite, with its kind; 14
The raven with its kind; And the ostrich 15 16
and the night-owl, and the horn-owl, and the hawk with its kind; And the sea-gull, and 17
the cormorant, and the ibis; And the swan, 18
and the pelican, and the king-fisher, And 19
the stork; and heron with its kind, and the lapwing, and the bat. Every kind of fowl 20
that creepeth going upon all four, shall be to you an abomination. Yet those of every kind 21
of fowl that creep, going upon all four, which have legs above their feet, to leap with upon the earth, ye may eat. Even of them ye 22
may eat, the locust with its kind, and the bald locust with its kind, and the beetle with its kind, and the grass-hopper with its kind. But 23
all other flying creatures, which creep on four feet shall be to you an abomination. And by 24
all such *animals* ye shall be unclean; whosoever toucheth their carcase shall be unclean

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Chap. xi.

3. [a]Sam. Sept. Syr. and 9 mss.

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most early specimen of natural history on record; and though the sacred writer does not adopt the classification of modern naturalists, he has adopted one as lucid and proper for the purpose he had in view. He founds his arrangement on the *useful*, or *noxious* qualities of beasts, birds, reptiles, and fishes; and his general division is, into such as are suitable for food, and such as are not. This distinction is clearly founded in nature; and though climate and habits may make some little variation, it is clear that this distinction has always, and will always obtain. Spencer contends, that God appointed this distinction, chiefly to keep the Jews separate from other nations; and that as they were a peculiar people, so they were to live in a peculiar manner. He founds his opinion on ch. xx. 24—26. Vid. Lib. i. c. 5. To me his reasoning is not conclusive; and I am satisfied that the distinction is founded in nature, whatever moral purposes might be designed.

3. *Every one, &c.* "Quadrupeds may be divided into two classes; *first*, those which have hoofs; *secondly*, those which have claws. In the first class, the extremity of the foot is wholly covered with a hard horny substance; on which, when the animal stands up, he rests his weight, either in whole or in part. The second class, or those with claws, do not rest any part of their weight on their claws; neither is the whole extremity of the foot covered by their claws, but only certain portions of it.

"Animals which have hoofs, are again divided into those of one solid hoof only, and those with divided hoofs; the latter are the subjects of our present observations. The Hebrew text is, emphatically, 'dividing the division of the hoofs;' meaning, an entire and total separation of the hoof into two parts; and meaning also, neither more parts nor less than two. Hence the camel, whose hoof is *partly* divided, was unclean to the Jews, though eaten by the Arabs; and the *arnebeth*, (hare), having more than two divisions, though described as ruminating, yet is forbidden." Calmet. It was not only necessary that beasts should cleave and divide the hoof into two parts only, but they must *chew the cud*.

5. *Jerboa.* The common version has 'coney,' or 'rabbit,' which is certainly improper. I have followed Dathe and others, who have proved that it denotes the Jerboa.

7. *Swine.* The well known aversion of the Jewish nation to it, and the abhorrence of other families of mankind, mark it decidedly as impure. This creature, in hot countries, is apt to be troubled with distempers, which render its flesh unwholesome: to which we may add, its perpetual wallowing in mire. These are the only quadrupeds, which are specially named as unclean; but the general rule in verse 3, includes a vast number indeed; and therefore it was not necessary to mention them. Nor was it necessary to mention any particular fish, as a general rule is laid down with respect to them in verses 9—12.

9. *Water-animals.* Fins are analogous to the feet of land animals; as therefore, the sacred legislator had given directions for separating *animals* according to their hoofs and claws, so he directs that *fishes*, which had no clear and distinct members adapted to locomotion, should be unclean; but those which had fins should be clean, provided they also had scales.

13—20. The learned reader, for the reasons of the version given, may consult the notes to my Hebrew Bible. There are twenty species of birds prohibited; and if we attend to the order in which they are mentioned, there seems some reason in nature for the prohibition. They are such as are not used for food, among other nations, except in cases of necessity. We have next to attend to a new order of unclean winged reptiles.

25 until the evening; And whosoever beareth aught of their carcase shall wash his clothes,
26 and be unclean until the evening. [v]All beasts whose hoof is divided, but is not cloven, and chew not the cud, to you shall be unclean; whatsoever toucheth their [v]carcases shall" be
27 unclean. And whatsoever goeth upon the paws, among all kinds of four-footed beasts, those shall be to you unclean; whoso toucheth their carcase shall be unclean until the
28 evening. And he who beareth their carcase shall wash his clothes, and be unclean until the evening; they shall be unclean to you.
29 "These also shall be to you unclean, among the reptiles that creep upon the earth; the mole, and the mouse, and the Egyptian lizard with its kind; And the Nile-lizard, and the green-lizard, and the red-lizard, and the snail,
31 and the chamelion. Of all [a]ground reptiles these shall be to you unclean"; whosoever toucheth them when dead, shall be unclean
32 until the evening. And upon whatsoever any of them, when dead, may fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack; whatsoever vessel it be in which any work is done, it must be put into water, and it shall be unclean until
33 the evening; so it shall be cleansed. But every earthen vessel, into which any of them may fall, whatsoever is in it shall be unclean;
34 and itself ye shall break. Every kind of food which may be eaten, on which such water cometh shall be unclean; and every kind of drink that may be drunk out of every such
35 vessel, shall be unclean. And every thing upon which any part of their carcase falleth shall be unclean; be it oven, or fire-stones, they shall be broken down, as being unclean; and to you unclean they shall be. Only a [a]water-" 36
fountain, or cistern, containing water, shall be clean; but he who toucheth their carcase shall be unclean. And if any part of their carcase 37
fall upon any kind of seed which is to be sown, it shall be clean; Unless water had 38
been put upon the seed, when any part of their carcase fell on it, then it shall be to you unclean. And if any beast, of which ye may 39
eat, die; he that toucheth its carcase shall be unclean until the evening. And he that eat- 40
eth of its carcase shall wash his garments, and be unclean until the evening; he also that beareth its carcase shall wash his garments, and be unclean until the evening. But every rep- 41
tile that creepeth upon the earth shall be regarded as an abomination; it shall not be eaten. Whatsoever among the reptiles that creep up- 42
on the earth, goeth upon the belly, and whatsoever crawleth upon four feet, or whatsoever hath more than four feet, them ye shall not eat; for they are an abomination. Not with 43
any reptile that creepeth shall ye make yourselves abominable; nor by them become unclean, nor by them be defiled. For I am Je- 44
hovah your God, ye shall therefore hallow yourselves, and be holy, because I am holy; nor shall ye defile yourselves with any kind of reptile that creepeth upon the earth. For 45
I, Jehovah [a]your God," have brought you up out of the land of Egypt, to be a God to you; ye shall therefore be holy, because I am holy. This is the law respecting beasts, and 46
fowl, and every animal that moveth in the waters, and every reptile that creepeth upon the earth; To make a difference between the unclean and 47
the clean; and between animals that may be eaten, and animals that may not be eaten."

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26. [v]Sept. 7 mss. 31. [a]Sept.

36. [a]Sam. Sept. 45. [a]Sam. 2 mss. Sept.

REFLECTIONS UPON CHAPTER XI. 1. The Laws respecting animals, birds, fishes, which *might* or *might not be eaten*, show the kindness of God, and his regard to the temporal welfare of men. That many living creatures are not proper for food is certain; and were they eaten, instead of nourishing us, would occasion diseases and death. The animals mentioned as clean or fit for food, have been, and are generally used for that purpose, among all nations; and the unclean are as generally avoided.

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22. *Locust.* Of these, four different species are mentioned, which are yet eaten by the Arabs, as they were by the Jews, Math. iii. 4.

35. *Fire stones.* I have followed Harmer in this rendering; and it means the stones placed round their pots, which were set in a hole, dug out of the earth, in the midst of the tent.

CHAP. XII. 2. There are natural reasons for the precepts here given;

CHAPTER XII.

B. C. 1491. *On human Uncleannesses; such as arise from child-bearing; and from the leprosy.*

1 AGAIN Jehovah spoke to Moses, saying,
2 "Speak to the children of Israel, saying, 'If a woman have conceived, and born a male-child; then shall she be unclean seven days; the same number of days as when removed
3 for her infirmity shall she be unclean. And on the eighth day the foreskin of the child's
4 flesh shall be circumcised. But she shall continue in a state of purification yet three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days
5 of her purification be completed. But if she bear a female child, then shall she be unclean two weeks, as in her removed state; and she shall continue in a state of purifi-
6 cation sixty-six days. And when the days of her purification for a son, or for a daughter are completed, she shall bring a lamb or a kid of the first year for a burnt-offering, and a pigeon, or a turtle-dove, for a sin-offering, to the door of the congregation-tabernacle to the priest;
7 Which when [a]"the priest" hath offered before Jehovah, and made an atonement for her, she shall be cleansed from her child-bed impurity. This is the law for her who beareth a male
8 or a female. And if she be not able to bring a lamb or a kid, then she shall bring two turtle-doves, or two pigeons; the one for a burnt-offering, and the other for a sin-offering; and when the priest hath made an atonement for her, she shall be clean."

JEHOVAH also spoke to Moses and Aaron, 1
saying, "When a man shall have in his skin a 2
pustule, a scab, or bright spot, and it be in his skin like the plague of leprosy; then he shall be brought to Aaron the priest, or to one of his sons the priests; And the priest 3
shall inspect the wound in the skin, and if the hair in the wound be turned white, and the wound appear deeper than the skin, it is a plague of leprosy; and the priest who hath inspected him, shall pronounce him unclean. If the bright spot be white in his skin, and 4
to appearance be not deeper than the skin, and if the hair be not turned white; then the priest shall bind up the wound seven days. And the priest shall inspect it on the seventh 5
day; and behold, if the wound to appearance be at a stand, and the wound spread not in the skin; then the priest shall bind it up seven days more; And on the seventh day the 6
priest shall again inspect it; and behold, if the wound be darker, and have not spread in the skin; the priest shall pronounce him clean; it is but a scab; and he shall wash his clothes and be clean. But if, after he hath been in- 7
spected by the priest for the purpose of being declared clean, the scab spread much in the skin, he shall be again inspected by the priest; And if the priest see clearly that the scab hath 8
spread in the skin, then the priest shall pronounce him unclean: it is the leprosy.

"If a man be afflicted with the leprosy, then 9
shall he be brought to the priest; And the 10
priest shall inspect him, and lo, if the pustule

CHAP. XII.

2. There are some things in these Laws, which indicate that they are not of constant and perpetual obligation; but were designed for the country and for the people, to whom they were given. Some of the animals prohibited, are, in other countries, found to be nutritious food; and the uncertainty respecting others shows, that now these laws are abrogated. We are now allowed

7. [a] Sam. 1 ms. Sept. Syr.

to eat whatever is sold in the shambles; and whatever is found to be suitable for food, is to be received with thankfulness. Whatever the kind of our food may be, let us remember the Apostle's admonition, 'and whether we eat or drink, do both to the glory of God through Jesus Christ our Lord.' Thus our table will not prove a trap and a snare to our souls.

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and propriety requires that they should be observed.

5. Is there any natural reason for a difference of time for a woman's uncleanness and purification on the birth of a daughter? The law in this case appoints fourteen days and in the former seven days. She was separated from the sanctuary, also double the period. It is clear from Hippocrates, that a like difference obtained among other nations; but it is difficult to assign any just reason for it.

8. With this compare Luke ii. 20—24.

CHAP. XIII. 1. *Skin.* Literally, 'skin of his flesh,' which is a mere hebraism for skin.

4. *Bind up the wound.* So the Syriac translator understood the text; and Pilkington and Bishop Law so render. In short it is highly improbable,

on the skin be white, and the hair also be turned white, and there be quick raw flesh in
11 the pustule; It is an old leprosy in the skin; and the priest shall not bind it up, but shall pronounce him unclean; for unclean he is.
12 But if the leprosy have spread abroad in the skin; and if the leprosy have covered the whole skin of him afflicted with it; from his head, even to his foot according to the best
13 inspection of the priest; And when the priest hath inspected him, and the leprosy have covered his whole body, he shall pronounce him afflicted, seeing he is wholly turned white, clean:
14 for clean he is. But whenever raw flesh appeareth in the white he shall be unclean. And the priest shall inspect the raw flesh, and pronounce him unclean; for the raw flesh is a
16 sign that it is an unclean leprosy. Or if the raw flesh be changed and turned to white, he
17 shall come to the priest; And the priest shall inspect him, and, behold, if the wound be turned white; then the priest shall pronounce him that is afflicted, clean: for clean he is.
18 "And if a person have had a boil on his
19 skin, which hath been healed; But if in the place of the boil there be a white pustule, or white and red spot, then shall it be in-
20 spected by the priest; And if, when the priest hath inspected it, it should appear deeper than the skin, and if the hair on it be turned white; the priest shall pronounce him unclean: it is the leprosy broken out of the
21 boil. But if the priest inspect it, and if there be no white hairs on it; and if it be not deeper than the skin, but be of a darkish colour; then the priest shall bind it up seven days;
22 And if it have spread much abroad in the skin, then the priest shall pronounce him un-
23 clean: it is the leprosy. But if the spot remain as it was, and spread not, it is only the scar of the boil; and the priest shall pronounce him clean.
24 "Or if a person have his skin burned with fire, and if there be in the quick burnt-flesh, a white spot, or of a red and white colour;
25 Then the priest shall inspect it; and if the hair in the spot be turned white, and to appearance it be deeper than the skin; it is a leprosy broken out of the burning: the priest shall pronounce him unclean: it is the leprosy.
26 But if when the priest inspecteth it, behold, there be no white hair in the spot, and if it be not deeper than the skin, and be of a darkish colour, then the priest shall bind it up
27 seven days. And the priest on the seventh day shall again inspect it; and if it be spread much abroad in the skin, then the priest shall
28 pronounce him unclean: it is the leprosy. But if the spot remain as it was, and spread not in the skin, but be of a darkish colour; it is but the scab of the burning, and the priest shall pronounce him clean: for it is an inflammation from the burning.
29 "If a man or woman have a sore upon the
30 head or beard; Then the priest shall inspect the sore, and if it be to appearance deeper than the skin, and there be in it thin yellow hair; then the priest shall pronounce him unclean: it is a leprous scall, upon the head or beard.
31 And if, when the priest inspecteth the sore of the scall, behold it be not to appearance deeper than the skin, and there be no black hair in it; then the priest shall bind up the sore of the scall seven days.
32 And on the seventh day the priest shall inspect the sore; and behold, if the scall spread not, and there be in it no yellow hair, and the scall be not to appearance deeper than the skin;
33 He shall be shaved, but the scall shall not be shaved; and the priest shall bind up

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that a man was to be shut up *seven* or *fourteen* days, when any little spot might appear in his skin; but it is natural, when there was any suspicion that it might be leprous, to bind it up for so long. See Note, Heb. Bible.

10—17. It appears, that in certain stages only, the leprosy was contageous; or does Moses describe different kinds of it. When the leprosy spreads all over the body, the Arabs call it *Barras;* but a milder kind of it, they call *Bohak,* which appears only on particular parts, and is not infectious. I incline to think, that when the disease had spread through the body, it was not so infectious as when there was raw flesh in the spots.

18—28. From a wound or a burn, a leprous affection might take its rise, when there was leprous habit of body; and hence persons who had any cutaneous eruption were to be inspected by the priest.

45. *His clothes rent, &c.* The leprous person was to appear as one that mourned for the dead. His clothes rent, his head bare, his chin muffled up, while he cried out, unclean, unclean. He was considered, in some degree, as a person dead and every one was to avoid him as if dead.

34 the scall seven days more; And on the seventh day the priest shall inspect the scall, and, be hold, if the scall be not spread in the skin; and be not to appearance deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after
36 his being declared clean; Then the priest shall inspect it and if the scall be spread in the skin, the priest shall not seek for yellow hair; he is
37 unclean; But if to appearance the scall be at a stay, and there be black hair grown upon it: the scall is healed, he is clean; and the priest shall pronounce him clean.
38 "If a man or a woman have in the skin, whit-
39 ish spots; Then the priest shall inspect them; and, if the spots in the skin be of a darkish white; it is but a morphew that groweth in
40 the skin: he is clean. And if a man's hair be fallen off his head *behind* he is bald; yet is he
41 clean. And if his hair hath fallen off from his forehead; he his forehead-bald, yet is he clean.
42 And if there be on the bald-head, or bald-forehead, a white reddish sore; it is a leprosy sprung upon his bald-head, or his bald-fore-
43 head. Then the priest shall inspect it; and if the pustule of the sore be white or red on his bald-head, or on his bald-forehead, as the
44 leprosy appeareth in the skin; He is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; there is a leprous sore on his head.
45 "Now the person who is afflicted with the leprosy shall, with his clothes rent, and his head bare, and his chin covered, cry out, 'Unclean,
46 unclean.' And the time he is afflicted with the leprosy, he shall consider himself unclean; he shall dwell alone; without the camp shall his habitation be.
47 "If a garment be infected with leprosy, whether it be a woollen garment, or a linen gar-
48 ment; Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And if the infect- 49
ed part be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing made of skin; it is the leprosy, and shall be showed to the priest;
And when the priest hath inspected the infect- 50
ed garment, he shall bind it up for seven days;
And on the seventh day, he shall inspect the 51
infected place; and if the infection be spread in the garment, either in the warp, or in the woof, or in a skin, or in any thing made of skin; the infection is a fretting leprosy; it is unclean: He shall therefore burn the gar- 52
ment. Whether the infection be in the warp or woof, in woollen or in linen, or in any thing made of skin; it is a fretting leprosy; it shall be burned with fire. And if, when the priest 53
hath inspected it, behold, the infection be not spread in the garment, either in the warp, or in the woof, or in any thing made of skin;
Then the priest shall command that they wash 54
the thing in which the infection is, and he shall bind it up seven days more: And if then the 55
priest shall inspect the infected part, after it hath been washed, and if the infected part have not changed its colour, although the infection have not spread, it is unclean; it shall be burned with fire; it is a fretting leprosy, whether it be in the warp or the woof. But if, when the 56
priest hath inspected, and the infection be somewhat dark after it hath been washed; then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, 57
either in the warp, or in the woof, or in any thing made of skin; it is a spreading leprosy; and what is infected by it shall be burned with fire. And if the infection, which was either in 58
the warp, or woof, of a garment, or of any thing made of skin, on its being washed, have departed from it, then it shall be washed a se-

47. The account we have of the leprosy in clothes is particular, but very obscure. It is probable, that the garment worn by leprous persons, receiving infection from their wearers become thereby unclean. A story related by Niebuhr supposes such communication: "A few years ago, a leprous person, in order to obtain a woman he loved, wore during several days an inner dress of fine linen, which he contrived should be sold to her, at a very low price. When he had received information by his spies that she was infected, he acquainted the magistrates, and she was shut up in the hospital where himself, and other leprous persons were secluded." This kind of infection corrodes even the texture of garments. Moses seems

59 cond time, and shall be clean. This is the law, by which the leprosy, in a garment of woollen or linen, either in the warp, or woof, or in any thing made of skins, is to be pronounced clean, or to be pronounced unclean.

CHAPTER XIV.

B. C. 1491. *On the rites of cleansing the leprosy.*

½ Jehovah spoke to Moses, saying, "This shall be the law of the leper, when he is to be pronounced clean: He shall be brought to the
3 priest; And the priest shall go out of the camp to meet him; and the priest shall inspect him; and if the leprosy be healed in the leper,
4 Then shall the priest command him to get for his cleansing two birds, alive and clean, and
5 cedar wood, and scarlet, and hyssop. The priest shall then command that one of the birds be killed in an earthen vessel over running
6 spring water: He shall take the living bird, and the cedar wood, and the scarlet, and the hyssop, and shall dip them, together with the living bird, in the blood of the bird which hath
7 been killed over the spring-water; And he shall sprinkle it on him who is to be cleansed from the leprosy, seven times; and shall pronounce him clean; and the living bird he shall
8 let loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, that he may be clean; and after that he shall come into the camp, but shall tarry abroad out of his tent, seven days. But on the seventh day, 9
he shall again shave all the hair of his head and his beard and his eye-brows, even all his hair he shall shave; and he shall wash his clothes, and bathe his body in water, and he shall be clean. And, on the eighth day, he 10
shall take two male-lambs, without blemish, [a]of a year old", and one female-lamb, of a year old, without blemish, and three tenths of an Epha of fine flour, for a wheaten-offering, mingled with oil, and one log of oil. And the 11
priest who cleanseth him shall present the man who is to be cleansed, and those things, before Jehovah, at the door of the congregation-tabernacle; And the priest shall take one male- 12
lamb, and bring it for a guilt-offering, with the log of oil, and wave them for a wave-offering before Jehovah. And the lamb shall be kill- 13
ed in the place where the sin-offering and the burnt-offering are killed in the holy place; for as the sin-offering, so the guilt-offering belongeth to the priest: it is most holy. And 14
the priest shall take some of the blood of the guilt-offering, and the priest shall put it upon the tip of the right ear of him who is to be

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CHAP. XIV.

REFLECTIONS UPON CHAPTERS XII & XIII. 1. Let the detail of malignant diseases to which men are liable, teach us not to pride ourselves in beauty of person, nor to trust in our vigour and strength. However lovely the human form may be, how soon will disease destroy its beauty and render it loathsome. Let us then be more solicitous to possess those virtues of mind, those graces of the spirit, the beauty, vigour, and excellence of which, no disease will ever deform or impair.

2. Let this disease remind us of the *nature, influence,* and *consequence* of sin. This is the leprosy of the soul, derived from the apostacy of man. Unless counteracted by grace, it spreads in the mind and influences every action of the life; so that the thoughts of the heart are continually evil, and the ways of the sinner only rebellion against God. The sinner *infects* others by his language and his conduct; he becomes a snare and a curse to those around him. O how should we pray to be healed of this leprosy, for unless it be healed it will destroy us for ever! Let us apply to Jehovah who alone can heal us.

10. [a]Sam. Sept.

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rather to describe a disease natural to linen or woollen garments, than one adventitious.

47—59. See Introduction, Part ii. Ch. 10. § 2.

CHAP. XIV. 3. *Go out of the camp.* As the leper was removed out of the camp, and could not be admitted till pronounced clean, this was necessary.

4. *Two birds, cedar-wood, &c.* The Vulgate renders, 'two sparrows.' The original term signifies, 'two small clean birds, of any kind. The cedar wood and hyssop were considered medicinal, in cutaneous complaints, and are here used for the purpose of sprinkling the leper.

10. As the age of the female lamb is specified, it is natural to expect that of the male lambs would have been in like manner expressed; especially, as it is usually done. Hence the addition of the Sam. and Sept. ought to be deemed genuine. These were to be offered, the one for a guilt-offering the other for a burnt-offering, ver. 19, 20.—*Three parts of an epha,* or three *omers.* The sin-offering was for his impurity, the guilt-offering for his guilt; and the wheaten-offering, in gratitude for the removal of his disease.

12. *Wave-offering.* See Chapter vii.

21. *And if he be poor.* See Ch. v. 7; xii. 8.

cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot;
15 And the priest shall take some of the log of oil, and pour it into the palm of his own left
16 hand; And the priest shall dip his right finger in the oil which is in his left hand, and shall sprinkle the oil with his finger, seven times,
17 before Jehovah; And of the rest of the oil which is in his hand, shall the priest put upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot, of him who is to be cleansed, [a]on the place where the blood of the guilt-offering
18 had been put"; And the remainder of the oil that is in the priest's hand he shall pour upon the head of him who is to be cleansed: and thus the priest shall make an atonement for
19 him before Jehovah. And the priest shall offer the sin-offering, and make an atonement for him who is to be cleansed from his uncleanness. And afterward the burnt-offering
20 shall be killed; And the priest shall offer the burnt-offering and the wheaten-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.
21 But if he be poor, and cannot afford so much; then he shall take one lamb for a guilt-offering to be waved, to make an atonement for him, and one tenth part of an epha of fine flour, mingled with oil, for a wheaten-offering,
22 and a log of oil; And two turtle doves, or two pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a
23 burnt-offering. And he shall bring them, on the eighth day of his cleansing, to the priest, to the door of the congregation-tabernacle be-
24 fore Jehovah. And the priest shall take the lamb of the guilt-offering, and the log of oil, and the priest shall wave them for a wave-offering before Jehovah: And the lamb of the 25
guilt-offering shall then be killed, and the priest shall take some of the blood of the guilt-offering, and put it upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; And the priest shall pour 26
some of the oil into the palm of his own left hand; And the priest shall sprinkle with his 27
right finger some of the oil which is in his left hand, seven times, before Jehovah; And the 28
priest shall put of the oil, which is in his hand, upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, on the place where the blood of the guilt-offering had been put. And the rest of the oil which is 29
in the priest's hand, he shall put upon the head of him who is to be cleansed, to make an atonement for him before Jehovah. And he shall 30
offer one of the turtle-doves, or of the pigeons, such as he can afford; [c]The one for a sin-of- 31
fering, and the other for a burnt-offering, with the wheaten-offering; and the priest shall make an atonement for him who is to be cleansed before Jehovah. This is the law for his cleansing 32
who hath been infected with the leprosy, and who is not able to afford more."

Again Jehovah spoke to Moses, and Aaron 33
saying, "If when ye come into the land of 34
Canaan, which I give to you for a possession, I put the leprosy in a house of your possession; Then he that owneth the house 35
shall come and tell the priest, saying, 'It appeareth to me that there is infection in the house:' And the priest shall command that 36
they empty the house, before he go to inspect

17. [a]Sept. Syr.

31. [c]Sept. Syr. Vulg. Ar. does not repeat, *such as he can afford.*

31. *Such as he can afford.* These words conclude the 30 verse, and in the Hebrew and Sam. text are repeated in the beginning of this. I consider them to be an interpolation, clearly added from the preceding.

34. *In a house, &c.* This seems to have been a nitrous or vitriolic exudation, proceeding from stones of a certain quality; which bursting through the plaister, and spreading on it, became hurtful to the health of the inhabitants. This sort of house-leprosy is called by the Germans *salpeter frass*, as it is supposed principally to arise from *saltpetre*.—In these western regions it is seldom very noxious, and for the most part only in the lower floors.

36. *Empty the house, &c.* Geddes contends, that the last part of this verse has been misunderstood both by ancient and modern translators. For how could the priest's going into the house make any thing in it unclean? The meaning is, that although the walls of the house might be infected, yet its contents were not for that defiled. These were therefore ordered to be brought out previously to the priest's going in, that the bare walls might be more accurately examined, and from the appearances a proper judgment formed.

the infection; for not any thing which is in the house shall be unclean. And afterward the priest shall go in to inspect the house;
37 And if, on inspecting the infection, behold the infection be on the walls of the house with hollow streaks, of a greenish or reddish colour, which to appearance are deeper than
38 the wall; Then the priest shall go out of the house to the door of the house, and shall
39 shut up the house seven days; And the priest shall come again the seventh day, and shall inspect it; and if the infection be spread
40 in the walls of the house; Then the priest shall command that they take away the stones in which the infection is, and they shall cast them into an unclean place without the city;
41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city
42 into an unclean place; And they shall take other stones, and put in the place of those stones; and they shall take other mortar, and
43 shall replaister the house. And if the infection return and break out in the house, after that the stones have been taken away, and the
44 house scraped, and replaistered; Then the priest shall come and inspect; and, if the infection have spread in the house, it is a fretting leprosy in the house: it is unclean.
45 The house shall then be broken down; and the stones of it, and the timber of it, and all the mortar of the house, shall be carried out of the city into an unclean place. Moreover, he
46 that hath gone into the house, all the while that it was shut up, shall be unclean until the evening. And he that hath lain in the house
47 shall wash his clothes; and he that hath eaten in the house shall wash his clothes, [a]and be unclean until the evening". And when the priest
48 goeth in, and inspecteth it; and if the infection have not spread in the house, after the house was replaistered; then the priest shall pronounce the house clean, because the infection is healed. And to cleanse the house shall be got two
49 birds, and cedar-wood, and scarlet thread, and
50 hyssop; And one of the birds shall be killed
51 in an earthen vessel over spring-water; And he shall take the cedar-wood, and the hyssop, and the scarlet thread, and the living bird, and dip them in the blood of the bird, that hath been killed over the spring-water, and sprinkle the house, seven times; And he shall cleanse the
52 house with the blood of the bird, and with the spring-water, and with the cedar-wood, and with the hyssop, and with the scarlet thread:
53 But the living bird he shall let escape out of the city into the open fields: thus shall he make an atonement for the house, and it shall be clean.
54 This is the law for all kinds of leprous infection, and scalls; for the leprosy of a garment,
55 and of a house, And for a pustule, and for a
56 scab, and for a spot; To teach you when a thing
57 is to be pronounced unclean, and when clean: this is the law concerning the leprosy."

47. [a] Sept.

REFLECTIONS UPON CHAPTER XIV. 1. The leprosy was considered a disease incurable by any ordinary means. It was sometimes inflicted as a punishment for sin. Thus God punished the sin of Miriam, Num. xii. 10, the presumption of Uzziah, 2 Chron. xxvi. 19, 20, and the coveteousness of Gehazi, 2 Kings, vi. 27. It was peculiarly distressing. It cut off those infected from social intercourse, and from participating in the rites and privileges of divine worship. They either dwelt alone, or only associated with those who were in the same unhappy and miserable condition.

2. From the directions here given, we find some were *healed*, and this healing the Jews ascribed to the divine power. In some instances, the cure was miraculous. Thus Miriam, on the intercession of Moses, was healed, and Naaman the Syrian, by washing in the Jordan, 2 Kings, v. 14, according to the direction of the prophet. Were not these circumstances designed to show, that the leprosy of sin, can only be removed by divine interposition and influence? To cleanse this leprosy, the blood of the Saviour was shed, and the sanctifying influences of the Holy Spirit are imparted. Our Lord healed many lepers to show his power to save.

3. It was the office of the priest to inspect the leper, and to pronounce him clean or unclean. As the disease is supposed to be contagious, it was only by the divine appointment, that the priest could escape the infection. While in the path of duty, he had a right to expect the divine favour, and to hope that God would keep him from the "pestilence that walketh in darkness, and from the destruction that wasteth at noon-day."

4. When the leper was pronounced *clean*, he must offer the prescribed sacrifices. This was to be done to show his *obedience*, and to

CHAPTER XV.

B. C. 1491. *Uncleanness arising from different kinds of issues.*

1 AGAIN Jehovah spoke to Moses and to Aaron,
2 saying, "Speak to the children of Israel, and say to them, 'If any man have an issue from his flesh, because of his issue from his flesh,
3 he is unclean. And such is his uncleanness from his issue, that whether his issue run, or be stopped, [a]he is unclean all the time his issue runneth or is stopped". Such is his uncleanness, that, Every bed whereon he who hath
4 the issue lieth, is unclean; and every thing
5 whereon he sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe in water, and be unclean
6 until the evening. And he who sitteth on any thing, on which he sat who hath the issue, shall wash his clothes, and bathe in water,
7 and be unclean until the evening. And he who toucheth the flesh of him who hath the issue, shall wash his clothes, and bathe in wa-
8 ter, and be unclean until the evening. And if he who hath the issue spit upon one who is clean, then he shall wash his clothes, and bathe in water, and be unclean until the even-
9 ing. And every saddle on which he who hath
10 the issue rideth shall be unclean. And whosoever toucheth any thing which was under him shall be unclean until the evening; and he who beareth any of those things, shall wash his clothes, and bathe in water, and be un-
11 clean until the evening. And every one whom he who hath the issue toucheth, and hath not washed his hands in water, shall wash his clothes, and bathe in water, and be unclean
12 until the evening. And the earthen vessel, which he who hath the issue toucheth, shall be broken; and every vessel of wood *which he toucheth*, shall be rinsed in water. And 13
when he who hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his body in spring-water, and shall be clean. And on the eighth day he shall 14
take two turtle-doves, or two pigeons, and bring them before Jehovah to the door of the congregation-tabernacle, and give them to the priest; And the priest shall offer them, the 15
one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement before Jehovah for him who had the issue."

"And if any man hath an involuntary emis- 16
sion, then he shall bathe his whole body in water, and be unclean until the evening. And 17
every garment, and every skin, on which the matter falleth, shall be washed with water, and be unclean until the evening. The woman with 18
whom [v]her husband shall lie", and cohabit; even both shall bathe in water, and be unclean until the evening."

"And if a woman have an issue, and her 19
issue be what is usual, she shall be in a removed state seven days; and whosoever toucheth her shall be unclean until the evening. And every thing on which she lieth in her 20
removed state shall be unclean; every thing also on which she sitteth shall be unclean. And whosoever toucheth her bed shall wash 21
his clothes, and bathe in water, and be unclean until the evening. And whosoever touch- 22
eth any thing on which she sat, shall wash his clothes, and bathe in water, and be un-

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CHAP. XV. 3. [a] Sam. Sept.

18. [v] Sam. others, *a man*.

testify his *gratitude*. Thus our Lord ordered the leper whom he had cleansed, to go to the priest, and offer the gift which Moses had commanded. Matt. viii. 2—4. Every blessing we receive should be acknowledged with thanksgiving; and more especially that distinguishing blessing, the deliverance from a state of spiritual disease and misery, and the restoration of our souls to life, health, and happiness.

CHAP. XV. 2. *Issue from his flesh.* Michaelis renders, *seed-flux*, and Geddes, *gonorrhea*, after the Greek version. This disease may arise from mere weakness; but in this case it is mild and not infectious. Moses seems to describe the disease in a state of virulence, arising from infection, and as being peculiarly contageous. The effects of this disease in hot climates, must be terrible; and to prevent these effects is the great design of this law. The methods directed, are founded in wisdom; and experience proves, that by attending to them, infection is prevented.

16—18. The design of this law was, as Michaelis has observed, to discountenance polygamy. I consider שכבת as redundant, being implied in the term seed.

18—23. The circumstances here noticed, show that there are in the

23 clean until the evening; Whether it be her bed, or any thing on which she sat, that he toucheth, he shall be unclean until the even-
24 ing. And if [v]her husband" lie by her at all, and the token of her removed state be upon him, he shall be unclean seven days; and every
25 bed on which he lieth shall be unclean. And if a woman have the usual issue many days, out of the time of her ordinary period, or if it run beyond the time of her ordinary period; all the days of the issue she shall be unclean
26 as in the days of her removed state. Every bed on which she lieth all the days of her issue, shall be to her as the bed of her removed state; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her re-
27 moved state. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe in water, and be unclean
28 until the evening. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take two turtle-doves, or two pigeons, and bring them to the priest, to the door of the congregation-
30 tabernacle. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before Jehovah, for the issue which
31 made her unclean. Thus shall ye [v]warn" the children of Israel to keep themselves from uncleanness; that they die not for their uncleanness, when they defile my tabernacle which is among them. This is the law for him that 32
hath an issue, or who hath an involuntary emission, and is defiled thereby; And for her un- 33
well from her issue; (for man or for woman who have such issues;) and for him that lieth by her who is unclean."

CHAPTER XVI.

B. C. 1491. *How the annual atonement must be made.*

And Jehovah spoke to Moses, after the 1
death of the two sons of Aaron, when they offered *strange-fire* before *Jehovah*, and died;
And Jehovah said to Moses, "Speak to Aaron, 2
thy brother, that he come not at all times into the sanctuary within the veil opposite the mercy-seat, which is upon the ark, that he may not die: for in the cloud over the mercy-seat I will appear. In this manner shall 3
Aaron come to the sanctuary; *he shall take* a steer for a sin-offering, and a ram for a burnt-offering. He shall put on the holy, pe- 4
culiar tunic, and shall have on his peculiar drawers, and shall be girded with the peculiar girdle, and with the peculiar mitre shall he be attired: these are holy garments; therefore shall he bathe his body in water, and then put them on. And he shall take of 5
the congregation of the children of Israel, two goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer the steer 6

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24. [v] Sam. the rest, *a man.* 31. [v] Sam. Sept. Vulg. 4 mss.

Chap. xvi. 1. [a] So the Sept. Targ. Syr. and Vulg.

Reflections upon Chapter xv. 1. We see in this chapter, not only the infirmity of our nature, but the punishment of criminal indulgence. Those who give themselves up to the gratification of their lusts, generally suffer for it in this life. How needful the admonition of the Apostle, "to keep our vessels, that is, our bodies, in sanctification and honour." They who neglect it, will find the due reward of their deeds, in the loathsome diseases they contract, and in the pains and miseries they bring on themselves.

2. The great design of the other precepts, was not only to preserve and promote health, but to teach purity of heart. They who are not influenced by a sense of propriety, and of what is becoming, in little things, are as void of it in greater; and it may truly be said, that such as violate the rules of decency in any case, will not much regard purity of mind. Let us ever remember, that the sentiments we form are derived from our social intercourse and confirmed by our actions. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

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east some natural reasons for these precautions, which do not operate in colder regions. The tendency of every kind of matter to putrefaction, and the danger arising thence to health, made attention to cleanliness necessary.

24. *Lie by her.* That is, in the same bed. For lying *with her* in such circumstances, was a capital crime, punishable with death. Chap. xx. 18.

CHAP. XVI. 2. *In the cloud.* Many have understood this to be the "cloud of glory;" but Orton and others, the cloud formed by the burning incense, which is expressly said to cover the mercy-seat, ver. 12, 13.

of the sin-offering, which is for himself, and make an atonement for himself, and for his
7 household. And he shall take the two goats, and present them before Jehovah at the door
8 of the congregation-tabernacle. And Aaron shall cast lots for the two goats; one lot marked for Jehovah, and the other lot for a scape-goat.
9 And Aaron shall bring the goat on which the lot "for Jehovah" fell, and offer it for a sin-
10 offering. But the goat on which the lot for the scape-goat fell, shall be presented alive before Jehovah, to make an atonement with him, and to let him go for a scape-goat into the
11 wilderness. Aaron shall then bring the steer of the sin-offering, which is for himself, and shall make an atonement for himself, and for his household; and when the steer of the sin-
12 offering for himself, hath been killed, He shall then take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense, beat small, and
13 bring it within the veil; And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat which is upon the testimony, that he may not
14 die. And he shall take some of the blood of the steer, and sprinkle once with his finger the east side of the mercy-seat; and before the mercy-seat shall he sprinkle of the blood with his finger seven times."
15 "Then the goat of the sin-offering, which is for the people, shall be killed; and Aaron shall bring some of its blood within the veil, and do with that blood as he did with the blood of the steer, and sprinkle it against the mercy-seat,
16 and before the mercy-seat. Thus he shall make an atonement for the sanctuary, on account of the uncleanness of the children of Israel, and of all their sinful transgressions; and so shall he do for the congregation-tabernacle, which resideth among them, amidst their uncleanness.
17 And there shall be no man in the congregation-tabernacle when he goeth in to make an atonement in the sanctuary, until he come out, when he shall have made an atonement for himself, and for his household, and for the whole congregation of Israel. He shall then go out to 18
the altar which is before Jehovah, and make an atonement for it; and shall take some of the blood of the steer, and some of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the 19
blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."

"And when he hath made an end of expia- 20
ting the sanctuary, and the congregation-tabernacle, and the altar, the live-goat shall be brought. And Aaron shall lay both his hands 21
upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their sinful transgressions, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon 22
himself all their iniquities into a land not frequented; the goat shall be let go into the wilderness. [t] And he who let go the goat, as a 26
scape-goat, shall wash his clothes, and bathe his body in water, and afterward come into the camp". Aaron shall then go into the con- 23
gregation-tabernacle, and shall put off the peculiar garments, which he put on when he went into the sanctuary, and shall leave them there; And he shall bathe his body in water 24
in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall 25
he burn upon the altar; But the steer for the 27
sin-offering, and the goat for the sin-offering, whose blood was brought into the sanctuary to make atonement, shall be carried out of the

26. [t] for the sake of connexion.

8. *Scape-goat.* The reason of this name is given, verses 22, 23, &c.

14. *And before the mercy-seat.* That is, on the ground, before the mercy-seat.

21. *Upon the head of the goat.* There was in this ceremony a strong representation of the *effect* of the atonement made. The slaughtered goat was the piacular victim, and this showed, that by atonement their sins

camp; and their skins, and their flesh, and their
28 dung, shall be burned with fire. And he that burneth them shall wash his clothes, and bathe his body in water, and afterward he shall come into the camp.
29 "This shall be a perpetual statute for you. On the seventh month, on the tenth day of the month, ye shall humble yourselves, and shall not do any work, neither the native, nor the
30 stranger, who sojourneth among you: For on that day shall the High-priest make an atonement for you, to cleanse you from all your sins; that so ye may be clean, before Jehovah.
31 A sabbath of rest shall it be to you; and by a perpetual statute, shall ye humble yourselves.
32 And the priest, who hath been anointed and consecrated to minister in the priest's office in his father's stead, shall make the atonement. And he shall put on the peculiar clothes, the
33 holy garments; And shall make an atonement for the holy sanctuary, and he shall make an atonement for the congregation-tabernacle, and for the altar, and he shall make an atonement for the priests, and for all the people of
34 the congregation. And this shall be a perpetual statute to you, that an atonement be made, once every year, for all the sins of the children of Israel." And Moses did as Jehovah commanded.

CHAPTER XVII.

B. C. 1491. *Where victims are to be slaughtered.*

1 AGAIN Jehovah spoke to Moses, saying,
"Speak to Aaron, and to his sons, and say to 2
them, This is the thing which Jehovah hath commanded, saying, 'Whosoever of the house 3
of Israel, [a]or of those who sojourn among them" shall kill an ox, or a sheep, or a goat, in the camp, or shall kill it out of the camp, [a]for a burnt-offering, or for a feast-sacrifice, acceptable and of a sweet savour to Jehovah, And shall not bring it to the door of 4
the congregation-tabernacle, to offer an offering to Jehovah before the tabernacle of Jehovah; blood shall be imputed to that man; as one who hath shed blood, that man shall be cut off from among his people; To the end that 5
the children of Israel may bring their sacrifices, which they slaughter in the open fields, to Jehovah; that they may bring them unto the door of the congregation-tabernacle, to the priest, and slaughter them as feast-sacrifices to Jehovah. And the priest shall sprinkle the blood 6
upon the altar of Jehovah at the door of the congregation-tabernacle, and burn the fat for a sweet savour to Jehovah. And let them 7
slaughter no more their sacrifices to demons, after whom they go astray. This shall be a perpetual statute to them, throughout their generations.

"And thou shalt say unto them, 'Whosoever, 8
of the house of Israel, or of those who sojourn among [r]them, who shall offer a burnt-offering or other sacrifice, And bring it not to the 9
door of the congregation-tabernacle, to offer it to Jehovah; even that man shall be cut off from among his people.

CHAP. XVII. 3. [a]Sept. Compare ver. 8, 10.

8. [r] *You*, and so ver. 10, 13. Sept. and others.

REFLECTIONS UPON CHAPTER XVI. 1. The day of the annual Atonement, was one of the most solemn among the Jews. While ceremonies the most significant were performed, the people were to humble themselves, by confessing their sins; and by imploring forgiveness, they were to show their reliance on the appointed method of reconciliation. The High Priest was chiefly employed in performing the holy ceremonies; and every part of them was designed to call sin to remembrance, and to represent the necessity and efficacy of atonement.

2. The solemnities of this day were typical of our High Priest, his sacrifice, and his entrance into heaven. Heb. ix. 7—12, and xxiv. 26. In these verses, the Apostle explains the ceremonies of the day of atonement, and shows their reference to our Lord. The Sanctuary, the most holy place, was typical of heaven, where God dwells and manifests his glory. The High Priest only was admitted

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were removed and taken away.

CHAP. XVII. 3. Without the addition preserved in the Sam. and Sept. it is impossible to reconcile this verse with Deut. xii. 15.

7. *Demons.* In the common version, rendered *devils*, which is judged by many improper. Bate, Secker, and Law, render *goats*, the usual meaning of the word. The prohibition evidently alludes to the worship of Pan, under the form of *a goat*, or other wild *hairy* animal, such as the fauns and satyrs were represented to be. The Egyptians of Mendes, were in particular noted for this sort of idolatry, which was highly obscene and lascivious.

10 "And whosoever of the house of Israel, or of those who sojourn among [v] them, shall eat any kind of blood; I will set my face against that person who hath eaten blood, and
11 will cut him off from among his people. For the life of [a]all" flesh being in the blood, I have therefore appointed it to you to make an atonement on the altar for your own lives: for it is the blood which maketh an atonement for the
12 life. Therefore I say to the children of Israel, no one of you shall eat blood, nor shall any of those who sojourn among you, eat blood.
13 For whosoever of the children of Israel, or of those who sojourn among [v] them, shall hunt and catch any beast or fowl that may be eaten; he shall even pour out its blood, and
14 cover it with dust. For the life of all flesh is its blood; it is its life; therefore I say to the children of Israel, Ye shall not eat the blood of any kind of flesh; because the life of all flesh is its blood; whosoever eateth it shall be
15 cut off. And every person who eateth that which died of itself, or that which hath been torn with beasts, whether he be a native or a sojourner, he shall both wash his clothes, and bathe in water, and be unclean until the even-
16 ing: then shall he be clean. But if he wash them not, nor bathe his body; then he shall bear his iniquity.

CHAPTER XVIII.

B. C. 1491. *Various Canaanite laws and usages prohibited.*

Jehovah also spoke to Moses, saying, "Speak ½
to the children of Israel, and say to them in my name, 'I am Jehovah your God. The 3
customs of the land of Egypt, in which ye dwelt, shall ye not practise; neither shall ye practise the customs of the land of Canaan, whither I bring you, nor shall ye walk by their ordinances. Ye shall do my judgments, and 4
keep mine ordinances, and by them shall ye walk: I Jehovah, am your God. Ye shall 5
keep [a]all" my statutes, and [a]all" my judgments; which if a man do, by them he shall live: I Jehovah am [a]your God".

Let none approach and cohabit with a near 6
kinswoman: I Jehovah *forbid it.* With thy 7
father's wife, thine own mother, thou shalt not cohabit: she is thy mother; with her thou shalt not cohabit. With thy father's wife, who *is not* 8
thy own mother, shalt thou not cohabit: with her thy father cohabiteth. Thou shalt not co- 9
habit with thy sister, the daughter of thy father,

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10. [v] *among you,* 2 mss. versions, and so verse 13. 11. [a] Sept Syr. Arab. 1 ms. CHAP. XVIII. 5. [a] 1 ms. Sept.—ibid. [a] 1 ms. Sept.

there, to show that the way to the Holiest was not yet open; nor even must he enter without blood, to indicate his own sin. Our Lord has offered himself a sacrifice of a sweet smelling savour, and has obtained eternal redemption for us. The atonement which the Jewish High Priest made, was only for the congregation of Israel, but that of our Lord for the sins of the world. When he entered the heavenly sanctuary, it was by his own blood, and the incense of his merit ever ascends before the throne of the Eternal Jehovah, and powerfully prevails. Let us by faith apply to him, that we may be saved from wrath, and admitted to share in the glories of the upper sanctuary.

REFLECTIONS UPON CHAPTER XVII. 1. The prohibitions of this chapter imply, that the Israelites were still attached to idolatry; they brought not, as commanded, the victims to the congregation-tabernacle. Hence the crime of slaughtering them in any other place is made capital. After all the divine manifestations, and the repeated precepts already given, they still persisted in following their own ways. Have not we imitated them in this? To us, God has given line upon line, and precept upon precept, and we have refused to hearken and obey. Let us guard against future violations of the divine law.

2. Let the appointment of blood, which is the life of all flesh, to

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8. *Them.* So the text here and verse 10, 13; the versions read *you.*

10. *I will set my face,* &c. that is, that person will provoke me, and I will cut him off. The reason follows, because God had appointed *blood* to make atonement.

15. Compare Exod. xxii. 31.

CHAP. XVIII. 3. It is clear, that both among the Egyptians, and most of the eastern nations, incestuous connexions were formed and sanctioned by corrupt laws. The prohibitions contained in this chapter, accord with the best feelings of the human heart; and are as wise in their policy as they are just in their principles.

5. *By them he shall live.* He shall not fear the civil magistrate; for the law, which he observes, secures life to him.

6. *To cohabit with her.* I have preferred the sense to the idiom through this chapter, as being equally perspicuous and according better with our habits. In these prohibitory laws Moses meant, cohabitation both *in* the married state and *out* of it; so that he equally forbids marriage among such relatives and all carnal intercourse.—*I Jehovah forbid it.* I have followed the Arabic in supplying *forbid,* or *command,* as more appropriate and expressive, than saying, *I am* Jehovah.

7. I have followed the sense attributed to the first clause by Vatablus, Lightfoot, and others. See Poole's Synopsis. All the precepts are to the male, as the principal agents in such unlawful violations of

or the daughter of thy mother, born at home or born abroad; with her thou shalt not coha-
10 bit. With thy son's daughter or thy daughter's daughter, thou shalt not cohabit; for they
11 are sprung from thee. Thou shalt not cohabit with thy father's wife's daughter, begotten by thy father; she is thy sister; [a]with her thou
12 shalt not cohabit". With thy father's sister thou shalt not cohabit: she is thy father's near kins-
13 woman. Thou shalt not cohabit with thy mother's sister: she is thy mother's near kinswo-
14 man. Thou shalt not approach thy father's brother's wife, with whom he cohabiteth: she
15 is thine aunt. With thy daughter-in-law thou shalt not cohabit: she is thy son's wife; with
16 her thou shalt not cohabit. Thou shalt not cohabit with thy brother's wife: with her thy
17 brother cohabiteth. With a woman and her daughter thou shalt not cohabit; nor shalt thou cohabit with her son's daughter, or her daughter's daughter: for they are her near kinswo-
18 men: it is wickedness. Thou shalt not take thy wife's sister to vex her, by cohabiting with
19 her, while thy wife liveth. Neither shalt thou approach a woman, to cohabit with her,
20 while in a removed state. Moreover thou shalt not lie carnally with thy neighbour's wife, defil-
21 ing thyself with her. And thou shalt not suffer any of thine offspring to be devoted to Molech, and so profane the name of thy God: I, Jeho-
22 vah, *forbid it*. Thou shalt not lie with mankind, as with womankind: it is an abomination.
23 Thou shalt not pollute thyself, by cohabiting with a beast; nor to a beast shall a woman prostitute herself: it is the perversion of nature.
24 Defile not yourselves by any of these things; for by all these are the nations defiled, whom I am about to drive out before you.
25 For the land is defiled; therefore will I visit its iniquity upon it; and the land itself shall
26 vomit out its inhabitants. Keep, therefore, my statutes and my judgments, and let not either a native, or any of those who sojourn among
28 you, commit any of these abominations; That the land may not vomit you out also, when ye defile it, as it vomited out the nations that
27 were before you. [t]For all these abominations have the men of the land done, who were before you, and the land is defiled". For whoso-
29 ever shall commit any of these abominations, even those persons that commit them shall be
30 cut off from among their people. Ye shall, therefore, keep mine ordinances; and none of these abominable customs shall ye practise, which were practised by those before you; nor shall ye thereby defile yourselves: I, Jehovah your God, *so command*."

CHAPTER XIX.

B. C. 1491. *A repetition of various precepts.*

AGAIN Jehovah spoke to Moses, saying, 1
"Speak to the congregation of the children of 2

11. [a]Sept. Syr.

27. [t]for the sake of connexion.

make atonement, remind us of the precious blood of our Lord, by which a real and an effectual atonement was made for our sins. He gave his *life* a ransom for us. He laid down his *life* for his sheep; and if the *life of the flesh* be the blood, this was shed to expiate our guilt, to reconcile us to God, and to be the foundation of all our hopes. Let us thankfully remember this great atoning Lamb; and while we rejoice in our exemption from Levitical Ordinances, let us ever pay a believing regard to Jesus who was crucified for us.

REFLECTIONS UPON CHAPTER XVIII. 1. The *prohibitions* we have show the dreadful depravity of the nations of Canaan. They had violated the most obvious laws of nature. The closest relationship was no bar to criminal intercourse; the father married his own daughter, and the son his own mother. Crimes even more degrading were common. No wonder that the land should vomit out such a people. It seems just to extirpate a race, who had thus carried depravity to its highest pitch, and respecting whom, there was no hope of repentance and reformation.

2. Let us admire the *kindness* of God in giving these prohibitions

pudicity. In this particular prohibition the turpitude of the crime is pointed out as doubly criminal, in as far as, cohabiting with a mother, is a grievous injury done to the father.

8. *Thy father's wife.* As polygamy was allowed, a man might have many wives. A son was not allowed to cohabit with any of them. See Introduction, Part. ii. Ch. 3. § 1, and Part xi. Ch. 6.

9. *Born at home, &c.* The Syriac has, 'begotten by thy father, or by another man.' Vatablus explains, 'born *in* or *out* of matrimony.' The Chaldee, 'born to thy father by another wife, or born by thy mother to another husband.'

11. The case here stated seems the same as that in the 9th verse. Geddes renders, 'step-mother.'

18. This precept evidently limits a man's marrying a wife's sister, while she liveth; but does not prohibit him from doing it, when his wife

Israel, and say to them, 'Ye shall be holy; because I, Jehovah your God, am holy.

3 "Every one of you shall revere [t]his father" and his mother; and shall keep my sabbaths: I, Jehovah your God, *so command.*

4 "Turn ye not aside to idols, nor make to yourselves molten gods: I, Jehovah, am your God.

5 "And if ye offer a feast-sacrifice to Jehovah, ye shall so offer as that it may be acceptable.

6 On the same day in which you offer, it shall be eaten, or on the morrow; and if aught remain until the third day, it shall be burned

7 with fire. And if it be eaten at all on the third day, it is abominable; it shall not be

8 accepted. And he who eateth it shall bear his iniquity, because he hath profaned what was hallowed to Jehovah: that person shall be cut off from among his people.

9 "And when ye reap the harvest of your land, ye shall not wholly reap the corners of your field, nor shall ye gather the gleanings of your

10 harvest. And ye shall not glean your vineyards, nor shall ye gather the fallen olives of your olive-yards; ye shall leave them for the poor and the sojourner: I, Jehovah your God, *so command.*

11 "Ye shall not steal, nor deal falsely, nor lie one to another.

12 "And ye shall not swear by my name falsely, and so profane the name of your God: I, Jehovah, *forbid it.*

13 "Ye shall not oppress or plunder your neighbour; and the wages of the hireling shall not abide with you until the morning.

14 "The deaf ye shall not curse, nor put a stumbling-block before the blind; but ye shall revere your God: I, Jehovah, *so command.*

15 "In judgment ye shall do no injustice; ye shall not favour the poor, nor honour the great; in justice shall ye judge your neighbours.

16 "Ye shall not go up and down as talebearers among your people; nor shall ye stand up against the blood of your neighbour: I, Jehovah, *so command.*

17 "Ye shall not in your heart hate your brother; yet shall ye certainly rebuke him, and not suffer sin upon him.

18 Ye shall not avenge, nor bear any grudge against the children of your people; but ye shall love your neighbour as yourselves: I, Jehovah, *so command.*

My statutes shall ye keep.

19 "Ye shall not let your different kinds of cattle couple together; and your fields ye shall not sow with mingled seed; nor shall ye wear garments mixed of linen and woollen.

20 "And whosoever lieth carnally with a woman who is a bond-maid, betrothed to a husband, not redeemed, nor freedom given her; he shall be scourged; he shall not be put to death because she was not free.

21 And he shall bring his trespass-offering to Jehovah, to the door of the congregation-tabernacle, even a ram for a trespass-offering.

22 And the priest shall make an atonement for him, with the ram of the trespass-offering before Jehovah, for his sin which he hath done; and the sin which he hath done shall be forgiven.

23 "And when ye shall come into the land [u]which Jehovah your God giveth to you", and shall have planted any kind of trees for food, then ye shall count its fruit as uncircumcised; three years shall it be as uncircumcised to you; it shall not be eaten.

24 And in the fourth year all its fruit shall be hallowed with praises, to Jeho-

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CHAP. XIX. 3. [t]

to his own people. Whatever has a tendency to corrupt or injure, he *forbids;* and whatever was calculated to promote or secure their interests, he *commands.* His law regards man in every state and condition, and equally provides for his present and future welfare. In forming connexions for social life, let us make the law our rule; and let not the foul crimes noticed, be so much as named among us.

20. [v]Sam. 23. [u]Sept.

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is dead.

CHAP. XIX. 3. *Revere his father and his mother.* So the versions read, which is the usual and natural order of such precepts.

5—8. Compare Chapter vii. 16—18.

9, 10. See Introduction, Part ii. Ch. 6. § 4.

14. See Introduction, Part ii. Ch. 6. § 3.

17. *Rebuke him.* Love to a brother should not lead us to connive at his sins, but rather to rebuke him for them.

19. See Introduction, Part. ii. Ch. 10. § 5.

20—22. See Introduction, Part. ii. Ch. 11. § 7. I have followed Houbigant in the version. See Note, Hebrew Bible.

23—25. See Introduction, Part ii. Ch. 10. § 6.

25 vah: But in the fifth year shall ye eat of its fruits, that so it may yield to you its increase: I, Jehovah your God, *so command.*

26 "Ye shall not eat [v] upon the mountains"; nor
27 shall ye use divination, nor augury. Ye shall not cut round the hair of your heads, nor spoil
28 the hair of your beards. Ye shall not make any cuttings in your flesh for the dead, nor imprint on yourselves any sort of marks: I, Jehovah, *forbid it.*

29 "Ye shall not expose your daughters to be harlots: lest the whole land commit whoredom, and become full of wickedness.

30 "Ye shall keep my sabbath, and reverence my sanctuary: I, Jehovah, *so command.*

31 "Regard not necromancers, nor seek after prognosticators to be thereby defiled: I, Jehovah your God, *forbid it.*

32 In the presence of the hoary head ye shall rise up, and so honour an old man. Thus shall ye fear your God: I, Jehovah, *so command.*

33 "And if a stranger sojourn with you in your
34 land, ye shall not oppress him. But the stranger that dwelleth with you shall be to you as a native, and ye shall love him as yourselves; for ye were sojourners in the land of Egypt: I, Jehovah your God, *so command.*

35 Ye shall do no injustice in judgment; in
36 meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have. I am Jehovah your God, who brought you out of the land of Egypt; Therefore shall ye observe all my statutes, and 37 all my judgments, and do them: I am Jehovah."

CHAPTER XX.

B. C. 1491. *Precepts against various crimes.*

JEHOVAH also spoke to Moses, saying, 1
"Again thou shalt say to the children of Is- 2
rael, 'Whosoever he be of the children of Israel, or of the strangers who sojourn among them, who devoteth any of his seed to Molech, he shall surely be put to death; the people of the land shall stone him with stones.
And I will set my face against that man, and 3
will cut him off from among his people; because by devoting his seed unto Molech, he hath defiled my sanctuary, and profaned my holy name. And if the people of the land 4
do verily hide their eyes from the man, when he devoteth his seed to Molech, and kill him not; Then I will set my face against that 5
man, and against his family, and will cut him off, and all that go astray after him, that go astray after Molech, from among their people.

"And the person who turneth to necroman- 6
cers, or prognosticators, going astray after them, I will even set my face against that person, and will cut him off from among his people.

"Sanctify yourselves therefore and be holy: 7
because I, Jehovah your God, [a] am holy". And 8
ye shall keep [a] all" my statutes, and do them: I am Jehovah, who have hallowed you.

"Whosoever curseth his father or his mo- 9

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1 26. [v] Sept. others, *upon*, or *with blood.*

REFLECTIONS UPON CHAPTER XIX. 1. The moral precepts of this chapter deserve universal regard. How unbecoming our nature, are injustice, fraud, slander, and enmity? How much more unbecoming the character of a Christian are they? Our Lord has inculcated moral duties, as what alone can manifest our faith in him, and our right to be regarded as his disciples. Let us pray that every moral precept may be written on our hearts, and that we may be assisted to observe and uniformly practise it.

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26. *Upon the mountains.* It is evident from Exek. xviii. 6, that *eating on the mountains*, was considered as a crime, and is by him classed with idolatry and other grievous transgressions. Is it probable, then, that there should be no mention, no prohibition, made of it in the law of Moses? But if it be not here mentioned, it is no where mentioned. I am therefore fully persuaded, that the Septuagint have alone preserved the genuine reading; הרים instead of הרם.

CHAP. XX. 7. [a] Sam. Sept. Ar. 4 ms. 8. [a] Sam.

2. The superstitions here condemned, are an indication of a mind debased by gross ignorance, and a heart depraved by the worst passions. Those who seek to astrologers, fortune tellers, &c, to obtain information concerning the future events of their lives, are highly criminal in the sight of God; they manifest a want of reliance on God's word and providence; and presumptuously endeavour to intrude into what God has kindly kept secret. Avoiding such impious conduct, let us regard the law of the Lord, and rest assured that it shall finally be well with us.

27, 28. See Introduction, Part iii. Ch. 6. § 9.

CHAP. XX. 2. *Among them.* Literally, 'in Israel,' but the noun is often used for the pronoun.

3. *My sanctuary.* To which he sometimes comes, although guilty of idolatry.

4. *Hide their eyes*; i. e. will not notice his conduct, but connive and wink at it.

ther shall surely be put to death: he hath cursed his father or his mother; upon himself shall his blood be.

10 "If any man commit adultery with his neibour's wife, the adulterer and the adulteress
11 shall surely be put to death. And the man that lieth with his father's wife, with whom his father cohabiteth, both of them shall surely be put to death; upon themselves shall
12 their blood be. And if a man lie with his daughter-in-law, both of them shall surely be put to death; they have committed incest;
13 upon themselves shall their blood be. If a man lie with a man as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death;
14 upon themselves shall their blood be. And if a man take *to his bed* both daughter and mother; it is the greatest crime: they shall be burnt with fire, both he and they; that
15 there be no such crime among you. And if a man lie with a beast, he shall surely be put to death; and ye shall kill the beast.
16 And if a woman prostitute herself to any beast, ye shall kill the woman, and the beast; they shall surely be put to death; on them-
17 selves shall their blood be. And if a man shall take his sister, his father's daughter, or his mother's daughter, and they cohabit together, it is a shameless deed; and they shall even be cut off in the sight of their people; he hath cohabited with his sister; he shall bear
18 his iniquity. And if a man shall lie and cohabit with a woman in her removed state, and she hath consented to cohabit with him; both of them shall be cut off from among their people. With thy mother's sister, or 19 thy father's sister, thou shalt not cohabit; for this is to cohabit with a near kinswoman: they shall bear their iniquity. And 20 if a man shall lie with his uncle's wife, with whom his uncle cohabiteth, they shall bear their sin; childless they shall die. And if a 21 man shall take *to his bed* his brother's wife, with whom his brother cohabiteth, it is a detestable thing; childless shall they be.

"Ye shall therefore keep all my statutes, and 22 all my judgments, and execute them; that the land, whither I bring you to dwell, may not vomit you out. And ye shall not walk 23 by the statutes of the nations, which I am about to cast out before you; for they committed all these things, and therefore I abhor them. But to you I say, 'Ye shall inherit *their* 24 land, and I will give it to you in possession, a land that floweth with milk and honey. I am Jehovah your God, who have separated you from other peoples. Ye shall therefore 25 distinguish between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make yourselves abominable by beast, or by fowl, or by any kind of animal that creepeth on the ground, which I have pointed out to you as unclean. And ye shall be 26 holy to me: because I, Jehovah, am holy, and have distinguished you from other people, that ye should be mine. So a man or woman who 27 is a necromancer or prognosticator shall surely be put to death; they shall be stoned with stones: upon themselves shall their blood be.

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10. ° the repetition 1 ms.

Reflections upon Chapter xx. 1. In what a deplorable state is human nature, when left to unaided reason, and to the influence of the passions! The gross idolatry, and the shameful vices here noticed, are a sufficient proof of the state of the heathen world. Frightful as the picture is, which the Apostle has drawn in the first chapter to the Romans, it is not overcharged. Every part of the heathen world verifies it. There is no nation, without the divine *Law* and the blessed *Gospel*, where the same abominations are not committed. In the best periods of the Roman and Grecian empires, notwithstanding their literary attainments, these crimes were common.

2. Let this affecting view of human nature, excite our *gratitude* for the *means of grace* by which we are distinguished. The Bible has

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9. *On himself shall his blood lie*; that is, his death shall not be imputed to another as a crime; he is the cause of his own death. Purver renders, 'His blood is chargeable on himself.'

10. Either the first or second clause of this verse must be deemed an interpolation. Geddes and Dathe agree in rejecting it. A transcriber might easily commit the mistake.

20. *Childless.* I have some doubt whether this should not be rendered *childless let them die*; and considered as an injunction to the judges, not as

CHAPTER XXI.

B. C. 1491. Laws relating to the priests;—their mourning, marriages, &c.

1 Again Jehovah said to Moses, "Speak to the
priests, the sons of Aaron, and say to them,
'None of you shall be defiled for the dead among
2 his people: Unless for his near kindred; for
his father or his mother, or his son, or his
3 daughter, or his brother: And for his own
sister, a virgin, who hath not been married;
4 for her he may be defiled. But if she have a
husband, among his people, he shall not de-
5 file himself for her by any uncleanness. They
shall not make bald their head, nor shall they
shave the hair of their beard, nor make any
6 cuttings in their flesh. They shall be holy to
their God, and not profane the name of their
God: because they offer the burnt-offerings
of Jehovah, the portion of their God, there-
7 fore they shall be holy. They shall not take
a harlot, or one dishonoured, for a wife; nor
shall they take a woman divorced from her
husband: for they are hallowed to their God.
8 Ye shall, therefore, account them holy; because
they offer the portion of your God; holy shall
they be to you, because I, Jehovah, who have
hallowed them, am holy."
9 "If the daughter of any priest profane her-
self by playing the harlot, she profaneth her
10 father: she shall be burnt with fire. And he
who is the high-priest among his brethren,
upon whose head the anointing oil hath been
poured, and who hath been consecrated, and
clothed with the holy garments, shall not un-
11 cover his head, nor rend his clothes: Nor
to any dead body shall he approach, nor defile
himself for his father, or for his mother. He 12
shall not go out of the sanctuary, lest he pro-
fane the sanctuary of his God, while the crown
and the anointing oil of his God are upon him:
I, Jehovah, *so command.* A virgin only shall 13
he take for a wife. A widow, or one divorced, 14
or dishonoured, or a harlot, these shall he not
take: but a virgin of his own people shall he
take for a wife; Lest he profane his seed, 15
among his people; for I, Jehovah, have hal-
lowed him."
And Jehovah also spoke to Moses, saying, 16
"Speak to Aaron, saying, 'Let none of thy 17
seed, throughout their generations, who hath
any blemish, approach to offer the portion
of his God. For no man who hath a blemish 18
shall approach; a blind man, or a lame
or maimed, or one that hath any thing su-
perfluous, Or a man that is broken-footed, 19
or broken-handed, Or crooked-backed, or a 20
dwarf, or that hath a blemish in his eye, or
hath a dry or purulent scab, or hath a rupture;
No man that hath such a blemish, of the seed 21
of Aaron, the priest, shall approach to offer
the burnt-offerings of Jehovah: he hath a ble-
mish; he shall not approach to offer the portion
of his God. He shall eat of the portion of his 22
God, both of the most holy, and of the holy;
But he shall not go near the veil, nor approach 23
the altar, because he hath a blemish; lest he
profane my holy things: for I, Jehovah, have
hallowed them." And Moses told this to Aaron, 24
and to his sons, and to all the children of
Israel.

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given us juster notions of God, and furnished us with the wisest and best rules of duty. It reveals the love of God towards us, and by the strongest motives, urges us to repentance. This alone can make us wise to salvation. The law is a lamp to our feet, and a light to our path. Let us study it, and treasure it up in our hearts; and let us do all in our power, to send it to the ends of the earth.

Reflections upon Chapter xxi. 1. All these laws which concern the priests, should and are intended to teach Christians as well as Jews, that the ministers of God are in a most especial manner to be holy, that thereby they may render religion more venerable in the eyes of the people, and that they may endeavour to be holy by the holy examples and lives of their teachers. In short, nothing

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a prophetical commination. So Geddes and Houbigant. See Introduction, Part ii, chap. xi. § 3.

CHAP. XXI. 4. *If she have a husband.* It is clear, that the law in question regards the priests, the ordinary priests, the sons of Aaron; what business then has a chief of the people to do here? I am convinced that a word has been dropped out of the text, which I would restore thus: ולא יטמא [לבעלות] בעל בעמו. The context itself almost demonstrates this to be the true reading, as two cases are contrasted, in one of which the priest is allowed to perform the funeral duties to a deceased sister, in the other not.

7. There is here an enallage of numbers, and when literally rendered it makes the whole absurd. Instead of "he is holy to his God," it should be, "they are holy to, &c."

18. *Maimed.* To me it appears that the word is in contrast with that which follows; and that, as the latter denotes something *superfluous* in the

CHAPTER XXII.

B. C. 1491. *When the priests must abstain from holy things.*

1 AGAIN Jehovah spoke to Moses, saying,
2 "Speak to Aaron and his sons, when they are to abstain from the holy things of the children of Israel, that they profane not my holy name; for those things are hallowed to me: I am
3 Jehovah. Say to them. 'Whosoever of all your seed, throughout your generations, having his uncleanness upon him, shall approach to the holy things which the children of Israel hallow to Jehovah, that person shall be cut off from before me: I, Jehovah
4 so command. Whosoever of the seed of Aaron is a leper, or hath a running-issue, he shall not eat of the holy things, until he be clean. And whoso toucheth any thing, and becometh unclean, or a man, who hath had an
5 involuntary emission; Or whosoever toucheth any [a]unclean" reptile, and thereby becometh unclean; or a man who hath any kind of un-
6 cleanness, by which he may be defiled; The person who hath touched any such, shall be unclean until the evening, and shall not eat of the holy things, unless he have bathed his
7 body in water: And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because they are his food.
8 That which dieth of itself, or is torn by beasts, they shall not eat to defile themselves there-
9 by: I, Jehovah, forbid it. They shall, therefore, keep mine ordinance, lest if they profane it, they bear sin for it: I, Jehovah, have hal-
10 lowed them. There shall no stranger eat of what is holy; he who sojourneth with a priest or a hired servant, shall not eat of what is holy. But if a priest have bought a person 11
with his money, he may eat of it, and [v]those" born in his house may eat of his food. If the 12
daughter of a priest be married to a stranger, she may not eat of the offering of holy things;
But if the daughter of a priest be a widow, 13
or divorced, and have no child, and be returned to her father's house, she shall eat of her father's food, as in her youth; but of it no stranger shall eat."

"And if a man eat what is holy unwittingly, 14
then he shall add a fifth part more to the holy thing, and give it to the priest. Thus they 15
shall not profane the holy things of the children of Israel, which they offer to Jehovah;
Or bring on themselves the guilt of trespass, 16
by their eating of the holy things; for I, Jehovah, have hallowed them."

Jehovah also spoke to Moses, saying, "Speak 17
unto Aaron, and to his sons, and to all the children of Israel, and say to them, 'Whoso- 18
ever of the house of Israel, or of the strangers who sojourn with them, will bring his oblation for any vow, or for any free-will-offering, and will offer it for a burnt-offering to Jehovah;
To be accepted, it shall be a male, without 19
blemish, from the herd, from the sheep, or from the goats. But whatsoever hath a ble- 20
mish, ye shall not offer; for it shall not be accepted for you. And whosoever offereth a 21
sacrifice to Jehovah to accomplish a vow, or as a free-will-offering, from the herd or from the flock, it shall be perfect, to be accepted;

CHAP. XXIII. 5. [a] Sam. Sept.

11. [v] Sam. and the versions.

should be seen in a priest of God, which may expose religion to contempt.

2. They were to be perfect in body, or else they were not allowed to perform the sacred functions. This perfection was, doubtless, intended to typify the priesthood of our Lord, who was perfect in the disposition of his heart, and in his whole life; and who at last offered himself, as a lamb, "without spot or blemish." As the Holy Place was also a type of heaven, it was also intimated, that every one who entereth there, must be sanctified and holy; for nothing that defileth will be admitted. Let us then earnestly seek, with all our hearts, that holiness, that perfection, without which no man shall see the Lord.

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person, the former denotes a *deficiency*, or something wanting.

CHAP. XXII. 2. I have followed the arrangement of Houbigant, in rendering this verse. If other persons were defiled by the things mentioned, it was proper the priests should, and that in this state, they should be debarred from offering, or eating of the sacrifices.

18—25. These prohibitions had doubtless a moral tendency. They were designed to remind the Israelites of the sovereignty of God, and that he ought to be honoured with the best of their possessions. The prophet Malachi charges them with sinning by neglecting these prohibitions.

24. *That which is bruised, &c.* Michaelis has justly observed, that

22 there shall be no blemish in it. The blind or bruised, or having the rot, or the dry or purulent scab, these ye shall not offer to Je-
23 hovah. Either a steer, or a sheep or goat which hath any thing superfluous or lacking in its parts, may be offered as a free-will offering; for a vow it shall not be accepted.
24 Ye shall not offer to Jehovah that which is bruised, or crushed, or broken, or castrated.
25 In your land ye shall not do this; Nor of any of these, from the hand of a sojourner, shall ye offer the portion of your God; for being corrupted and blemished, they shall not be accepted for you".

26 27 Jehovah also spoke to Moses, saying, "When a steer, or lamb or kid, is brought forth, then it shall be seven days under the dam; and from the eighth day, and thenceforth, it shall be
28 accepted for a burnt-offering to Jehovah. But neither cow nor ewe, shall ye kill on the same
29 day with her young. And when ye offer a thanksgiving-sacrifice to Jehovah; that it may
30 be accepted, It shall be eaten on the same day ye offer it; ye shall leave none of it until
31 the morrow: I, Jehovah, *forbid it.* Therefore shall ye keep my commandments, and do them;
32 Nor shall ye profane my holy name; but hallowed will I be among the children of Israel; I
33 am Jehovah who have hallowed you, And have brought you out of the land of Egypt, to be your God: I am Jehovah."

CHAPTER XXIII.

B. C. 1491. *The various Festivals, and the manner of observing them.*

1 Again Jehovah spoke to Moses, saying, "Speak to the children of Israel, and say to them, 2
'The feasts of Jehovah, which ye shall celebrate by holy convocations, are these. Six days shall 3
work be done; but the seventh day, *or* the sabbath of rest, let there be a holy convocation; no work shall ye do on it: let it be a sabbath, to Jehovah, in all your dwellings.

"These are the other feasts of Jehovah, holy 4
convocations which ye shall celebrate at their appointed times. On the fourteenth day of 5
the first month at evening, Jehovah's passover. And on the fifteenth day of the same 6
month, is the feast of unleavened bread to Jehovah: seven days ye must eat unleavened bread. On the first day ye shall have a holy 7
convocation: on it ye shall do no servile work. But ye shall offer a burnt-offering to Jehovah 8
on each of the seven days; on the seventh day is a holy convocation; on it ye shall do no servile work."

Jehovah also spoke to Moses, saying, "Speak 9 10
to the children of Israel, and say to them, 'When ye shall have come into the land which I give to you, and shall have reaped its harvest, ye shall then bring a sheaf of the first-fruits of your harvest to the priest; And ye shall 11
wave the sheaf before Jehovah, that it may be accepted for you; on the morrow after the sabbath the priest shall wave it. And on the 12
day in which the sheaf is waved, ye shall offer a male lamb, without blemish, of the first year, for a burnt-offering to Jehovah. And its 13
wheaten-offering, two tenths of an ephah of fine flour mingled with oil, for a burnt-offering to Jehovah of a sweet savour: and its drink-offer-

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Reflections upon Chapter xxii. 1. Every precept that God gave had the purity and honour of his own worship in view. As he would not allow persons who had any bodily blemish to minister at the Altar, so he would not allow those who might approach him, to come when contaminated and polluted. Holiness being the perfection of his own nature, holy must they be who are admitted to his presence. He will not suffer his name, his house, and his ordinances to be profaned with impurity. He who does this must bear his iniquity.

2. God often reminds them of their wonderful deliverance from Egypt as a motive to obedience. "I am Jehovah, who have hallowed you, and brought you out of the land of Egypt to be your God," to save you from idolatry, to teach you the right way, and to lead and guide you in it. What could influence them, if such kindness and grace did not? O let the greater deliverance wrought by Christ for us, deeply affect our hearts, lead us to constant obedience, and to persevering exertions for the promotion of his honour and glory.

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four methods of emasculating animals are here mentioned. Geddes renders confriction, or contusion, or evulsion, or exsection One reason of this prohibitory law may have been, to deter the Israelites from the castration of men, practised by the neighbouring nations.

26—28. See Introduction, Part ii. Chap. 8. § 4.

CHAP. XXIII. 3. *A holy convocation*; that is, a general assembly.

ing of wine, shall be the fourth part of an hin.
14 Neither bread, nor parched corn out of the full ear shall ye eat until the self same day that ye have brought of them an offering to your God: a perpetual statute shall this be throughout your generations, in all your dwellings.
15 "And ye shall count from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven complete
16 sabbaths; Even to the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer another wheaten-offering to Jehovah.
17 Ye shall bring from your habitations two wave-loaves of two tenths *of an ephah*: they shall be of fine flour; they shall be baked with lea-
18 ven, as first-fruits to Jehovah. And ye shall offer with the bread seven lambs, without blemish, of the first year, and one steer, and two rams [a]without blemish"; those shall be for a burnt-offering to Jehovah; with their wheaten-offering, and their drink-offerings, they shall be a burnt-offering of a sweet savour to Jeho-
19 vah. Then shall ye sacrifice one goat for a sin-offering, and two lambs of the first year for a
20 feast-sacrifice. And the priest shall wave them with the bread of the first-fruits, for a wave-offering before Jehovah, with the two lambs: holy shall they be to Jehovah, for the priest.
21 And ye shall celebrate on that very day, a holy convocation: on it ye shall do no servile work: a perpetual statute shall this be through out your generations, in all your dwellings.
22 "And when ye reap the harvest of your land, ye shall not completely reap the corners of your fields, nor shall ye gather any gleanings of your harvest: ye shall leave them for the poor, and for the stranger: I, Jehovah your God, *so command.*
23 24 Jehovah also spoke to Moses, saying, "Speak to the children of Israel, saying, 'On the seventh month, the first day of the month, shall ye keep as a sabbath, to be commemorated by blowing of trumpets, and a holy convocation. Ye shall do no servile work on it: 25
but ye shall offer a burnt-offering to Jehovah.
Again Jehovah spoke to Moses, saying, "Also 26 27
the tenth day of this seventh month shall be a day of atonement; a holy convocation shall ye have; and ye shall humble yourselves, and offer a burnt-offering to Jehovah. And on 28
that same day ye shall do no work; for it is a day of atonement, to make an atonement for you before Jehovah, your God. For whoso- 29
ever he be that humbleth not himself on that same day, he shall be cut off from among his people. And whosoever he be that doeth any 30
work on that same day, that person I will destroy from among his people. Ye shall do no 30
manner of work on it: a perpetual statute shall this be throughout your generations, in all your dwellings. It shall be unto you a sabbath of 32
rest, and ye shall humble yourselves: from the evening of the ninth day of the month, to the next evening, shall ye keep your sabbath."
Jehovah also spoke to Moses, saying, "Speak 33 34
to the children of Israel, saying, 'On the fifteenth day of this seventh month shall be the feast of booths, for seven days, to Jehovah. On the first day shall be a holy con- 35
vocation; on it ye shall do no servile work. Seven days ye shall offer a burnt-offering to 36
Jehovah: on the eighth day ye shall have a holy convocation, and shall offer a burnt-offering to Jehovah: it is a solemn assembly-day; on it ye shall do no servile work. These are 37
the feasts of Jehovah, which ye shall celebrate by holy convocations, offering burnt-offerings to Jehovah; the burnt-offerings, and wheaten-offerings; sacrifices and drink-offerings; each on its proper day: Besides the sab- 38
baths of Jehovah, and besides [a]all" your gifts, and all your vows, all your freewill-offerings, which ye give to Jehovah. Also on the fif- 39
teenth day of the seventh month, when ye

CHAP. XXIII. 18. [a] Sam. Sept.

38. [a] Sam.

at the tabernacle for religious worship. The sabbath must be first regarded, as being essential to true piety and devotion.
5—8. See Notes on Exodus xii. 6, &c.
9—14. See Introduction, Part iii. Chap. 4. § 5.
14—21. See Introduction, Part iii. Chap. 4. § 7.
24. See Introduction, Part iii. Chap. 4, § 5.

have gathered in the fruit of the land, ye shall keep a feast to Jehovah, seven days: on the first day shall be a sabbath, and on the eighth
40 day shall be a sabbath. And on the first day ye shall take shoots of thriving trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and having made booths, ye shall rejoice before Jehovah your
41 God, seven days. And ye shall keep a feast to Jehovah, seven days, in every year; it shall be a perpetual statute throughout your generations: in the seventh month ye shall cele-
42 brate it. Ye shall dwell in booths seven days;
43 all native Israelites shall dwell in booths; That your posterity may[a] know how I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am
44 Jehovah your God". And Moses declared to the children of Israel the feasts of Jehovah.

CHAPTER XXIV.

B. C. 1491. *Directions respecting the lamps and presence-bread; and punishment of a blasphemer.*

1 Again Jehovah spoke to Moses, saying,
2 "Command the children of Israel, that they bring to thee pure expressed olive oil, for the light, that the lamps may be kept continually
3 burning, Without the veil of the testimony, in the congregation-tabernacle. Aaron [a]and his sons" shall so order, *that they may burn* from the evening unto the morning before Jehovah continually: a perpetual statute shall this be throughout your generations. He shall thus 4 order the lamps, on the chandelier of pure gold, before Jehovah continually.

"And thou shalt take fine flour, and bake of 5 it twelve cakes; two tenths *of an ephah* shall be in one cake. And thou shalt place them in 6 two rows, six on a row, upon the table of pure gold before Jehovah. And thou shalt put pure 7 incense upon each row, that it may be instead of the bread for a memorial, as a burnt-offering to Jehovah. On every sabbath the *priest* 8 shall arrange it before Jehovah continually, receiving it from the children of Israel by an everlasting covenant. And to Aaron and his 9 sons shall it belong; and they shall eat it in the holy place: for it is their most holy portion of the burnt-offerings of Jehovah by a perpetual statute".

Now the son of an Israelite woman, whose 10 father was an Egyptian, had come up among the children of Israel; and this son of the Israelite woman and a man of Israel strove together in the camp; And the son of the Israel- 11 ite woman (whose name was Shelomith, the

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CHAP. XXIV.

REFLECTIONS UPON CHAPTER XXIII. 1. The Pass-over and Feast of Booths, were designed perpetually to commemorate the signal displays of divine power and mercy, which God had made in Egypt and the wilderness. To these they were indebted for their existence as a nation; for their freedom and independence, and for their unspeakable blessings and privileges. They ought not then ever to be forgotten. Be it our care to remember the still greater displays of power and mercy made in our favour.

2. The Harvest-feast was designed to remind them from whom their daily bread came, and to teach them to be grateful for it. They must not taste of the corn till the *first-fruits* had been offered to Jehovah. How impressive was this institution. We ought not to partake of any bounty, without thanks to him who has provided it. How heinous is the sin of those, who eat and are filled and forget God. As we are taught to ask for our daily bread, so, when it is in mercy given, we ought to present the sacrifice of praise.

3. Let the feasts appointed to the Jews remind us, that we should not murmur on account of the time we spend in God's service. When ambition, avarice, or pleasure demand our time, we spend it without regret; but how irksome is it to many, to devote an hour once a week to the form of religion! How can such men hope for a better state; a state for which they are so wholly unprepared? Let us ever remember, 'that as without holiness no man shall see the Lord,' so no man is, or can be holy, who neglects, or has no pleasure in the service of God.

33—44. See Introduction, Part. iii. Chap. 4. §.

CHAP. XXIV. 3. *And his sons.* That these words should be admitted into the text is obvious; as the ordinance has respect to future generations.

6. *Six on a row.* There is some seeming ambiguity in the text itself, as it is not very clear whether the loaves were to be arranged in rows along the table, or in upright *piles* upon the table. But the size of the loaves, and the small length of the table, appear to be decisive for the upright piles; and a better version than that of Sept cannot be given. The loaves, then, were placed in two piles, each pile containing six loaves.

7. *Instead of bread.* The incense was to be burnt instead of the bread, to the honour of Jehovah. The incense remained on the bread for seven days; on the sabbath the bread was eaten and the incense burnt.

11. *Blasphemed the Name.* Many consider the Name put here for

3. [a]Sam. Sept.

daughter of Dibri, of the tribe of Dan), blasphemed the name *of Jehovah*, and cursed.
12 And they brought him to Moses: And they put him in custody, until the will of Jehovah
13 should be made known to them. And Jeho-
14 vah spoke to Moses, saying, "Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let the whole congregation stone
15 him. And thou shalt speak to the children of Israel, saying, 'Whosoever curseth his own
16 rulers shall bear his sin; But he who blasphemeth the name of Jehovah, shall surely be put to death; the whole congregation shall certainly stone him: as well the stranger as the native, when he blasphemeth the name of Jehovah, shall be put to death.
17 "And he who killeth any man shall surely be
18 put to death; But he who killeth a beast shall
19 make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath
20 done, so shall it be done to him; Bruise for bruise, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so let it be done to
21 him. And he who killeth a beast, shall restore it: but he who killeth a man, shall be put to
22 death. Ye shall have but one sentence for the stranger, and for the native. For I, Jehovah your God, *so command*."
23 And Moses spoke to the children of Israel, that they should bring him who had cursed out of the camp, and stone him with stones. And the children of Israel did as Jehovah commanded Moses.

CHAPTER XXV.

B. C. 1491. *The Sabbatical and Jubilee years are to be observed.*

AGAIN Jehovah spoke to Moses by mount 1
Sinai, saying, "Speak to the children of Isra- 2
el, and say to them, 'When ye come into the land which I give to you, let even the land keep a sabbath to Jehovah. Six years 3
ye shall sow your fields, and six years ye shall prune your vines, and gather in their fruits; But in the seventh year, let the land have 4
a sabbath of rest, a sabbath to Jehovah; your fields ye shall not sow, and your vines ye shall not prune. Your harvest-crop which hath 5
grown of its own accord, ye shall not reap, nor gather the grapes of your undressed vine; for it is a year of rest to the land. But 6
the produce of the land during its rest, shall be food for you; for yourselves, for your men-servants and maid-servants, for the hireling and for the stranger who sojourneth among you; And for your cattle, and for the wild- 7
beasts which are in the land, shall all its produce be for food.

"Moreover ye shall number seven sabbatical 8
years, seven times seven years; and the period of the seven sabbatical years shall be for-

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REFLECTIONS UPON CHAPTER XXIV. 1. God's sanctuary was to be lighted with lamps during the whole night; and the *presence-bread* was to be placed on the table. It was the duty of the Priests to attend to these things; and it was their honour to be employed in such services daily. May not this remind Christian Teachers, of the duties of their office? The great end of the Christian ministry is, to enlighten men's minds, and feed them with the word of God. In order to this, they should shine with knowledge, and burn with zeal; they should be the light of God's sanctuary; illuminate the mind, warm the heart, and endeavour to turn men from darkness to light. They are stewards of God's house; they should provide bread for his people, and take care that they feed them with pure wheat, not with chaff.

2. Let us learn, from the punishment of the blasphemer, to fear the Name of God, and to regard with reverence every thing relating to religion. In order to avoid the sin of *blasphemy*, let us guard against pride and passion. It is not a sufficient excuse for swearing or cursing, that it was done in a passion, or to say, 'I was provoked.' Passion leads men to forget religion and reason too; but God abhors, and will punish such transgressors. Let us never allow ourselves to jest with the word or worship of God, or any thing serious and sacred. Let us resolve to take heed unto our ways, that we sin not with our tongues; for, as the apostle expresseth it, James i. 26; "If any man among you seem to be religious, and bridleth not his tongue, that man's religion is vain.

Jehovah; the most probable opinion is, that יהוה stood originally in the text; although its elision must have been made at an early period, as it is wanting in the Sept. and Sam. version. To blaspheme, is to revile, reproach, speak evil of, and is explained by 'cursing.'

15. *His rulers.* The term אלהים has the same sense Exod. xxii. 28. The meaning is, 'if he who reviles a magistrate may be justly punished, much more he who reviles the Name of God. See Note, Hebrew Bible.

17—22. Compare Exod. xxi. 24.

9 ty-nine years. Then shall ye cause the trumpet of the jubilee to be sounded; on the tenth day of the seventh month, on the day of atonement shall ye cause the trumpet to be sound-
10 ed throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the whole land to all its inhabitants, it shall be *a year of* jubilee to you; and ye shall return every one to his possession; and ye shall return every one to his family.
11 A jubilee shall that fiftieth year be to you; ye shall not sow, nor reap what groweth of itself in it, nor in it gather the grapes of
12 your undressed vine. For it is the jubilee; it shall be holy to you; its produce ye shall
13 eat from the field. In the year of this jubilee ye shall return every one to his own posses-
14 sion: If therefore ye sell a possession to your neighbour, or buy one at your neighbour's hand;
15 ye shall not injure one another. According to the number of years after the jubilee ye shall buy of your neighbour; and according to the number of produce-years he shall sell to you:
16 If the years be many, ye shall increase the price; and if the years be few, ye shall diminish the price: for according to the number
17 of produce-years, it shall be sold to you. Ye shall not therefore oppress one another; but ye shall fear God: For I, Jehovah your God, *so command.*

18 "Wherefore ye shall observe my statutes, and keep my judgments, and do them; that ye
19 may dwell in safety in the land: For then the land shall yield her fruit, and ye shall eat to the full, and in safety dwell in it.
20 And if ye say, 'What shall we eat the seventh year, seeing we must not sow, nor
21 gather in our increase'. I will even command my blessing upon you in the sixth year, and it shall yield produce sufficient for three
22 years. And ye shall sow the eighth year, and yet eat of the old produce until the ninth year; until its produce come in ye shall eat of the old.

23 "The land shall not be sold in perpetuity: for the land is mine; and ye are but strangers and sojourners with me. Through the
24 whole land which ye possess, ye shall permit the land to be redeemed.

25 "If your brother have become poor, and have sold some part of his possession, and if any of his kin come to redeem it, then may he re-
26 deem what his kinsman had sold. And if the man have none to redeem it, and he acquire
27 what is sufficient to redeem it; Then let him count the years from the time of its sale, and restore the overplus to the man to whom he sold it; that he may return unto his possession.
28 But if he have not acquired what is sufficient to restore to him, then that which is sold shall remain in the possession of him that bought it until the year of jubilee; for in the jubilee it shall be given up, that he may return to his
29 possession. If a man sell a dwelling house in a walled city, he shall redeem it within a whole year after it is sold; for within a full year he
30 may redeem it. But if it be not redeemed within the space of a full year, then the house which is in the walled city shall be established to him that bought it in perpetuity: it shall not be
31 given up in the jubilee. But the houses of villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall be given up in the jubilee.
32 As to the cities of the Levites, and the houses of the cities in their possession, the Levites may redeem them at any
33 time. And if one of the Levites have redeemed, then the house that hath been sold, of the city of his possession, shall be given up in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.
34 But the field of the suburbs of their cities may not be sold; for they are their perpetual possession.

35 "And if thy brother have become poor, and be reduced to want, then shall ye relieve him as a stranger, or a sojourner; let him live with

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CHAP. XXV. 1—7. See Introduction, Part iii. Chap. 5. § 3.
14—28. See Introduction, Part ii. Chap. 2. § 3.
33. In rendering this verse I have followed the Sept. See Note Hebrew Bible. The meaning is, that if one Levite have redeemed the house which another Levite had sold, such house should continue in the possession of him who had redeemed it till the Jubilee, when it should be given up to

36 you. Take of him no usury, or profit; but fear your God; that your brother may live with
37 you. Ye shall not give him your money for usury; nor shall ye give him your victuals for
38 profit. I, Jehovah your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God, *so command.*

39 "And if your brother have become poor, and sell himself to you; ye shall not compel him
40 to serve as a bond-servant: But as a hired servant, or as a sojourner, he shall be with you, and shall serve you to the year of jubilee:
41 When he shall depart from you, he and his children with him, and shall return to his own family; and to the possession of his fathers shall
42 he return. For they are my servants, whom I brought out of the land of Egypt: they shall
43 not be sold as bond-men; Nor shall ye rule over them with rigour: but shall fear your God.
44 Both your bond-men, and your bond-maids, ye shall have from the nations which are around you; of them shall ye buy bond-men and bond-
45 maids. Moreover of the children of the strangers who sojourn among you, of them and of their descendants, who are born in your land, ye may buy; and they shall be your possess-
46 sion. As a heritable possession ye shall leave them to your children after you; they shall be your bond-men for ever. But over your brethren, the children of Israel, ye shall not rule (one over another) with rigour.

47 "And if a sojourner or stranger become rich among you, and your brother by him become poor, and sell himself to the stranger or sojourner among you, or to any of the stranger's family: After that he is sold he may be re- 48
deemed again; one of his brethren may redeem him: Either his uncle or his uncle's 49
son, may redeem him, or any of his own family nigh of kin to him may redeem him; or if he can acquire as much he may redeem himself. And he shall reckon with his buyer 50
from the year that he was sold to him, to the year of jubilee: and the price of his sale shall be according to the number of years; like the days of a hireling shall his time be reckoned. If many years remain, according 51
to them he shall return the price of his redemption, out of the money for which he had been bought. And if there remain but few 52
years to the year of the jubilee, then he shall reckon with him, and according to his years he shall return to him the price of his redemption. As a hireling he shall be with 53
him year by year; but let him not, in your sight, rule over him with rigour. And if he 54
be not thus redeemed, he shall, in the year of jubilee, go out free; himself and his children with him. For to me the children of 55
Israel are servants; my servants are they, whom I brought out of the land of Egypt: I am Jehovah your God".

CHAPTER XXVI.

B. C. 1491. *The blessings on obedience, and the miseries on disobedience.*

YE shall not make to yourselves carved 1

REFLECTIONS UPON CHAPTER XXV. 1. The political design of the Jubilee was, to prevent the rich from oppressing the poor, and reducing them to perpetual slavery. Moses intended also to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families among them; and to attach them, by the strongest ties, to their country, their lands, inheritances and homes.

2. This institution had a typical reference, Ps. lxxxix. 15; Luke iv. 19. This joyful year *began* on the great day of atonement, to intimate that atonement was the foundation of all its blessings and privileges. So by the death of our Lord, those who were in debt to God's justice are freely forgiven; those who were bond-slaves of sin and Satan regain their liberty, and through faith in his blood, become the sons of God. They who had forfeited all right to the heavenly inheritance, are made, 'heirs of God, and joint-heirs with Christ.' Being redeemed from our debt, restored to liberty, and re-entitled to the blessed inheritance, let us go on our way rejoicing; and thankfully proclaim the mercy and love of our God. Being made free, let us no more become the slaves of sin; and having so much forgiven, and so much restored to us, let us love much. Let us aim to exemplify our gratitude in every way possible.

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the original owner.

39—55. See Introduction, Part ii. Chap. 4. § 1.

CHAP. XXVI. 1. *Carved idols.* I have adopted the rendering of Geddes, as it does not seem to me, that the words refer to two different

idols nor shall ye set up for yourselves statues, nor shall ye place in your land sculptured stones, for the purpose of bowing down at them: for I, Jehovah your God, *forbid it*.

2 "Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.

3 "If ye walk in my statutes, and keep my com-
4 mandments, and do them; Then I will give you rain in due season, and the land shall yield its increase, and the trees of the field
5 shall yield their fruits. And your threshing-time shall reach to the vintage, and the vintage shall reach to the sowing-time; and ye shall eat your bread to the full, and dwell
6 safely in your land. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and evil beasts I will rid out of the land, nor shall the sword go
7 through your land. And ye shall chase your enemies, and they shall fall by the sword.
8 And five of you shall chase a hundred, and a hundred of you shall chase a thousand; and your enemies shall fall by the sword before
9 you. For to you I will have respect, and make you fruitful, and multiply you; and will esta-
10 blish my covenant with you. And ye shall eat old store, and bring forth the old to make
11 room for the new. And among you, I will set my tabernacle; and my soul shall not
12 abhor you. And I will walk among you, and will be your God, and ye shall be my
13 people. I am Jehovah your God, who brought you out of the land of the Egyptians, that ye might not be their bondmen; and I broke the bands of your yoke, and made you go upright.

14 "But if ye will not hearken to me, and
15 will not keep all these commandments; And if ye despise my statutes; or if your soul abhor my judgments, so as to make void my covenant by not doing all my commandments,
16 I also will do this to you; I will afflict you with [v]sickness; with consumptions, and fevers, which shall waste your eyes and pain your hearts. In vain shall ye sow your seed, for your enemies shall eat it. And I will set 17
my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if for all this ye will 18
not yet hearken to me, then I will punish you seven times more for your sins; And I 19
will break your stubborn pride: your sky I will make as iron, and your earth as brass;
So that your strength shall be spent in vain; 20
for your land shall not yield its increase, nor shall the trees of the [v]field yield their fruits.

"And if still ye walk contrary to me, and 21
refuse to hearken to me, I will bring on you seven times more plagues according to your sins. I will also send wild beasts among you, 22
which shall rob you of your children, and destroy your cattle, and make you few in number; so that your high ways shall be desolate. And by these things if ye will not 23
be reformed, but will walk contrary to me;
Then will I also walk contrary to you, and 24
will yet punish you seven times more, according to your sins. And I will bring a sword 25
upon you, which shall avenge the violation of my covenant; and when ye are gathered within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When I have broken the staff 26
of your bread, ten women shall bake your bread in one oven, and they shall return you your bread by weight; and ye shall eat, and not be satisfied. And if for all this ye will 27
not hearken to me, but walk contrary to me;
Then in fury will I walk contrary to you; 28
and I will yet chastise you seven times more according to your sins. For ye shall eat the 29
flesh of your own sons; and the flesh of your

Chap. xxvi. 16. [v] Sam.

20. [v] Sam. Sept. Ar. mss.

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kinds of idols, but to the manner in which they were formed—*Sculptured stones*. Michaelis, whom Geddes follows, renders, 'hieroglyphic stones.' The Syr. and Onkelos render, 'stones of adoration.' I have given what seems to be most natural.

11. *Shall not abhor you*; i. e. I will love and regard you. This figure of speech is usual.

26. *Ten women, &c.* One house oven was only sufficient to bake for one family; and when ten were to bake in it, it is apparent that there

30 own daughters shall ye eat. And I will destroy your high places, and cut down your sun-images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
31 And I will make your cities waste, and will make desolate your sanctuary and I will not
32 accept your sweet odours. And I will make the land so desolate that your enemies, who
33 dwell therein, shall be astonished at it. I will also scatter you among the nations, and with a drawn sword I will pursue you; and your land
34 shall be desolate, and your cities waste. Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in the land of your enemies, even then shall the land rest,
35 and enjoy its sabbaths. As long as it lieth desolate it shall rest; because it did not rest when ye dwelt upon it, on your sabbatical
36 years. And I will make those of you who are left in the land of their enemies so faint-hearted, that the sound of a shaking leaf shall make them flee; and they shall flee, as if fleeing from a sword; and they shall fall when
37 none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power
38 to stand before your enemies. And ye shall perish among the nations, and the land of
39 your enemies shall eat you up. And those of you who are left in the land of your enemies shall pine away [r]in their" own iniquity; and in the iniquity of their fathers shall they pine away. But if they will confess their iniqui 40
ty and the iniquity of their fathers, with their trespass by which they trespassed against me, and by which also they walked contrary unto me;
So that I also have walked contrary to them, 41
and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they accept the punishment of their iniquity; Then will I remember my co- 42
venant with Jacob, and also my covenant with Isaac; and my covenant with Abraham will I also remember. And I will remember the land,
The land which was left by them, and which 43
shall have enjoyed its sabbaths, while it lay desolate, without them; until they shall accept the punishment of their iniquity; because they have despised my judgments, and because their soul abhorred my statutes: For then, while 44
they are in the land of their enemies, I will not cast them away, nor will I so abhor them, as utterly to destroy them, and to make void my covenant with them: for I am Jehovah their God. But I will for their sakes remem- 45
ber the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations that I might be their God: I am Jehovah". These are the statutes and judgments 46
and laws, which Jehovah made between him and the children of Israel, at mount Sinai, through the mediation of Moses.

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31. [r]Sam. Syr. Persic m. mss.

39. [r]Sam. m. mss. v. v.

Reflections upon Chapter xxvi. 1. How glorious and majestic a being is God; who can do his pleasure among the hosts of heaven, and the inhabitants of the earth! All creatures are at his disposal; and whatever concerns them, he overrules. Diseases and death, in their most frightful forms, come at his command. All nature, the air, the rain, the beasts, and the hearts of men, are under his control; and these become at his pleasure the instruments of his wrath. Every one ought therefore to fear this holy and all powerful God.

2. We here see that the more God *distinguishes* a people by his favours, when they abuse and forget him, the more *awful* and *signal* will be their punishment. No people were ever treated with more kindness than the Jews, and none have been so dealt with for their sins. They were honoured with his laws, his presence, and blessing; yet they ungratefully forsook him for idols, broke his covenant, and rejected his laws. No wonder that wrath hath come on them to the uttermost. Behold in them then, the goodness and the severity of God; and be not high minded but fear.

3. We may learn the wisdom of being devoted to God. "Those who honour him, he will honour." For the sake of good men, God will preserve and prosper a nation; for the [s]Lord

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was great scarcity.

29. *Flesh of your sons, &c.* In a seige this has often been done. Compare 2 Kings vi. 28.

31. *Your sanctuary.* I read in the singular with the versions noticed, as I think it refers to the destruction of the place where Jehovah was worshipped. Compare Psalm lxxiv. 7; Ezek. ix. 6.

34. *Enjoy its sabbath.* The Sabbatical year, began to be neglected in the time of Saul; and from that period to the Captivity, seventy sabbatical years had been neglected, 2 Chron. xxxvi. 21; but the land remained in a state of rest, not being generally cultivated during the captivity.

CHAPTER XXVII.

B. C. 1491. Of vows, tithes and devoted things.

1 AGAIN Jehovah spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them, 'If a man shall make a singular vow, of persons to Jehovah, let there be a valuation.
3 And the valuation shall be, of a male from twenty years old unto sixty years old, even the valuation shall be, fifty shekels of silver, ac-
4 cording to the shekel of the sanctuary: But if it be a female, then the valuation shall be,
5 thirty shekels. And if it be from five years old even unto twenty years old, then the valuation of a male shall be, twenty shekels, and
6 of the female, ten shekels. And if from a month old even unto five years old, then the valuation of a male shall be, five shekels of silver, and of the female the valuation shall
7 be three shekels of silver. And if from sixty years old and above; then the valuation of a male shall be fifteen shekels, and of a female,
8 ten shekels. But if he be poorer than this valuation, then he shall present himself before the priest, and the priest shall value him; according to the ability of him that vowed shall
9 the priest value. And if one vow a beast, which may be offered as an offering to Jehovah, every such beast, given to Jehovah, shall be holy.
10 He shall not alter it, nor change it; a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the ex-
11 changed shall be holy. But if the beast be unclean, which may not be offered as an offering to Jehovah, then he shall present the beast be-
12 fore the priest; And the priest shall value it, whether it be good or bad; and according to
13 the valuation of the priest, shall it be. But if he will at all redeem it, let him add a fifth part more to the valuation-price.

14 "And if a man will hallow his house to be holy to Jehovah, then the priest shall estimate it, whether it be good or bad; and as the priest
15 shall estimate it, so shall it stand. And if he who hallowed his house will redeem it, then he shall add the fifth part more to the valuation-price, and it shall be his. And if a man
16 shall hallow to Jehovah some part of the fields of his possession, then the valuation shall be according to the seed that may be sown on it, rating a homer of barley seed at fifty shekels
17 of silver. If from the year of jubilee he hallow his field, according to the valuation it shall
18 stand. But if after the jubilee he hallow his field, then the priest shall reckon to him the money according to the years that remain, even to the year of the next jubilee, and this shall be
19 abated from the valuation. And if he, who halloweth the field, will indeed redeem it, then he shall add a fifth part to the valuation-
20 price, and it shall be assured to him. But if he will not redeem the field, or if he have sold the field to another man, it shall not be redeem-
21 ed any more. But the field, when it goeth *from the buyer* at the jubilee, shall be holy to Jehovah, as a field devoted; the property of
22 the priest shall it be. And if one hallow to Jehovah a field which he hath bought, which is
23 not of the fields of his possession; Then the priest shall reckon with him the sum of the valuation, to the year of jubilee: and he shall give the sum of the valuation in that day, as a
24 thing holy to Jehovah: And in the year of jubilee the field shall return to him of whom it was bought, to him to whom the possession of
25 the land belongeth. And all your valuations shall be according to the shekel of the sanctuary; twenty gerahs to a shekel.
26 The firstling of the cattle, which as firstlings belong to Jehovah, shall no man hallow;

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loveth righteousness, and righteousness exalteth a nation.' For their sakes he gives the blessing of fruitfulness; so that the earth yields her increase, and the cattle gender and fail not. According to his promise, he will withhold no good thing from them that walk uprightly. Godliness hath the promise of the life that now is, as well as of that which is to come.

CHAP. XXVII. 1—8. See Introduction, Part iii. Ch. 4. § 1. and Chap. 7. § 1.

14—24. See Introduction, Part ii. Chap. 7. § 1.

28. *No devoted thing.* It has been warmly contested, whether or not this term applies to men, and whether human beings could lawfully be thus devoted, or sacrificed to God. It is said that חרם signifies, *utter destruc-*

whether they be from the herd or the flock: they
27 are Jehovah's. But the firstling of an unclean beast, he may redeem by adding a fifth part to the valuation-price. If it be not redeemed, then it shall be sold according to the valuation.
28 "But no devoted thing which a man may devote to Jehovah of all that he hath, whether it be a man or beast, or the field of his possession, shall be sold or redeemed: every devoted thing shall be most holy to Jehovah.
29 Not any thing devoted, which may be devoted by men, shall be redeemed; but shall surely
30 be put to death. And all the tithe of the land, of the corn of the land, and of the fruit of the trees is Jehovah's: to Jehovah it is hallowed.
31 And if a man will at all redeem any of his tithes, he shall add the fifth part of their value.
32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy to Jehovah.
33 He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the changed shall be holy; it shall not be redeemed".
34 These are the commandments, which Jehovah commanded Moses, for the children of Israel, at mount Sinai.

REFLECTIONS UPON CHAPTER XXVII. 1. We learn hence the solemn nature of vows, and that we are not to trifle with God. Vows are solemn engagements to be the Lord's, or to do something for his cause. It is proper to lay ourselves under solemn engagements of this kind. This should often be done; and having sworn, let us perform them. If we have hitherto neglected it, let us renew our resolutions with greater seriousness and care. "When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

2. We are taught from this chapter, and the whole book, to be thankful that *we are not under the law, but under grace;* that we are not come to mount Sinai, but are under an easier, milder, and more spiritual dispensation; that the yoke of ceremonies is removed, which neither we nor our fathers could bear. We may now, and we ought, to consecrate ourselves, our families, our fields, and all we have, to God. Ourselves, by presenting body and soul, a living sacrifice to God. Our families, by a solemn dedication of our children, and engaging our house to serve the Lord. Our fields and possessions, by honouring the Lord with our substance, chearfully contributing to the support of his house, his ministers, and members. Every man should give as God hath prospered him. 'To do good and to communicate, let us not forget, for with such sacrifices God is better pleased, than with ceremonial observances.'

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tion, as is clear from its general application; and that it is evident from this and the following verse, that one man might devote another; and he so devoted was to suffer death. By what law had one this power over another? Had the father this power over his children? Or had the master this power over his slaves? Is not the first case clearly forbid, Deut. xii. 31? And is not the latter wholly opposite to the spirit of the divine law, which every where guards the life of man, and inculcates humanity and kindness to the lowest orders of the state?

The inference from this is, either that חרם must be taken in the sense of being *inalienably appropriated to God*, that is, to his service, when men are meant, or to the sanctuary when land; or for sacrifice, when beasts; or that this law must be allowed contradictory and irreconcilable with the other laws of Moses. It is however strongly asserted that the 29th cannot admit of any other interpretation, than that the person *devoted*, was to suffer death; and the instance of Jephtha sacrificing his daughter, is brought to support it. It is confessed that this is the most natural sense of the text as it now stands. We must then either suppose the last words מות יומת mean, 'he shall surely die in the state to which he has been devoted, or adopt the opinion of Houbigant and Rosenmuller, that this applies only to persons taken in war. For it is clear, that the Jewish law does not give this power to a man over any of his dependants; and the instance of Jephtha is at least doubtful. Dr Sykes contends מות יומת does not always signify a violent death, as in Gen. ii. 17; Numb. xxvi. 65; but may only imply that the person devoted shall die in that devoted state. See Sykes's Principles, &c. Chap. 13. On the whole, I am satisfied that the sense of the law is, 'that if a man devoted by oath any thing to the Lord, what was so devoted could not be redeemed. If a man so devoted his child or servant, such child or servant ministered to the Levites during his whole life; if some portion of his land, it became the property of the Priests and Levites; or if he devoted some of his cattle they were sacrificed, and as most holy, they were the portion of the Priests.' This view of the law is consistent with other statutes.

NUMBERS.

INTRODUCTION.

THIS Book is called *Numbers*, because it begins and nearly closes with an account of the numbering of the people. It was so called by the Greek Translators, whom others have followed. The first Numbering was at the beginning of the second year from the departure of the Israelites out of Egypt, when the Tabernacle was erected and Aaron and his sons consecrated to the priesthood; the second, in the plains of Moab, towards the conclusion of their journey in the wilderness.

This Book comprehends a period of near thirty eight years, during which the Israelites continued to wander in the wilderness. It contains an account of the consecration of the Tabernacle, the offering of the princes, the separation of the Levites—the order of the tribes when encamped, and when they marched—their various journies, murmurings, and the judgments inflicted on them—the rebellion of Korah and his associates—the ambition of Aaron and Miriam; the victories and trials; the prophecies of Balaam, &c. It is not possible to assign distinct dates to many of the transactions recorded; and it appears from a list of their journies, that a considerable part of the time included in this History must have passed without any remarkable incidents.

CHAPTER I.

B. C. 1491. *The people numbered, and the order of the tribes in the camp.*

1 AGAIN Jehovah spoke to Moses in the wilderness of Sinai, in the congregation-tabernacle, on the first day of the second month, in the second year after their coming out of the
2 land of Egypt, saying, "Take ye the sum of the whole congregation of the children of Israel, by their families, by the house of their fathers, with the number of the names, one
3 by one; every male From twenty years old and upward; all that are able to go forth to war in Israel, shalt thou and Aaron number
4 according to their hosts. And with you there shall be a man of every tribe; each one the chief of the house of his fathers.

5 "And these are the names of the men who shall assist you: Of the tribe of Reuben;
6 Elizur the son of Shedeur. Of Simeon; She-
7 lumiel the son of Zurishaddai. Of Judah;
8 Nahshon the son Amminadab. Of Isaachar;
9 Nethaneel the son of Zuar. Of Zebulon;
10 Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud. Of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son 11
of Gideoni. Of Dan; Ahiezer the son of 12
Ammishaddai. Of Asher; Pagiel the son of 13
Ocran. Of Gad; Eliasaph the son of Deuel. 14
Of Naphtali; Ahira the son of Enan." These 15 16
were wont to be called to the assembly, princes of the tribes of their fathers, heads of the thousands of Israel.

So Moses and Aaron took these men who were 17
expressly appointed: And on the first day 18
of the second month, they assembled the whole congregation together; and they declared their pedigrees by their families, by the house of their fathers, with the number of the names, one by one, from twenty years old and upward. As Jehovah commanded Moses, so he 19
numbered them in the wilderness of Sinai. And the children of Reuben, the first-born 20
of Israel, according to their genealogies, by their families, by the house of their fathers, with the names one by one, every male from twenty years old and upward, all that were

CHAPTER. I. 2. *Take the sum.* It has been a question, whether this is to be considered a second numbering of the people, or only the completion of that which was begun the first year: Exod. xxx. 11, 12, and xxxviii, 25, 26. Michaelis contends for the latter opinion, as the number of males fit for war is the same in both, which in a number so great could scarcely happen, if two different accounts had been taken.

3. *From twenty years.* It is singular that Plato, in his Republic, makes his males in like manner fit for war at the age of twenty. In this Census, no women, or children, or old men were taken; nor the tribe of Levi. How numerous had the children of Abraham become!

16. *Those wont to be called, &c.* See Introduction, Part ii. Ch. 1 § 1.

22. The word omitted in this verse is in all the following, where the

21 able to go forth to war: Those that were numbered of the tribe of Reuben, were forty-six thousand and five hundred.

22 Of the children of Simeon according to their genealogies, by their families, by the house of their fathers, with the number of the names [a]one by one", from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of the tribe of Simeon, were fifty-nine thousand and three hundred.

24 Of the children of Gad, according to their genealogies, by their families, by the house of their fathers, with the number of the names [a]one by one", from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of the tribe of Gad, were forty-five thousand, six hundred and fifty.

26 Of the children of Judah, according to their genealogies, by their families, by the house of their fathers, with the number of the names, one by one, from twenty years old and upward, all that were able to go forth

27 to war; Those that were numbered of the tribe of Judah, were seventy-four thousand and six hundred.

28 Of the children of Issachar, according to their genealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one", every male from twenty years old and upward, all that were able to go forth

29 to war; Those that were numbered of the tribe of Issachar, were fifty-four thousand and four hundred.

30 Of the children of Zebulun, according to their genealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of 31 the tribe of Zebulun, were fifty-seven thousand and four hundred.

Of the sons of Joseph; of the children of 32 Ephraim, according to their genealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those 33 that were numbered of the tribe of Ephraim, were forty thousand and five hundred.

Of the children of Manasseh, according to 34 their genealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of 35 the tribe of Manasseh, were thirty-two thousand and two hundred.

Of the children of Benjamin, according to 36 their genealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the 37 tribe of Benjamin, were thirty-five thousand and four hundred.

Of the children of Dan, according to their ge- 38 nealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the tribe of Dan, 39 were sixty-two thousand and seven hundred.

Of the children of Asher, according to 40 their genealogies, by their families, by the house of their fathers, with the number of the names, [a]one by one, every male" from twenty years old and upward, all that were able to go

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CHAP. 1. 22. [o] *those numbered.* Sept. Syr. 17 mss.

24. [a] Sept. So in the following verses.

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same form of expression occurs; and the words added in the 24th and following verses, are supported by the text, verse 20.

21—43. It is singular that in this Census we have no odd numbers; they all end with hundreds, except two. Rosenmuller considers, that as all fit for war are mentioned, they were divided into thousands, hundreds, and tens; and that as any one died, another was added, or the odd number was rejected when they were mustered under their proper officer.

46. Geddes contends, that the total number of males above twenty years old, exclusive of the tribe of Levi, of the women and children under that age, is a thing hardly credible. Scheuchzer and others have proved by accurate calculations, that the number is not improbable; especially, if we consider the promise made to the Patriarchs, and the particular providence under which their descendants were. We have one proof of their vast numbers in the fear and policy of the Egyptians towards them.

41 forth to war; Those that were numbered of the tribe of Asher, were forty one thousand and five hundred.

42 Of the children of Naphtali, according to their genealogies, by their families, by the house of their fathers, with the number of the names, [s]one by one, every male" from twenty years old and upward, all that were able to go
43 forth to war; Those that were numbered of the tribe of Naphtali, were fifty-three thousand and four hundred.

44 This is the account of those numbered, whom Moses and Aaron numbered with the twelve princes of Israel; [s]for each tribe" one, accord-
45 ing to the house of their fathers. Now all those who were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all who
46 were able to go forth to war in Israel; Even all that were numbered were six hundred and three thousand, five hundred and fifty.

47 But among those, the Levites according to the tribe of their fathers, were not numbered.
48 For Jehovah had spoken to Moses, saying,
49 "Thou shalt not number the tribe of Levi, nor take the sum of them among the children of
50 Israel. But thou shalt appoint the Levites over the testimony-tabernacle, and over all its utensils, and all things belonging to it. They shall bear the tabernacle, and all the utensils; and they shall minister at it; and they shall encamp round about the tabernacle.
51 And when the tabernacle is to be removed, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; for the stranger that cometh nigh to it
52 shall be put to death. And the children of Israel shall encamp, every man by his own camp, and every man by his own standard,
53 throughout their hosts. But the Levites shall encamp round about the testimony-tabernacle, lest there be wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the testimony-tabernacle." And 54
the children of Israel did according to all that Jehovah commanded Moses; so did they.

AGAIN Jehovah spoke to Moses and to Aaron, 1
saying, "Every man of the children of Israel 2
shall encamp by his own standard, with the ensign of his father's house. Over against and round the congregation-tabernacle shall they encamp. And on the east side, towards the 3
rising sun, shall they of the standard of the camp of Judah pitch according to their hosts; and the captain of the children of Judah shall be Nashon, the son of Amminadab. And his 4
host, those that were numbered, were seventy four thousand and six hundred. And they 5
who encamp next to him, *on one side*, shall be the tribe of Issachar: and the captain of the children of Issachar shall be Nathaneel the son of Zuar. And his host, those that were num- 6
bered, were fifty-four thousand and four hundred. Then *on the other side*, the tribe of Zebu- 7
lun: and, the captain of the children of Zebulun shall be Eliab the son of Helon. And his 8
host, those that were numbered, were fifty-seven thousand and four hundred. All that were 9
numbered in the camp of Judah were a hundred and eighty-six thousand and four hundred, according to their hosts. These shall march the foremost.

"On the south side shall be the standard of 10
the camp of Reuben, according to their hosts; and the captain of the children of Reuben shall be Elizur the son of Shedeur. And his host, 11
those that were numbered, were forty-six thousand and five hundred. And they who encamp 12
next to him *on one side*, shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai; And his host, those that were numbered, were 13
fifty-nine thousand and three hundred. Then 14
on the other side, the tribe of Gad; and the

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44. [s] Sam. Sept.

CHAP. II. 14. [v] m mss.

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50. *Testimony-Tabernacle*; so called, because of the two tables of the Law, called the testimonies, which were contained in the ark.

51. *The stranger*; i. e, any person, who was not of the tribe of Levi.

CHAP. II. 14. *Deuel.* It is strange, that the Jewish Rabbies could permit so many of their ancient copies to continue corrupted by so gross a blunder, as *Reuel* for *Deuel*: and it would be still more strange, if Chris-

captain of the children of Gad, shall be Elia-
15 saph the son of Deuel. And his host, those
that were numbered, were forty-five thousand,
16 six hundred and fifty. All that were number-
ed in the camp of Reuben, were a hundred
and fifty-one thousand, four hundred and fifty,
according to their hosts. And they shall march
in the second rank.

17 "Then in the midst of the other camps, shall
march the camp of the Levites with the con-
gregation-tabernacle; as they encamp, so shall
they march, every man in his place under his
own standard.

18 "On the west side shall be the standard of the
camp of Ephraim, according to their hosts; and
the captain of the children of Ephraim, shall
19 be Elishama the son of Ammihud. And his
host, those that were numbered, were forty
20 thousand and five hundred. And next to him
on one side, shall be the tribe of Manasseh; and
the captain of the children of Manasseh, shall
21 be Gamaliel the son of Pedahzur. And his
host, those that were numbered, were thirty-
22 two thousand and two hundred. Then *on the
other side*, the tribe of Benjamin; and the cap-
tain of the children of Benjamin, shall be Abi-
23 dan the son of Gideoni. And his host, those
that were numbered, were thirty-five thousand
24 and four hundred. All that were numbered of
the camp of Ephraim, were a hundred and eight
thousand, and a hundred, according to their
hosts. And they shall march in the third rank.

25 "The standard of the camp of Dan shall be
on the north side, according to their hosts; and
the captain of the children of Dan shall be
Ahiezer the son of Ammishaddai. 26 And his
host, those that were numbered, were sixty-
two thousand, and seven hundred. 27 And those
that encamp next to him *on one side*, shall be
the tribe of Asher; and the captain of the child-
ren of Asher, shall be Pagiel the son of Oc-
ran. 28 And his host, those that were numbered,
were forty-one thousand and five hundred.
29 Then *on the other side*, the tribe of Naphtali;
and the captain of the children of Naphtali,
shall be Ahira the son of Enan. 30 And his host,
those that were numbered, were fifty-three
thousand and four hundred. 31 All that were
numbered in the camp of Dan, were a hundred
and fifty-seven thousand and six hundred.
They shall march hindmost, according to their
standards.

32 These are they of the children of Israel who
were numbered by the house of their fathers;
the whole of the camps according to their hosts,
were six hundred and three thousand, five hun-
dred and fifty. 33 But the Levites were not num-
bered among the children of Israel; as Jehovah
had commanded Moses. 34 And the children of
Israel did according to all that Jehovah com-
manded Moses: so they encamped by their
standards, and so they marched, every one with
his own family, according to the house of his
fathers.

REFLECTIONS UPON CHAPTERS I & II. 1. From these chapters we may learn, that order and regularity are in all things beautiful, and in many necessary. A house without order, is not the abode of peace, but of confusion. He who observes not some order in spending his time, will lose much of it. In every department of civil, social, and religious life, order is attended with the greatest benefits. 'Let all things then be done decently and in order.' This will greatly tend to secure our own comfort and happiness.

2. The Tabernacle was the centre of the Camp, to teach us that God should be the Centre, to which all our affections and actions tend. We should not live forgetful of him, who is most glorious, the source of all that is great and good. His command, to love him with all our hearts, is not only founded in his own unrivalled excellence, but in the displays of his own unbounded kindness and love to us. Be it our duty and delight, whenever we pitch our tents, or wherever we go, to maintain a regard to God and his Tabernacle.

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tians did not all agree in correcting it. In i. 14, it is *Eliasaph the son of Deuel*. In vii. 42, and x. 20, it is also *Eliasaph the son of Deuel*. It is likewise *Deuel* here (ii. 14,) in the Sam Text, with the Ar. and Vulg. versions; to which the authority of 80 Hebrew mss. may be added.

35. From the orders here given, and the execution of them, it appears that the camp of the Israelites was formed of four great divisions. The Tabernacle, around which the Levites encamped, was the Centre; on the East, encamped Judah, under whom were Issachar and Zebulon; on the west, Ephraim, under whom, were Manasseh and Benjamin; on the South, Reuben, with Simeon and Gad; and on the North, Dan, with Asher and Naphtali. When Judah, and the two tribes under him marched first; then the South division of Reuben and the Tabernacle followed, and the West and North divisions, succeeded in the rear.

CHAP. III. 1. *Moses and Aaron.* Houbigant contends, that *Moses* is an interpolation, though it is now found in all the versions; for there is not one word respecting the progeny of Moses in this whole chapter. And

CHAPTER III.

B. C. 1491. Priests and Levites numbered, and their Charge.

1 Now, at the time Jehovah spoke to Moses,
at Mount Sinai, these were the progeny of
2 Aaron. And these are the names of the sons
of Aaron; Nadab the first born, and Abihu,
3 Eleazar, and Ithamar. These are the names
of the sons of Aaron, the priests who were
anointed, whom he consecrated to minister in
4 the priest's office. But Nadab and Abihu died
before Jehovah, while they offered profane
fire before Jehovah, in the wilderness of Si-
nai, and they had no children: so Eleazar and
Ithamar ministered in the priest's office, in the
sight of Aaron their father.
5 And Jehovah spoke to Moses, saying:
6 "Bring the tribe of Levi near, and present
them to Aaron the priest, that they may mi-
7 nister to him. And they shall keep his charge
and the charge of the whole congregation, be-
fore the congregation-tabernacle, to do the
8 service of the tabernacle. And they shall
keep all the utensils of the congregation-ta-
bernacle, and the charge of the children of
Israel, by doing the service of the taberna-
9 cle. And thou shalt give the Levites to Aa-
ron and to his sons; they are wholly given
[t]"to me", from among the children of Israel.
10 But thou shalt appoint Aaron and his sons,
to attend on their priest's office, and the stran-
ger that approacheth shall be put to death".
11 12 Again Jehovah spoke to Moses, saying, "Be-
hold, now I have taken the Levites from among
the children of Israel instead of all the first-
born-males [a]who are to be redeemed", among
the children of Israel: therefore the Levites
13 shall be mine; Because all the firstborn are
mine; for on the day that I smote all the first-
born-males in the land of Fgypt I hallowed
to me all the firstborn-males of the Israelites,
whether man or beast: mine shall they be:
I am Jehovah".
14 Jehovah also spoke to Moses, in the wil-
15 derness of Sinai, saying, "Number the chil-
dren of Levi [a]by their families, and by the
house of their fathers: every male of them
from a month old and upward shalt thou num-
16 ber". And Moses numbered them at the word
17 of Jehovah, as he was commanded. And these
were the sons of Levi by their names; Ger-
18 shon, and Kohath, and Merari. And these
are the names of the sons of Gershon by their
19 families; Libni, and Shimei. And the sons
of Kohath by their families; Amram, and Ize-
har, Hebron and Uzziel. And the sons of Me-
20 rari by their families; Mahli and Mushi.
These are the families of the Levites accor-
21 ding to the house of their fathers. Of Ger-
shon was the family of the Libnites, and the
family of the Shimites: these are the families of
22 the Gershonites. Those of them that were
numbered, all the males, from a month old
and upward, those of them that were num-
23 bered, were seven thousand and five hundred.
The families of the Gershonites shall encamp
24 behind the tabernacle westward. And the
paternal chief of the families of the Gershon-
25 ites, shall be Eliasaph the son of Lael. And
the charge of the sons of Gershon in the con-
gregation-tabernacle shall be the tabernacle
itself, the tent, its covering, and the hanging
for the door of the congregation-tabernacle;
26 And the hangings of the court, and the gate-
curtain of the court, which surroundeth the ta-
bernacle, and the altar, and the cords of it for
all the service.
27 And of Koath was the family of the Amra-

CHAP. III. 4. [o]*before Jehovah.* Sam. 1 ms. Vulg. 9. [t]Sam. Sept. Alex. 12. [a]Sam. Sept. 15. [t]Syr. and so in other places.

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what induces suspicion is, that in other places, Moses is always mentioned before Aaron, and not after, as here. Geddes seems to think, that the progeny of Aaron is considered as that of Moses also, his own sons being born of a stranger. The Arabic translator Saad. had some such idea as he renders, '*This is the progeny of the family of Moses and Aaron.*

3. The Sam. ל is adopted by Houbigant and Geddes; and the parallel place Ch. viii. 16. supports this reading, as do the following verses.

For God takes the Levites instead of the first-born of the other tribes of Israel. Hence they were called Nethinim, because given to assist the priests.

10. *Stranger*; that is, any one not of the race of Aaron. Even the Levites could not perform the priest's office.

23. *Families.* The Masorets read in the plural; and so most of the versions.

mites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families the Kohathites. 28 And [a] those of them" that were numbered, the males, from a month old and upward, were eight thousand, and six hundred, keeping the charge of the sanctuary. 29 The families of the sons of Kohath shall encamp on the side of the tabernacle southward. 30 And the paternal chief of the families of the Koathites, shall be Elizaphan the son of Uzziel. 31 And their charge shall be the ark, and the table, and the chandelier, and the altars, and the utensils of the sanctuary with which they minister, and the veil, [a] the laver with its cover", and every thing belonging to [v] their" service. 32 And Eleazar, the son of Aaron the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. 34 And those of them that were numbered, of all the males, from a month old and upward, were six thousand, and two hundred. 35 And the paternal chief of the families of Merari, shall be Zuriel the son of Abihail: these shall encamp on the side of the tabernacle northward. 36 And under the custody and charge of the sons of Merari, shall be the boards of the tabernacle, and its bars, and its pillars, and its bases, and all its utensils, and all that belongeth to its service; 37 And the pillars of the court round about, and their bases, and their pins, and their cords.

38 But those that encamp before the tabernacle towards the east, before the congregation-tabernacle eastward, shall be Moses and Aaron and his sons, keeping the charge of the sanctuary for the children of Israel; and the stranger who approacheth, shall be put to death. 39 All that were numbered of the Levites, whom Moses [o] numbered at the commandment of Jehovah, according to their families, all the males from a month old and upwards, were twenty-two thousand.

40 Jehovah also said to Moses, "Number all the first-born males of the children of Israel, from a month old and upward, and take the number of their names. 41 And thou shalt take the Levites for me, (I am Jehovah), instead of all the first-born males, among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel." 42 And Moses numbered, as Jehovah commanded him, all the first-born males among the children of Israel. 43 And all the first-born males according to the register of the names from a month old and upward, of those that were numbered of them, were twenty-two thousand, two hundred and seventy-three.

44 45 And Jehovah spoke to Moses, saying, "Take the Levites instead of all the first-born males among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine; I am Jehovah. 46 And for those that are to be redeemed the two hundred and seventy-three of the first-born males of the children of Israel, which are more than the Levites; 47 Thou shalt take for every one five shekels, after the shekel of the sanctuary shalt thou take them; the shekel being twenty gerahs: 48 And the money, by which the surplus number of them is to be redeemed, thou shalt give to Aaron and to his sons." 49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites; 50 Of the first-born-

28. [a] Syr. 1 mss. 31. [a] Sam.—ibid. [v] Sam. Sept. Arab.

39. [o] *And Aaron.* Sam.

39. *And Aaron.* Hallet has long ago observed, that this is interpolated; and on the authority of Sam. rejects it. The pointed text intimates it as the word is dotted on the top of each letter, yet it abides in the text. Its omission makes this verse consistent with verse 5, where Moses only is ordered to number the Levites.—*Twenty two thousand.* There is clearly an error either in this sum total, or in some of the preceding numbers For verse 22 the Gershonites are 7500; verse 28 the Kohathites 8600, and verse 34 the Mezarites 6200, which make 22,300. Kennicott conjectures that the error is in the sum of the Gershonites; where a ז, 200, has been mistaken for a final ך 500. Geddes rejects this, as it is not certain that the final ך was as early in use as this error. The conjecture of Houbigant seems most probable, who supposes that the error is in the number of the

males of the children took he the money; a thousand three hundred and sixty-five shekels, according to the shekel of the sanctuary.
51 And Moses gave the money of those who were redeemed, to Aaron and to his sons, according to the word of Jehovah; as Jehovah had commanded him.

1 AGAIN Jehovah spoke to Moses and to Aa-
2 ron, saying, "Take the sum of the sons of Kohath from among the sons of Levi, by their families, and by the house of their fathers,
3 From [v]twenty-five" years old and upward even until fifty years old, all who are fit for service, to do the work in the congregation-
4 tabernacle. The service of the sons of Kohath in the congregation-tabernacle, shall be about
5 the most holy things. For when the camp is to move, Aaron and his sons shall come, and shall take down the covering veil, and cover
6 with it the ark of the testimony: And they shall spread over it a cloth wholly blue; and [a]above that" they shall put a covering of seals'
7 skins, and shall put to its staves. And upon the table of the presence-bread they shall spread a cloth of blue, on which they shall put the platters, and incense-pots, and its other cups, in which drink-offerings are to be offered: and the continual presence-bread shall
8 be thereon: And they shall spread upon [v]them" a covering-cloth of scarlet, and then cover that with a covering of seals' skins, and shall
9 put to its staves. And they shall take a cloth of blue, and cover the chandelier, and its lamps, and its snuffers, and its snuffdishes, and all its oil vessels which they use in its service.
10 And they shall put it and all its vessels in a covering of seals' skins, and put it on a bear-
11 er. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of seals' skins, and shall put to its staves.
12 And they shall take all the other utensils of service, which they use in the sanctuary, and put them in a cloth of blue, and cover them with a covering of seals' skins, and shall put them on a bearer.
13 And they shall take away the ashes from the brazen-altar, and spread a
14 purple cloth thereon; And they shall put on it all its utensils, which they use about it, the censers, the forks, and the shovels, and the sprinkling basons; all the utensils of the altar; and they shall spread upon it a covering of seals' skins, and put to its staves. [a]And they shall take a cloth of purple, and cover the laver; and they shall put over them a cover of seals' skins, and shall put them on a bearer".
15 And when Aaron and his sons have made an end of covering the sanctuary, and all the utensils of the sanctuary, when the camp is to move; then the sons of Kohath shall come to carry it, but they shall not touch any holy thing, lest they die. These are the burdens of the sons of Kohath with respect to the congregation-tabernacle.

16 "And to the office of Eleazer, the son of Aaron the priest, pertaineth the oil for the light, and the sweet-incense, and the daily wheaten-offering, and the anointing oil, the charge of the whole tabernacle, and of every thing in it, in respect to the sanctuary, and its utensils."

17 And Jehovah spoke to Moses and to Aa-
18 ron, saying, "Cause not the families of the Kohathites to be cut off from among the Le-
19 vites; But thus do to them, that they may live, and not die, when they approach to the most holy things: Let Aaron and his sons go in, and appoint them every one to his service
20 and to his burden: But let not them go in to

CHAP. IV. 3. [v]Sept. Ch. viii. 25. 6. [a]Sam. Sept. 2 mss. 8. [a]Sept. Syr. Arab. 14. [a]Sam. Sept.

Koathites, and that some scribe wrote ww by mistake for שש; and that the sum should be 8300.

CHAP. IV. 3. *Twenty-five years.* The various lection of the Sept. is probably genuine, as it is the same as the text ch. vii. 24. Some critics defend the text here, by a distinction which seems rather invented to remove the difficulty, than to have any foundation in the sacred text—the distinction is, that the Kohathites are appointed *to carry* the holy things; and in ch. viii. 24, it refers only to their service in general. The Sept. reads in like manner, verse 23, and 30, 35, 39, 43, and 47.—*All fit for service.* I have given the sense rather than the idiom. Coverdale renders, 'All that are meet for the war.'

14. Houbigant, Geddes, and other critics adopt the addition of the Sam. and Sept. Indeed, unless we adopt this, we have no mention of a very important part of the furniture of the tabernacle, the laver; while-

see when the holy things are covered, lest they die".

21 Jehovah again spoke to Moses, saying,
22 "Take also the sum of the sons of Gershon, by
23 their families; and by the house of their fathers; From ᵛtwenty-five" years old and upward, until fifty years old shalt thou number them; all who are fit to do the service, and the work in
24 the congregation-tabernacle. This is the service of the families of the Gershonites, and these
25 the burdens: And they shall bear the curtains of the tent, or congregation-tabernacle; its *inner* covering, and the covering to the seals' skins, which is above that, and the door
26 hangings of the congregation-tabernacle. And the hangings of the court, and the door hangings of the gate of the court, which surroundeth the tabernacle and the altar; and their cords, and all the utensils of their service, and whatsoever is to be done concerning them: thus shall they serve. At the appointment of
27 Aaron and his sons, shall be the whole service of the sons of the Gershonites, with respect to all their burdens, and to all their service: and ye shall appoint to them in charge all their
28 burdens. This is the service of the families of the sons of Gershon, about the congregation-tabernacle: and their charge shall be under the direction of Ithamar, the son of Aaron the priest.

29 "As for the sons of Merari, thou shalt number them by their families, by the house of
30 their fathers; From ᵛtwenty-five" years old and upward, even unto fifty years old shalt thou number them; all who are fit to do the service, and the work of the congregation-taber-
31 nacle. And this is the charge of their burden, according to all their service about the congregation-tabernacle; the boards of the tabernacle, and its bars, and its pillars, and its
32 bases, And the pillars of the court round about, and their bases, and their pins, and their cords, with all the utensils used in their service: and by name shall the utensils of their charge and of their burden be reckoned. This 33
is the service of the families of the sons of Merari, according to all their service, about the congregation-tabernacle, under the direction of Ithamar, the son of Aaron the priest".

And Moses and Aaron, and the chiefs of the 34
congregation, numbered the sons of the Kohathites by their families, and by the house of their
fathers, From ᵛtwenty-five" years old and up- 35
ward, even to fifty years old, all who were fit for the service, for the work in the congregation-tabernacle: And those of them that were 36
numbered by their families were two thousand, seven hundred and fifty. These were they 37
that were numbered of the families of the Kohathites, all who were fit for the service in the congregation-tabernacle, whom Moses and Aaron numbered, according to the command of
Jehovah by Moses. And those that were num- 38
bered of the sons of Gershon, by their families, and by the house of their fathers, From ᵛtwen- 39
ty-five" years old and upward, even to fifty years old, all who were fit for the service, for the work in the congregation-tabernacle: And those of them that were numbered, by 40
their families, and by the house of their fathers, were two thousand, six hundred and thirty.
These are they that were numbered of the fa- 41
milies of the sons of Gershon, all who were fit for the service in the congregation-tabernacle, whom Moses and Aaron did number according to the command of Jehovah.

And those that were numbered of the fa- 42
milies of the sons of Merari, by their families, and by the house of their fathers, From 43
ᵛtwenty-five" years old and upward, even unto fifty years old, all who were fit for the service, for the work of the congregation-tabernacle:

23. ᵛSept.

30. ᵛSept. So the following verses.

mention is made of things of no moment. The consent of the Sept. and Sam. is a strong proof, that this originally obtained in the text.

18. *Cause not, &c.* that is, take heed lest by your negligence the Kohathites should perish. The sense is explained by what follows.

32. *By name, &c.* Hence commentators imagine that every utensil had its peculiar name, like as the two colums of Solomon's Temple, which were called *Jachin and Boaz.* I believe that the phrase here means no more, than that every utensil was *named,* or *told* over, to the persons

those of them that were numbered by their families, were three thousand and two hundred.
45 These were they who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word
46 of Jehovah by Moses. All those that were numbered of the Levites, whom Moses and Aaron and the chiefs of Israel numbered, by their families and by the house of their fathers,
47 From twenty-five years old and upward, even to fifty years old, all who were fit to do the service, and to bear the burdens, with respect to
48 the congregation-tabernacle; Even those of them that were numbered, were eight thou-
49 sand five hundred and eighty. According to the commandment of Jehovah by Moses, they were numbered, every one according to his service, and according to his burden. Thus were they numbered by Moses, as Jehovah commanded.

CHAPTER V.

B. C. 1491. *Laws concerning Leprosy, Restitution, Adultery, &c.*

1 Moreover Jehovah spoke to Moses, say-
2 ing, "Command the children of Israel, that they put out of the camp, every leper, and every one that hath an issue, and whosoever
3 is defiled by the dead; Both male and female shall ye put out; without the camp shall ye put them; that they defile not their camps, in the midst of which I dwell." And the 4
children of Israel did so, and put them without the camp: as Jehovah spoke to Moses, so did the children of Israel.

Jehovah also spoke to Moses, saying, 5
"Speak to the children of Israel; 'If a man 6
or woman shall commit any sin which men may commit, by trespassing against Jehovah, and that person be guilty; Then ᵛhe" shall 7
confess his sin which he hath committed; and shall recompense his trespass by restoring the principal, and shall add to it a fifth part, and give it to him whom he hath injured. But if a man hath no kinsman to claim the 8
recompense of the injury, let the recompense be made to Jehovah, for the priest; beside the ram of the atonement, by which an atonement shall be made for him. And every 9
heave-offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. And every man's hal- 10
lowed things shall be his: whatsoever any man giveth to a priest, his it shall be."

Again Jehovah spoke to Moses, saying, 11
"Speak to the children of Israel, and say unto 12
them, 'If any man's wife go astray, and commit a trespass against him, And a man lie 13

Chap. v.

Reflections upon Chapters iii & iv. 1. From the age at which the Levites were admitted to the service of the Tabernacle, and at which they were exempted, ministers should learn that they ought to be qualified before they enter on the sacred office. In some cases, youth possesses the knowledge and experience of riper years; but in general, the mind like the body, acquires vigour by exercise and time. A steward of the gospel should not be a novice, lest he dishonour the gospel, and lead the people astray by errors in doctrine and in morals. Let ministers also learn to labour, while health and strength permit. Old age will come when they will be no longer fit for active service.

2. Let the Churches learn their duty to *aged* ministers. The Levites when old, were supported by the offerings of the people; and what can be more unreasonable than to leave a man to want who has devoted his life to promote our highest interests? Gratitude for past services, at least, should be exercised; and if there be occasion, suitable provision should be made; nor should any Christian Society consider such provision as a gratuity, but as a just debt.

3. Let us learn that as the tabernacle was *taken down*, so must the *tabernacle of our body*. Ainsworth has observed, 'that as the most holy things were first covered and taken away; so the soul, with all its powers, is first removed by death. As the curtains were next taken off and folded up; so the skin and flesh of our bodies are pulled off and consumed. As the boards, pillars, and bases were at last separated; so will our bones and sinews!' Paul alludes to this, 2 Cor. v. 1, 4, and 2 Pet. i. 14. As the tabernacle was again set up; so shall our bodies be at the resurrection. Such is the glorious hope of Christians.

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7. ‖ So Sept. the rest *they*

who were to carry them; or perhaps every board, &c. had its peculiar mark, by which it could readily be replaced in its own situation."

CHAP. V. 6—10. That the law couched in these verses, is the same with that in Levit. v. 20—26, only expressed in somewhat different terms, is clear from the general tenor of both, and from the penalty annexed to each. But a new case is here supposed, namely, that no person claims compensation; in which case it goes to the priest.

11—13. See Introduction, Part, ii. Ch. II. § 7.

with her carnally, and she be defiled, and it be hid and concealed from the eyes of her husband, and there be no witness against her,
14 nor herself taken in the fact; And if the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be
15 not defiled; Then shall the man bring his wife to the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor incense shall he add to it; for it is an offering of jealousy, an offering of memorial,
16 bringing iniquity to remembrance. And the priest shall present it, and place it before
17 Jehovah: And he shall then take some hallowed water in an earthen vessel; and of the dust which is on the floor of the tabernacle the priest shall take, and put it into the wa-
18 ter; And the priest shall set the woman before Jehovah, and uncover the woman's head, and put the offering of memorial in her hands, the offering of jealousy; and the priest shall have in his hand the proof-execration water.
19 And the priest shall charge her by an oath, and say to the woman, 'If thou hast not gone astray from thine husband, and been defiled by lying with another man, be thou
20 free from this proof-execration water; But if thou hast gone astray from thy husband and been defiled by lying with another man,
21 besides thine husband.'—Then the priest shall charge the woman with an oath of execration, and the priest shall say to the woman, 'Jehovah make thee a curse and an execration among thy people, by making thy thigh to waste, and thy belly to swell; And may 22
this execration-water go into thy bowels, to make thy belly to swell, and thy thigh to waste.' And the woman shall say, 'Amen, amen.' And the priest shall write these curses 23
in a book, and shall blot them out with the proof-water; And he shall cause the woman 24
to drink the proof-execration water; and the execration-water shall enter into her, as a proof *of her guilt or innocence.* But the priest 25
shall, *first,* take the offering of jealousy out of the woman's hand, and shall wave the offering before Jehovah, and offer it upon the altar; And the priest shall take a handful 26
of the offering, as a memorial of it, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when 27
he hath made her drink the water, then it shall be, if she be defiled, and have committed a trespass against her husband, that the execration-water shall enter into her, and become a proof of it; for her belly shall swell, and her thigh shall waste, and the woman shall be an execration among her people.
But if the woman be not defiled, but clean, 28
then she shall be free, and shall conceive seed. This is the law of jealousies, when a 29
wife goeth astray from her husband, and is defiled; Or when the spirit of jealousy com- 30
eth upon him, and he be jealous of his wife, then shall he present the woman before Jehovah, and the priest shall execute upon her this whole law. And the man shall be guilt- 31

17. I remember no instance of this water of jealousy either producing the effect of the curse, or the effect mentioned verse 28, or indeed of its being ever used. The rabbins say it was left off, in the latter days of the second temple, by reason of the multiplication of adulteries; that is, on the man's part; for they understand verse 31 to say, that if the man was guiltless, the water would have its bad effect on the woman; else not: and it may be so understood. This trial was not to be used, but when the truth could not be otherwise known. Had it been appointed without divine authority, it would never have hurt any, unless consciousness produced the effect, or unless something more than is here appointed, was mixed with the water.

18. The Vulg. and most modern versions derive המרים from the verb מרר, and render, 'bitter water.' What made it bitter? No satisfactory answer has or can be given to this question. The rendering of the Sept, 'proof-water,' is certainly a most proper epithet for this water, and perfectly agreeable to the context. Geddes follows the Sam. האמרים, and renders 'corrosive water;' but the same objections may be made to this as to the Vulgate.

22. *Thy thigh to waste, &c.* Some think that the *thigh* means the womb, and the disease is a prolapsus uteri; but see Introduction. Perhaps St Paul alludes to this, I Cor. xi. 29, 'He who eateth and *drinketh unworthily, &c.* See Ps. cix. 18, and Dan. ix. 11.

23. I presume, this custom contained the essence of an oath, varied for the purpose of peculiar solemnity; so that a woman would naturally hesitate to take such an oath, understood to be an appeal to heaven of the most solemn kind; understood also, to be accompanied, in case of perjury, by the most painful and fatal effects.

CHAP. VI. 2. See Introduction, Part iii. Ch. 7. § 1.

4. *Grape-stones.* I have followed in this version the Greek of Venice, the Persic, and Arabic, which I believe to be the real sense. See Note,

less of iniquity; and this woman shall bear her own iniquity.

CHAPTER VI.

B. C. 1491. Laws respecting the Nazarites, and the forms of blessing the people.

1 AGAIN Jehovah spoke to Moses, saying,
2 Speak to the children of Israel, and say to them, "If any man or woman will distinguish himself by making the vow of a Nazarite, for the purpose of devoting himself to
3 Jehovah: He shall abstain from wine and strong drink: and shall not drink vinegar of wine, or vinegar of strong drink; nor shall he drink any liquor of grapes, nor eat either moist
4 or dried grapes. All the days of his Nazariteship, he shall eat nothing that is made from the produce of the vine, from the grape
5 stones to the rind. All the days of his Nazarite-vow, no razor shall come upon his head; until the days be fulfilled, during which he hath devoted himself to Jehovah, he shall be holy, and shall let the locks of the hair of his
6 head grow. All the days that he is devoted to Jehovah, he shall approach no dead
7 body. For his father, or for his mother, for his brother, or for his sister, when they die he shall not make himself unclean; because the Nazarite token of his God is upon
8 his head. All the days of his Nazarite state
9 he is holy to Jehovah. And if a man die by him suddenly, his Nazariteship is then defiled; and he shall shave his head on the day of his purification, on the seventh day shall he shave it. And on the eighth day he shall 10
bring two turtle-doves, or two pigeons, to the priest, to the door of the congregation-tabernacle: And the priest shall offer the one for 11
a sin-offering, and the other for a burnt-offering, and make an atonement for him, in regard to the sin occasioned by the dead, and shall hallow his head that same day. And when 12
he hath brought a lamb of the first year for a guilt-offering, he shall again devote to Jehovah the days of his Nazariteship; and the former days shall not be reckoned, because his Nazariteship was defiled.

"And this is the law of the Nazarite, when 13
the days of his Nazariteship are completed; he shall present himself at the door of the congregation-tabernacle: And he shall bring his 14
offering to Jehovah, one he-lamb of the first year, without blemish, for a burnt-offering, and one she-lamb of the first year, without blemish, for a sin-offering, and one ram, without blemish, for a feast-sacrifice. And a basket 15
of unleavened bread, namely cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, as their wheaten-offering; also their drink-offerings of wine.
And the priest shall bring them before Jeho- 16
vah, and shall offer his sin-offering, and his burnt-offering; And he shall offer the ram 17
for a feast-sacrifice to Jehovah; with the basket of unleavened bread, the priest shall offer its wheaten-offering, and its drink-offering of wine. Then the Nazarite shall shave his de- 18
dicated head at the door of the congregation-

REFLECTIONS UPON CHAPTER V. 1. The removal of unclean and diseased persons from the camp, was not only good policy, but had a moral tendency. God dwelt among them; and he being the holy one, nothing unclean must be permitted to remain in the camp. Let this teach us to regard purity of heart, as essentially necessary to communion with God. "Blessed are the pure in heart; for they shall see God." There can be no union, no fellowship, unless there be corresponding qualities. What fellowship hath light with darkness?

2. The trial of *jealousy* may remind us, that it is our duty to be *jealous* of ourselves, and that we should examine and judge ourselves, that we may not be condemned. Where guilt has been contracted, it will be detected, either by our penitential sorrow, or by some more terrible method. Be assured, my reader, your sin will find you out. Let those who are united by the closest ties ever remember, that fidelity is the first duty they owe to each other; and that if this be neglected, it will be attended with a train of the most awful consequences. "Let the husband love his wife, and the wife see that she love and be faithful to her husband."

Hebrew Bible.

7. *Nazarite token.* So נזר I conceive here signifies; and the token was his long hair.

15, 17. I have followed the Vulg. in the version given; and from Levit. ii. 4—8, it is evident, that the basket of unleavened bread, constituted the Wheaten-offering, which accompanied the three sacrifices mentioned verse 14.

24—26. Each of these verses contains a form of blessing the people;

tabernacle, and shall take the hair of his dedicated head, and put it on the fire which is
19 under the feast-sacrifice. And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after his dedicated head
20 hath been shaved; And the priest shall wave them for a wave-offering before Jehovah: this is holy for the priest, with the wave-breast and the heave-shoulder. And after
21 that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering to Jehovah on account of his Nazariteship; besides what he is able to give according to his vow. As he hath vowed, so must he do; above what the law of his Nazariteship enjoineth."
22 Again Jehovah spoke to Moses, saying,
23 Speak to Aaron and to his sons, saying, "In this manner shall ye bless the children of Isra-
24 el, saying to them; 'Jehovah bless thee, and
25 keep thee: Jehovah make his countenance
26 shine upon thee, and be gracious to thee; Jehovah lift up his countenance upon thee, and
27 give thee peace.' Thus they shall put my name upon the children of Israel; and I will bless them."

CHAPTER VII.

B. C. 1491. *The offerings of the Chiefs of Israel, on the dedication of the altar.*

1 Now on the day that Moses had fully set up the tabernacle, and had anointed it, and hallowed it, and all its utensils; the altar and all its utensils, and had anointed them, and hallowed them; The chiefs of Israel, 2
heads of the house of their fathers, the chiefs of the tribes, who were over them that were numbered, offered. And they brought their 3
offering before Jehovah, six covered wagons, and twelve oxen; a wagon for every two of the chiefs, and an ox for each of them; and they brought them before the tabernacle. And Jehovah spoke to Moses, say- 4
ing, "Take them, that they may be used in 5
the service of the congregation-tabernacle; and thou shalt give them to the Levites, to every man according to his service. And Mo- 6
ses took the wagons and the oxen, and gave them to the Levites. Two wagons and four 7
oxen he gave to the sons of Gershon, according to their service: And four wagons and 8
eight oxen he gave unto the sons of Merari, according to their service, under the direction of Ithamar, the son of Aaron the priest. But 9
to the sons of Kohath he gave none; because to them belonged the service of the sanctuary, which they were to carry upon their shoulders.

And the chiefs offered for the dedicating of 10
the altar, on the day that it was anointed, even the chiefs offered their oblation before the altar. And Jehovah said to Moses, "Let 11
them offer their offering, each chief on his day, for the dedicating of the altar."

And he who offered his offering on the first 12
day, was Nahshon the son of Amminadab,

CHAP. VII.

REFLECTIONS UPON CHAPTER VI. 1. Let what we have read of the Nazarite remind us, that we should be *separated* from sin and *devoted* to God. If we abide in a sinful state and neglect our duty to God, we shall incur his displeasure, and bring on ourselves destruction. As christians, the vows of God are upon us; and let us pay what we have vowed. We must, if we would enter into life, deny ourselves and take up our cross. Indulgence destroys more than want or penury. Be it then our care to sow to the spirit, that we

12. [a] Sept. Ar.

may reap life and peace; for what a man sows, that he shall reap.

2. The great end of religion is, that we may enjoy God's blessing. This we should seek; for without it, we shall be miserable. He only can bless by giving us all things needful for life and godliness; and by appointing this form of blessing, it is evident he is ready to bless. Let every reader adopt this language for himself and others: 'Jehovah bless thee, and keep thee. Jehovah lift up the light of his countenance upon thee, and give thee peace.'

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and the priests might use *any* or *all* of them, as they thought proper. There is an allusion to this, Psal. iv. 6, and lxvii. 1, 2. Some think the doctrine of the Trinity here intimated.

CHAP. VII. 3. *Wagons.* Covered carts, such as were used by the army, are intended.

7. *As the service required.* Which was the carrying of the curtains, cover and hanging of the convention-tent. See ch. iv. 25. The Merarites, who had the care of the boards, bars, pillars, &c. needed a greater

13 [a]chief" of the tribe of Judah: And his offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for
14 a wheaten-offering: One golden incense-pot,
15 of ten shekels, full of incense: One steer, one ram, one lamb of the first year for a
16 burnt-offering: One goat for a sin-offering:
17 And for a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nahshon, the son of Amminadab.

18 On the second day, Nethaneel, the son of Zuar, chief [a]of the tribe" of Issachar, offered:
19 He offered for his offering one silver platter, of the weight of a hundred and thirty shekels, one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled
20 with oil, for a wheaten-offering: One golden incense-pot, of ten shekels, full of incense:
21 One steer, one ram, one lamb of the first
22 year, for a burnt-offering: One goat, for a
23 sin-offering: And for a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nethaneel, the son of Zuar.

24 On the third day, Eliab, the son of Helon,
25 [y]chief of the tribe" of Zebulun, offered: His offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a
26 wheaten-offering: One golden incense-pot, of
27 ten shekels, full of incense: One steer, one ram, one lamb of the first year, for a burnt-
28 29 offering: One goat for a sin-offering: And for a feast sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliab, the son of Helon.

30 On the fourth day, Elizur, the son of Shedeur, chief of the tribe of Reuben, offered:
31 His offering was one silver platter of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-offering: One golden incense-pot, of ten
32 shekels, full of incense: One steer, one ram,
33 one lamb of the first year, for a burnt-offering: One goat for a sin-offering: And for
34 35 a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur, the son of Shedeur.

36 On the fifth day, Shelumiel, the son of Zurishaddai, chief of the tribe of Simeon, offered:
37 His offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-offering: One golden incense-pot, of
38 ten shekels, full of incense: One steer, one
39 ram, one lamb of the first year, for a burnt-offering: One goat for a sin-offering: And
40 41 for a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel, the son of Zurishaddai.

42 On the sixth day, Eliasaph, the son of Deuel,
43 chief of the tribe of Gad, offered: His offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-offering: One golden incense-pot, of ten she-
44 kels, full of incense: One steer, one ram, one
45 lamb of the first year, for a burnt-offering: One goat for a sin offering: And for a feast-
46 47 sacrifice, two oxen, five rams, five he-goats,

18. [a] Sept. Arab.

24. [y] Sept, and the following verses.

number of wagons to carry them. See ch. iv. 31.

18. From this verse to the 83rd, the text is much shortened in the Arabic version of Saadias, by the omission of all the verses, which contain only a repetition of the things offered by the chiefs of the tribes, which are precisely the same. I have given to the terms the sense which is now generally attributed, and have rendered uniformly.

five lambs of the first year. This was the offering of Eliasaph, the son of Deuel.

48 On the seventh day, Elishama, the son of Ammihud, chief of the tribe of Ephraim,
49 offered: His offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for
50 a wheaten-offering: One golden incense-pot,
51 of ten shekels, full of incense: One steer, one ram, one lamb of the first year, for a burnt-
52 53 offering: One goat for a sin-offering: And for a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama, the son of Ammihud.

54 On the eighth day, offered Gamaliel, the son of Pedahzur, chief of the tribe of Manasseh:
55 His offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour, mingled with oil, for
56 a wheaten-offering: One golden incense-pot
57 of ten shekels, full of incense; One steer, one ram, one lamb of the first year, for a
58 burnt-offering: One goat for a sin-offering:
59 And for a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Gamaliel, the son of Pedahzur.

60 On the ninth day, Abidan, the son of Gideoni,
61 chief of the tribe of Benjamin, offered: His offering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seven shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-
62 offering: One golden incense-pot of ten she-
63 kels, full of incense: One steer, one ram, one lamb of the first year, for a burnt-offering:
64 65 One goat for a sin-offering: And for a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abidan, the son of Gideoni.

66 On the tenth day, Ahiezer, the son of Ammishaddai, chief of the tribe of Dan, offered: His offering was one silver platter, of a hun- 67
dred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-offering: One golden incense-pot, of ten she- 68
kels, full of incense: One steer, one ram, 69
one lamb of the first year, for a burnt-offering: One goat for a sin-offering: And for 70 71
a feast-sacrifice, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahiezer, the son of Ammishaddai.

On the eleventh day, Pagiel, the son of Och- 72
ran, chief of the tribe of Asher, offered: His 73
offering was one silver platter, of the weight of a hundred shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-offering: One 74
golden incense-pot, of ten shekels, full of incense: One steer, one ram, one lamb of the 75
first year, for a burnt-offering: One goat for 76
a sin-offering: And for a feast sacrifice, two 77
oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel, the son of Ochran.

On the twelfth day, Ahira, the son of Enan, 78
chief of the tribe of Naphtali, offered: His of- 79
fering was one silver platter, of the weight of a hundred and thirty shekels; one silver sprinkling-bason, of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a wheaten-offering: One golden incense-pot of ten shekels, full 80
of incense: One steer, one ram, one lamb of the 81
first year, for a burnt-offering: One goat for a 82
sin-offering: And for a feast-sacrifice, two oxen, 83
five rams, five he-goats, five lambs of the first year. This was the offering of Ahira, the son of Enan. These were the dedication-offerings 84
of the altar on the day when it was anointed by the chiefs of Israel: twelve silver platters, twelve silver sprinkling-basons, twelve golden incense-pots: Each silver platter weighing a 85
hundred and thirty shekels, each sprinkling-

bason seventy. All the silver vessels weighed two thousand and four hundred shekels, ac-
86 cording to the shekel of the sanctuary. The twelve golden incense-pots, full of incense: each weighing ten shekels, according to the shekel of the sanctuary: the whole weight of the golden incense-pots was a hundred and
87 twenty shekels. For the burnt-offerings the number of steers was twelve, of the rams twelve, of the lambs of the first year twelve, with their wheaten-offerings: and of the goats for sin-
88 offerings twelve. And all the steers for the feast-sacrifices were twenty and four steers, the rams sixty, the he-goats sixty, the lambs of the first year sixty. These were the dedication offerings of the altar, after it was anointed.
89 Now whenever Moses went into the congregation-tabernacle to speak with Jehovah, then he heard the voice of one speaking to him from off the mercy-seat which was upon the ark of testimony, from between the two cherubs; for *there* he spoke with him.

CHAPTER VIII.

B. C. 1491. How the lamps are to be lighted; the consecration of the Levites; of the age and time of their service.

1 AGAIN Jehovah spoke to Moses, saying,
2 "Speak to Aaron, and say unto him, 'When thou lightest the lamps, let the seven lamps
3 shine forward from the chandelier." And Aaron did so; on the front of the chandelier, he placed the lamps, as Jehovah commanded Moses. And this chandelier was made 4
of solid gold; from its shaft to its flowers, it was one solid piece: according to the pattern which Jehovah had shown Moses, so was the chandelier made.

Also Jehovah spoke to Moses, saying, "Take 5 6
the Levites from among the children of Israel, and purify them. And thus shalt thou do 7
to them to purify them: 'Sprinkle purification-water upon them, and let them shave all their flesh, and let them wash their clothes and so make themselves clean. Then let them 8
take a steer *for a burnt-offering*, with its wheaten-offering, fine flour mingled with oil; and another steer shall be taken for a sin-offering. And thou shalt bring the Levites 9
before the congregation-tabernacle; and thou shalt collect the whole assembly of the children of Israel together; And thou shalt bring 10
the Levites before Jehovah; and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites be- 11
fore Jehovah, as an offering from the children of Israel, that they may perform the service of Jehovah. And the Levites shall lay 12
their hands upon the heads of the steers; and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, to Jehovah, to make an atonement for the Levites; And thou shalt set the Levites before Aaron, 13

REFLECTIONS UPON CHAPTER VII. 1. From the offerings of the chiefs, we learn that the Israelites possessed much wealth, and many cattle. On this occasion both are consecrated to God. The chiefs gave as became their rank; and as feast-sacrifices were to be eaten by the offerers and their friends, no doubt the people in general partook of them. Thus let the rich distribute of their abundance to such as need, and by so doing they will not only show their gratitude to the giver of their wealth; but the blessing of those ready to perish will come upon them. To do this is to convert the unrighteous mammon into a friend, and to lay up treasures in heaven. It is to make that, which to some proves a trap and a snare, the hand-maid of piety.

2. From the concluding verse we learn, that God gave answers to Moses with an audible voice from off the mercy-seat. Moses saw no shape or similitude, when God spoke to him. This mercy-seat is called the Oracle, because from it Jehovah delivered his will. Both the mercy-seat, and the manner in which the divine will was communicated, represented our Lord. Through him God is reconciled, and vouchsafes the blessings of salvation. In allusion to the Oracle the Apostle says, "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

CHAP. VIII. 2—4. Compare Exod. xxv. 37; xl. 25.

7. *Purification-water.* The manner in which this was made is given Chap. xix. 3—6.—*Let them shave all their flesh.* It is singular that this custom obtained among the Egyptian Priests. Spencer and his followers of course contend that Moses adopted it from them; while others may with equal reason maintain, that the Egyptians derived it from the Israelites.

8. *For a burnt offering.* Houbigant, Le Clerc, and others properly observe, that לעלה has been dropped out of the text after נקר, and which answers to לחטאת which follows. So they are opposed to each other in ver. 12, and this is the constant order of such like commands.

9. *Whole assembly.* In this and all such places, by the whole assembly (עדת כל) we are generally to understand the delegates or r

and before his sons, and offer them as an of-
14 fering to Jehovah. Thus shalt thou separate
the Levites from among the children of Is-
15 rael; and the Levites shall be mine. And
after thou hast thus purified them and offer-
ed them as an offering, the Levites shall go in
to do the service of the congregation-taber-
16 nacle. For they are wholly given unto me
from among the children of Israel; instead
of the first-born males of all the children
17 of Israel, I have taken them to myself. For
all the male first-born of the children of Is-
rael are mine, whether man or beast: on the
day that I smote every male first-born in the
land of Egypt I hallowed them to myself.
18 So I take the Levites for all the male first-
19 born of the children of Israel. And I give the
Levites as a gift to Aaron and to his sons, from
among the children of Israel, to do the service
of the children of Israel in the congregation-
tabernacle, and to make an atonement for the
children of Israel; that there may be no plague
among the children of Israel, when the chil-
20 dren of Israel approach the sanctuary." And
Moses, and Aaron, and all the congregation
of the children of Israel, did to the Levites
according to all which Jehovah commanded
Moses concerning the Levites; so did the chil-
21 dren of Israel to them. For the Levites were
purified, and they washed their clothes; and
Aaron offered them as an offering to Jehovah;
and Aaron made an atonement for them to pu-
22 rify them. And after that went the Levites
in to do their service in the congregation-taber-
nacle before Aaron, and before his sons: as Je-
hovah had commanded Moses concerning the
Levites, so did they to them.

" Jehovah also spoke to Moses, saying, This 23 24
is what respects the Levites: From twenty-
five years old and upward, they shall go in to
attend on the service of the congregation-taber-
nacle: And from the age of fifty years they 25
shall cease to attend on the service, and shall
serve no more: But with their brethren they 26
shall share in keeping the charge of the con-
gregation-tabernacle, but shall do no service.
Thus shalt thou do unto the Levites touch-
ing their charge".

CHAPTER IX.

B. C. 1491. *The Pass-over enjoined again; a second allowed for certain persons.*

AGAIN Jehovah spoke to Moses in the wilder- 1
ness of Sinai, in the first month of the second
year, after they were come out of the land
of Egypt, saying, " Let the children of Is- 2
rael also keep the passover at its appoint-
ed time. The fourteenth day of this month 3
on its appointed time, ye shall keep it in the
evening; according to all its rites, and accord-
ing to all its ceremonies, shall ye keep it."
And Moses spoke to the children of Israel, 4
that they should keep the passover. "And 5
they kept the passover on the fourteenth day
of the first month in the evening, in the wil-
derness of Sinai; according to all that Jeho-

REFLECTIONS UPON CHAPTER VIII. 1. In what a solemn manner were the Levites devoted to the service of God! And we may and ought from this to infer, that no one should intrude into the service of the Church without due preparation, and suitable qualifications. How unbecoming is it, when one gains admission, who is void of all sense of the duties of his office; and who, instead of cultivating spiritual purity, is the servant of sin. Both knowledge and a spirit of lively devotion are necessary to those who serve in God's tabernacle.

2. We may learn from this Chapter, that in sacred things we should follow the divine direction. Moses invariably acted on this principle; and a greater than Moses has said, " In vain do they worship me, teaching for doctrines the commandments of men." Without the divine warrant, our worship can only be deemed, will-worship. Let us then in every thing apply to the law and to the testimony for direction; and whatever we find God commands, that let us invariably observe.

representatives of the people; their patriarchal chiefs.

10. *Put their hands upon the Levites*, for the purpose of presenting them to God, and the service of the tabernacle.

18. *So I take*, &c. As Jehovah refers to what was now to be done, I have rendered after many moderns, in the present tense.

21. *To purify them.* After all their ablutions, atoning-blood was necessary to render them fit for their sacred service.

26. *And shall serve no more.* They shall perform no laborious service, but shall still abide at the tabernacle, and serve in more easy things.

CHAP. IX. 1. *In the first month.* This is an historical regression to a prior period: a thing not uncommon in the writer of the Pentateuch. What is here related must have happened before the muster mentioned in chapter i.

6—8. *Defiled by a dead*, &c. They had assisted at the funeral obse-

vah had commanded Moses, so did the children of Israel.

6 Now there were certain men, who were defiled by a human dead body, and they could not on that day keep the pass-over. And on that day these men presented themselves to
7 Moses and to Aaron, and said to them, "We are defiled by a human dead body, but why should we be restrained from offering an oblation to Jehovah at the appointed time, among
8 the children of Israel?" And Moses said to them, "Wait, until I hear what Jehovah will command concerning you."

9 And Jehovah spoke to Moses, saying, "Speak
10 to the children of Israel, saying, 'If any man of you or of your posterity be defiled by the dead, or be on a journey afar off, yet shall they
11 keep the pass-over to Jehovah. The fourteenth day of the second month in the evening, they shall keep it. With unleavened bread and bit-
12 ter herbs they shall eat it: They shall leave none of it until the morning, and a bone of it they shall not break: according to all the ordi-
13 nances of the pass-over they shall keep it. If a man who is clean, and is not on a journey, fail to keep the pass-over, even that person shall be cut off from among his people; because he brought not the offering of Jehovah at the ap-
14 pointed time, that man shall bear his sin. And if a stranger sojourn among you, and will keep the pass-over of Jehovah; according to the ordinance of the pass-over, and according to its rites he must do: one ordinance ye shall have, both for the stranger, and for the native of the land.

CHAPTER X.

B. C. 1491. *The order of marching and the use of the silver trumpets.*

AND on the day on which the tabernacle was 15
erected the cloud covered the tabernacle, the tent of the testimony; and at even there was upon the tabernacle, as it were, the appearance of fire, until the morning. So it was always; 16
the cloud covered it [a]by day, and by night had the appearance of fire. And when the 17
cloud was taken up from the tabernacle, then immediately the children of Israel marched; and in the place where the cloud abode, there the children of Israel encamped. At the com- 18
mand of Jehovah the children of Israel marched, and at the command of Jehovah they encamped. As long as the cloud abode upon the tabernacle they remained encamped. If the 19
cloud rested for a length of many days over the tabernacle, then the children of Israel kept the charge of Jehovah, and marched not: And 20
so it was, if the cloud was but a few days upon the tabernacle; according to the command of Jehovah they remained encamped, and according to the command of Jehovah they marched.
And so it was, if the cloud abode but from 21
evening until the morning, and the cloud was taken up in the morning, then they marched; whether it were by day or by night that the cloud was taken up, they marched: But 22
when the cloud rested and remained over the tabernacle, were it for two days, or for a month, or a year, the children of Israel remained encamped and marched not; but when it was taken up, they marched. At the com- 23

CHAP. IX.

REFLECTIONS UPON CHAPTER IX. 1. As the command given Exod. xii. 25, referred the observance of the pass-over to the land of Canaan, there is a particular precept to observe it in the wilderness. Without such a precept the Israelites would not have acted with sufficient prudence, as they knew not when they might be commanded to march. It was their happiness to receive the law from God, and still more to keep it. When any thing appears to be our duty, we should immediately endeavour to discharge it.

2. From the difficulties which are here stated, we may learn, that we ought, in like circumstances, to seek divine counsel and direction. We should not, unless for the most weighty reasons, neglect any ordinance of religion; but we have the highest authority for preferring moral to positive institutions, when they interfere with each other. 'I will have mercy and not sacrifice,' is the declaration of Jehovah. The case of those defiled may remind us, that we ought not to participate in sacred things without due seriousness. We should renew our repentance, and put away the evil of our doings; and we should do so especially, before we keep the feast of the Christian pass-over.

quies, and according to the precept Ch. v 2, were excluded the camp.

16. [a] Sept. Syr. Vulg.

CHAP. X. 3. *Whole assembly*; that is, the chiefs and representatives

mand of Jehovah they encamped; and at the command of Jehovah they marched: they kept the charge of Jehovah, according to the command of Jehovah by Moses.

1 Again Jehovah spoke to Moses, saying,
2 "Cause to be made two trumpets; of one solid piece of silver thou shalt cause them to be made; which shall be used for the calling of the assembly, and for the marching of the camps.
3 And when they shall blow with both of them, the whole assembly shall assemble to thee at the
4 door of the congregation-tabernacle. And if they blow but with one, then the chiefs, who are heads of the thousands of Israel, shall as-
5 semble themselves to thee. When ye blow an alarm, then the camps which lie on the east
6 side shall march. When ye blow a second alarm, then the camps which lie on the south side shall march. [a]When ye blow the third alarm, the camps which lie on the west side shall march: and when ye blow a fourth alarm, the camps which lie on the north side shall march". They shall blow an alarm for their
7 marchings; But when the congregation is to be assembled, ye shall blow, but ye shall not
8 sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a perpetual ordinance
9 throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before Jehovah your God, and ye shall be saved
10 from your enemies. Also on the day of your rejoicing, your solemn feast-days, and at the beginnings of your months, ye shall blow with the trumpets when ye offer your burnt-offerings, and your feast-sacrifices; and they shall be to you for a memorial before your God: I am Jehovah your God."

[a]Jehovah then spoke to Moses, saying, "By this mountain ye have dwelt a long time. Turn and march on to the mount of the Amorites, and to all the adjacent places, whether in the plain, or hill, or dale; to the south and to the northern sea: to the land of the Canaanites and of Lebanon, to the great river Euphrates. Behold! I place before you the land; go in and possess the land, which to your fathers, Abraham, Isaac and Jacob, I swore that I would give to their seed after them".

Now on the twentieth day of the second 11
month, in the second year, the cloud was taken
up from off the testimony-tabernacle; And 12
the children of Israel marched out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. Thus, for the first time, 13
they marched according to the command of Jehovah by Moses.

In the first place went the standard of the 14
camp of the children of Judah according to their hosts: and over his host was Nahshon the
son of Amminadab. And over the host of the 15
tribe of the children of Issachar, was Nathaneel the son of Zuar. And over the host of 16
the tribe of the children of Zebulun, was Eliab
the son of Helon. And the tabernacle was 17
taken down; and the sons of Gershon and
the sons of Merari marched, bearing the tabernacle.

And the standard of the camp of [a]the chil- 18
dren of" Reuben went according to their hosts:
and over his host was Elizur the son of Shedeur.
And over the host of the tribe of the children 19
of Simeon, was Shelumiel the son of Zurishaddai. And over the host of the tribe of the chil- 20

6. [a] Sept.

10. [a] So Sam. 18. [a] Sept.

of the people. See Note, Ch. i. 16, &c.

4. *Chiefs.* The twelve patriarchal chiefs are meant, mentioned as the heads of each tribe.

2. *An alarm.* This is thought to denote, *broken, sharp tones,* terminating in a lengthened sound by both trumpets.

6. The addition of the Sept. is so evidently proper, that I have admitted it as genuine, though supported by no other except the Coptic. See Note, Hebrew Bible.

10. Geddes adopts the Sam. as genuine; and Houbigant admits that it may be so, though he does not insert it in his version. The passage connects with the context here as well as in Deuteronomy.

18. *Children of Reuben.* As בני in this narrative precedes the name of the chief of each tribe, it ought to be admitted here. Hence it should be retained in the 22 verse though some of the versions want it.

29. *Brother-in-law.* He is supposed to be the same with Jethro: for what reason I see not. Jethro had long before this, gone to his own country

dren of Gad, was Eliasaph the son of Deuel. Then marched the Kohathites, bearing the parts of the sanctuary; and *the other Levites when they encamped*, set up the tabernacle against they came.

22 Next went the standard of the camp of the children of Ephraim, according to their hosts: and over his host was Elishama the son of
23 Ammihud. And over the host of the tribe of the children of Manasseh, was Gamaliel the
24 son of Pedahzur. And over the host of the tribe of the children of Benjamin, was Abidan the son of Gideoni.

25 And in the rear of all the camps, went the standard of the camp of the children of Dan according to their hosts; and over his host,
26 was Ahiezer the son of Ammishaddai. And over the host of the tribe of the children of
27 Asher, was Pagiel the son of Ocran. And over the host of the tribe of the children of
28 Naphtali, was Ahira the son of Enan. In this order proceeded the children of Israel, according to their hosts, when they marched.

29 Moses now said to Hobab, the son of Reuel the Midianite, Moses' brother-in law, "We are marching to the place of which Jehovah said, 'I will give it you': come thou with us, and we will do good to thee: for Jehovah hath promised good things to Israel." But he 30
said to him, "I will not go; but I will depart to mine own land, and to my own kindred." Then said Moses, "Leave us not, I 31
pray thee; thou knowest how we should encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if 32
thou go with us, yea, it shall be, that what good things Jehovah shall give to us, the same will we give to thee."

And they departed from the mount of Je- 33
hovah a three days' journey; and the ark of the covenant of Jehovah went before them on the three days' journey, to search out a resting place for them. And the cloud of 34
Jehovah was upon them by day, when they went out of the camp. And whenever the 35
ark set forward, Moses said, "Arise O Jehovah, and let thine enemies be scattered; and let those who hate thee fall before thee." And 36
when it rested, he said, "Give repose, O Jehovah, to the many thousands of Israel."

REFLECTIONS UPON CHAPTER X. 1. How much were they honoured who blew the silver trumpets; who called the solemn assembly, and led on the armies of the Lord! But still greater honour is done to christian ministers, than to the sons of Aaron. It is indeed an honourable office, to be employed as the mouth of God, to call mankind to duty. Let them magnify their office; and let those esteem themselves blessed, who hear the joyful sound, who diligently attend to God's call, and obey his orders and summons; that at the last great day they may, without terror and anguish, hear the joyful sound of the archangel's trumpet, which shall gather the whole world together to hear their final, unalterable doom!

2. How desirous should we be of wise and pious friends, who may be to us instead of eyes! Let us not be *wise in our own conceit;* but encourage our friends to give us advice, and receive it thankfully. The Scriptures give us general rules; but providence often directs in particulars, by the advice of friends, who can see more and better than we can, and are not blinded, as we may be, by affection, or interest, or partiality to ourselves. Let young persons especially, be desirous of the advice and counsel of wise, experienced people; to despise such, shows that they neither have wisdom, nor are likely to get it.

4. Let us be thankful that God hath spoken so graciously concerning Israel, and endeavour to impart to others the favours God hath bestowed upon us. We are marching through a wilderness, but, blessed be God! we have many comforts, and are in the way to Canaan. Let us encourage others to come and join us in the way to heaven. Let us encourage them to 'taste and see that the Lord is gracious.' Our treasure will not be lessened by their sharing in it. Our happiness will be increased by theirs, especially if we are the instruments of making them happy. May a more generous, public spirit possess our breasts, and engage us to persuade all, especially our near relations, (as Moses did Hobab, in the instance before us) to go with us to the land of everlasting rest.

(Exod. xviii. 27;) nor is it said that he ever returned. I suspect Hobab rather to have been Jethro's son, and grandson to Reuel; who had hitherto remained with his sister and his brother-in-law; and who is now, prevailed upon to accompany the Israelites unto the land of Canaan.

31. *Instead of eyes.* Geddes and others avail themselves of this passage to discredit the account of the cloud conducting the camp of Israel. Harmer has answered this objection. Should any affirm the attendance of men like Hobab was of no use to Israel, in their removing from station to station, he would doubtless take more upon himself, than he ought to do: for it is possible, the guidance of the cloud might not be so minute as absolutely to render their offices of no value.

Nor was their assistance wanted in respect to water only, when any party of them was sent out upon some expedition; but the whole congregation must have had frequent need of them for directions, where to find fuel. Fuel was wanted to warm them during some part of the year, at all times to bake and boil the manna, according to Exod. xvi. 23, and was never obtained but in a natural way, that we know of: for this then they wanted the assistance of such Arabs, as were perfectly acquainted with that desert.

CHAPTER XI.

B. C. 1491. *The murmurings of the people.*

1 But the people complained, and displeased Jehovah: for he heard, and his anger was kindled; and the fire of Jehovah burnt among
2 them, and consumed a part of the camp. And the people cried to Moses; and when Moses prayed to Jehovah, the fire was quenched.
3 And he called the name of the place, Taberah, [THE BURNING]: because the fire of Jehovah had burnt among them.

4 Yet soon after, the mixed multitude *of strangers*, who were among them, most vehemently longed for flesh: and the children of Israel also wept again, and said, "O that we had flesh to
5 eat? We remember the fish, which we freely ate in Egypt; the cucumbers, and the melons, and the leeks, and the onions, and the gar-
6 lick; But now we are pining away: not having any thing, but this manna, before our
7 eyes." Now the manna was in size, like coriander seed, and its colour like the colour of a
8 pearl. The people went about, and gathered it, and ground it in mills, or beat it in a mortar, and they baked it in pans, or made hearth-cakes of it; and the taste of it was like the
9 taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell with it.

When Moses heard that the people were 10
weeping, throughout their families, each at the door of his own tent; and that the anger of Jehovah was greatly inflamed; Moses also was displeased. And Moses said to Jehovah, 11
"Why hast thou afflicted thy servant? and why have I not found favour in thy sight, that thou hast laid the burden of all this people upon me? Have I conceived all this people? have 12
I begotten them, that thou shouldest say unto me, 'Carry them in thy bosom, as a nursing father carrieth the sucking child, unto the land which thou sworest unto their fathers?' Whence should I have flesh to give to all 13
this people? for they weep about me, saying, 'Give us flesh, that we may eat.' I am not 14
able to bear *the burden of* all this people alone; it is truly too heavy for me. And if thou 15
wilt deal thus with me, kill me, I pray thee, at once, if I have found favour in thy sight, that I may not see my [v]own" misery."

Jehovah then said to Moses, "Gather to 16
me seventy men of the elders of Israel, whom thou knowest, that they may be elders and scribes of the people, and bring them unto the congregation-tabernacle, that they may stand there with thee. And I will come down 17
and talk with thee there; and I will take of the same spirit which is upon thee, and will put it upon them; and they shall bear the

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CHAP. XI.

4. It is our duty and as well as our interest, to follow God as our guide; and particularly *to begin* and end all our journies, and all our concerns with prayer. Moses prayed, and Israel joined in the request; *Rise up, Lord, &c.* The blessing of God is the best security both to body and soul. The thousands of Israel were not secure without it; with it, though a host should encamp against us, we need not fear. Let that precept and promise dwell on our minds, and influence our conduct; *acknowledge him in all thy ways, and he will direct thy path.*

15. [v] *their.* Targum 2 mss.

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36. *Give repose.* The word שובה has, after Jerom, been generally rendered *return to;* the preposition אל, *to,* being understood before רבבות. But it is justly remarked by Houbigant, that this is an awkward version. I consider שוב here as an active verb, in its third signification, corresponding with the Latin *quiesco,* in its active signification, and render *give repose to, fac-quiescere.*

CHAP. XI. 1. In our common version these words are rendered, 'and consumed *them that were* in the outermost parts of the camp:' on which Secker has the following just remark: 'Sept. *consumed part of a camp;* rightly, for אכל is elsewhere followed by a ב; and קצה doth not always signify an extremity, but *any part,* or *every part.*—*Fire of Jehovah,* may denote either lightening, or the burning wind called Samiel.

4. *O that we had flesh to eat!* How could they want flesh to eat, when they are said in Exod. xii. 38, to have had 'flocks and herds in great abundance. I am inclined to think, that the word בשר, here rendered flesh, denotes only the *flesh of fish,* as it certainly does in Levit. xi. 11. And indeed the next verse seems to support this explication: 'We remember how freely we ate fish.' It was then, particularly, the *flesh of fish,* for which they longed, which was much more relishing than either the *beef or mutton* of those regions; which, unless when young, is dry and unpalatable. Of the great abundance and deliciousness of the fish of Egypt, all authors, ancient and modern, are agreed.

5. *Cucumbers, melons, &c.* These are of very different qualities in the East, from those which grow in our northern climate. They are now, and ever have been, esteemed great delicacies.

7—9. See Notes on Exodus xvi.

10. *Moses also was displeased,* with the murmurings of the people.

11 *The burden of this people.* Moses had intreated God to send some

burden of the people with thee, that thou may
18 est not bear it alone. And say thou to the
people, "Prepare yourselves against to morrow,
that ye may eat flesh; for ye have wept in
the hearing of Jehovah, saying, 'O that we
had flesh to eat? for it was well with us in
Egypt;' therefore Jehovah will give you flesh,
19 that ye may eat. Not one day, nor two days,
nor five days, nor ten days, nor twenty days;
20 But even a whole month shall ye eat, until the
stomach reject it, so loathsome shall it become
to you; because ye have despised Jehovah who
is among you, and have wept before him, say-
21 ing, "Why came we out of Egypt?" And
Moses said, "The people, among whom I am,
are six hundred thousand men; and thou hast
said, 'I will give them flesh, that they may eat
22 a whole month.' Should the flocks and the
herds be slain for them, would they suffice
them? or should all the fish of the sea be ga-
thered together for them, would they suffice
23 them?" And Jehovah said to Moses, "Is the
hand of Jehovah shortened? Thou shalt now
see whether my word to thee shall come to
pass or not."

24 And Moses went out, and told the people
the words of Jehovah. He then assembled
seventy men of the elders of the people, and
25 set them around the tabernacle. And Jeho-
vah came down in the cloud, and spoke to
him, and took of the same spirit that was
upon him, and gave it to the seventy elders;
and as soon as the spirit rested upon them, they
prophesied. But there remained two of the 26
men in the camp, the name of the one was El-
dad, and the name of the other Medad; and
the spirit rested upon them; (for although they
were enrolled, yet had they not gone to the
tabernacle); and they prophesied in the camp.
And a young man ran and told Moses, and 27
said, "Eldad and Medad prophesy in the camp."
And Joshua the son of Nun, the attendant of 28
Moses, one of his young men, answered and
said, "My lord Moses, forbid them." And Mo- 29
ses said to him, "Art thou jealous for my sake?
O that all the people of Jehovah were pro-
phets, and that Jehovah would put his spirit
upon them!" And Moses departed into the 30
camp, he and the elders of Israel.

And Jehovah sent forth a wind, and brought 31
quails from the sea, and dispersed them around
the camp to the distance of a days' journey
on this side, and of a days' journey on the
other side, round about the camp; and at
about two cubits above the face of the earth.
And the people continued all that day, and 32
all that night, and all the next day, and ga-
thered the quails: he that gathered least ga-
thered ten homers; and they spread them all
abroad *to dry* around the camp. And while 33
the flesh was yet between their teeth, ere it
was chewed, the wrath of Jehovah was kind-
led against the people, and he smote the
people with a very great mortality. Hence 34
the name of the place was called Kibroth-
hattaavah [THE GRAVES OF LONGING]; because

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other to lead the Israelites, Exod. iii. 11; and to this he seems to allude here.

15. *My misery.* He who sees *good*, enjoys it; and to see *evil* or *misery*, is to *suffer* it. Hence the meaning is, 'that I may not suffer such evils from a rebellious people.' Death would be his gain; but to abide was needful to the people.

24—30. The elders here chosen, seem to have been appointed to assist Moses in the government of the people; and as we read nothing more of the Council, it most probably died away. After the Captivity, the Jews formed a supreme Court at Jerusalem, of the same number of persons, which they called the Sanhedrim. Elders and Scribes are probably the same as mentioned Exod. xxiv. 1. The Mosaic *scribes* were a sort of judges, like the present *Cadies* of the Mahometans.

25, 26. These words are commonly rendered, 'and did not cease,' [to prophesy,] as in our public version, or 'and did not add,' as they are rendered by Ainsworth and Purver; neither of which renderings is to me intelligible. By adopting the Sam. reading, with Houbigant, Dathe, and Rosenmuller, and placing ולא יספו at the head of ver. 26, the text will be rectified, and the sense clear.

31. *And at about two cubits, &c.* Our common version is, 'as it were two cubits *high* upon the face of the ground.' This conveys no determinate sense. What is meant by, 'as it were?' The text gives no countenance to this idea. Jerom renders, *volabantque in aere, duobus cubitis altitudine super terram.* 'They flew so nigh the ground, that they were easily caught: which is still the case, when quails, after a long aerial voyage, are exhausted with fatigue.' Josephus understood the text in like manner. Hence the objections of Patrick are at once answered. He contends, that such a quantity of quails is incredible indeed! But the rendering proposed makes the history credible, and is supported by known facts.

32. *Spread them abroad.* The spreading of the quails to dry is one of the reasons Patrick assigns for his opinion, that locusts must be meant. Harmer has satisfactorily proved, that this mode of preserving flesh is even now customary. See vol. iv. p. 367.

33. It is probable, that the mortality was occasioned by their immoderate use of food, to which they had not been accustomed. In this manner they were punished for their murmuring.

there they buried the people who longed *for flesh.*

CHAPTER XII.

B. C. 1491. *Miriam, and Aaron murmur against Moses.*

35 AND the people journeyed from Kibroth-
1 hattaavah unto Hazeroth. And while they were at Hazeroth, Miriam and Aaron spoke against Moses, because of the Cushite woman whom he had married: (for he had married
2 a Cushite woman.) And they said, "Hath Jehovah indeed spoken by Moses only? Hath he not spoken also by us?" And Jehovah heard
3 it. [Now the man Moses was very meek, above all the men who were upon the face
4 of the earth.] And Jehovah instantly spoke to Moses, and to Aaron, and to Miriam, "Come ye three unto the congregation-tabernacle."
5 And they three went. And Jehovah came down in the pillar of cloud, and stood at the door of the tabernacle, and called Aaron and
6 Miriam; and they both came. And he said, "Hear now my words; If either of you prophesy, I Jehovah am wont to make myself known to you in a vision, and speak to you in a dream. Not so *with* my servant Mo- 7
ses, who is faithful in all mine house. With 8
him I am wont to speak mouth to mouth; even apparently, and not in dark speeches, so that he may clearly perceive the will of Jehovah. Why then were ye not afraid to speak against my servant Moses?" And the 9
anger of Jehovah was kindled against them; and he departed. And the cloud removed 10
from above the tabernacle; and, behold, Miriam became leprous, white as snow; and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said to Moses, "Alas 11
my lord, I beseech thee, lay not upon us the sin which we have so foolishly committed, and by which we have offended. Let her not be 12
as a dead abortive, whose flesh, when he cometh from the womb of his mother, is half consumed." And Moses cried to Jehovah say- 13
ing, "Heal her now, O God, I beseech thee." But Jehovah said to Moses, "If her father 14
had but spit in her presence, should she not be ashamed seven days? Let her be shut out

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REFLECTIONS UPON CHAPTER XI. 1. Let us learn to be content with our lot, and not '*murmur* as some of the Israelites murmured, and were destroyed of the destroyer.' 1 Cor. x. 10. How unbecoming and miserable is a dissatisfied temper! It leads us to forget our present mercies and enjoyments, and to magnify those which we once had, or those which others now have. Did we properly reflect, we should see the sinfulness of our conduct; and be led to repent of it in dust and ashes. 'Be content with such things as ye have,' and ever remember, that they are better than we deserve.

2. We here see, how often our desires and prayers, if granted, would be ruinous to our best interests! God knows what is best for us, and it will be our wisdom constantly to submit to his will. They asked for flesh; God gave to them what they asked and thousands perished! Let us then always present our petitions under a full conviction, that God knows our wants, and what will be best for us; and like our blessed Lord, say, 'Not our will, but thine be done.'

3. In the spirit bestowed on the elders, and in the conduct of Moses, we see much to *admire* and *imitate*. When God calls persons to discharge any office, how easily can he endue them with suitable qualifications? By his spirit he can impart the richest gifts and graces. Let us always implore the assistance of this spirit, conscious that of ourselves, we are unable to do any thing aright; and let us be encouraged to apply for this gift, by the declaration, 'that God will give his spirit to them that ask.' Be it our care to imitate Moses in conquering all envy at the gifts of others, or rather in rejoicing when they are bestowed. This is the temper of the Christian; and a happy one it is. "Where envy and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

CHAP. XII. 1. *Cushite woman.* Jealousy of the power and influence of Moses, was the true cause of Aaron and Miriam's opposition; though some difference with his wife might occasion the present quarrel. I do not think it probable, as Michaelis did, that Moses having lost Zipporah, now married a second wife, an Arabian Cushite; but that what is said refers to Zipporah, who is called a Cushite by way of contempt, or because this name was given to the Midianites, as well as to some of the Arabians.

3. With Eichhorn I think this verse evidently a gloss inserted early into the text, as the connexion, without it, is complete; and as the form of expression, *the man Moses*, never occurs elsewhere. Kennicott renders, "Now the man Moses was highly favoured with answers, above all the men, &c. Others, 'The man Moses was more afflicted than any other man upon, &c. All the versions render as our common version does.

6. *If either of you prophesy.* Literally, 'if either of you be a prophet. I have preferred the sense to the idiom.

7, 8. These verses are in sense opposite to the preceding; so that it is intimated how much superior Moses was to Aaron and Miriam. God sometimes spoke to them in a *vision*, or *dream*, but to Moses *audibly*, as if face to face; to them in *dark speeches*, to Moses he made known his will *clearly*. As Rosenmuller observes תמונת does not mean the divine essence, but will, which God manifested in the fullest manner.

14. *Spit in his presence.* The manners of the oriental nations explain

from the camp seven days, and after that she
15 shall recover." And Miriam was shut out from
the camp seven days; and the people march-
16 ed not until Miriam was recovered. And af-
terward the people removed from Hazeroth,
and encamped in the wilderness of Paran.

CHAPTER XIII.

B. C. 1491. Spies sent to explore the land of Canaan, and their report.

[a]And Moses said to the children of Israel,
"Ye are now come to the mount of the Amo-
rites, which Jehovah our God hath given to
us. Lo! Jehovah hath placed the land before
you; go up and possess it as Jehovah, the
God of your fathers, hath spoken to you; fear
not, nor be dismayed." Then they drew near
to Moses and said, "Let us send men before
us, that they may bring us word by what way
we may go up, and into what cities we may
come." And this thing was pleasing to Mo-
1 ses." And Jehovah also spoke to him, say-
2 ing, "Send men, that they may search the
land of Canaan, which I give to the children
of Israel; from every tribe of their fathers,
[v]shalt thou send a man, every one a ru-
ler among them. And Moses, by the com- 3
mandment of Jehovah, sent them from the
wilderness of Paran; all those men were chiefs
of the children of Israel. And these were 4
their names: Of the tribe of Reuben, Sham-
mua the son of Zaccur; Of the tribe of Si- 5
meon, Shaphat the son of Hori; Of the tribe 6
of Judah, Caleb the son of Jephunneh; Of 7
the tribe of Issachar, Igal the son of Joseph;
Of the tribe of Ephraim, Oshea the son of 8
Nun; Of the tribe of Benjamin, Palti the 9
son of Raphu; Of the tribe of Zebulun, Gad- 10
diel the son of Sodi; Of the tribe of Joseph, 11
namely, of the tribe of Manasseh, Gaddi the
son of Susi; Of the tribe of Dan, Ammiel 12
the son of Gemalli; Of the tribe of Asher, 13
Sethur the son of Michael; Of the tribe of 14
Naphtali, Nahbi the son of Vophsi; Of the 15
tribe of Gad, Geuel the son of Machi. These 16
are the names of the men whom Moses sent
to spy out the land. Moses now called Oshea,
the son of Nun, Joshua.

And Moses sent them to spy the land of 17

CHAP. XIII.

REFLECTIONS UPON CHAPTER XII. 1. How true is the saying of our Lord, 'that a man's foes shall be those of his own house.' God had honoured Moses as the leader of a numerous, but a stubborn race, and had distinguished Aaron by giving him the priesthood. Moses had married the daughter of Jethro, a Midianite, near forty years before this time, when the Israelites were slaves in Egypt; and yet Aaron and Miriam now reproach him with having married a stranger! 'Envy is the rottenness of the bones;' let us carefully guard against it. How contemptible do both Aaron and Miriam appear, in their conduct to a most affectionate brother!

2. Let us learn in every difficulty to commit our cause to God. Moses did so, and God, indicates his character. He bears testimony to his constancy and fidelity. To Aaron and Miriam he had sometimes revealed his will, but not as to Moses. He had been 'faithful in all his house;' and with him God had conversed most familiarly. Those whom God honours, we should honour; and to speak against them, is in fact to speak against God; and he will most assuredly vindicate them, and 'bring forth their righteousness as the light, and their judgment as the noon-day brightness.'

3. Let us learn from Moses, to exercise a *forgiving* temper. Miriam seems to have been the leader in the opposition to Moses, and God shows his displeasure by smiting her with the leprosy. Aaron acknowledges his own sin and that of his sister. Moses discovers no bitterness, no spirit of revenge. He did not say, 'this is what she deserves;' but he earnestly prays for her; 'Heal her now, O God, I beseech thee.' Our Lord displayed the same temper to his enemies, 'Father forgive them; for they know not what they do;' and thus exemplified his own precept, 'that we should forgive our enemies, and pray for them who despitefully use us.'

[a]Sam. Deut. i. 20, &c.

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this comma. They seldom or never spit as a natural discharge; but when they do spit on the ground in the presence of another person, it marks extreme detestation. Hence it is plain, that a father spitting before, or in the presence of his daughter, was thought so to dishonour her, that she secluded herself for seven days.—*She shall recover.* I cannot see, that the verb. נָקַה ever signifies 'to return:' whereas it certainly signifies, to recover from an illness; and particularly from a leprosy. See 2 Kings v. 3, 6, 7. The radical meaning of the word is, *to gather*: and in a metaphorical sense, *to recover.*

CHAP. XIII. 1. I have often wondered at the obstinacy, with which the integrity of the Masoretic Hebrew Text, and its superiority to the Sam. Exemplar, have been defended. The words which are here wanting in the former, but expressed in the latter, are said in Deut. i. 20. to have been actually spoken by Moses to the Israelites on this occasion: and their omission in the Hebrew text is a manifest deficiency. The omission, however, must have been an early one, and prior to the Septuagint version; if the Septuagint version has not been here remodelled according to the Hebrew, which I greatly suspect.

Canaan, and said to them, "Go up southward,
18 and go up to the mountain: And see what
the land is, and the people that dwell in it,
whether they be strong or weak, few or many;
19 And whether the land in which they dwell,
be good or bad; and whether they dwell in
20 open, or in fenced cities; And whether the
soil be fat or lean; whether there be wood, or
not. And be ye of good courage, and bring
of the fruit of the land." Now the time was the
time of the first ripe grapes.
21 So they went up, and searched the land
from the wilderness of Zin, unto Rehob, in
22 the way to Hamath. And they ascended by
the south, and came back unto Hebron, (which
Hebron was built seven years before Zoan in
Egypt,) and they found there Ahiman, She-
23 shai, and Talmai, of the race of Anak. And
they came to the vale of Eshcol, and cut
down *and brought* thence a branch with one
cluster of grapes, and they bore it between two
upon a staff; they brought also of the pome-
24 granates, and of the figs. The place was call-
ed the vale Eshcol [CLUSTER-VALE], because
of the cluster of grapes which the children of
Israel cut down there.
25 And after forty days they returned from search-
26 ing the land. And they came back to Mo-
ses, and to Aaron, and to all the congregation
of the children of Israel, to the wilderness of
Paran, near to Kadesh; and brought word unto
them, and unto all the congregation, and show-
27 ed them the fruit of the land. And they told
Moses, and said, "We came to the land whither
thou sentest us, and surely it floweth with milk
28 and honey; and this is the fruit of it. But
strong are the people who dwell in the land,
and the cities are walled, and very great:
and moreover we saw there the race of Anak.
The Amalekites dwell in the land to the 29
south; and the Hethites, [a]and the Hivites",
and the Jebusites, and the Amorites, dwell in
the mountains; and the Canaanites dwell by
the sea, and by the coast of the Jordan." On 30
hearing this the people murmured, but Caleb
tried to still the people before Moses, and said,
"Let us go up at once, and possess it; for we
are well able to overcome it." But the men 31
that went up with him said, "We are not able
to go up against the people; for they are
stronger than we." Moreover they spread 32
abroad an evil report of the land which they
had searched among the children of Israel,
saying, "The land through which we have
gone to search it, is a land that eateth up its
inhabitants; and all the people that we saw
in it, are men of a great stature. And there 33
we saw the giants, sprung from the gigantic
race of Anak: and we were in our own
sight as grasshoppers, and so were we in their
sight." [a]Hence the children of Israel murmur-
ed in their tents and said, "Because Jehovah
hateth us, he hath brought us out of the land of
Egypt, to deliver us up into the hands of the
Amorites, to destroy us. How should we go up?
when our brethren discourage us, saying, 'The
people are greater and more powerful than
we; the cities are great and walled up to the
heavens; and moreover we saw there, men
of the race of Anak!' But Moses said to the
children of Israel, "Jehovah your God, who
leadeth you, will himself fight for you, accord-

29. [a]Sam. Sept.

33. [a]Sam.

16. *Joshua:* 'He will save,' is its meaning. His former name Hoshea, expressed what had been done, 'He hath saved; and this the confidence of Moses respecting what was yet to come. Some think this name was given to him by the Spirit of prophecy.

19. *In open or fenced cities.* I have adopted the Sam. reading as most consistent with the context. Because the question is not here of *camps*, or *tents:* but of what sort were the towns; whether *weak* or *strong*, *open* or *walled*,

20. *For the time, &c.* This was usually in the beginning or middle of September.

21. *The wilderness of Zin.* This was a part of that of Paran. Compare Ch. xxxiii. 36.—*Rehob.* This city was not far from Sidon, and in the division of the land, it fell to the tribe of Asher. Josh. xix. 28. The spies seem to have gone along near the Jordan, and to have returned through the midst of the land, by the borders of the Sidonians and Philistines to Hebron, once honoured by the residence of Abraham, and now famous as the abode of the children of Anak. Who was this Anak? We have no account of such a man, which lead Michaelis to render appelatively. The word ענק signifies, 'to go into a hole or cave;' and the Anakites were such as lived in caves, Troglodites.

32, 33. *Men of great stature.* Doubtless fear magnified the stature of the inhabitants of Canaan; and though they might be taller than the Israelites, the disparity would not be such as their language implies. The addition of the Sam is so natural and is supported by Deut. i. 27—33,

ing to all that he did for you in Egypt, before your own eyes; and in this wilderness, where you have seen, how Jehovah, your God, hath carried you, as a man carrieth his son, through all the way ye have gone, until ye came to this place. And in this matter, are ye distrustful of Jehovah, your God, who goeth before you in the way, in a fire by night, and in a cloud by day, to search out a place for your encampments; and to show you by what way ye should go"?"

CHAPTER XIV.

B. C. 1491. Murmuring of the people; Caleb and Joshua's attempt to pacify them.

1 The whole congregation now raised their voice, and cried aloud; and the people wept
2 that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said to them, "O that we had died in the land of Egypt! or
3 O that we might die in this wilderness! And why should Jehovah bring us into that land, to fall by the sword; that our wives and our children should become a prey? Were it not better
4 for us to return into Egypt?" And they said one to another, "Let us appoint a leader, and
5 let us return into Egypt." Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, two of those who had search-
7 ed the land, rent their clothes: And they spoke to all the congregation of the children of Israel, saying, "The land which we passed through, to search it, is an exceedingly good land.
8 If Jehovah delight in us, he will bring us into this land, and give it to us; a land which
9 floweth with milk and honey. Only rebel not against Jehovah, nor be ye afraid of the people of the land; for they shall be bread for us: their defence is departed from them, but Jehovah is with us: fear them not." But all
10 the congregation proposed to stone them with stones; when the glory of Jehovah appeared "in the cloud over" the congregation-tabernacle before all the children of Israel.

11 And Jehovah said to Moses, "How long will this people provoke me? and how long will they not believe me, on account of the
12 signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee "and thy father's house" a nation greater and mightier than they."

13 And Moses said to Jehovah, "Then the E-
14 gyptians will hear it from amongst whom thou broughtest up this people in thy might; And all the inhabitants of this land will say:—(for they have heard that thou Jehovah art among this people, that thou art seen face

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CHAP. XIV. 10. "Sept. Syr.

12. "Sam. Sept.

REFLECTIONS UPON CHAPTER XIII. 1. The fruits of the land of Canaan justified the account which had been given of it. It was a good land, abounding with the most desirable productions. How much more justly may this be said of the heavenly Canaan! Our Lord, who came thence, has assured us, that it is a happy, delightful place. Pious persons on earth have often experienced some foretastes of that good land, in their holy joys and spiritual consolations. God fulfils his promise, and gives them such tokens of his favour, as are an *earnest* of their everlasting inheritance. Encouraged by such experience, let us "press forward towards the mark, for the prize of our high calling."

2. We cannot reflect on the unbelieving and cowardly spies, without abhorrence. After all that God had done for the people, and the proofs he had given of his fidelity, yet to doubt and to tremble, was most unreasonable. Were the Canaanites more powerful than the Egyptians? Could not the same God who had delivered, still deliver them? How frequently may the same questions be put to Christians! Their unbelief produces fear, and dispirits them. Their foes are considered as mighty, and almost invincible. Thus when they should arise, and go into the good land, they remain still in their place; but let us, like Caleb and Joshua regard the power and grace of God, as sufficient to save us with an everlasting salvation. Confiding in him no enemies will be too powerful for us; for he will fight for us.

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that I have admitted it.

CHAP. XIV. 1—3. *Cried aloud.* Nothing can show more clearly the base spirit of this race than their conduct. They consider their present state as insupportable; and forgetting the miseries of Egypt, they resolve to return thither.

4. *Appoint a leader.* From Nehem. ix. 17, it appears, that they actually went so far as to choose one to conduct them back to Egypt. Thus they rebelled against Moses and against God, whose servant he was.

to face, and that thy cloud standeth over them, and that thou goest before them, by day in a pillar of cloud, and by night in a pillar of
15 fire:) Now if thou kill all this people as one man, then the nations who heard the fame of
16 thee will speak, saying, 'Because Jehovah was not able to bring this people into the land which he had sworn to give them, he there-
17 fore hath slain them in the wilderness.' And now, I beseech thee, let the power of [v] Jehovah be great, according as thou hast spoken of thy-
18 self, saying, 'Jehovah is long suffering, and abounding in mercy [a]and truth", forgiving iniquity, transgression, [a]and sin", acquitting him who is not innocent; visiting the father's iniquity upon the children to the third or fourth genera-
19 tion only.' Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this peo-
20 ple, from Egypt even until now." And Jehovah said, "I have pardoned according to thy word;
21 But as sure as I live, and as the whole earth shall
22 be filled with the glory of Jehovah, Verily all these men who have seen my glory, and my miracles, which I have done in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to
23 my voice; They shall not see the land which I swore to their fathers that I would give them; not any of those who have despised me shall
24 see it. But my servant Caleb, because he had another spirit in him, and hath followed me fully, him will I bring into the land into which
25 he went; and his seed shall possess it. As then the Amalekites and the Canaanites occupy the valley, to morrow turn and march into the wilderness, by the way of the Red-sea."

Jehovah also spoke to Moses and to Aaron, 26
saying, "How long shall I bear with this evil 27
congregation, who murmur against me? The murmurings of the children of Israel, which they murmur against me, I have heard. Say 28
to them, 'As I live, saith Jehovah, as ye have spoken in mine hearing, so will I do to you. In this wilderness your carcases shall lie; and 29
all that were numbered of you, your whole number, from twenty years old and upward, who have murmured against me, Shall not 30
come into the land, in which I swore that ye should dwell; except Caleb the son of Jephunneh, and Joshua the son of Nun. But your 31
little ones, who, ye said, should be a prey, them will I bring in, and they shall [v]inherit the land which ye have despised. But as for 32
you, your carcases, shall lie in this wilderness. And your children shall wander in the wilder- 33
ness forty years; and shall suffer for your rebellions, until your carcases be wasted in the wilderness. After the number of the days in 34
which ye searched the land, forty days, each day for a year, shall ye bear your iniquities forty years, and ye shall know my indignation. I Jehovah have spoken, and I will surely do 35
this, to all this evil congregation, who have assembled against me: in this wilderness they shall be consumed, and therein they shall die."

Now the men, whom Moses had sent to 36
search the land; and who had returned, and made all the congregation to murmur against him, by bringing an evil report of the land; Even those men who had brought an evil re- 37
port of the land, died by the plague, before Jehovah. But Joshua the son of Nun, and 38
Caleb the son of Jephunneh, two of the men

17. [v] So many mss. 18. [a] Sam. Sept. Chald. 6 mss.—ibid.

23. [a] Sam. 31. [v] Sept.

10. Doubtless the appearance of the cloud prevented the people from accomplishing their proposal.

15. *As one man;* that is, altogether, wholly. Compare Judg. xvi. 16.

17—18. Moses avails himself of the declaration which Jehovah had made to him, Exodus xxxiv. 6; that he might obtain pardon for the sin of the people.

21. I have followed Vatable and others, who consider the latter clause of this verse to be a part of the oath; but I regard it as containing a prediction, that the perfections of God, called his glory, should assuredly be manifested throughout the earth.

25. As this verse stands, and as it is generally rendered, it seems to have no connexion with what precedes or follows. I have followed Geddes in rendering the ו *as then;* and the 43 verse supports this version.

33. *Rebellions.* The original word often signifies revolting from Jehovah and worshipping idols; but it signifies also, 'rebellion,' which is defection from him as king of Israel.

34. *My indignation.* I have followed our old versions in this rendering. Geddes renders, 'Ye shall experience my aversion.' Nothing can be more improper than the common version, 'breach of promise.'—*Forty years.* These must begin from their departure out of Egypt.

39 who went to search the land, still lived. And Moses told these things to the children of Israel; and the people mourned greatly.

40 And they rose up early in the morning, and would go up to the top of the mountain, saying, "Lo, we are here, and will go up to the place which Jehovah hath promised: for we have sinned." [a]But Jehovah said to Moses, "Go not up, nor fight with them, for I am not among you, lest ye be smitten by your 41 enemies." And Moses said, "Why now do ye transgress the command of Jehovah? This 42 attempt shall not prosper. Go not up, for Jehovah is not among you; lest ye be smit- 43 ten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye have revolted from Jehovah, therefore Jehovah will not be 44 with you." But they presumed to go up to the top of the mountain: yet the ark of the covenant of Jehovah, and Moses, departed not out 45 of the camp. Then the Amalekites, and the Canaanites who had occupied that mountain, came down to meet them, and smote them, and discomfitted them, even unto Hormah; [a]and they returned to the camp".

CHAPTER XV.

B. C. 1491. Laws relative to the wheaten and drink-offerings, and other sacrifices.

1 AGAIN Jehovah spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them, 'When ye come into the land which I give to you for your habitation, And will 3 offer a burnt-offering to Jehovah, or other sacrifice for a vow, or for a free-will offering; or made at your stated feasts; from the herd or from the flock, to make an oblation of a sweet savour to Jehovah; Then shall he that 4 offereth his oblation to Jehovah, *from the flock* bring a wheaten-offering of a tenth part *of an ephah* of flour mingled with the fourth part of a hin of oil. And the fourth part 5 of a hin of wine for a drink-offering shall he prepare for the burnt-offering or other sacrifice for one lamb: But for a ram, he shall 6 prepare for a wheaten-offering two tenth parts *of an ephah* of flour mingled with the third part of a hin of oil. And for a drink-offer- 7 ing he shall offer the third part of a hin of wine, for a sweet savour to Jehovah. And 8 when one prepareth a steer for a burnt-offering or for other sacrifice, whether for a vow, or for a feast-sacrifice to Jehovah: Then 9 shall he bring with the steer a wheaten-offering of three tenth parts *of an ephah* of flour mingled with half a hin of oil. And he shall bring 10 for a drink-offering half a hin of wine, for a burnt-offering, of a sweet savour to Jehovah. Thus shall it be done for one steer, or for one 11 ram, or for a lamb, or a kid. According to 12 the number that ye shall prepare, so shall ye do to every one according to their number. All the natives shall do after this manner, 13

40. [a]Sam.

REFLECTIONS UPON CHAPTER XIV. 1. How ungrateful and even foolish was the conduct of the Israelites. They forgot all that God had done for them, and passionately wished for death; as if death was to be the end of their sorrows. They reflected on God himself, as if all that he had done, was for their destruction, not for their salvation. Thus they charged God foolishly, and brought on themselves his indignation. What can be more unbecoming a dependent creature than such conduct; and what more unsuitable to a sinful creature? Instead of humility, they manifested pride; instead of gratitude, dissatisfaction; and instead of submission and penitence, rebellion and obstinacy. "Let us not

45. [a]Sam.

murmur as they murmurred, lest we also be destroyed by the destroyer."

2. Let us follow the noble example of Caleb and Joshua. They had another *spirit;* a totally different spirit from the other spies, and from the great body of the people. *They followed the Lord fully.* Thus let us follow him, uprightly, without dissembling; chearfully, without disputing; and constantly, without declining. We have need of great resolution; we must 'gird up the loins of our mind,' break through difficulties, and 'not follow a multitude to do evil.' Those that are zealous for God in a crooked and perverse generation, shall be owned by him with a peculiar

CHAP. XV. 4—11. The quantity of the wheaten and drink offerings was augmented according to the *size* of the sacrifice with which it was offered. With a *kid*, or *lamb*, *one tenth* part of flour was offered; with a ram, *two tenth parts*, and with a steer *three tenth parts;* and the drink-offerings in a similar proportion.

13—16. The laws regarding strangers have two designs—first to pre-

when they offer a burnt-offering, of a sweet
14 savour to Jehovah. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer a burnt-offering, of a sweet savour to Jehovah; as ye
15 do, so shall he do. One ordinance shall be both for you of the congregation, and also for the stranger who sojourneth with you, a perpetual ordinance throughout your generations: as ye are, so shall the stranger be, before Jeho-
16 vah. There shall be but one law and one rite for you, and for the stranger who sojourneth with you."

17 Again Jehovah spoke to Moses, saying,
18 "Speak to the children of Israel, and say unto them, 'When ye come into the land whither I
19 bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up
20 a heave-offering to Jehovah. Ye shall offer up a cake of the first of your dough for a heave-offering; as ye do the heave-offering of
21 the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give to Jehovah a heave-offering throughout your generations.

22 "And if ye have erred, and not observed all these commandments, which Jehovah hath
23 spoken to Moses; All that Jehovah hath commanded you by Moses, from the day that he commanded Moses, and henceforward
24 throughout your generations; Then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that the whole congregation, shall offer one steer for a burnt-offering, of a sweet savour to Jehovah, with its wheaten-offering, and its drink-offering, according to the prescribed rite; and one goat for a sin-offering. And the priest shall make 25
an atonement for the whole congregation of the children of Israel, and they shall be forgiven; since it was a sin of ignorance, and they have brought a burnt-offering to Jehovah, for their sin of ignorance, with their sin-offering before Jehovah. And the whole congregation 26
of the children of Israel, and the stranger that sojourneth among them shall be forgiven: seeing all the people offended through ignorance.

"And if any one person sin through ignorance, 27
then he shall bring a she-goat of the first year for a sin-offering. And the priest shall make 28
an atonement for the person who hath sinned ignorantly, for the sin of ignorance, before Jehovah; and he shall be forgiven. For the 29
native Israelites, and for the stranger who sojourneth among them, ye shall have but one law, for the sin of ignorance.

"But the person who doeth aught presump- 30
tuously, whether he be a native, or a stranger, he reproacheth Jehovah; and that person shall be cut off from among his people. Because 31
he hath despised the word of Jehovah, and hath broken his commandment, that person shall utterly be cut off; his iniquity shall be upon him."

And while the children of Israel were in 32
the wilderness they found a man that gathered sticks on the sabbath day. And they that 33
found him gathering sticks brought him to Moses and to Aaron, and to all the congregation. And they put him in custody, be- 34
cause it was not declared what should be done to him. And Jehovah said to Moses, "The 35
man shall surely be put to death: all the congregation shall stone him with stones with-

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honour another day; they shall be distinguished, as those two good men were, from the rest; "they shall be mine, saith the Lord, in that day when I make up my jewels."

3. Let the judgment which the Israelites brought on themselves, teach us to avoid their sin. When God commanded them to go and possess the land, they refused to go; and when he declared that they should not enter in, then they resolved to go. They went up and were cut down by their enemies. We see at one time, cowardice; at another rashness; lately they refused to go, having God for their leader, and now they will go without his presence or his blessing. Thus sinful men are by turns *presumptuous* and *desponding*. In all cases let us remember, that he only walks *securely* who walks *uprightly*; and he only walks uprightly, who obeys God.

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vent the practice of idolatry, and second by kindness to lead them to worship the true God.

20. Compare Exodus xxii. 29.

22—29. See Notes on Levit. iv. and v.

30. *Presumptuously.* This refers to sins of an aggravated nature; blaspheming the name of God, despising his ordinances or worship, &c.

36 out the camp." And all the congregation brought him without the camp, and stoned him with stones until he died; as Jehovah had commanded Moses.

37 Jehovah also spoke to Moses, saying, "Speak to the children of Israel, and bid them make fringes on the borders of their garments throughout their generations; and on the fringe of
39 the borders put a ribband of blue: And ye shall have the fringe that ye may look upon it, and remember all the commandments of Jehovah, and do them; and not wander after your own heart and your own eyes, by
40 which ye are wont to be led astray: That ye may remember, and do all my command-
41 ments, and be holy to your God. I am Jehovah your God, who brought you out of the land of Egypt, to be your God: I am Jehovah your God."

CHAPTER XVI.

B. C. 1491. *The rebellion of Korah and his associates, and their punishment.*

1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son
2 of Peleth, sons of Reuben, conspired, And rose up against Moses, with certain of the children of Israel, two hundred and fifty chiefs of the assembly, members of the council, men
3 of renown. And they assembled against Moses and against Aaron, and said to them, "Ye take too much upon you, since all, and every one, of the congregation are holy, and Jehovah is among them; why then raise ye yourselves above the congregation of Jehovah?"
4 And when Moses heard this, he fell upon his face. Then he spoke to Korah and to
5 all his company, saying, "To morrow Jehovah will show who is his, and who is holy, and who ought to approach him; for himself will choose who shall approach him. This do ye;
6 take ye censers, Korah, and all his company;
7 And put fire and incense on them to morrow before Jehovah, and that man whom Jehovah shall choose, shall be deemed holy: ye take too much upon you, ye sons of Levi."
8 Moses also said to Korah, "Hear I pray you, ye sons
9 of Levi: Seemeth it a small thing to you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of Jehovah, and to stand before the congregation to minister unto them?
10 And he hath brought thee and all thy brethren, the sons of Levi, near to himself; and yet ye seek
11 the priesthood; For which cause thou and all thy company are assembled against Jehovah; for what is Aaron that ye murmur against him?"

12 And Moses sent to call Dathan and Abiram, the sons of of Eliab; but they said, "We will
13 not come. Is it a small thing that thou hast brought us up out of a land that floweth with

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Reflections upon Chapter xv. 1. From the laws of this Chapter we may learn how we ought to study the revealed will of God, lest we should offend 'through ignorance.' God has given us sufficient means of religious knowledge, and faculties, capable of the greatest improvement; but if we neglect these means, and never apply our minds to them, we shall remain grossly ignorant. How displeasing must this be to God! Let us lay up, then, his words in our hearts, that we may not sin against him, through ignorance; and good shall thereby come unto us. Like the righteous man, let us make, "the law of God our delight, and meditate on it, by day and by night." Psa. i. 2.

2. With what holy solicitude should we guard against 'presumptuous' sins! Such as openly and wilfully violating the Sabbath; profane swearing and other crimes of the like nature. Though the laws under which we live do not make such crimes capital, they are aggravated in the sight of God, and without repentance, they will be found destructive indeed. Fervently did the holy Psalmist pray, 'to be kept from them.' "Keep back thy servant from presumptuous sins: Let them not have dominion over me." Such let our prayer be; and while we thus stand in holy awe we shall be preserved. Then shall we be upright, and innocent from the great transgression.

For such offences there was no atonement appointed, but the person must be cut off.

37—44. See Introduction, Part ii. Chap. 10. § 7.

CHAP. XVI. 1. *Conspired.* I have given the sense, whether we read יקח, or with Bishop Newcome ויקר. The context requires this version.

3. *Ye take too much upon you.* Ye assume the chief offices of the Sanctuary, as if ye were more holy than others; whereas we are all holy and the people of God. Such appears to be the sense of this passage.

5. *Who is holy.* Moses retorts their own language.

15. I have followed Houbigant in the construction of the latter part

milk and honey, to kill us in the wilderness, that thou wouldst also make thyself an abso-
14 lute prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given to us an inheritance of fields and vineyards; and wilt thou put out the eyes of these men? we will not come."
15 And Moses was very wroth, and said to Jehovah, "Respect not thou their offering. Not one ass have I taken from them; nor one of
16 them have I injured." And Moses said to Korah, "Be thou and all thy company, before Jehovah; thou, and they, and Aaron, to mor-
17 row; And let every man take his censer, and put incense on it; and bring ye, before Jehovah, two hundred and fifty censers, every man his own censer; thou also and Aaron, each man
18 his censer." And they took every man his censer, and put fire in them, and laid incense thereon. And Moses and Aaron stood at the door
19 of the congregation-tabernacle. And Korah assembled the whole congregation against them to the door of the congregation-tabernacle, and the glory of Jehovah appeared to the whole
20 congregation. And Jehovah spoke to Moses
21 and to Aaron, saying, "Separate yourselves from among this congregation, that I may con-
22 sume them in a moment." But they fell upon their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with the whole congregation?"
23 Jehovah then spoke to Moses, saying,
24 "Speak to the congregation, saying, 'Go away from about the tabernacles of Korah, Dathan,
25 and Abiram." And Moses arose and went to Dathan and Abiram; and the elders of Israel
26 followed him. And he spoke to the congregation, saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in the punishment of all their sins." So they went on every 27
side from about the tents of Korah, Dathan, and Abiram. And Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their little ones.
And Moses said, "By this ye shall know that Je- 28
hovah hath sent me to do all these works; and that I have not done them of mine own mind.
If these men die the common death of all men, 29
or if they be visited after the visitation of all men; then, Jehovah hath not sent me. But 30
if Jehovah do a new thing, if the earth open her mouth, and swallow them up, with all that belongeth to them; and they go down alive into the pit; then ye shall know that these men have despised Jehovah."

And as soon as he had made an end of speak- 31
ing all these words, the ground under them burst asunder; And the earth opened her 32
mouth, and swallowed them up, and their households; even all the men who had joined Korah, and all their substance. They, and all 33
that belonged to them, went down alive into the pit; and the earth closed upon them, and they perished from among the congregation.
And all the Israelites, who were round about 34
them, fled at their cry; for they said, "Lest the earth swallow us up also." And a fire from 35
Jehovah, issued forth and consumed the two hundred and fifty men who had offered incense.

Now Jehovah spoke to Moses, saying, 36
"Speak to Eleazar the son of Aaron the priest, 37
that he take up the censers from amidst the burning, and scatter about the fire; for they are hallowed. Of the censers of those sinners 38
against their own lives, let them make broad plates for a covering of the altar; for as they offered them before Jehovah, they are therefore hallowed, that they may be for a sign to the children of Israel." So Eleazar [a]the son of 39
Aaron" the priest took the brazen censers,

CHAP. XVI.

of this verse. The Sept and Syr. want the *vau* before Moses.

19. *The whole congregation.* We are not to imagine, that all the Israelites joined in conspiracy; but most probably those are meant over whom the 250 chiefs presided, and whom they might influence to support them in their claims.

31. Infidelity has nothing to object to this minute detail of facts, and this striking proof of the divine mission of Moses, but to call in question the truth of the history. By the same mode, the whole of the old Testa-

39. [a] Sam. Sept.

with which they that were burned had offered fire; and they were made into broad plates for
10 a covering to the altar; For a memorial to the children of Israel, that no one, who is not of the seed of Aaron, should approach to offer incense before Jehovah; lest it should be done to him as to Korah, and his company: as Jehovah said to him by Moses.
1 But on the morrow the whole congregation of the children of Israel murmured against Moses and against Aaron, saying, "Ye have
2 killed Jehovah's people." And, when the congregation were assembling against Moses and against Aaron, they looked towards the congregation-tabernacle, and, behold, the cloud covered it, and the glory of Jehovah appeared.
3 And Moses and Aaron having come before the
4 congregation-tabernacle, Jehovah spoke to
5 them, saying, "Go from among this congregation; and in a moment I will consume them."
6 But they fell upon their faces: And Moses said to Aaron, "Take a censer, and put fire from the altar on it, and put on incense, and go quickly to the congregation, and make an atonement for them: for wrath is gone forth from Jehovah; the plague is begun." And 47
Aaron took a censer as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put incense on the censer, and made an atonement for the people. And he 48
stood between the dead and the living; and the plague was stopped. Now they that died, 49
by the plague, were fourteen thousand and seven hundred; besides those who died for the rebellion of Korah. And when the plague was 50
stopped, Aaron returned to Moses to the door of the congregation-tabernacle.

CHAPTER XVII.

B. C. 1491. *Of the twelve rods Aaron's only budded; and was laid up as a token against the rebels.*

AGAIN Jehovah spoke to Moses, saying, 1
"Speak to the children of Israel, and take 2

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44. [v] Sept.

Syr. Ar.

REFLECTIONS UPON CHAPTER XVI. 1. Let the awful events recorded in this Chapter admonish us, to beware of rebellion against God's authority. Korah and his associates, prompted by ambition and envy, aspired to the priesthood, which God had so particularly conferred on Aaron and his sons. They pretended to maintain the rights of the people. 'All the people are holy,' and the Moses and Aaron, 'take too much upon you,' is their language. Had they not had the most striking proofs, that Moses was sent of God, and that the Law which he had given them, was of divine origin? Had Moses ruled over them with rigour, or taken aught from them? Had he not passed by his own family in respect to the priesthood? Never man acted with more justice, meekness, and fidelity than he did, seeking invariably the welfare of Israel and the glory of God. Let us not think it strange, if our good be 'evil spoken of;' and let us learn, when envied, reviled and persecuted, to commit our cause to him who judgeth righteously.

2. How awful is the vengeance which God sometimes takes on presumptuous sinners. He will vindicate his servants and maintain his own honour. When necessary 'he will do a new thing in the earth,' and display his righteous displeasure against sin. "It is a fearful thing to fall into the hands of a sin-punishing God." All nature is under his control, and the earth on which we dwell, and by whose produce we are supported, he can make the instrument of our destruction. 'They went alive into the pit.' What must have been the horror, when the earth began to reel, when it burst asunder!' Well might these rebels shriek out, and well might the children of Israel fly, on witnessing such a scene! Ah, could we hear the groans and shrieks of those who have descended to the bottomless pit, we should fly as for our lives, lest we should fall into the same pit.

3. What honour God put on Aaron, and the priesthood! The people had countenanced Korah and his company, and were partakers in their sin; but Moses commands, and Aaron takes his censer and incense, and stands between the dead and the living, and the plague was stopped. Thus God showed them, whom he would accept, and who should approach unto him. Let us here contemplate Him, who in a nobler sense interposed between the dead and the living—between men dead in trespasses and sins, and the living God; and who not only exposed his own life to danger as Aaron did, but who laid down his life for us. By his Sacrifice, atonement is made; and by his ever prevailing intercession, the offending children of men are spared. He has turned away wrath, and made peace by his cross.

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ment, or any other writings may be set aside.

41. *The people murmured.* They might suppose that Moses and Aaron by their prayers might have prevented the awful calamity which had befallen Korah and his associates; and for their omission of this, charge them with being the authors of their destruction.

48—49. How soon did the people experience the divine displeasure. Not warned by the ruin of others, they rebelled and perished.

CHAP. XVII. 2. *Twelve rods.* These were the rods of office and authority; and the twelve chiefs, were the heads of the tribes.

4. *I am wont to meet with thee.* I consider the verb here, as used in

twelve rods, one for each paternal house, one from every chief of their paternal houses, whose name thou shalt write upon his
3 own rod. And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for
4 the head of each paternal house. And thou shalt lay them up in the congregation-tabernacle before the testimony, where I am
5 wont to meet with [v] thee. And it shall be, that the man's rod, whom I will choose, shall blossom; that I may make to cease from me the murmurings of the children of Israel, whereby they murmur against you."
6 And Moses spoke to the children of Israel, and every one of their chiefs gave him a rod, for each chief one, according to their paternal houses, twelve rods; and among their rods was
7 the rod of Aaron. And Moses laid up the rods before Jehovah, in the testimony-taber-
8 nacle. And on the morrow it was, when Moses went into the testimony-tabernacle, that, behold, the rod of Aaron, for the house of Levi, had brought forth buds, and produced blos-
9 soms, and ripe almonds. And Moses brought out all the rods from before Jehovah to all the children of Israel; and they saw, and each man took his own rod.
10 And Jehovah said to Moses, "Bring Aaron's rod before the testimony, to be kept for a token to these rebellious men; that their murmurings may cease from me that they die not."
And Moses did so; as Jehovah had command- 11
ed him, so did he. Then the children of Is- 12
rael spoke to Moses, saying, "Behold we die, we perish, we all perish! Whosoever ap- 13
proacheth the tabernacle of Jehovah dieth: shall we wholly expire?"

CHAPTER XVIII.

B. C. 1491. *The charge of the Priests and Levites, and their portion of the offerings.*

JEHOVAH now said to Aaron, "Thou, and 1
thy sons, and thy father's house shall bear the iniquity of the sanctuary; and thou, and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also 2
of the tribe of Levi, the tribe of thy father, take to thyself, that they may be joined to thee, and minister to thee; but thou and thy sons with thee shall minister before the testimony-tabernacle. And they shall keep 3
thy charge, and the charge of the whole tabernacle; only they shall not approach the *hallowed* utensils of the sanctuary and the altar, lest both ye and they die. And 4
they shall be joined to thee, and keep the charge of the congregation-tabernacle, for every service of the tabernacle; and no stranger shall approach to you. And ye shall 5
keep the charge of the sanctuary, and the charge of the altar; that there may be no more wrath against the children of Israel.

CHAP. XVII.

REFLECTIONS UPON CHAPTER XVII. 1. We here see a striking miracle; and the design of it was to put an end to the murmurings of the people. God had punished them for their rebellion, and now gives a perpetual token to inspire submission to his will, and to lead them to repentance. Thus both the severity and goodness of God are manifestly designed to promote the best interests of men. The righteous Lord loveth righteousness, and hateth iniquity; and to inspire us with the love of the one and the hatred of the other, is the end of his dispensations.

2. We here see the weakness and folly of this people again displayed. They lately maintained that all the Lord's people were holy, and ought to have a right to approach the sanctuary, even the most Holy Place! Now, *no one*, can come near to the tabernacle, without being consumed. They are terrified, and expect to perish, if they but draw near. Thus are men at one time guilty of rashness and presumption; and at another of fear and trembling. Let us learn to make God our fear, so as not to offend him; but to avoid that dread which implies a want of confidence in his mercy and kindness. Alas! what unbelief, ingratitude, murmuring and disobedience are we guilty of.

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a frequentative sense, and not as simply foretelling or promising.

8. *And ripe almonds.* Literally, and 'ripened almonds. I have preferred the sense to the idiom, as it is more perspicuous.

10. *Rebellious men.* Literally, 'sons of rebellion.' The rod was to be laid up as a token or sign to them, that God had chosen Aaron and his sons to the office of the priesthood.

4. [v] Sam. Sept. Vulg. Ar.

CHAP. XVIII. 1. *Shall bear the iniquity of the Sanctuary.* Some explain this to mean. 'Ye shall suffer punishment, if ye neglect any of the rites prescribed.' Others suppose the sense to be, 'Ye shall keep the sanctuary, so that no one, but those of your own family, shall be permitted to minister in it.'

2. *May be joined to thee.* There is here an evident allusion to the

6 For behold, I have taken your brethren the Levites from among the children of Israel; to you they are given as a gift to Jehovah, to do the service of the congregation-taber-
7 nacle. Therefore thou, and thy sons with thee shall keep your priest's office and do every service about the altar, and within the veil; your priesthood I have given wholly to you; and the stranger who approacheth shall be put to death."

8 Jehovah also spoke to Aaron, "Behold, I also give to thee the charge of mine heave-offerings out of all the hallowed things of the children of Israel; to thee I give them as thy portion, and to thy sons, by a perpetual ordi-
9 nance. This shall be thine out of the most holy burnt-offerings: of their every oblation, of their every wheaten-offering, and of their every sin-offering, and of their every guilt-offering, which they shall bring to me, this shall be most holy to thee and to thy sons.
10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy to thee.
11 And these also are thine; their heave-offering gift, with every wave-offering of the children of Israel, I give to thee, and to thy sons and to thy daughters with thee, by a perpetual statute: every one that is clean in thy
12 house may eat of it. Of all the best of the oil, and of all the best of the wine, and of the wheat, the first-fruits of which they shall offer
13 to Jehovah, them I give to thee. And whatsoever is first ripe in the land, which they shall bring to Jehovah, shall be thine; every one that is clean in thine house may eat of it.
14 Every thing devoted in Israel shall be thine.
15 Every first-born male of all flesh, which they bring to Jehovah, whether it be of man or beast, shall be thine; yet the first-born of man thou shalt allow to be redeemed, and the first-ling of unclean beasts shall be redeemed. And 16
those that are to be redeemed from a month old shalt thou allow to be redeemed, for the value of five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the first- 17
ling of a sheep, or the firstling of a goat, thou shalt not allow to be redeemed; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat as a burnt-offering of a sweet savour to Jehovah. But their flesh 18
shall be thine, as the wave-breast and as the right-shoulder of the feast-sacrifice are thine.
All the heave-offerings of the holy things, 19
which the children of Israel offer to Jehovah, I give to thee, and to thy sons and thy daughters with thee, by a perpetual statute: a covenanted portion is this for ever before Jehovah to thee, and to thy seed with thee."

Again Jehovah spoke to Aaron, "Thou shalt 20
have no inheritance in the land, among the children of Israel, nor shalt thou have any part among them; I am thy part and thine inheritance. And, behold, I give to the children 21
of Levi all the tenth in Israel instead of an inheritance, for the service which they do; the service of the congregation-tabernacle. And 22
the children of Israel must not henceforth approach the congregation-tabernacle, lest they bear sin, and die. For the Levites shall do 23
the service of the congregation-tabernacle; and by a perpetual statute throughout your generations, they shall bear their iniquity; but among the children of Israel they shall have

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name of Levi. Comp. Gen. xxix. 34.—*Testimony-Tabernacle.* This denotes the Holy of Holies, where none but the high priest was allowed to enter.

8. *Thy portion.* See Note on Levit. vii. 35.

9—11. The first of these verses refers to him, who had sinned by withholding his holy things. Compare Levit. v. 15, 16. In the next two verses, are mentioned *two kinds of offerings*; the *one* called 'most holy,' which comprehended sacrifices of every sort; of which it was lawful for the priests only to eat; the other called 'holy,' which included the first-fruits, things devoted to God, and what was offered for the redemption of the first-born, of which any of the family of Aaron might eat.

14. Compare Levit. xxvii. 21, 28.

16—17. *Shalt thou allow to be redeemed.* Michaelis very properly observes, that as this address is to Aaron, the verb תפדה must be read in the *hiphil voice*, and rendered as I have done. The common version implies that the priest was to redeem, which conveys a sense opposite to that intended.

18. Compare Leviticus vii. 29—32.

19. *A covenanted portion.* Literally, 'a covenant of salt.' From the quality of *salt*, in preserving what is seasoned therewith; a covenant, that was to be durable, appears to have been called, a *covenant of salt*; and in those terms such a covenant is mentioned, Numb. xviii. 19; 1 Chr. xiii. 5; where it evidently refers to what, in other places, is called a perpetual, or an everlasting covenant. I have given what is obviously the sense. Compare Levit. ii. 13.

21. See Introduction Part iii. Chap. 3. 6.

24 no inheritance. But the tithes of the children of Israel, which they offer as a heave-offering to Jehovah, I give to the Levites for an inheritance: therefore I say to them, 'Among the children of Israel they shall have no inheritance."
25 Again Jehovah spoke to Moses, saying,
26 "Thus speak to the Levites and say to them, 'When ye take of the children of Israel, the tithes which I give you from them for your inheritance, then ye shall offer up of it, as a heave-offering to Jehovah, a tenth part of
27 the tithe. And your heave-offering shall be reckoned to you, as though it were the corn of the threshing-floor, and as the fulness of
28 the wine-press. Thus ye also shall offer a heave-offering to Jehovah, of all the tithes which ye receive from the children of Israel; and ye shall give of them Jehovah's
29 heave-offering, to Aaron the priest. Out of all your gifts, ye shall offer a heave-offering to Jehovah; of all the best and most
30 hallowed part. Therefore thou shalt say to them, "When ye have offered the best, then it shall be counted to the Levites as the increase of the threshing-floor, and as the in-
31 crease of the wine-press. And ye shall eat the rest in every place, ye and your households; for it is a recompense to you for your service about the congregation-tabernacle.
32 And when ye have offered of the best of it, ye shall not bear sin on account of it; for the holy things of the children of Israel ye shall not profane, lest ye die."

CHAPTER XIX.

B. C. 1471. The purification-water made of the ashes of a red heifer, and the use of it.

AGAIN Jehovah spoke to Moses, and to Aa- 1
ron, saying, "This is the ordinance of the 2
law which Jehovah hath commanded, saying, 'Speak to the children of Israel, that they bring to thee a red heifer without spot, or blemish, upon which a yoke never came; And ye shall give her to Eleazar the priest, 3
that he may bring her forth without the camp and cause her to be slain in his presence. And Eleazar the priest shall take some of 4
her blood, with his finger, and sprinkle of her blood directly before the congregation-tabernacle, seven times; And the heifer shall 5
be burned in his presence; her skin, and her flesh, and her blood, and her dung, shall be burned together. And the priest shall take 6
cedar wood, and hyssop, and scarlet thread, and cast them into the fire which burneth the heifer. Then the priest shall wash his 7
clothes, and shall bathe his body in water, and afterward he shall come into the camp; and the priest shall be unclean until the evening. And he also who burneth her shall wash 8
his clothes, and bathe his body in water, and shall be unclean until the evening. And some 9

CHAP. XIX.

REFLECTIONS UPON CHAPTER XVIII. 1. It was but equitable that those who served at the altar, should be supported. They were to be employed for the benefit of the other tribes, and in the division of the land they had no part; so that unless provision had been made, they would have been treated with great injustice. 'Remember the Levite,' was a maxim of Moses; and it is as just, that those who instruct us in the duties of religion, should be entitled to a suitable maintenance, as it is, that we should pay the fees of a lawyer, or physician. If they minister to us spiritual things, we should minister to them carnal things.

2. The ministers of the sanctuary are cautioned to be strict and conscientious in the discharge of their duties, lest they bear their iniquity and die. God is holy, and will be esteemed holy, by those who approach unto him. How dreadful is the responsibility of those who profane God's service and sanctuary! O ye ministers of his, be watchful and circumspect, maintain the spirit of your calling, and adorn the doctrine of God your Saviour. And ye Israelites, who come to the sanctuary, be also circumspect, and follow on to know the Lord. Offer to him the sacrifices of prayer and praise continually; worship in the beauty of holiness.

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23. *They shall bear, &c.* that is, if they do any thing improperly about the tabernacle.

CHAP. XIX. 2. *A red heifer.* It is well known, that the Egyptians worshipped *Isis* under this form; and that it was usual with the Greeks and Romans to select those animals for victims, which had not borne the yoke. God might design by this ordinance, to show them the folly of the Egyptian superstition.

4. *Before the congregation-tabernacle.* In other sacrifices, the blood of the victim was brought into the sanctuary, (See Levit. iii. 5, 6, 16, 17;) but in this sacrifice, because the priest was polluted by the slaughter, the blood was sprinkled only towards the tabernacle.

9. *Purifying water.* Literally, 'water of impurity;' because it

8. °*in water*, Sept. Syr. Vulg. 4 mss.

ne who is clean shall gather up the ashes f the heifer, and lay them up without the amp, in a clean place; and they shall be ept for making the purifying water, to pu- ify from sin, for the congregation of the chil- ren of Israel. And he that gathereth the shes of the heifer shall wash his clothes, nd be unclean until the evening; and this hall be to the children of Israel, and to the tranger who sojourneth among them, a per- petual statute.

"He who toucheth the dead body of any nan, shall be unclean seven days. He shall purify himself with it on the third, and on he seventh day, and shall be clean; but if ie purify not himself on the third day, and on the seventh day, he shall not be clean. Whosoever toucheth the dead body of any man who hath died, and purifieth not him- self, defileth the tabernacle of Jehovah; and that person shall be cut off from Israel: be- cause the purifying water was not sprinkled upon him, he is unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that are in the tent, shall be unclean seven days. And every open vessel which hath no covering bound upon it shall be unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. For one thus unclean, they shall take some of the ashes of the burnt heifer of purification for sin, and run- ning water shall be put thereto in a vessel; And a clean person shall take hyssop, and 18 dip it in the water, and sprinkle it upon the tent, and upon all vessels, and upon all the persons that were there, and upon him who hath touched a bone, or one slain, or one dead, or a grave: And the clean person shall 19 sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and in the evening he shall be clean. But the man 20 that shall be unclean, and will not puri- fy himself, that person shall be cut off from among the congregation, because he hath de- filed the sanctuary of Jehovah: the water of purifying hath not been sprinkled upon him; he is still unclean. And it shall be a 21 perpetual statute to you, that he who sprink- leth the purifying water shall wash his clothes; and he who toucheth the purifying water shall be unclean until the evening. And whatso- 22 ever the unclean person toucheth shall be un- clean; and the person that toucheth it shall be unclean until the evening."

CHAPTER XX.

B. C. 1471. *The people again murmur for want of water; Moses smiteth the rock, &c.*

THEN came the children of Israel, the whole 1 congregation, into the desert of Zin in the first month; and the people abode in Kadesh;

REFLECTIONS UPON CHAPTER XIX. 1. The rite here appointed -doubtless a *civil* as well as *religious* design. It was to prevent tagious diseases, by interring whatever had died as early as possi-

By many prudential laws, God took care for the life that now to teach us its value and importance, and to lead us to make a wise rovement of it. Let us then take care of our health, and by every dent method, avoid what is noxious and injurious.

2. The Apostle has referred to this rite: "For if," says he, "the od of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" If this rite effected a legal purification, how much more shall the perfect sacrifice, when applied by faith, purify the conscience? To this source of moral purification let us ever look, and doubtless we shall experience, 'that the blood of Christ cleanseth from all sin.' It will secure to us both the blessing of forgiveness and that of sanctification.

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21. r Sam. Sept. Syr. mss

ansed those who were impure and unclean, it was considered as con- cting impurity. I have given the sense, without adhering to the idiom.

12. I have followed the Septuagint in the version given, as it is most sonant to the connexion and design, and depends on the omission of the *vav*. See Introduction, Part ii. Chap. 10. Chap. 4. for the illustra- tion of what follows.

CHAP. XX. 1. Expositors have observed that there is no account of the Israelites, during the greatest part of the forty years they sojourned

and Miriam died there, and there she was
2 buried. And there was no water for the congregation; and they assembled against Moses
3 and against Aaron. And the people contended with Moses, and spoke, saying, "O that we had died when our brethren died before
4 Jehovah! And why have ye brought up the congregation of Jehovah into this wilderness,
5 that we and our cattle should there die? And why made ye us to come up out of Egypt, to bring us in unto this evil place? a place without seed, or figs, or vines, or pomegranates; and where there is no water to drink?"
6 And Moses and Aaron went from the presence of the assembly to the door of the congregation-tabernacle, and they fell upon their faces; and the glory of Jehovah appeared to them.

7 8 And Jehovah spoke to Moses, saying, "Take the rod, and assemble the congregation; thou and Aaron thy brother, and speak ye to the rock before their eyes; and it shall give forth its water; for out of that rock thou shalt bring forth water to them, and shalt give drink both to the congregation, and their
9 beasts." And Moses took the rod from before
10 Jehovah, as he had commanded him. And Moses and Aaron assembled the congregation before the rock, and he said to them, "Hear now, ye rebels; out of this rock can we bring
11 water for you?" And Moses raised his hand, and with his rod smote the rock twice; and water came forth abundantly, and the congregation drank, and their beasts also.
12 Jehovah then spoke to Moses, and Aaron, "Because ye believed me not, so as to hallow me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I give to them."
These also were the waters of Meribah, [CONTENTION]; for the children of Israel contended 1
with Jehovah, and he was sanctified among them.

[a] Again Jehovah spoke to Moses, saying, "Ye have long compassed this mountain, turn northward. And command thou the people, saying, 'Ye have to pass through the border of your brethren, the children of Esau, who dwell in mount Seir, and who will be afraid of you. Take heed therefore and meddle not with them; for of their land I will not give you so much as a foot-breadth: because to Esau I gave mount Seir for his possession. The food which ye eat shall ye buy of them with silver, and with silver ye shall buy of them the water which ye drink.'"

And Moses sent messengers from Kadesh to 14
the king of Edom, Thus say thy brethren the Israelites, "Thou knowest all the calamity that 15
hath befallen us; How our fathers went down into Egypt, and in Egypt we have dwelt a long time; and the Egyptians afflicted us and our fathers: And when we cried to Jehovah, 16
he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost part of thy country. Let us pass, we pray 17
thee, through thy country: we will not pass through the fields, or through the vineyards, nor will we drink water out of the wells; we will march in the king's high-way; we will not turn to the right hand or to the left,

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CHAP. XX.

13. [a] Sam. Compare Deuter. ii. 1. and iii. 24, 25.

in the wilderness. It is clear, that what is recorded in this Chapter must have occurred in the fortieth year from their departure from Egypt. Compare Ch. xxxiii. 36—38. Moses writes as a legislator, and gives us the history of the laws and ordinances given to the Israelites, and not as an historian recording all the little transactions which occurred.

10, 11. *Hear now, ye rebels, &c.* On this occasion Moses offended and spoke unadvisedly with his lips. In what did his offence consist? It has been observed, he was commanded only 'to speak' to the rock, and he *smote* it. He did this *twice*, which indicated an irritated state of mind. He spoke *harshly* to the people, calling them rebels, but *chiefly* he doubted the divine power, or arrogated too much to himself and Aaron. 'Can we bring water for you, out of this rock?' Compare 1 Chron. xxvii. 14 and Ps. cvi. 33.

13. *He was sanctified among them.* By manifesting his power and faithfulness, and giving them another proof of his continued care of them. *To sanctify*, here signifies to manifest his own glory, as he did by the miracle wrought. Rosenmuller and others admit the Sam. has here retained what is necessary to introduce what follows.

14. *Thy brethren the Israelites.* I have rendered in the plural, which I consider as the sense; and because the pronoun plural follows.

17. *Kings high-way.* This must refer to a way which he had made; so that it appears something had been then done to facilitate the passage of

until we have passed thy borders." But the Edomites said to them, "Ye shall not pass through our country, lest we come out with swords against you." Then the children of Israel said to them, "We will go by the high-way; and if we or our cattle drink of your water, then we will pay for it: only let us pass through as travellers." But they said, "Ye shall not pass through." And the king of Edom came out against them with much people, and in great force. Thus the Edomites refused to grant the Israelites a passage through their country; so the Israelites turned another way from Edom.

And the children of Israel, the whole congregation, marched from Kadesh, and came to mount Hor. And Jehovah spoke to Moses and Aaron at mount Hor, on the border of the land of Edom, saying, "Aaron shall be gathered to his people; for he shall not enter into the land which I give to the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up to mount Hor; And strip Aaron of his holy garments, and put them upon Eleazar his son; and Aaron shall die there and be gathered to his people." And Moses did as Jehovah commanded; for they went up to mount Hor in the sight of all the congregation. And Moses stripped Aaron of his holy garments, and put them upon Eleazar his son; and Aaron died there on the top of the mountain: and Moses and Eleazar came down from the mountain. And when all the congregation perceived that Aaron was dead, the whole house of Israel mourned for Aaron thirty days.

CHAPTER XXI.

B. C. 1453. Contest with the Canaanites; plague of serpents, and journey from mount Hor to the river Arnon.

Now the king of Arad, a Canaanite, who dwelt in the south, heard that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. And Israel vowed a vow to Jehovah, and said, "If thou wilt indeed deliver this people into our hand, we will utterly destroy their cities." And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. Hence they called the name of the place Hormah, [THE DEVOTED PLACE.]

And they marched from mount Hor by the way of the Red sea, to go round the land of Edom; and the mind of the peo-

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REFLECTIONS UPON CHAPTER XX. 1. We have here an instance of that impartiality, which distinguished the leader of Israel. He has recorded his own fault, and that of his brother Aaron, without any attempt to palliate; his own distrust and anger, for which he was excluded the earthly Canaan. This proves that he had repented of the sin, and was not ashamed to record, for the admonition of succeeding ages, the *passionate* and *unbelieving* words he had used. Who would have imagined that Moses, who had conversed with God, and seen so much of his power, would have been guilty of any unbelieving thoughts; or that he who had borne with the provocations of Israel so long, and who was so patient and meek, would at last become impatient and angry! How needful is it for the best informed, and the most devout and holy, to watch and pray lest they enter into temptation. "Let him that thinketh he standeth, take heed lest he fall."

2. We may learn from what we here read, that God sometimes disappoints the hopes of his people in this world! Doubtless Moses thought that he should at least lead Israel into Canaan. Neither he nor Aaron had partook in the sin of the people, when God declared, that only Joshua and Caleb, of that generation, should enter the promised land; they might therefore naturally conclude, that they were not included in the threatening. The event proved that they were mistaken. God, for wise reasons, saw fit that they should die in the wilderness. Thus are the purposes of men broken off; and the schemes and designs they have formed for the glory of God, are left for others to accomplish.

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merchandise and travelling. The conduct of the Edomites was not friendly, considering the proposals made.

26. *Strip Aaron of his, &c.* The holy garments were a sign of his office, and to be stripped of these was to put an end to his service. Eleazar his son was clothed with them, to denote his investiture into the priesthood. In the Catholic and Episcopal church of England, the same custom in some degree obtains.

29. *Perceived.* They did not see Aaron with them; and perhaps Moses had rent his garments and put dust on his head, as tokens of mourning. Aaron was a public person, and hence they mourned for him thirty days. Deuter. xxxiv. 8.

CHAP. XXI. 1. *Atharim.* This in the common version, is rendered, *spies*, a sense which the word does not convey. Michaelis attributes the sense of *place* to the word, which it has in the Chald. Syr. and Sam. and renders, 'were on the way to those places.' The Sept. Arab. and Dathe, retain the word, whom I have followed.

ple was greatly distressed on account of the
5 way. And the people spoke against God, and against Moses, "Why have ye brought us up out of Egypt to die in the wilderness? For we have neither bread nor water; and
6 our appetite loatheth this light bread." Jehovah now sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.
7 Therefore the people came to Moses, and said, "We have sinned, for we have spoken against Jehovah, and against thee; pray to Jehovah, that he may take away from us these serpents." And Moses prayed for the peo-
8 ple. And Jehovah said to Moses, "Make the *figure of* a fiery serpent, and set it upon a pole; and it shall be that every one who is bitten,
9 when he looketh upon it, shall live." And Moses made a serpent of brass, and put it upon a pole; and so it was, that if a serpent had bitten any man, when he looked to the serpent of brass, he lived.
10 And the children of Israel marched *from*
11 *Punon*, and encamped in Oboth. And they marched from Oboth, and encamped at Ijeabarim, in the wilderness which is before Moab, towards the sunrising. [a] And Jehovah spoke to Moses, "Trouble not the Moabites, nor meddle with them: no part of their land will I give for an inheritance: for to the children of Lot I have given Ar for an inheritance"."

Thence they removed, and encamped in the
valley of Zared. [a] And Jehovah spoke to Moses, "Ye are this day to pass by Ar the border city of Moab, and to approach the children of Ammon: trouble not these, nor meddle with them: no part of their land will I give you for an inheritance: for to the children of Lot I have given it for an inheritance"." Thence, also, they removed, and encamped on the other side of the Arnon, which floweth in the wilderness, along the border of the Amorites: for the Arnon is the boundary between Moab and the Amorites.

Hence it is said in a book of the wars:
"Jehovah came with him to Suph
And marched to the streams of the Arnon;
To the overflowing of the streams
Which extendeth to Shebeth-Ar,
And reclineth on the border of Moab:
For there they found a well;—that well,
Of which Jehovah said to Moses,
"Assemble the people [a] to me
And I will give them water."
Then sang Israel this song:
A well [v] hath sprung up! sing ye of it!
A well, which the princes discovered;
Which the nobles of the people digged,
Directed by the Law-giver, with their staves:
From the wilderness to Mattanah, they dug:
And from Mattanah to Nahaliel;
And from Nahaliel to Bamoth;

CHAP. XXI. 11. [a] Sam. Sept. 12. [a] Sam. Sept.

16. [a] Sam. 17. [v]. Sam.

3. Let us not imagine, that these good men, though excluded the earthly Canaan, died under the divine displeasure. No; they were not disappointed in these their best hopes. They were prepared for a better inheritance; and were admitted into that better country, the heavenly Canaan. They obtained brighter discoveries of God, than ever they had here; and entered into their everlasting rest. are partakers of the same promises, and heirs, through Christ, of same inheritance. Let us then 'give all diligence to make our cal and election sure,' that so an abundant entrance may be administ to us, into the everlasting kingdom.

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3. *Destroyed them and their cities.* Those which they then took; for Joshua afterwards took the king of Arad. Josh. xii. 14, and Judg. i. 16, 17.

6. *Fiery serpents.* Some think these serpents were called השרפים, *seraphim*, or *fiery*, from the inflammation occasioned by their bite; others from their fiery and splendid appearance. Michaelis takes שרף to be the *exastes*, or *regulus*. I believe it to be the *dipsas*, otherwise called *prester*; and so the word is here rendered by Greek Ven.

9. *He lived.* The divine appointment alone gave efficacy to this mode of cure. The brazen serpent was preserved as a standing evidence of this miracle, till the reign of Hezekiah, who ordered it to be destroyed in consequence of the superstitious regard the Israelites paid to it. 2 Kings xviii. 4; John iii. 14.

13. *Marched from Punon.* Compare Chap. xxxiii. 43.

14 In rendering this verse I have adopted the emendation of Kenni as most natural, and consisting in a different arrangement of the lette the text.—*The book of the wars.* This seems to be some Poetic com tions of Moses, celebrating particular events which had occurred, which he here inserted what was proper to the occasion. I suspect this was increased by other Writers afterwards. Compare Josh. xii and 2 Sam. i. 18.

17. *A well hath sprung up.* I have followed the Sam. reading, the construction and sense seem to require. For what propriety is the addressing the well! Some may object, that באר would require but may not the noun be in the singular of the common gender,

And from Bamoth to the valley,
Which is in the country of Moab,
Where appeareth the top of Pisgah,
Which is opposite to Jeshimon."

[a] Jehovah now said to Moses, "Arise, march, and pass the river Arnon: Behold, I deliver into your hand Sihon, the Amorite king of Heshbon, and his land. Begin to take possession, and contend with him in battle. This day [v] I will begin to put the dread and the fear of you on all nations under the whole heavens, who shall hear the report of you; and they shall tremble and be in anguish on account of you"."

Yet Israel sent messengers [a] with words of peace" to Sihon king of the Amorites, saying, "Let us pass through thy land: [a] in the king's high-way we will march; we will not turn either to the right hand, or to the left"; nor will we turn aside either into fields or vineyards. [a] What we eat thou shalt sell to us for silver, and what we drink thou shalt give to us for silver; [v] in the king's high-way we will march until we pass thy borders: only let us pass through as travellers; as *we requested* the Edomites who dwelt in mount Seir, to do; and the Moabites who dwelt in Ar". But Sihon would not suffer Israel to pass through his country. Sihon then gathered all his people together, and went out against Israel into the wilderness; and he came to Jahaz, and fought
4 with Israel. And Israel smote him, [a] and his sons, and all his people," with the edge of the sword, and possessed his land from the Arnon to the Jabbok, even to the borders of the children of Ammon: for [v] Jaazer was the border of the children of Ammon. Thus Israel took all 25 those cities; and Israel dwelt in all the cities of the Amorites; in Heshbon, and in all its villages. For Heshbon was the city of Sihon 26 king of the Amorites, who had fought against a former king of Moab, and had taken from him all his land unto the Arnon.

Hence we have these sententious lines: 27
"Come, let Heshbon be rebuilded;
Let the City of Sihon be repaired:
For from Heshbon a fire went forth; 28
A flame from the City of Sihon;
Which consumed Ar of Moab
[v] Which devoured" the high places of Arnon.
Woe to thee, O Moab! 29
Thou art undone, people of Chemosh!
His sons he suffered to be fugitives;
His daughters, to go into captivity,
To Sihon, the king of the Amorites.
Their fair fields Heshbon destroyed unto 30
Dibon:
[v] They were laid waste unto Nophah,
Which is situate near to Medeba."

Israel now dwelt in the land of the Amo- 31
rites. And Moses sent to spy out Jaazer, and 32
they took [a] it and its" villages, and drove out the Amorites who were there.

And they turned and took the way to Ba- 33
shan; and Og, king of Bashan, went out against them; he, and all his people, to battle at Edrei.
And Jehovah said to Moses, "Fear him not; for 34
into thine hand, I will deliver both him, and all his people, and his land; and thou shalt do to him as thou didst to Sihon king of the

20. [a] Sam. 21. [a] Sam. Sept.—ibid. [a] Sam.

24. [v] Sept. the rest, *was strong.* 28. Sept. the rest, *Lords.*

thers? I would even admit here an anomaly of the genders, rather than give a sense which is opposed by the context.

18—20. After passing through a most dreary wilderness, in which there was no water; no wonder that they sang and shouted for joy, on the first appearance of such copious sources of it. The Arnon, swelled by a tempest, had diffused its streams to a great extent: and these subsiding in the adjacent soil afforded wells so near the surface of the earth, that the people could dig them with their staves: and this all the way from the wilderness to the vale mentioned ver. 20.

27. *Hence we have, &c.* Literally, 'hence the poets, or parabolists have said.' I have given the sense. I conceive that these lines were the production of some Israelite, who invites his people to repair and strengthen a city, whence, while in the possession of the Amorites, so successful a war had been carried on against Moab.

29. *Chemosh.* The god of the Moabites; who is here elegantly reproached, for not better protecting his people against a petty Amorite king.

30. *Their fair fields.* I have followed all the versions in considering נירם a noun with the pronominal suffix; and the sense of it according to Schindler and Castel, is, *ager cultus*, cultivated land. I consider Heshbon as the nominative of אבד, which I regard as an active verb. In the next line I follow the Syr. translator who reads the verb in the third person plural, and not in the first as we now have it. With these corrections the passage is clear and connected.

CHAP. XXII. 5. The description now given of Balaam's residence,

35 Amorites, who dwelt in Heshbon. So they smote him, and his sons, and all his people, until there was none left; and they possessed his land.

CHAPTER XXII.

B. C. 1452. Balak's message to Balaam; his journey, and what befel him.

1 The children of Israel now marched, and encamped in the plains of Moab, beyond the Jordan, over against Jericho.

2 When Balak the son of Zippor saw all that
3 Israel had done to the Amorites, He and the Moabites were much afraid on account of so numerous a people; yea the Moabites were distressed because of the children of Israel.
4 And they said to the elders of Midian, "This company will now lick up all around us, as the ox licketh up the grass of the field." So Balak the son of Zippor king of the Moab-
5 ites at that time, Sent messengers unto Balaam, the son of Beor, to Pethor, (which is on the river of the land of the children of [v]Ammon,) to call him, saying, "Behold, there is a people come out of Egypt, behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pra thee, curse for me this people; for they ar too mighty for me: perhaps I may prevail so that I may smite them, and drive then out of the land: for I know that blessed i he whom thou shalt bless, and cursed is h whom thou shalt curse." The elders of Moab and the elders of Midian then departed, with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak. And he said to them, "Lodge here to night, and I will bring you word as Jehovah shall speak unto me." And the princes of Moab abode with Balaam. And God came to Balaam, and said, "What *want* these men with thee?" And Balaam said to God, "Balak, the son of Zippor, king of Moab, hath sent to me, saying, 'Behold, there is a people come out of Egypt, who cover the face of the earth; come now, curse them for me; perhaps I may be able to overcome them, and drive them out." And God said to Balaam, "Thou shalt not go with them; thou shalt not curse the people; for blessed are they." And Balaam arose in the morning,

CHAP. XXII.

REFLECTIONS UPON CHAPTER XXI. 1. How affecting it is to find the people still murmuring and unbelieving, after so many proofs of God's mercy and kindness to them. They had often smarted for their sins, and yet continued to repeat them. When they felt the effects of them, they then professed repentance, and prayed for deliverance. Is not this a too striking picture of our conduct? Have not we repeatedly transgressed, after having promised to do so no more? When afflicted, have we not acknowledged our sin, and cried for deliverance, and when again spared, repeated our folly?

2. The manner in which the Israelites were saved from the effects of the poison of the serpents, shows that it was of God; and the reflection of our Lord makes it interesting to us. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This does not imply, that the brazen serpent w type of our Lord; but it illustrates the way in which we are sa For *as* the serpent was lifted on the pole; *so* Jesus was lifted u the cross; and *as* the people were *to look* at the brazen serpent; *so* ners *must look* to Christ for salvation. God provided no other for their deliverance than *looking; so* he hath provided no other of obtaining salvation, than *by faith* in his son as crucified; and *a* who looked at the brazen serpent was healed and did live; *so* he believes on Jesus, *shall not perish, but have eternal life.* Such through pride and unbelief would not look at the serpent, must h died; *so* all who in like manner will not believe on the Saviour m perish. O let us then, look to him, and trust in him, for he is *a* and *willing* to save to the uttermost.

5. [v]Sam. Syr. Vulg. 12 mss.

instead of being particular, agrees with any place in any country, where there is a river—for he lived at *Pethor*, which is 'by the river of the land of the children of his people!' But was Pethor then near the Nile, in Egypt? Or in Canaan, near Jordan? Or in Mesopotamia, on the Euphrates, and belonging to the Ammonites? This last was in fact the case: and therefore it is well, that 12 Heb. mss. confirm the Sam. text here, in reading (instead of אמו *his people*) עמון *Ammon*; with the Syr. and Vulg. versions.

6. *Blessed is he, &c.* This language indicates the high opinion entertained of Balaam; and it is well known that the heathens believed that certain persons had the power of obtaining blessings on a people from the gods, or of bringing on them the most awful calamities. Bishop New has observed, 'that wonderful as the gift of prophecy was, it was not alw confined to the chosen seed, nor yet always imparted to the best of m God might sometimes, to convince the world of his superintendance government of the world disclose the purposes of his providence to heat nations. He revealed himself to Abimelech, Gen. xx. to Pharaoh, G lxi. and to Nebuchadnezzar, Dan. ii. Unworthy persons may sometim be possessed of spiritual gifts as well as of natural. Our Saviour hims hath assured us of it. Matt. vii. 22, 23.

7. *With the rewards of divination.* It was, and is still the custom the East, never to approach a man of rank or consequence, without so

and said to the princes of Balak, "Go back to your own land; for Jehovah refuseth to give me leave to go with you." And the princes of Moab arose, and went to Balak, and said, "Balaam refuseth to come with us."

And Balak, yet again sent princes, more numerous and more honourable than those. And they came to Balaam, and said to him, "Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee to very great honour, and I will do whatsoever thou sayest to me: come therefore, I pray thee, curse for me this people." And Balaam answered and said to the [r]servants" of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more. Now therefore, I pray you, abide here also to night, that I may know what more Jehovah will say to me." And God came to Balaam at night, and said unto him, "If the men come to call thee, arise, and go with them; but do thou only the thing which I shall say to thee." And Balaam arose in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went [s]with a covetous intention": and the angel of Jehovah stood in the way to oppose him. Now he was riding upon his ass, and his two servants were with him. And the 23
ass saw the angel of Jehovah standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way again. But the an- 24
gel of Jehovah stood in a path between two vineyards; a wall being on this side, and a wall on that side. And when the ass saw the 25
angel of Jehovah, she thrust herself to the wall, and crushed Balaam's foot against the wall; and he smote her again. And the an- 26
gel of Jehovah went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. And 27
when the ass saw the angel of Jehovah, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And Jehovah opened the mouth of 28
the ass, and she said to Balaam, "What have I done to thee, that thou hast smitten me these three times?" And Balaam said to the ass, 29
"Because thou hast insulted me; I would there were a sword in mine hand, for now would I kill thee." And the ass said to Ba- 30
laam, "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so to thee?" And he said, "No." Then Jehovah opened the eyes 31

18. [r] Sept. *princes.*

22. [s] Arab. Compare 2 Pet. ii. 15.

itable present; but it should seem that the Elders of Moab and Ammon, t only took an usual present, but money to provide materials for the *cantation*, and for Balaam, should it be found necessary, to induce him come and curse Israel.

8—9. *As Jehovah shall speak.*' From this it should seem, that God vealed his will to Balaam in some vision of the night. Compare verse), and Gen. xx. 3. Was Balaam acquainted with Jehovah? Or has is term been inserted instead of אלהים? He might indeed have become :quainted with the name of the God of Israel. The wonders he wrought Egypt and the desert must have been spread abroad; and Balaam ight judge it proper to invoke God by this name, as being more powerful an any other. Was he a true prophet? Most critics think him an artful icked man like Simon Magus, who by inchantments, had imposed on the ultitude, but in this instance God by a special influence directed him to less Israel, and he was constrained so to do.

22. *And God's anger was kindled, &c.* In the 20 verse Balaam is ordered to go with the men; why then was God angry with him for doing o? It is answered, that Balaam was not to go unless the princes of Balak came and called for him; but that Balaam did not wait for their coming, but arose in the morning and went. This circumstance united with the additional reading of the Arab. נחמה, 'he went with *a covetous disposition*,' which is strongly confirmed by 2 Pet. ii. 15, is a solid reason for the anger of the Lord against him.

28. *And Jehovah opened the mouth of the ass.* "The speaking ass from that time to this, hath been the standing jest of every infidel brother. Maimonides and others have conceived, that the matter was transacted in a vision. But it appears rather more probable from the whole tenor of the narration, that this was no visionary, but a real transaction. The words of St Peter show, that it is to be understood, as he himself understood it, literally: 2 Pet. ii. 14, 15, 16. The ass was enabled to utter such and such sounds, probably, as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, 'that the Lord opened the mouth of the ass:' and no one who believes a God, can doubt of his having power to do this and much more. The miracle was by no means needless or superfluous; it was very proper to convince Balaam, that the mouth and tongue were under God's direction, and that the same divine power which caused the dumb ass to speak contrary to its nature, could make him in

of Balaam, and he saw the angel of Jehovah standing in the way, and his sword drawn in his hand; and he bowed down his head, and
32 fell flat on his face. And the angel of Jehovah said to him, "Wherefore hast thou smitten thine ass these three times? behold I went out to oppose thee, because thy way
33 is perverse before me: And the ass saw me, and turned these three times from me; unless she had turned from me, surely now I had slain
34 thee, and saved her alive." And Balaam said to the angel of Jehovah, "I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will
35 go back again." And the angel of Jehovah said to Balaam, "Go with the men; but [a]take heed" to speak only what I speak to thee." So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him to a city of Moab, which was on the frontier of the country,
37 on the border of the Arnon. And Balak said to Balaam, "Did I not earnestly send to thee to call thee? wherefore camest thou not to me? am I not able indeed to promote thee to honour?" And Balaam said to Balak, "Lo, 38
I am now come unto thee; but can I, of myself, say any thing at all? The word that God putteth in my mouth, I will [a]take heed" to speak." And Balaam went with Balak, and 39
they came to Kirjath-huzoth. And Balak kil- 40
led oxen and sheep, and sent portions to Balaam, and to the princes who were with him.

CHAPTER XXIII.

B. C. 1452. *Balak's offerings, and Balaam's prophecies.*

Now on the morrow, Balak took Balaam, 41
and brought him up to the high places of Baal, that thence he might see the utmost part of the people. And Balaam said to Balak, 1
"Build for me here seven altars, and prepare for me here seven steers and seven rams." And 2
Balak did as Balaam had spoken; and Balak and Balaam offered on each altar a steer and a ram. And Balaam said to Balak, "Stand 3
by thy burnt-offering, and I will go to see if Jehovah will come to meet me; and whatsoever he showeth me I will tell thee." And he

35. [a]Sam. Sept.

38. [a]Sam.

Reflections upon Chapter xxii. 1. We may learn from what we have read, that the profession of piety is sometimes only a cover for hypocrisy and wickedness. Balaam professed a high regard for God, a great veneration for his authority, and yet loved the *wages of unrighteousness*. How many say, "Lord, Lord," and yet do not the things which he commands. They are clothed in sheep's clothing, but are in reality wolves; they speak the language of God's people, but are in fact the children of the wicked one. Let such remember, that God *will not be mocked;* and that what they sow, they shall also reap.

2. Let the governing *motive* of Balaam's conduct, teach us to guard against the *inordinate love* of money. This has been said, 'to be the root of all evil;' and whoever reflects on the subject, must admit, that it is justly called idolatry, as it robs God of the heart, and is the object to which the mind pays homage. It leads to the practical violation of the two great commandments, 'the love of God, and our neighbour.' To gratify his love of money, the covetous man breaks through all the barriers of piety and justice; not only neglecting God, and deceiving his fellow men, but often injuring his own health. Let us not parley with temptation as Balaam did, but say, 'get thee behind me Satan.' Let us never count gain as godliness, nor bless the covetous, whom the Lord abhorreth.

3. We see how God can manifest his power in his creatures, and make them the instruments of carrying on his purposes. How surprizing was God's operation on the organs of the brute creature here mentioned! He changed its braying, into plain, wise, and pertinent words. This was from the Lord, who made man's mouth, and taught him to speak. We see too, how he ruled the heart of this wicked prophet; he prevented, by constraint, Balaam's compliance with Balak's wicked intentions. God has the hearts and tongues of men and beasts in his hand, and 'can turn them which way he pleaseth,' so as to make them subservient to his own glory.

like manner utter blessings contrary to his inclination." Bp. Newton.

35, 38. The addition now found in the Sept. and Sam. is supported by the text, Ch. xxiii. 12; and appears necessary to the connexion.

41. In the division of the Chapters, I have followed our oldest English Bibles of Coverdale and Matthews.—*High places of Baal.* The places where the Moabites offered sacrifices to Baal.

CHAP. XXIII. 1. *Seven days.* The veneration for the number seven began very early. We see that even at this time, the Heathens paid great respect to it in their religious ceremonies, which they could not derive from the Mosaic ritual, with which it cannot be supposed that they were yet acquainted; but must arise from tradition delivered down from the earliest ages. It might take its origin from the seventh day being set apart by God, as more holy than the rest. There are several instances of particular regard to this number before the Mosaic law, as 'the clean

4 went to an open place. And God met Balaam, who said to him, "I have prepared seven altars, and I have offered upon each
5 altar a steer and a ram." And Jehovah put a word in Balaam's mouth, and said, "Return to Balak, and thus shalt thou speak."
6 And he returned to him, and, lo, he stood by his burnt-offering; he, and all the princes of Moab.

7 And he prophesied, and said,
"From Aram, Balak hath brought me,
The king of Moab, from the mountains of Kedem.
'Come, saith he, curse, for me, Jacob,
'Come, and execrate, for me, Israel.'
8 How shall I curse, whom God hath not cursed?
How shall I execrate, whom Jehovah hath not execrated?
9 When, from the top of the rocks, I see them;
And from the lofty hills, I behold them;
Lo! they are a people that shall dwell alone,
And shall not be reckoned among the nations.
10 Who shall count the dust-like *seed* of Jacob?
Who shall number the multitude of Israel?
May I die the death of the righteous,
And may my last end be like theirs!—"

11 Balak now said to Balaam, "What hast thou done unto me? I brought thee to curse mine enemies, and, behold, thou hast altogether
12 blessed them." And he answered and said, "Must I not take heed to speak that which Je-
13 hovah hath put in my mouth?" And Balak said to him, "Come, I pray thee, with me to another place, whence thou mayest see them; thou shalt see but the outmost part of them, and shalt not see them all: and thence curse them for me."

14 And he brought him into the field of Zophim, at the top of Pisgah, and built seven altars, and offered a steer and a ram on each
15 altar. And he said to Balak, "Stand here by thy burnt-offering, while I go yonder to meet
16 Jehovah." And Jehovah met Balaam, and put a word in his mouth, and said, "Go back to
17 Balak, and thus speak." And when he came to him, behold, he stood by his burnt-offering and the princes of Moab with him. And Balak said to him, "What hath Jehovah spoken?"

And he prophesied, and said,
"Rise up Balak, and hearken;
Listen to me, thou son of Zippor:
19 God is not a man, that he should lie;
Nor a son of Adam, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not fulfill it?
20 Behold, I have received a command to bless;
For God hath blessed; and I cannot revoke it.
21 [v]I behold" no trouble in Jacob,
Nor do I see distress in Israel.
Jehovah their God is with them,
And to him they shout as their king.
22 God who brought them out of Egypt,
Is to them as the strength of a rhinoceros.

CHAP. XXIII. 7. Sept. adds, *the spirit of Jehovah inspiring him.*

21. [v] Sam. Syr. the rest *he beholdeth.*

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beasts by sevens, Gen. vii. 2. 'Jacob's service,' chap. xxix. 'Pharaoh's dreams,' chap. xli.

3. *To an open place.* Where he might have a full prospect. Geddes, after some of the Jewish interpreters, renders, 'He went in anxious silence.' Onkelos and Erpen, 'he went alone;' and if שׁפי would admit this sense, I would adopt it, as at least conveying a very apposite one. I have followed the Sept. Alex. with Michaelis, Rosenmuller, and others; and שׁפי in Syr. and Arab. denotes a place levelled and cleared of wood, an open place.

5 *Put a word, &c.* Informed him what he should speak to Balak.

7. *And he prophesied, &c.* I have preferred the sense to the idiom, as it is more clear, and as from the 5th verse God put the words into his mouth. Compare Ch. xxiv. 2. The reading of the Sept. seems a gloss to explain the text.

9. *Be reckoned among the nations.* They were to be separated from other nations both by their civil and religious institutions.

10. *The multitude of Israel.* I have adopted with Houbigant and others, the Arabic sense of רבע, as here most suitable. It is parallel with עפר dust-like seed in the former line.—*May I die' &c.* Some think Balaam alludes to the Israelites, calling them שׁרים, 'righteous.' Michaelis maintains, that he refers to the hope of a future happy state, which God had made known to the Israelites. The latter clause the Greek translators render, 'And may my *posterity* be like theirs.' I prefer the common version, and consider this line as parallel in sense with the former; and with Michaelis and others, as obscurely referring to the hope of another life.

21. *I behold, &c.* This reading preserves the order of the narrative; and the two latter lines contain the reason of their happy circumstances. The common version is at variance with the whole narrative of Moses. How frequently are we told of their iniquities and perverseness. Dr. A. Clark considers און, as meaning *trouble* and עמל *labour*, and explains, 'that God will not suffer the people either to be exterminated by the sword, or

23 Surely there is no enchantment against Jacob,
Nor is there any divination against Israel:
But as at this time it shall be said of Jacob
And of Israel, what hath God wrought!
24 Behold, the people shall rise up as a lioness;
And lift up themselves as a young lion,
Who lieth not down until he hath eaten the prey,
And hath drunk the blood of the slain."
25 And Balak said to Balaam, "Neither curse
26 them at all, nor bless them at all." But Balaam answered and said to Balak, "Did I not tell thee saying, 'Whatsoever Jehovah speaketh, that I must do?"

CHAPTER XXIV.

B. C. 1491. *Balaam predicts the growing prosperity of Israel; the rise of their king, and what would happen to the Amalekites and Kenites.*

27 AGAIN Balak said to Balaam, "Come, I pray thee, I will bring thee to another place; perhaps it may please God that thou mayest thence curse them for me. And Balak brought 28
Balaam to the top of Peor, that looketh towards Jeshimon. And Balaam said to Balak, 29
"Build for me here seven altars, and prepare for me here seven steers and seven rams."
And Balak did as Balaam had said, and of- 30
fered a steer and a ram on each altar. And 1
when Balaam saw that it pleased Jehovah to bless Israel, he went not, as at other times, to seek for omens, but he set his face towards the wilderness. And Balaam raised his eyes, and 2
he saw Israel encamped according to their tribes; and the spirit of God came upon him.
And he prophesied, and said, 3
"Balaam the son of Beor saith;
The man whose eyes are open saith;
He saith who hath heard the words of God; 4
Who hath seen the vision of the Almighty;
Intranced, but with open eyes:
How beautiful are thy tents, O Jacob, 5.
And thy tabernacles, O Israel!
As vales [v]planted" with groves; 6

CHAP. XXIV. 6. [v]So Sam. Sept. the rest *as valley stretched out.*

7. [v]Sept. *a numerous people.*

REFLECTIONS UPON CHAPTER XXIII. 1. Had Balaam been a good man he would have endeavoured to dissuade Balak from his sinful attempt. How criminal is it to wish ill to others, and more especially to those who have done us no injury? Balaam, by his practice, encouraged Balak to go on in his folly; and by building altars and offering burnt-offerings, they both aimed to make God a party in their cause. What weakness does this discover? Let us never imagine, that God will entertain our prejudices, and act under the influence of passions like ours. "God is not a man, that he should lie, nor a son of Adam that he should repent."

2. God, in the instance before us, shows his own power in converting the intended curse upon his people into a blessing. Balaam owns that Balak had sent for him to curse Israel, verse 7, and he confesses that this design was defeated, verse 8. 'How shall I curse, whom God hath not cursed?' No magical skill can do this. This is an acknowledgment of his own weakness, and of the power and sovereignty of God; and it ought to have convinced Balak of his own sin and folly, in seeking to curse Israel; but such is the darkness of a mind under the influence of superstition, that no light can penetrate it.

3. Let us contemplate the happiness of Israel! They are blessed of Jehovah their God, and no power on earth can revoke the blessing. As the God of his people he is with them, and to him they shout as to their king. Their happiness is secured by the truth, faithfulness, and unchangeableness of God. "He is not a man that he should lie;" nothing but truth proceeds from his lips. In his purposes he is unalterable. "Hath he said it and shall he not fulfil it?" His Israel have no need to use auguries and to seek for omens; for he informs them by his prophets what he is about to do. Thus are all his children taught by him.

brought under the yoke of slavery.' This seems to me wholly unsupported by the text. If we adhere to the common reading, either a *present* or *past* sense, and not a future, must be attributed.

22. *Rhinoceros.* Rendered *Unicorn*, in our translation here, and Ch. xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9; Ps. xxii. 21; xxix. 6; xcii. 10; Is. xxxiv. 7, &c, where the strength, horn, and violence of that creature are spoken of, in such terms, as are not applicable to any creature, but the *Rhinoceros;* and indeed, had our translators properly attended to the ancient versions, they would have so rendered the words ראם and רים. The *Rhinoceros* may indeed not improperly be called an *Unicorn*, as having only one horn; but the idea generally conveyed by this word, is that of a creature formed by painters only.

23. Delgado renders this verse: "Surely there are no omens in Jacob, no divinations in Israel: at all times it shall be told unto Jacob and unto Israel what God is about to do." The meaning is, that the Israelites have no need of omens, or divination: their God tells them occasionally, and at proper times, what is to befall them. Our old versions, and the Greek, and other ancient ones, support that which I have given.

CHAP. XXIV. 1. *To seek for omens.* As he had done before, Ch. xxiii. 3, 15. In what manner he sought omens, we are not informed; but it is evident from this, that Balaam was in fact a soothsayer, and called a prophet only, because that God made use of him to pronounce the blessing on his people, and to predict their future greatness, just as the High Priest is said to prophesy, when he said, 'it is necessary that one should die for the people.' John xi. 49—52.

2. *The spirit of God came, &c.* He had before been influenced by the

Like gardens, by the side of a river;
Like lign aloes planted by Jehovah;
Like cedars, by water-streams!
7 Water shall flow from the urn of Jacob
And his seed shall become as many waters;
Their king shall be higher than Agag,
And his kingdom more highly exalted.
8 God, who brought them forth out of Egypt,
Is to them as the strength of the rhinoceros.
The nations, their foes, they shall devour;
And shall break in pieces, their bones;
And in their blood bathe their arrows.
9 They couch, they lie down as a lion,
Or as a lioness; who shall rouse them?
And accursed be he that curseth them."

10 Balak's anger was now kindled against Balaam, so that he smote his hands together; and Balak said to Balaam, "I called thee to curse mine enemies, and, behold, thou hast
11 these three times wholly blessed them. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, Jehovah hath kept thee back from honour."
12 Then Balaam said to Balak, "Did I not thus speak to thy messengers whom thou sentest to
13 me, saying, 'If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of Jehovah, to do of mine own mind either good or bad; but what Jehovah
14 saith, that will I speak?" And now, behold, I go to my people: come, and I will inform thee what this people shall do to thy people in future days.

15 And he prophesied and said,
"Balaam the son of Beor saith,
The man whose eyes are open saith:
16 He saith who hath heard the words of God;
Who hath seen the visions of the Almighty;
Intranced, but with open eyes:
17 'I see it, though it will not be now:
I behold it, though the event is not near:
A Star shall proceed from Jacob
And a sceptred chief rise out of Israel,
Who shall smite the two corners of Moab;
And the ᵛcrown" of every son of sedition.
18 And Esau shall be his possession;
Also Seir, his enemy, shall be his possession:
For Israel shall do valiantly.
19 One from Jacob shall have dominion
And shall destroy their remaining cities."

20 And when he looked on Amalek, he prophesied, and said,
"Amalek is the first of the nations;
But his posterity shall utterly perish."
21 And he looked on the Kenites, and prophesied, and said,
"Strong is thy dwelling place,
And thou hast put thy nest in a rock.
22 Yet shall the nest be destroyed:
ᵛAnd at length Ashur shall take thee captive."

17. ᵛSam. Jerem. xlviii. 45.

22. ᵛSept. *the cunning of Ashur.*

same spirit, but now, without having recourse to omens, the spirit came upon him, to teach him that augury was vain, and that it was not by his art, that any could be either blessed or cursed.

4. *Intranced.* I have followed the sense of the common version, as in my opinion most probable. The Greek translators paraphrase, 'Who saw the vision of the Almighty, *in sleep.*' Some refer what is here said to what happened to him on his journey, Ch. xxii. 33.

6. *As vales, &c.* I have preferred the version given as more suitable to the context than the common one. This verse illustrates the former: "How goodly are thy tents O Jacob! They are like vales planted with groves, Like gardens, &c."

7. *Urn of Jacob.* Instead of the pronoun I have inserted the noun, as more perspicuous. Balaam having mentioned *water-streams*, was naturally led to notice the sources from which they spring. This is what is meant by דלי, which after Geddes I have rendered 'urn.' The Greek translation is, 'They shall rule over many peoples.' They took זרעו for a verb, and most probably read לעמים for לזרם. Hence Geddes renders, 'his seed shall be a numerous people.' This is unquestionably the sense; but as the comparison of a numerous people to waters elsewhere occurs, I have retained the common version. See Ps. cxliv. 7; Jerem. xlvii. 2.

—*Agag.* This was probably the common name of the Amalekite kings, as Pharaoh was of those of Egypt. This comparison shows, that the kingdom of the Amalekites had then become powerful.

14. *Inform thee*, or predict to thee; for the verb יעץ has not only the sense of admonishing, or giving counsel, but also of foretelling.

17. *I see it, &c.* By rendering the suffix *him*, the beauty and sense of this verse are obscured. The connexion requires the turn I have given, as the first two lines refer to the star, and the sceptre following.—*Every son of sedition.* With some distinguished Critics I have rendered שת as an appellative, as we no where read of such a people as the 'children of Sheth;' but we know that the Moabites were the most inveterate enemies of Israel, and might justly be called, sons of sedition. See Dathe's note.

19. *One from Jacob, &c.* This explains the two preceding verses. Many pious divines have referred what is here related to the Messiah; but surely this has been done without any regard to the context. If we consider what Balaam says in the 14 verse, this application will appear improbable. Others refer what is here said to David, who actually subdued the Moabites and other contiguous nations. See Bp. Newton on the Prophecies, and 2 Sam. viii. 2, 14.

20. *The first of the nations*, i. e. in antiquity, as well as in courage.

23 And he prophesied, and said,
"Alas! who shall live, when God doeth this?
24 Who shall escape from the hand of the Chittites?
They shall afflict Ashur,—they shall afflict Heber;
But they also shall utterly perish!"
25 Balaam then set out, to return to his place; and Balak also went his way.

CHAPTER XXV.

B. C. 1452. The idolatry of the Israelites; Zimri and Cosbi slain.

1 And Israel abode in Shittim, and the people began to defile themselves with the daugh-
2 ters of Moab. For they invited the people to the sacrifices of their gods, and the people ate of *their sacrifices*, and worshipped their
3 gods. And [a]some of the children of" Israel wore the badges of Baal-peor; and the anger of Jehovah was kindled against Israel.
4 And Jehovah said to Moses, "Take all the heads of the people, and [a]let them slay those men who have worn the badges of Baal-peor" and hang them up before Jehovah until sun-setting, that the fierce anger of Jehovah may be turned away from Israel. And 5
Moses said to the judges of Israel, "Slay ye, every one in his own division, the men who have worn the badges of Baal-peor."

And, behold, one of the children of Israel 6
came and brought to his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the congregation-tabernacle. And when Phinehas, the 7
son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And 8
he went after the man of Israel into the bedroom, and thrust both of them through, the man of Israel, and the woman in her bedroom: then the plague ceased among the

24. [a]Sam.

CHAP. XXV. 4. [a] Sam.

REFLECTIONS UPON CHAPTER XXIV. 1. We see in the introduction to his predictions, the vanity of Balaam. Before he began, "From Aram, Balak hath brought me; The king of Moab from the mountains of Kedem;" now it is, "Balaam, the son of Beor saith; The man whose eyes are open saith, &c." Among the pious prophets, we find nothing of this nature. They never boast of their gifts; but without any exalting thoughts they declare their message, only asserting their authority, 'Thus saith the Lord.' Let us not consider gifts as graces; nor infer that we are religious from our being engaged in what relates to religion; for "many will say in the last day, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works;" and yet to them the Judge will say, "Depart from me ye workers of iniquity."

2. From what Balaam asserts we learn how lovely God's people appear in their *order*, their *temper*, and *practice*. "How beautiful are thy tents, O Jacob, And thy tabernacles, O Israel! As vales planted with groves; Like gardens, by the side of a river; Like lign aloes planted by Jehovah; Like cedars, by waterstreams!" God's church is his garden; his people are the plants of his right-hand's planting; plants of righteousness, which through his influence bring forth fruit abundantly, and grow like the cedar of Lebanon. Let it be our care to walk worthy our vocation, and to adorn the doctrine of God our Saviour in all things.

3. Let us admire the *knowledge* and *kindness* of God displayed in these prophecies. He sees the end from the beginning. His counsels are of old, full of faithfulness and truth. He knows the enemies of his people, and has fixed the time for their destruction. They are permitted to prosper for a season, but at length they shall be destroyed for ever. His cause shall triumph; the kingdom of his son shall be highly exalted, and every Agag shall either submit or perish.

Compare 1 Sam. xxvii. 8, and Gen. xiv. 8. They were the first who fought with Israel, Exod. xvii. 14. I have followed the Syr. in rendering אחריתו, 'his posterity.' The Greek translators agree in the same sense, and the context requires it.

22. *Yet shall the nest, &c.* The Kenites were a tribe of Midianites. Moses married one of this race, Exod. iii. 1; and some of them followed the Israelites, and dwelt in Judea, Judg. i. 16; but the chief part remained among the Midianites, 1 Sam. xv. 6. The word Kenite signifies a *nest*. The reading of the Sept. is not improbable.

23. *Alas! who shall live, &c.* This refers to what follows, and not to the preceding prophecy.

24. *Who shall escape, &c.* The Chittites denote both the Greeks and the Romans. For the Jews called by this name all the places with which they were acquainted in the Mediteranean sea. I have followed the Sam. reading, as preferable to the text. The last clause shows the success of the Greeks and Romans, who for a long period were to humble and afflict Ashur and Heber, but who, in their turn, were to perish. The prediction has been wonderfully verified. For the text, see Note Heb. Bible.

CHAP. XXV. 1. *Began to defile, &c.* The Greek translators render, 'the people profaned themselves with whoring with, &c.'

3. *Some of the children.* That we should supply מבני with the Sam. is clear from the following verse. For all the Israelites had not devoted themselves to the worship of Baal-peor.—*Wore the badges of Baal-peor*, by binding their heads with fillets to his honour, and thus openly avowing their idolatry. Michaelis proves that this is the sense of יאסר.

4. *All the chiefs of the people.* That the text has suffered in this verse

hildren of Israel. And those that died of the lague were twenty-four thousand.

And Jehovah spoke to Moses, saying, "Phiehas, the son of Eleazar, the son of Aaron the riest, hath turned away my wrath from the hildren of Israel, by the zeal which he hath hown among them, for my sake, that I might ot consume the children of Israel, in my jeaousy. Wherefore say, 'Behold, I give to him ıy covenant of peace: And he shall have it nd his seed after him; the covenant of an verlasting priesthood; because he was zealous or his God, and made an atonement for the hildren of Israel." Now the name of the Israite who was slain, who was slain with the Mianitish woman, was Zimri, the son of Salu, a hief of a paternal house among the Simeonites: nd the name of the Midianitish woman who as slain was Cozbi, the daughter of Zur; he as head over a people, and of a paternal house n Midian.

And Jehovah spoke to Moses, saying, "Disress the Midianites, and smite them; For hey have distressed you by the wiles they ave used to beguile you in the matter of Peor, nd in the matter of Cozbi, their sister, the laughter of a prince of Midian, who was slain n the time of the plague on account of Peor."

CHAPTER XXVI.

B. C. 1452. *The people are again numbered; and it was found that all those who had murmured were dead.*

AND it came to pass after the plague, that 1
Jehovah spoke to Moses and to Eleazar the
son of Aaron the priest, saying, "Take the 2
sum of all the congregation of the children of
Israel, from twenty years old and upward,
throughout their fathers' house, all that are
able to go to war in Israel. So Moses and Ele- 3
azar the priest numbered them in the plains of
Moab, by Jordan opposite Jericho, From twen- 4
ty years old and upward; as Jehovah had commanded Moses: Now the children of Israel,
who had come out of the land of Egypt were:
Reuben, the first-born of Israel: the chil- 5
dren of Reuben; from Hanoch, came the family of the Hanochites: from Pallu, the family
of the Palluites: From Hezron, the family 6
of the Hezronites: from Carmi, the family
of the Carmites. These are the families of 7
the Reubenites: and they that were numbered of them were forty-three thousand, seven hundred and thirty. And the son of Pallu, 8
was Eliab. And the sons of Eliab were, Ne- 9
muel, Dathan, and Abiram. This was the
Dathan, and this the Abiram, who being of

REFLECTIONS UPON CHAPTER XXV. 1 See what reason we lo guard against fleshly lusts, and what danger attends the gence of them. "Neither let us commit fornication, as some m committed, and fell in one day three and twenty thou-" 1 Cor. x. 8. Sensual indulgences lead men to all manner eligion; they take away the heart, and make men stupid houghtless. The God of purity and holiness is highly dis-ed with such irregular indulgences, as they debase our rati-f nature, and dishonour our christian profession. "Fornicators and adulterers God will judge; they shall not enter into the kingdom of heaven." Let us, therefore, "as pilgrims and strangers, abstain from fleshly lusts, which war against the soul."

2. Zeal for the honour of God, and the suppression of vice, is highly commendable, especially in times of great degeneracy. Phinehas was zealous for God, and he conferred peculiar honours upon him. The people behaved well in weeping and lamenting their wickedness, and deprecating the judgments of the Lord; but Phinehas acted a more worthy and excellent part. Christian

t be doubted. If the ראשי העם are the same as the שפטי ישראל in the ing verse, it is clear that the order *to hang them up*, is irreconcileable heir being appointed to slay those who had devoted themselves to the ites. By adding the Sam. to the text, the sense is clear and connected.

4. *In his own division*; that is, those men who were under them as strates.

8. *In her bed room.* The term אל קבתה, whence the word *Alcove* is ed, means an 'interior apartment, or bed-room;' and I conceive it lled *her* bed-room, because appropriated to cohabitation with her. versions render, 'through her belly,' or to the same purpose.

9. *Twenty-four thousand.* Paul refers to this histosy, I Cor. x. 8, e we read, that 'twenty-three thousand died by the plague.' Some ose a thousand was slain by the judges; while others think both numbers existed in different copies.

12. *Covenant of peace.* I promise to him felicity and happiness; for so *peace* often signifies.

13. *Covenant of a perpetual priesthood.* The covenant here denotes the promise of the priesthood to his posterity. It must be understood conditionally, for Eli was not of this family. In the time of David, however, it was restored, and in this family probably continued till the advent of our Lord.—*Because he was zealous.* God knew that he acted out of love to him, and zeal for his honour; though the action itself was rash and unwarrantable, unless he had a divine commission, which does not seem unlikely, from the approbation with which God speaks of him and his conduct.

CHAP. XXVI. 3. *So Moses and Eleazar numbered.* With Geddes I

the Council of the congregation, contended with Moses and Aaron in the company of Ko-
10 rah; when they so provoked Jehovah, That the earth opened her mouth, and swallowed them up; and when this company died, a fire devoured [t]Korah and the two hundred and fifty men. Thus they became an example.
11 Nevertheless the children of Korah died not.
12 The sons of Simeon, by their families: from Nemuel came the family of the Nemuelites: from Jamin, the family of the Jaminites: from
13 Jachin, the family of the Jachinites: From Zerah, the family of the Zerahites: from Shaul,
14 the family of the Shaulites. These are the families of the Simeonites, twenty-two thousand and two hundred.
15 The children of Gad by their families: from Zephon, came the family of the Zephonites: from Haggai, the family of the Haggites: from
16 Shuni, the family of the Shunites: From Ozni, the family of the Oznites; from [v]Edi the
17 family of the Edites; From Arod, the family of the Arodites: from Areli, the family of the
18 Arelites. These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.
19 The sons of Judah were Er and Onan; but Er and Onan died in the land of Canaan.
20 And the sons of Judah by their families were; from Shelah came the family of the Shelanites: from Pharez, the family of the Pharzites;
21 from Zerah, the family of the Zerahites. And the sons of Pharez were; from Hezron, the family of the Hezronites: from Hamul, the family of the Hamulites. These are the families of 22
Judah according to those that were numbered of them, seventy-six thousand and five hundred.

The sons of Issachar by their families: from 23
Tola came the family of the Tolaites: from Pua, the family of the Punites: From Jashub, the 24
family of the Jashubites: from Shimron, the family of the Shimronites. These are the fa- 25
milies of Issachar according to those that were numbered of them, sixty-four thousand and three hundred.

The sons of Zebulun by their families: from 26
Sered came the family of the Sardites: from Elon, the family of the Elonites: from Jahleel, the family of the Jahleelites. These are the 27
families of the Zebulunites according to those that were numbered of them, sixty thousand and five hundred.

The sons of Joseph by their families were, 28
Manasseh and Ephraim. The sons of Manas- 29
seh: from Machir came the family of the Machirites: and Machir begot Gilead: from Gilead, the family of the Gileadites. These are 30
the sons of Gilead: from Jeezer, the family of the Jeezerites: from Helek, the family of the Helekites: And from Asriel, the family of 31
the Asrielites: and from Shechem, the family of the Shechemites: And from Shemida, the 32
family of the Shemidaites: and from Hepher, the family of the Hepherites.

Chap. xxvi. 10. [t]Sam.

16. [v]Sam. Syr. others *Eri.*

ministers and magistrates are peculiarly obliged to appear on the Lord's side. "It is good to be zealously affected in a good thing;" and we have reason to believe, that God will more readily forgive a too fervent zeal for him and his cause, if such can be, than coldness and indifference.

3. We see Solomon's remark verified, that "righteousness exalteth a nation, but sin is the reproach and ruin of any people."

Balaam and Balak could not hurt Israel, while they were obedient and kept his holy law; but no sooner are their minds and their morals corrupted, than the plague breaks in upon them. "Evil communications corrupt good manners." Our duty, as christians, is to avoid sin as much as possible ourselves, and to do all we can to prevent it in others, knowing that it will sooner or later, bring inevitable ruin upon them.

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give the Arabic sense to ידבר, and omit לאמר; and by this simple correction the text is restored, so as to need no Italic supplements.

7. *And they that were numbered.* This tribe, after 38 years, had diminished 2770 men. See Ch. i.

10. *A fire devoured Korah.* The present Hebrew text makes Korah descend into the earth with the Reubenites, while the Sam. asserts he was destroyed by fire, with his brethren the Levites. Compare Ch. xvi. 6, &c. Josephus agrees with the Sam. as does also the Psalmist, (cvi. 17.) who mentions only Dathan and Abiram, as swallowed up and not burnt. That this is the genuine reading, is now mostly admitted.

12. *Nemuel.* We have Gen. xlvi. 10, and Exod. vi. 15, Jamiel. There can be little doubt but the true name is here retained; as the families sprung from him are called נמואלי. Houbigant is of this opinion; and for the same reason he judges ירין preferable to ירוב, and זרח to אזר.

15. In the Greek version, the tribe of Judah comes after that of Simeon; then Issachar and Zebulon; and then Gad and Asher. It has also

Zelophehad the son of Hepher had no sons, ut daughters: and the names of the daughers of Zelophehad were Mahlah, and Naneh, loglah, Milcah, and Tirzah. These are the milies of Manasseh, and those that were umbered of them, were fifty-two thousand and even hundred.

These are the sons of Ephraim by their failies: from Shuthelah came the family of the huthelahites: from Becher, the family of the echerites: from Tahan, the family of the Taanites. And these are the sons of Shuthelah: om Eran, the family of the Eranites. These re the families of the sons of Ephraim accordg to those that were numbered of them, irty-two thousand and five hundred. These e the sons of Joseph by their families.

The sons of Benjamin by their families: om Bela, came the family of the Belaites: om Ashbel, the family of the Ashbelites: om Ahiram, the family of the Ahiramites: rom Shupham, the family of the Shuphames: from Hupham, the family of the Huphmites. From Ard, the family of the Ardes: from Naaman, the family of the Naamantes. These are the sons of Benjamin by their amilies: and they that were numbered of them, ere forty-five thousand and six hundred.

These are the sons of Dan by their families: om [v] Hushim, came the family of the Hushmites. These are the families of Dan by heir families. All the families of the Hushimites, according to those that were numbered of them, were sixty-four thousand and our hundred.

The children of Asher by their families: rom Jimna, the family of the Jimnites: from esui the family of the Jesuites; from Beiah, the family of the Beriahites. From the sons of Beriah: from Heber, the family of the Heberites: from Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. These are the families of the sons of Asher according to those that were numbered of them; fifty-three thousand and four hundred. 46 47

The sons of Naphtali by their families: from Jahzeel, the family of the Jahzeelites: from Guni, the family of the Gunites: From Jezer, the family of the Jezerites: from Shillem, the family of the Shillemites. These are the families of Naphtali by their families: and they that were numbered of them were forty-five thousand and four hundred. These were the numbered of the children of Israel, six hundred and one thousand seven hundred and thirty. 48 49 50 51

And Jehovah spoke to Moses, saying, "Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the inheritance be divided between the many and the few." 52 53 54 55 56

And these are they that were numbered of the Levites by their families: from Gershon, the family of the Gershonites: from Kohath, the family of the Kohathites: from Merari, the family of the Merarites. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And 57 58

40. [v] Sam. *And the sons of Bela were Ard and Naaman.*

42. [v] Gen. xlii. 23. others *Shuham.*

variety in the particular numbers: but the sum total is the same in copies and versions.

3. *From Ahiram.* I overlooked in Gen. xlvi. 21, the correction should have been made. Instead of 'Belah and Becher,' read 'Bekar first-born;' and instead of 'Ehi and Rosh,' read 'Ahiram;' and of 'Muphim and Huphim,' read 'Shupham and Hupham.'

). That ואחר should be admitted after נעמן is clear from the order observed throughout the chapter. For we have first the name of the person and then of the descendants. I am inclined to consider the first clause of this verse an early interpolation. It is wanting in the Sam. but found in all the versions. Compare Gen. xlvi. 21.

59. *Who was born, &c.* From Exod. ii. 1, compared with Ch. vi. 20, it appears that Amram married his aunt Jochebed, she being the sister of his father Kohath, and the daughter of his grandfather Levi. I have fol-

59 Kohath begot Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, who [r]was born" to Levi in Egypt: and she bare to Amram, Aaron and Moses, and
60 Miriam their sister. And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.
61 And Nadab and Abihu died, when they of-
62 fered profane fire before Jehovah: And those that were numbered of them were twenty three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab,
64 by Jordan near Jericho. And among these there was not a man whom Moses, and Aaron the priest, numbered, when they numbered the children of Israel in the wilderness of
65 Sinai. For Jehovah had said of them, "They shall surely die in the wilderness." And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

B. C. 1452 *Zelophehad's daughters sue for an inheritance; Moses warned of his death, and Joshua appointed his successor.*

1 Now the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Joseph: (and these are the names of his daughters; Mahlah, Naneh, and Hoglah, and Milcah, and Tirzah,) came, And 2
they stood before Moses, and before Eleazar the priest, and before the chiefs and the whole congregation, at the congregation-tabernacle, and said, "Our father died in the wilderness; 3
yet he was not in the company of those who, with the company of Korah, assembled together against Jehovah; but died for his own sin, and had no sons. Why should the name 4
of our father be done away from among his family, because he hath no son? Give to us therefore a possession among the brethren of our father." And Moses brought their cause 5
before Jehovah.

And Jehovah spoke to Moses, saying, "The 6 7
daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt transfer the inheritance of their father to them. And thou shalt speak to the child- 8
ren of Israel, saying, 'If a man die, and have no son, then ye shall transfer his inheritance to his daughter. And if he have no daugh- 9
ter, then ye shall give his inheritance to his brethren. And if he have no brethren, then 10
ye shall give his inheritance to his father's brethren. And if his father have no breth- 11
ren, then ye shall give his inheritance to his next kinsman of his family, and he shall pos-

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59. [r]So Syr. Vulg. Arab.

REFLECTIONS UPON CHAPTER XXVI. 1. We find that notwithstanding the judgments and losses by war, the people had not greatly diminished. They had decreased one thousand three hundred and twenty; but the Levites had increased one thousand; so that they were only eight hundred and twenty fewer on the banks of the Jordan than when numbered at Sinai. How wonderful that providence, which had watched over, supported them, and kept them so numerous. God in this remembered his promise; and let us remember that amid the changes made in the Church, God has yet raised up others to occupy the places of those who are removed.

2. The circumstance noticed, that on this muster, all those were dead, who were numbered at Sinai, except Caleb and Joshua, shows the faithfulness of God to his threatnings. This fact also affords a strong argument in favour of the divine legation of Moses. Had he not been directed by unerring wisdom, how could he have been certain, that among so vast a multitude there would not be some who would survive the forty years, besides Caleb and Joshua? Let us from this learn to fear him, who is as ready to avenge his injured honour, as he is to manifest his mercy to a penitent people. They who believe not his promise shall not enter into his rest.

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lowed the versions noticed in rendering the clause, as the common reading is embarrassed, if not unmeaning.

CHAP. XXVII. 3. *But died for his own sin.* It has been doubted whether these words refer to Zelophehad, or to Korah. Rosenmuller refers them to Korah. If the Sam. lection be admitted it overturns this opinion, as it limits the terms to Zelophehad, their father. On the whole the sense seems to be, Zelophehad had died without sons, and the sin for which he died was unbelief, a sin common to all the Israelites.

4. *Why should the name, &c.* This was very commendable in these young women, it showed great faith in God's promise to bring them to Canaan, and great respect to their father, in desiring to have his name continued.

ess it: and it shall be to the children of srael a statute of judgment, as Jehovah hath ommanded Moses."

Jehovah then said to Moses, "Go up to his mount Abarim, and see the land which am about to give to the children of Israel. nd when thou hast seen it, thou shalt be athered to thy people, as Aaron thy brother as gathered. For in the wilderness of Zin, n the strife of the congregation, ye rebelled, nstead of sanctifying me before their eyes at he waters. These were the waters of Meriah, in Kadesh, in the wilderness of Zin. [a] Moes then said, "O Lord God, thou hast begun to how thy servant thy greatness, and thy migh- y power; for what God is there in the hea- ens, or on the earth that can do such migh- y deeds as thou hast done? Let me I pray hee go over, and see that good land which s beyond the Jordan, that excellent moun- ainous country, and Lebanon." But Jehovah said to Moses, 'Let it suffice thee; speak no more unto me of this matter. Go up to the top of Pisgah, and raise thine eyes *and look* westward, and northward, and southward, and eastward, and behold it with thine eyes: for over this Jordan shalt thou not go. But charge Joshua, and encourage him, and strengthen him; for he shall go over before his people, and he shall cause them to inherit the land which thou shalt *only* see."'

Moses now spoke to Jehovah, saying, "May Jehovah, the God of the spirits of all flesh, set a man over the congregation, Who may 17 go out before them, and who may come in before them, and who may lead them forth, and who may bring them back; that the congregation of Jehovah be not like a flock which has no shepherd."

And Jehovah said to Moses. "Take Joshua 18 the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set 19 him before Eleazar the priest, and before the whole congregation; and give to him a charge in their sight. And thou shalt give to him 20 of thine honour, that to him the whole congregation of the children of Israel may be obedient. And he shall stand before Eleazar 21 the priest, who shall inquire for him before Jehovah, by means of the Urim; at whose command they shall go out, and at whose command they shall come in; both he, and all the children of Israel with him, even the whole congregation." And Moses did as Je- 22 hovah had commanded him: for he took Joshua and set him before Eleazar the priest, and before the whole congregation; And he laid 23 his hands upon him, and gave him a charge, as Jehovah commanded him: [a] and said to him, "Thine eyes have seen what Jehovah hath done to these two kings! so will he do to all the kingdoms through which thou hast to pass: be not afraid of them: for Jehovah your God, himself will fight for you"."

Chap. xxvii. 14. [a] Sam. Ch. xx. 13.

23. [a] Sam. Deut. iv. 21

Reflections upon Chapter xxvii. 1. The prudence and of the daughters of Zelophehad is highly commendable. They ured the memory of their father, and showed their faith in the dipromise. They were unwilling to lose their share in the earthly an; and surely we ought to be afraid of losing our part in the hea- country? They who pray for that inheritance, who long to e it, and who live in the faith of it, not only *speak*, but act *right*. he example of these women, stimulate us "to seek first the kingdom of God and his righteousness," as most desirable, and as what is given in the covenant of grace.

2. From the *submission* and *affection* of Moses towards Israel, let us learn to forget injuries, and to be concerned for the welfare of the Church. Moses had been often provoked; his meekness and patience had often been tried, and his authority as often rejected; yet after all he was concerned not to leave them, 'as sheep without a shepherd.' Such a state is distressing. When Jesus beheld the multitudes of men,

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1. *To his next kinsman.* In the law respecting inheritances, the right ntinued to the father's side only, that the land allotted to one tribe t not be transferred to another. Compare Ch. xxxvi.

2. *Go up to this mount Abarim.* This was a range of mountains, of derable extent, near the rivers Jordan and Arnon. Nebo was one cular mountain, and Pisgah the highest top of it.

14. The verses which the Sam. copy now has, Ch. xx. 13, Geddes transposed here as most suitable to the context; and no one can scarcely doubt, but they once formed a part of the text.

19. *Give to him a charge.* Instruct him and teach him the duties of his office; encourage and animate him to perform them.

20. *Give to him of thine honour.* That is, invest him with the ensigns

CHAPTER XXVIII.

B. C. 1452 *Laws respecting sacrifices; the daily offering; offerings for the sabbath, new moon, pass-over, &c.*

1 AGAIN Jehovah spoke to Moses, saying,
2 "Command the children of Israel, and say unto them; 'My burnt-offerings, my food, of a sweet savour to me, shall ye observe to offer to me
3 at their appointed seasons. And thou shalt say to them, 'This is the burnt-offering which ye shall offer to Jehovah; two lambs of the first year, without spot day by day, for a continual
4 burnt-offering One lamb shall ye offer in the morning, and the other lamb shall ye offer
5 in the evening; And for a wheaten-offering, a tenth part of an ephah of flour, mingled with the
6 fourth part of a hin of fresh oil: A continual burnt-offering, which was ordained at mount Sinai; as a burnt-offering of a sweet savour to Je-
7 hovah. And the drink-offering for each lamb, shall be the fourth part of a hin [a]of wine": in the holy place shall the wine be poured out to
8 Jehovah, for a drink-offering. And the other lamb shall ye offer in the evening: and ye shall offer the same wheaten-offering and drink-offering as in the morning, as a burnt offering of a sweet savour to Jehovah. But on the sabbath
9 day let two more lambs be offered, of the first year, without spot, and two tenths of an ephah of flour for a wheaten-offering, ming-
10 led with oil, with its drink-offering. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and its drink-offering.
11 "And in the beginnings of your months ye shall offer a burnt-offering to Jehovah; two steers, and one ram, seven lambs, of the first year, without spot; And three tenths of *an* 12
ephah of flour for a wheaten-offering, mingled with oil, for each steer; and two tenths of flour for a wheaten-offering, mingled with oil, for each ram; And a wheaten-offering of one 13
tenth of flour mingled with oil for each lamb; for a burnt-offering of a sweet savour to Jehovah. And their drink-offerings shall be half a 14
hin of wine for each steer, and the third part of a hin for each ram, and the fourth part of a hin for each lamb. This burnt-offering shall be offered from month to month through all the months of the year; And one goat for a 15
sin-offering to Jehovah, besides the continual burnt-offering, and its drink-offering. And 16
on the fourteenth day of the first month is Jehovah's pass-over. And on the fifteenth 17
day of this month is the feast; seven days shall unleavened bread be eaten. On the 18
first day shall be a holy convocation; on it ye shall do no manner of servile work: But ye shall offer as a burnt-offering to Jeho- 19
vah, two steers, and one ram, and seven lambs, of the first year; they shall be without blemish: And their wheaten-offering shall 20
be of flour mingled with oil: three tenths *of an ephah* shall ye offer for a steer, and two tenths *of an ephah* for a ram; And one tenth 21
shall ye offer for each lamb, for each of the seven lambs: And one he-goat for a sin-offer- 22
ing, to make an atonement for you. Ye shall 23
offer these, besides the morning burnt-offering,

CHAP. XXVIII.

untaught and neglected, like sheep without a shepherd, it excited his pity and compassion, and led him to say, "the harvest is great, and the labourers are few, pray ye the Lord of the harvest to send forth faithful labourers into his harvest." Who that seriously reflects on the multitudes, who are perishing through ignorance and vice, but will be ready to offer this prayer.

3. Let us admire the care of God towards his people. Moses must die, and not go over the Jordan; but Joshua is previously set apart to lead the people into the good land. This custom has been transferred to the new Testament Church; and we find christian ministers were recommended to the grace of God, by laying on of the hands of the apostles and elders of the church. It is desirable that such a custom should be maintained in the church; and it should be our hearty wish and prayer, that it may be as seriously observed, and be as useful, as it is proper and decent. The work of the ministry should not be undertaken without due preparation.

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of power and authority, that the people may honour him as they do thee. 1 Chron. xxix. 25.

CHAP. XXVIII. 2. *My burnt-offerings, my food.* Our translators have rendered, 'my bread for my sacrifices made by fire.' But לחם here means not *bread*; but the victims, or other offerings, that were thrown into the altar fire to feed it.

7. *Hin of wine.* Houbigant maintains, that יין has been dropped after ההין, which is highly probable, as it is retained in the Vulg. and Syr.

7. [a]Sept. Vulg.

hich is to be continual. After this manner ye
ıall offer daily, throughout the seven days,
ıe food of the burnt-offering, of a sweet sa-
our to Jehovah: it shall be offered besides the
ntinual burnt-offering, and its drink-offer-
g. And on the seventh day ye shall have
holy convocation; on it ye shall do no ser-
ile work.

"Also on the day of the first-fruits, when after
our seven weeks ye bring a new wheaten-of-
ering to Jehovah, ye shall have a holy con-
ocation; on it ye shall do no servile work:
But ye shall offer as a burnt offering of a sweet
avour to Jehovah, two steers, one ram, seven
ambs of the first year; And their wheaten-
ffering of flour mingled with oil, three tenths of
n ephah for each steer, and two tenths for each
am. And one tenth for each lamb, for each
f the seven lambs; And one goat, [a] for a
in-offering to make an atonement for you.
Besides the continual burnt-offering, and its
wheaten-offering, ye shall offer these with
heir drink-offerings: without blemish they
hall be."

CHAPTER XXIX.

1452. *Offerings at the feast of trumpets, and at the feast of booths.*

"AND on the seventh month, on the first day
of the month, ye shall have a holy convoca-
tion; on it ye shall do no servile work: it is
a day of blowing the trumpets unto you. And 2
ye shall offer as a burnt-offering of a sweet
savour to Jehovah; one steer, one ram, and
seven lambs, of the first year, without blemish:
And their wheaten-offerings shall be of flour 3
mingled with oil, three tenths *of an ephah* for
a steer, and two tenths for the ram, And one 4
tenth for each lamb, for each of the seven
lambs: And one goat for a sin-offering, to 5
make an atonement for you: Besides the 6
burnt-offering of the month, and its wheaten-
offering, and the daily burnt-offering, and its
wheaten-offering, and their drink-offerings, ac-
cording to their manner, for a burnt-offering of
a sweet savour to Jehovah.

"And on the tenth day of this seventh month 7
ye shall have a holy convocation; and ye
shall humble yourselves: on it ye shall not do
any work: But ye shall offer a burnt-offering 8
to Jehovah of a sweet savour; one steer, one
ram, and seven lambs of the first year; they
shall be without blemish: And their wheaten- 9
offering shall be of flour mingled with oil,
three tenths *of an ephah* for the steer, and
two tenths for the ram, And one tenth for 10
each lamb, for each of the seven lambs: One 11
goat, for a sin-offering; besides the sin-offering
of atonement, and the continual burnt-offer-
ing, and its wheaten-offering and their drink-
offerings.

"And on the fifteenth of the [a] same seventh 12

CHAP. XXIX.

REFLECTIONS UPON CHAPTER XXVIII. 1. Let the *daily* of-
g remind us, that we ought to let no day pass without some ex-
ion of our homage and gratitude to God. In the morning how
ble is it to give thanks to him who has guarded us during the
s of repose! Who again permits us to awake, and by rest gives
w strength to pursue our callings! "O let us sing to the honour
s name; and show forth his praise." How suitable is it also to
at our thank-offerings every night? In a word, prayer and praise
ld not be forgotten; but daily presented to him who has done so
h for us, and who is able to do abundantly above all that we can
or think."

12. [a] Sam.

2 Let the extra offerings on the sabbath, and other days appoint-
ed for the worship of God, teach us, how we should spend the Lord's
day. We should not consider it as a day of idleness, nor of sinful
pleasure. Nor should we make it a day of business. Our spiritual
sacrifices should be more numerous, on that day than others; prayer
should be offered with more fervour, and praise with more gratitude.
On these days *holy convocations* are held; the saints assemble in the
temples of God, the law is read and the gospel is preached. Never,
reader let thy pew be empty. God has promised to meet thee there
and bless thee; and in reliance on this promise, go to his house and
worship in his holy temple.

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16. See Exodus xii, and Leviticus xxiii, and Notes there.
26. See Leviticus xxiii.
CHAP. XXIX. 1. *Seventh Month*, of the ecclesiastical year, respect-
which see Exodus xii. 2; but the first month of the civil year. Com-
Levit. xxiii. 24, and Numb. x. 5.

7. *Humble yourselves.* This expiation-fast is at Aleppo kept by the Jews with the greatest punctuality. It is a fast of twenty-four hours complete; and women with child, or sick persons, who are exempt on other occasions, will hardly accept of a dispensation on this day. See Levit. vi. 29, and xxiii. 27.

month, ye shall have a holy convocation; on it ye shall do no servile work; but ye shall keep a feast to Jehovah seven days:
13 And ye shall offer a burnt-offering, of a sweet savour to Jehovah; thirteen steers, two rams, and fourteen lambs of the first year; they
14 shall be without blemish: And their wheaten offerings shall be of flour mingled with oil, three tenths of an ephah for every steer of the thirteen steers, two tenths for each of
15 the two rams, And one tenth for every one
16 of the fourteen lambs: And one goat for a sin-offering; besides the continual burnt-offering, and its wheaten-offering, and its drink-offering.
17 "And on the second day ye shall offer twelve steers, two rams, fourteen lambs, of the first
18 year, without blemish; And their wheaten-offerings and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the man-
19 ner prescribed: And one goat for a sin offering; besides the continual burnt-offerings and their wheaten-offerings, and their drink-offerings.
20 "And on the third day eleven steers, two rams, fourteen lambs, of the first year, without
21 blemish; And their wheaten-offerings, and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed:
22 And one goat for a sin-offering; besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.
23 "And on the fourth day ten steers, two rams, and fourteen lambs, of the first year, without
24 blemish: Their wheaten-offerings, and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their
25 number, after the manner prescribed: And one goat for a sin-offering; besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.
26 "And on the fifth day nine steers, two rams, and fourteen lambs, of the first year, without blemish; And their wheaten-offerings and their 27
drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And 28
one goat for a sin-offering, besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.
"And on the sixth day eight steers, two rams, 29
and fourteen lambs, of the first year, without blemish; And their wheaten-offerings, and 30
their drink-offerings for the steers, for the rams and for the lambs, shall be according to their number, after the manner prescribed; And one goat for a sin-offering; beisdes the 31
continual burnt-offering, with its wheaten-offering, and its drink-offering.
"And on the seventh day seven steers, 32
two rams, and fourteen lambs, of the first year, without blemish: And their wheaten-offer- 33
ings, and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for a sin-offering; 34
besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.
"On the eighth day ye shall have a solemn 35
assembly: on it ye shall do no servile work: But ye shall offer a burnt-offering of a sweet 36
savour to Jehovah; one steer, one ram, seven lambs, of the first year, without blemish; Their wheaten-offerings and their drink-offer- 37
ings for the steer, for the ram, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for 38
a sin-offering; besides the continual burnt-offering, with its wheaten-offering, and its drink-offering. These are what ye shall offer at your 39
stated feasts to Jehovah, for your burnt-offerings, your wheaten-offerings, and your drink-offerings, and your feast-sacrifices, besides your vows and your free-will offerings." And 40
Moses told the children of Israel according to all that Jehovah had commanded him.

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12. *On the fifteenth day, &c.* See Levit. xxiii. 34. What follows contains an account of the offerings to be presented to God, each of the days, the Feast of Booths lasted; and as it is a mere repetition requires no illustration.

CHAPTER XXX.

B. C. 1452. On vows and obligations.

AGAIN Moses spoke to the heads of the ibes of the children of Israel, saying, "This the thing which Jehovah hath commanded. a man make a vow to Jehovah, or swear an ath to bind himself under an obligation; he nall not break his word; he shall do accoring to all that proceedeth out of his mouth. f a woman also make a vow to Jehovah, and ind herself under an obligation, being in her ather's house, in her youth; And her father ear of her vow, and of her obligation by hich she hath bound herself, and her father y silence shall consent; then all her vows hall stand, and every obligation by which he hath bound herself shall stand; But if er father [a]expressly" disallow her on the ay that he heareth of it; not any of her ows, or of her obligations by which she ath bound herself, shall stand; and Jehovah hall forgive her, because her father disaloweth her. If, when she was married, she was nder a vow, or had uttered aught with her ips, by which she hath bound herself; And if ier husband when he heard of it, by silence consented; then her vows shall stand, and her obligations by which she bound herself shall stand: But if her husband [a]expressly" disallow her on the day that he heareth of it; then he shall make her vow which she vowed, and that which she uttered with her lips, by which she bound herself, of none effect; and Jehovah shall forgive her. But every 9
vow of a widow, and of one divorced, by which they have bound themselves, shall stand good against them. And if *a woman* while 10
in her husband's house make a vow, or bind herself by an oath to any obligation; And 11
if her husband hear of it, and by silence consent, and disallow her not; then all her vows shall stand, and every obligation by which she bound herself shall stand; But if 12
her husband expressly made them void on the day he heard of them; then whatsoever proceeded out of her lips with respect to her vows, or her obligations, shall not stand: her husband hath made them void; and Jehovah shall forgive her. Every vow, and every 13
binding oath to humble herself, her husband may establish, or her husband may make void. But if her husband continue silent 14
from day to day; he then establisheth all her vows, and all her obligations, which are upon her: he confirmeth them, because by silence he consented on the day that he heard of them. But if he shall any ways 15
make them void after that he hath heard of them; then he shall bear her iniquity." These are the statutes, which Jehovah com- 16
manded Moses, between a man and his wife,

CHAP. XXX.

REFLECTIONS UPON CHAPTER XXIX. 1. Let us learn from this ter, that *atonement* for sin, was and is necessary for all men. ave sinned, and all do sin; and unless sin be expiated, punishwill be inflicted. The continued repetition of the sacrifices under w, proved their insufficiency to take away sin; but our Lord, e offering, of himself, has put away our sins, and obtained eteredemption for us. Let us ever entertain the highest thoughts of alue and efficacy of his sacrifice; and by faith in it seek remission ir sins.

2. All the days of their dwelling in booths they were to offer sacri- . While we are here in a tabernacle state, it is our interest, as as our duty, constantly to keep up our communion with God:

CHAP. XXX. 3. The vows noticed in this Chapter are of two kinds; ows by which something was devoted to God, as a victim, or land. ows of abstinence, by which a person bound himself not to eat or drink

5 & 8. [a]Sam. Sept.

Nor will the unsettledness of our outward condition, excuse our neglect of the duties of God's worship. The number of the steers decreased every day; so that on the last day, though it was the great day of the feast, and celebrated with a holy convocation, yet they were to offer but one steer. God hereby intimated to them, that the legal dispensation should wax old, and at last vanish away; and the multitude of their sacrifices should end in one great Sacrifice, infinitely more worthy than them all. It was on the last day of this feast, after all these sacrifices had been offered, that our Lord Jesus stood and cried to those who still thirsted after righteousness, (being sensible of the insufficienoy of these sacrifices to justify them,) to come unto him and drink, John vii. 37.

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of certain things. For the illustration, see Introduction, Part ii. Chapter 7. § 1.

15. *Shall bear her iniquity.* He shall suffer the punishment due for

between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

B. C. 1452. The Midianites conquered; Balaam slain, and how the spoil obtained, is to be divided.

1 AGAIN Jehovah spoke to Moses, saying,
2 "Avenge the children of Israel on the Midianites; afterward shalt thou be gathered to thy
3 people." And Moses spoke to the people, saying, "Arm some of yourselves for the war, and let them go against the Midianites, and
4 avenge Jehovah on the Midianites. Out of every tribe, of all the tribes of Israel, ye shall
5 send a thousand to the war. So there were selected from the thousands of Israel, a thousand from each tribe, twelve thousand armed for
6 war. And Moses sent them to the war, a thousand from each tribe, with Phinehas the son of Eleazar the priest; who had with him the holy instruments, even the trumpets to sound
7 with. And they warred against the Midianites, as Jehovah had commanded Moses; and
8 they slew every male. And among the slain they slew these kings of Midian; Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the chil- 9
dren of Israel took all the women of Midian captives, and their little ones; and they made a spoil of all their cattle, and all their flocks, and all their goods. And all their cities, and 10
their strong-holds in which they had dwelt, they burned with fire. But all the spoil, and 11
all the prey, both of men and of beasts they took away. And they brought the captives, 12
and the prey, and the spoil, to Moses, and Eleazar the priest, and to the [a] whole congregation of the children of Israel, to the camp on the plains of Moab, by the Jordan, over against Jericho.

And Moses, and Eleazar the priest, and all 13
the chiefs of the congregation, went forth to meet them without the camp. And Moses 14
was wroth with the officers of the host; with the captains over thousands, and captains over hundreds, who had come from the war. And 15
Moses said to them, "[a] Why" have ye saved all the women alive? Behold, they caused 16
the children of Israel, by the counsel of Balaam, to commit a trespass against Jehovah in the matter of Peor; and there was a plague among the congregation of Jehovah. Now 17
therefore kill every male among the little

CHAP. XXXI.

REFLECTIONS UPON CHAPTER XXX. 1. Let us never make vows, without due consideration; for the matter of a vow should be lawful, and many circumstances should concur to make it so. Hence how proper is the advice of the wise man; "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words. When thou makest a vow unto God, defer not to pay it: for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow, and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands."

2. If we have come under any *particular obligation*, let us be careful to answer it. In certain cases it may be useful to bind ourselves from some things as an exercise of self-denial. We should aim to possess self-government at all times; and not be brought too much under the power of any thing. Every Christian has come under obligation to mortify the flesh with its affections and desires. The vows of God are upon him; and let him not live as do others, in indulgence and wantonness; but let him ever be sober, adorning the doctrine of God his Saviour.

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12. [a] Sam. 50 mss.

the neglect of performing the vow; as in effect the crime is his.

CHAP. XXXI. 5. *Twelve thousand.* This was but a small army; but it appears that it was not the design of Moses to attack all the Midianites. Those only who were contiguous to the camp of Israel, were now vanquished.

6. *The holy instruments.* Critics are not agreed what these holy vessels or instruments were, which Eliazar carried with him to the war. Spencer contends that the Urim and Thummim are meant; while Geddes conjectures that the ark and its appurtenances, may be thus called. Le Clerc thinks the trumpets only are meant; and that we should render the following *even*. "The holy instruments, *even* the trumpets to blow, in his hand." I deem this the most probable opinion.

7. *Slew all the males.* In ancient times it seems to have been the usual custom in war to slay the men, and take the women and children captives. According to Euripides, the Greeks thus treated the Trojans. Indeed war among the oriental nations has been carried on in the most sanguinary manner in all ages.

16—18. Infidelity has reflected on the order of Moses as equally un-

ones, and kill every woman that hath carnally known man. But all the women children, who have not carnally known man, keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, he shall purify himself on the third day, and on the seventh day. Yourselves and your captives, and every kind of raiment; every thing made of skin, of goats' hair and of wood, ye shall purify. [a]Now Moses had said to Eleazar the priest, "Say to those men who have returned from the war, that this is the ordinance of the law which Jehovah commandeth. Only gold, and silver, brass, iron, tin, and lead; Whatsoever can bear the fire, ye shall make to pass through the fire, and it shall be clean; yet it shall be purified with the purification-water; and whatsoever cannot bear the fire, ye shall only pass through the water. And ye shall wash your clothes on the seventh day, and be clean, and afterward ye may come into the camp"."

And Eleazar the priest said to the men who had come from the war, "This is the ordinance of the law which Jehovah hath commanded Moses; Only gold, and silver, brass, iron, tin, and lead; Whatsoever can bear the fire, ye shall make to pass through the fire, and it shall be clean; yet it shall be purified with the purification-water; and whatsoever cannot bear the fire ye shall make to pass through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye may come into the camp."

Jehovah also spoke to Moses, saying, "Take the sum of the prey which hath been taken; both of man and of beast; thou, and Eleazar the priest, and the paternal chiefs of the congregation, And divide the prey into two parts; 27
between those who engaged in the war and went out to battle, and the whole congregation: Then, from their half, who went forth 28
to the war, levy as a tribute for Jehovah, one out of every five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep; And give it unto Eleazar the priest, 29
for a heave-offering to Jehovah. And of the 30
half of the children of Israel, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all kinds of beasts, and give them to the Levites, who keep the charge of the tabernacle of Jehovah." And Moses and Eleazar the priest did 31
as Jehovah commanded Moses. Now the 32
booty, and what was left of the prey which the men of war had seized, was six hundred and seventy-five thousand sheep, And seventy 33
thousand beeves, And sixty-one thousand asses. 34
And thirty-two thousand persons in all; of 35
women who had not carnally known man.
And the half, which was the portion of those 36
who went out to the war, was in number three hundred and thirty seven thousand and five hundred sheep: And Jehovah's tribute of the 37
sheep was six hundred and seventy-five. And 38
the beeves were thirty-six thousand; of which Jehovah's tribute was seventy-two. And the 39
asses were thirty thousand and five hundred; of which Jehovah's tribute was sixty-one. And 40
the persons were sixteen thousand; of whom Jehovah's tribute was thirty-two persons. And 41

20. [a]Sam.

and cruel.—It may be answered, that his conduct towards the women, be vindicated from reasons of policy; but I freely confess it is difficult stify the order to slay all the unoffending male children. The same ciple ought to have been adopted towards the male as the female chil-. It is not said that the Lord gave Moses this order; and is it impro- to believe, that in this affair Moses acted solely from his sense of policy. Clerc supposes that the male children were slain on this occassion, lest Israelites should have had too many slaves.

20. The order of Moses to Eleazar as now contained in the Sam. I m genuine. Eleazar seems to act from his own authority, unless we nit that he received from Moses the order noticed. The conclusion of the 21st verse asserts that Moses had received such a command from the Lord; and it is natural to infer, that the command which he had received, he also delivered to Eleazar.

24. *Wash your clothes.* An ablution of this kind was usual among both the Greeks and Romans. See Æneid. ii. 718, and the Scholiast on Sophocles.

28. *And levy a tribute.* The congregation were to have a share, because the warriors went out in their name, and to make some reparation for what they had sufferd by the Midianites. This was done by particular directions, and so all contests were prevented.

49. *Not one of us.* The reason which they gave was very remarkable,

Moses gave the tribute, which was Jehovah's heave-offering, to Eleazar the priest, as Jehovah had commanded him. And out of the half of the children of Israel, which Moses took from the men who had gone to the war, Which half belonging to the congregation was three hundred and thirty-seven thousand and five hundred sheep, And thirty-six thousand beeves; Also thirty thousand and five hundred asses, With sixteen thousand persons; Even of the children of Israel's half, Moses took one portion of fifty, both of men and of the cattle and gave them to the Levites, who kept the charge of the tabernacle of Jehovah; as Jehovah had commanded him.

And the officers who were over thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses; And they said to Moses, "Thy servants have taken the sum of the men of war who are under our charge, and there wanteth not one man of us. We have therefore brought as an oblation for Jehovah, whatsoever any hath found, utensils of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our lives before Jehovah." And Moses and Eleazar the priest took of them the gold, even all the wrought utensils. And the whole gold of the offering which the captains of thousands and the captains of hundreds offered to Jehovah, was sixteen thousand seven hundred and fifty shekels; Which the men of war had taken as spoil, every one for himself. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before Jehovah.

CHAPTER XXXII.

B. C. 1452. The Reubenites and Gadites sue for, and have their portion of land assigned them beyond the Jordan.

Now the children of Reuben and the children of Gad [a]and the half tribe of Manasseh" had a very great multitude of cattle; and when they saw that the land of Jazer, and the land of Gilead, were places fit for cattle, The children of Gad, and the children of Reuben [a]and the half tribe of Manasseh", came and spoke to Moses, and to Eleazar the priest, and to the chiefs of the congregation, saying, "Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, The country which Jehovah hath smitten before the congregation of Israel, is a land fit for cattle; and thy servants have cattle: Wherefore, said they, if we have found favour in thy sight, let this land be given to thy servants for a possession, and let us not pass over the Jordan."

[CHAP. XXXII.

REFLECTIONS UPON CHAPTER XXXI. 1. We may learn from what we have read, that it is our duty to avoid all occasion of sin, and temptations to it. This is absolutely necessary, if we desire to maintain our integrity, and keep ourselves pure. These abandoned women were dangerous guests, and the ordinances which appointed their execution were necessary and wise. May we keep at the remotest distance from sin, and 'abstain from every appearance of evil.' We have need to pray, 'Lord, lead us not into temptation;' and if we sincerely desire this, we must keep a constant watch over ourselves, and resolutely avoid those places and that company, which may tend to stir up the corruptions of the heart.

2. It is fit, when God gives us success, that we should pay our thankful acknowledgments to him; not only 'praise him with our lips,' which is very proper, 'and speak well of his name, but honour him with our substance.' It is a maxim of the New Testament, and it would be well if it was regarded, that 'every man should lay by in store, as God hath prospered him,' a fund for charitable uses; not to be alienated to any other purposes, but kept as a memorial of God's mercy, and in gratitude for his goodness. It is peculiarly proper, and pleasing to God, and to his ministers, and people, when these sacrifices are offered freely and generously, and without constraint, for God loveth the cheerful giver; for when we are "ready to distribute and willing to communicate, with such sacrifices he is well pleased." They prove the reality of our piety, and that our gratitude is unfeigned.

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1. [a]Sam. Compare Deut. 3. 2. [a]Sam.

'they had not lost one man.' This would be a great encouragement to them in their wars against the Canaanites.

CHAP. XXXII. 1. *Half tribe of Manasseh.* From a comparison of Deut. iii, and Joshua xiii, it is certain, that the half tribe of Manasseh had an inheritance beyond the Jordan. This circumstance justifies the Sam. lection. The words חצי שבט מנשה must have been early omitted, as there is no vestige of it in any of the versions. The request they made was natural, and the whole region between Gilead and the Euphrates was

And Moses said to the children of Gad
nd to the children of Reuben, [a]and to the
alf tribe of Manasseh, "Shall your brethren
to war, and shall ye abide here? And
hy would ye discourage the children of Is-
el from going over into the land which Jeho-
ah hath given to them? Thus did your
thers, when I sent them from Kadesh-barnea
see the land. For when they had gone
p. to the valley of Eshcol, and seen the land,
ney so discouraged the children of Israel,
hat they would not go into the land which
ehovah had given to them. And at that
me the anger of Jehovah was kindled, so
hat he swore saying, 'Not one of those men
ho came up out of Egypt, from twenty years
ld and upward, shall see the land which I
vore to Abraham, to Isaac, and to Jacob that
would give it to them; because they refused
follow me; Save Caleb the son of Jephun-
eh the Kenazite, and Joshua the son of Nun;
ecause they have wholly followed Jehovah.
nd Jehovah's anger was kindled against Is-
ael, and he made them wander in the wil-
erness forty years, until that whole genera-
on, which had done evil in the sight of Je-
ovah was consumed. And, behold, ye are
isen up in the room of your fathers, a progeny
f sinful men, to augment yet the fierce anger
f Jehovah towards Israel. For if ye turn
way from him, he will yet again leave Israel
the wilderness; and ye will destroy all
his people."

And they came near to him, and said, "We
ill build sheepfolds here for our cattle, and
ities for our little ones: But we ourselves
ill go ready armed before the children of
srael, until we have brought them to their
lace; and our little ones shall dwell in the
enced cities because of the inhabitants of the
land. We will not return to our houses, un- 18
til the children of Israel do each one possess
his inheritance. For among them we will not 19
inherit on the other side of the Jordan; if
our inheritance fall to us on this east side
of the Jordan."

And Moses said unto them, "If ye will 20
do this thing, if ye will keep yourselves arm-
ed before Jehovah for war; And if every 21
one of you will pass over the Jordan, armed
before Jehovah, until he hath driven out his
enemies from before him, And the land be 22
subdued before Jehovah: then afterward ye
shall return, and be guiltless before Jehovah,
and before Israel; and this land shall be your
possession in the presence of Jehovah. But 23
if ye do not thus, behold, ye sin against Je-
hovah; and be sure your sin will find you out.
Build cities for your little ones, and folds for 24
your flocks; and what hath proceeded from
your mouths do." And the children of Gad, 25
and the children of Reuben, [a]and the half
tribe of Manasseh" spoke to Moses, saying,
"Thy servants will do as my lord command-
eth. Our little ones, our wives, our flocks, 26
and all our cattle, shall be there in the cities
of Gilead: But thy servants will pass over, 27
every man armed for war, before Jehovah to
battle, as my lord saith." So concerning them 28
Moses commanded Eleazar the priest, and Jo-
shua the son of Nun, and the paternal chiefs
of the tribes of the children of Israel: And 29
Moses said to them, "If the children of Gad
and the children of Reuben, [a]and the half
tribe of Manasseh", will pass with you over
the Jordan, every man armed for battle, be-
fore you; then ye shall give them the land
of Gilead for a possession; But if they will 30
not pass over with you armed, they shall have
possessions among you in the land of Canaan."

6. [a] Sam.

25, 29. [a] Sam.

of common exceedingly fit for pasturage. No wonder then that the
ites and Gadites, who had a very great number of cattle, particu-
f sheep and goats, desired to fix their residence in that land.

Jehovah hath smitten. The victories Israel had obtained, are ascrib-
e hand of Jehovah.

The Kenazite. Of the race of Kenaz, of the tribe of Judah.
Compare Joshua xv. 17; Judg. i. 13. The Greek translators, took it for an appellative, and rendered, *the distinguished;* a very proper epithet for *Caleb*, who had so particularly distinguished himself in the affair of the spies.

23. *Will find you out;* that is, will meet with its deserved punishment. The Greek and Arab. translators render, "And ye shall know

31 And the children of Gad, and the children
of Reuben, "and the half tribe of Manasseh"
answered, saying, "As Jehovah hath said to
32 thy servants, so will we do. We will pass
over armed before Jehovah into the land of
Canaan; but let us have the possession of our
33 inheritance on this side the Jordan." And Moses gave to them, to the children of Gad, and to the children of Reuben, and to the half tribe of Manasseh, the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og, king of Bashan; the land, with the cities within its boundaries; the cities of the country round about.
34 And the children of Gad rebuilt Dibon, and
35 Ataroth, and Aroer, And Atroth, Shophan,
36 and Jaazar, and Jogbehah, And Bethnimrah, and Beth-haran, fenced cities; and folds for their
37 flocks. And the children of Reuben rebuilt
38 Heshbon, and Elealeh, and Kirjathaim, And Nebo, and Baal-meon, (its name being changed) and Shibmah: and they called by their *former*
39 *er* names the cities which they rebuilt. And the children of Machir, the son of Manasseh, went to Gilead, and took it, and dispossessed
40 the Amorites who were in it. And Moses gave Gilead to the children of Machir, the son of Manasseh; and they dwelt therein.
41 And Jair, the son of Manasseh went, and took some villages, and called them Havoth-jair
42 [THE VILLAGES OF JAIR.] And Nobah went and took Kenath, and its villages, and called it Nobah after his own name.

CHAPTER XXXIII.

B. C. 1452 *The forty-two Journeys of the Israelites; and the order to destroy the Canaanites.*

THESE are the journeys of the children of 1
Israel, who according to their hosts came out of
Egypt under the conduct of Moses and Aaron.
And Moses wrote their departures and their 2
journeys which were made at the command of
Jehovah: and these are their departures and
their journeys. And they departed from Ra- 3
meses in the first month, on the fifteenth day
of the first month; on the morrow after the
pass-over the children of Israel went out with
a high hand in the sight of all the Egyptians. For the Egyptians were burying all their 4
first-born, whom Jehovah had smitten among
them: and upon their gods also Jehovah had
executed judgments. And the children of Isra- 5
el marched from Rameses, and encamped in Succoth. And they marched from Succoth, and 6
encamped in Etham, which is at the extremity of the wilderness. And they marched from 7
Etham, and turned again to Pi-hahiroth, which
is over against Baal-zephon: and they encamped before Migdol. And they marched from be- 8
fore Pi-hahiroth, and passed through the midst
of the sea into the wilderness, and went three
days' journey into the wilderness of Etham,

REFLECTIONS UPON CHAPTER XXXII. 1. The conduct of the two tribes and a half in choosing their inheritance beyond the Jordan, allured by present appearances, is but too common respecting better things. When men have got some good things here, they are ready to sit down and forget the world for which they were intended. They do not care to suffer the mortifications and difficulties of a religious life. They are so well satisfied with this world, as not to desire a better; and take up their abode here, as if all their happiness consisted in worldly enjoyments. This is the ruin of thousands. 'Love not the world,' then, for the gospel says, "If any man love the world, the love of the Father is not in him; if any man will come to me, let him deny himself;" and the language of God's providence is, "Arise and depart, for this is not your rest."

2. The judgments of God upon transgressors should be a warning to us, that we do not fall into the same iniquity. Moses warns the people of what their fathers suffered for rebelling against God, and the same providence now warns us, for "these things were written for our instruction." God is the same holy God, equally jealous of his honour, has the same power to inflict

your sin, when evils befall you."

38. *They called by their former, &c.* The sense of this clause has been disputed; but with Rosenmuller I consider it in opposition to what is said before, and supply *former* as understood.

CHAP. XXXIII. 1. We are not to imagine, that all the stations and encampments of the Israelites, during forty years, are here particularly enumerated. Those places only seem to be mentioned where they resided some considerable time; whence, as from a centre, they made occasional excursions, for the sake of feeding their flocks, and other domestic animals. Compare the 13th, 14th, 15th, and 16th chapters of Exodus.

2. *And Moses wrote, &c.* It appears clear from this passage, that records were kept of the journeys of the Israelites, and it is presumable, of all the occurrences worthy of notice. It has been disputed, whether Moses was the author of the Pentateuch, or whether it was compiled from the public records of this Lawgiver at a later period. This dispute is of little importance, if the facts recorded be true; if the laws enacted were of di-

ıd encamped at Marah. And they marched
om Marah, and came to Elim; and at Elim
ere twelve fountains of water, and seventy
ılm trees; and they encamped there. And
ıey marched from Elim, and encamped by
ıe Red sea. And they marched from the
ed sea, and encamped in the wilderness of
in. And they marched out of the wilderness
f Sin, and encamped in Dophkah. And they
ıarched from Dophkah, and encamped in
ılush. And they removed from Alush, and
ncamped at Rephidim, where was no water
or the people to drink. And they marched
om Rephidim, and encamped in the wilder-
ess of Sinai. And they marched from the
ilderness of Sinai, and encamped at Kibroth-
ıattaavah. And they marched from Kibroth-
ıattaavah, and encamped at Hazeroth. And
hey marched from Hazeroth, and encamped
ı Rithmah. And they marched from Rith-
nah, and encamped at Rimmon-parez. And
hey marched from Rimmon-parez, and en-
ıamped in Libnah. And they marched from
Libnah, and encamped at Rissah. And they
marched from Rissah, and encamped in Kehe-
lathah. And they marched from Kehelathah, 23
and encamped in mount Shapher. And they 24
marched from mount Shapher, and encamped
in Haradah. And they marched from Hara- 25
dah, and encamped in Makheloth. And they 26
marched from Makheloth, and encamped at
Tahath. And they marched from Tahath, and 27
encamped at Tarah. And they marched from 28
Tarah, and encamped in Mithcah. And they 29
marched from Mithcah, and encamped in
Hashmonah. And they marched from Hash- 30
monah, and encamped at Moseroth. And they 31
marched from Moseroth, and encamped in
Bene-jaakan. And they marched from Be- 32
ne-jaakan, and encamped at Hor-hagidgad.
And they marched from Hor-hagidgad, and 33
encamped in Jotbathah. And they marched 34
from Jotbathah, and encamped at Ebronah.
And they marched from Ebronah, and en- 35
camped at Ezion-gaber. And they marched 36
from Ezion-gaber, and encamped in the wil-
derness of Zin, which is Kadesh. And they 37
marched from Kadesh, and encamped at mount

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ihments, and his fierce anger will be augmented if we do not warning. Let us look to ourselves that we provoke not God, will be to our destruction.

3. If men sin against the Lord, they may be sure that their sooner or later, will find them out: however secret the com- on may have been, or whatever plausible excuses or pretences may make for it, God remembers it. He will set their sins in order before them; and they will feel the horror of them in their consciences, and the wrath of God abiding on them. Providence may bring them to light, to their shame and confusion here; but certainly they will find them out at the great day. May we labour to find out our own sins, and sincerely repent of them, that they may not rise against us another day. They who thus act will find it their interest both in this and a future state.

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origin, it does not concern us whether Moses left them in the precise we now have them, or whether some of the prophets reduced them to rder. The most probable opinion is, that Moses left them as we now hem, excepting those few places where something has been added, in to explain, what through time had become obscure.

—9. Dr. Shaw, who visited the desert, thus describes it: "Over st Jibbel At-tackah, at ten miles distance, is the desert, as it is cal- f Sdur, the same with Shur, Ex. xv. 22, where the Israelites landed, they had passed through the interjacent gulph of the Red sea. In tra- g from Sdur towards Mount Sinai, we come into the Desert, as it is alled of Marah, where the Israelites met with those *bitter waters*, or *of Marah*, Ex. xv. 23. And as this circumstance did not happen, ter they had *wandered three days in the wilderness*, we may probably at Corondel, where there is a small rill of water, which, unless it be d by the dews and rains, still continues to be brackish. Near this , the sea forms itself into a large bay, called *Berk el Corondel*, which narkable for a strong current, that sets into it, from the northward. Arabs preserve a tradition, that a numerous host was formerly drowned s place, occasioned, no doubt, by what we are informed of Ex. xiv. at 'the Israelites saw the Egyptians dead upon the sea shore.' There hing further remarkable, till we see the Israelites encamped at Elim, Ex. xv. 27; Numb. xxxiii. 9, upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the *twelve wells* that are mentioned by Moses, the other three being filled up by those drifts of sand, which are common in Arabia. Yet this loss is amply made up by the great increase of the palm trees, the *seventy* having propagated themselves into more than two thousand. Under the shade of these trees is the *(Hammam Mousa)* Bath of Moses, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us, that it was here, that Moses himself and his particular household were encamped. We have a distinct view of Mount Sinai from Elim; the Wilderness, as it is still called, of Sin, lying betwixt us."

14. *Rephidim.* "After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim, Ex. xvii. 1. Here we still see that extraordinary antiquity, the rock of Meribah, Ex. xvii. 6, which hath continued down to this day, without the least injury from time or accidents It is a block of granite marble, about six yards square, lying tottering as it were and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs, in a variety of precipices, all over this plain." Dr. Shaw.

16. *Kibroth-hattaavah.* This station was in the valley of Paran, from

38 Hor, on the border of the land of Edom. And Aaron the priest went up into mount Hor, at the command of Jehovah, and died there, in the fortieth year after the children of Israel had come out of the land of Egypt, on the first
39 day of the fifth month. And Aaron was a hundred and twenty-three years old when he
40 died in mount Hor. Then also king Arad, the Canaanite, who dwelt in the south, in the land of Canaan, heard of the coming of the
41 children of Israel. And they marched from
42 mount Hor, and encamped in Zalmonah. And they marched from Zalmonah, and encamped
43 in Punon. And they marched from Punon, and
44 encamped in Oboth. And they marched from Oboth, and encamped in Ije-abarim, on the
45 border of Moab. And they marched from Ije-
46 abarim, and encamped in Dibon-gad. And they marched from Dibon-gad, and encamped
47 in Almon-diblathaim. And they marched from Almon-diblathaim, and encamped at the mount-
48 tains of Abarim, before Nebo. And they marched from the mountains of Abarim, and encamped in the plains of Moab, by the Jordan,
49 over against Jericho. And they encamped along the Jordan, from Beth-jesimoth unto Abel-shittim, in the plains of Moab.
50 And Jehovah spoke to Moses in the plains of Moab by the Jordan, opposite Jericho, saying,
51 "Speak to the children of Israel, and say unto them, 'When ye have passed over the Jordan into the land of Canaan; Then ye shall 52
drive out all the inhabitants of the land from before you, and destroy all their sculptured stones, and all their molten images shall ye destroy, and all their high places shall ye demolish. And ye shall take possession of the 53
land, and dwell in it: for to you I have given the land for a possession. And ye shall di- 54
vide the land by lot for an inheritance among your families; and to the more ye shall give a greater inheritance, and to the fewer ye shall give a less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the in- 55
habitants of the land from before you; then it will be, that those who remain will be pricks in your eyes, and thorns in your sides, and will distress you in the land in which ye dwell. Moreover it shall be, that I will do to you, 56
as I thought to do to them."

CHAPTER XXXIV.

B. C. 1452. The boundaries of the promised land; the Names of those who are to divide it.

AGAIN Jehovah spoke to Moses, saying, 1
"Command the children of Israel, and say to 2
them, 'Ye are now about to enter the land of Canaan, that land which falleth to you

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REFLECTIONS UPON CHAPTER XXXIII. 1. In this account of the journeys of the Israelites, Moses particularly adverts to their departure out of Egypt. This country had been to them as an iron furnace; they had suffered every kind of insult and oppression. How glorious was their deliverance. They went forth with their hosts, and with a high hand. God's hand was lifted up on their behalf, and with invincible power he saved them from their enemies. Let every christian look back to the state of sin, from which God hath delivered him; and let him thankfully acknowledge the power and grace displayed in his conversion.

2. Let this history of their journeys remind us, that our life is but a journey towards another country. Here we have no continuing city. Happy will it be if we are travelling to the heavenly Canaan; for though all our journey be in a wilderness, yet beyond that wilderness the good land lieth, and into it we shall enter. Let us then imitate those, who through faith and patience inherit the promises; and ever keep heaven in our eye.

3. Some places mentioned were intended to remind the people of their sins, and of the mercy of God to them. Thus at Rephidim they murmured for want of water, and there God was gracious in forgiving them and supplying their want: Exod. xvii.

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whence Moses sent the spies. Niebuhr thus describes it: "The famous valley of Faran has retained its name unchanged since the days of Moses, being still called *Wadi Faran*, the valley of Faran. Its length is equal to a journey of a day and half, extending from the foot of Mount Sinai to the Arabic Gulph. In the rainy season it is filled with water; and the Inhabitants are then obliged to retire up the hills: it was dry, however, when we passed through it. That part of it which we saw, was far from being fertile but served as a pasture to goats, camels, and asses. The other part is said to be very fertile, so that the Arabs of the valley bring every year to Cairo an astonishing quantity of dates, raisins, pears, apples, and other fruits, all of excellent quality.

55. *Pricks in your eyes, &c.* This is a proverbial kind of speaking, which implies that they would suffer severely by associating with the Canaanites.

CHAP. XXXIV. 3. *South corner.* Our version is, 'south quarters.' This does not give the sense. The word פאה evidently means the

r an inheritance; the land of Canaan with
boundaries. Your south corner shall be
the wilderness of Zin adjoining to Edom;
ıd your south border shall be the outmost
oint of the salt sea eastward; And your south
rder shall wind to the ascent of Akrabbim,
ıd pass on to Zin; and thence extending
the south of Kadesh-barnea, it shall go
ı to Hazar-addar, and pass on to Azmon:
nd from Azmon the boundary shall wind
out to the river of Egypt, and its termi-
ation shall be at the sea. For your western
undary, ye shall have the great sea. This
all be your western boundary. And this
all be your north boundary: From the great
a ye shall draw a line to the top *of Leba-*
on: from the top of Lebanon ye shall draw
line to the entrance of Hamath; and the
undary shall pass on to Zedad: And the
oundary shall go on to Ziphron, and its ter-
ination shall be at Hazar-enan: this shall
e your northern boundary. For your east-
rn boundary ye shall draw a line from Ha-
ar-enan to Shepham: And from Shepham
Riblah, the boundary shall go on the east
de of the source *of the Jordan*; and the
oundary shall descend until it reach to the
ast-side of the sea of Chinnereth. And the
oundary shall go along the Jordan, and its
ermination shall be at the salt sea: This shall
e your land with its surrounding boundaries."
nd Moses commanded the children of Israel,
aying, "This is the land which ye shall in-
herit by lot, which Jehovah hath command-
ed to be given to the nine tribes, and to
the half tribe; For the tribe of the children 14
of Reuben, according to their paternal houses
and the tribe of the children of Gad ac-
cording to their paternal houses and the
half tribe of Manasseh, have received their
inheritance; The two tribes and the half 15
tribe have received their inheritance on this
eastern side of the Jordan, opposite Jericho."
Jehovah also spoke to Moses, saying, "These 16 17
are the names of the men who shall divide
the land among you: Eleazar the priest, and
Joshua the son of Nun; And one chief of 18
every tribe shall ye take to portion out
the land. And the names of the men were 19
these: Of the tribe of Judah, Caleb the son
of Jephunneh. And of the tribe of the chil- 20
dren of Simeon, Shemuel the son of Ammi-
hud. Of the tribe of Benjamin, Elidad the 21
son of Chislon. And the chief of the tribe of 22
the children of Dan, Bukki the son of Jogli.
The chief of the childern of Joseph, for the 23
tribe of the children of Manasseh, Hanniel
the son of Ephod. And the chief of the tribe 24
of the children of Ephraim, Kemuel the son
of Shiphtan. And the chief of the tribe of the 25
children of Zebulun, Elizaphan the son of Par-
nach. And the chief of the tribe of the chil- 26
dren of Issachar, Paltiel the son of Azzan.
And the chief of the tribe of the children of 27
Asher, Ahihud the son of Shelomi. And the 28
chief of the tribe of the children Naphtali,

Kibroth-hattaavah is also noticed, where those who longed
sh died. Shittim, the place where the people sinned in
atter of Peor, chap. xxv. 1. is here called Abel-Shittim.
ignifies mourning, and probably this place was so called
from the mourning of the good people of Israel for that sin, and
God's wrath against them for it. It was so great a mourning that
it gave a name to the place. Let us recollect the places where
we have sinned against God, and renew our repentance.

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or. *point* whence the line of the boundary commences, specified
nerally, and in the next clause precisely.

Akrabbim. The meaning is scorpion-hills, and probably so called
e number of scorpions found on them.

Mount Lebanon. The ancients vary. The Vulg. *ad montem* altis-
The Syr. and Ar. consider הר as a proper name, and render,
Hor. But mount Hor where Aaron died, was on the east of Edom;
e out of the line now intended. Lebanon seems clearly to be meant;
r with part of the ridge of mountains called Hermon. I conceive
e Vulg. gives the sense.

Hamath. This is generally supposed to be Epiphania, situated on
ntes. The length of Canaan is often described, 'from the entrance
of Hamath to the river of Egypt.' Hamath was a great city; Am. vi. 2.

11. *Source of the Jordan.* Some consider עין as a proper name of a
place. So the Syr. Bochart contends that it denotes the source of the
Jordan. It is a small round lake, and hence called *Phiala.* The Hebrew
word may, without straining, admit of this sense.

12. *To the Jordan.* Though the eastern boundary passes along the
Jordan, we are to remember that the two tribes and a half, had obtained
their inheritance east of that river, and their boundary extended to the
mountains of Gilead.

14. *Have received.* I have omitted the repetition as inelegant in our
language; and as the sense is more clear without it.

CHAP. XXXV. 5. *Two thousand cubits.* There is an apparent dif-

29 Pedahel the son of Ammihud. These are they whom Jehovah commanded to divide the inheritance to the children of Israel in the land of Canaan.

CHAPTER XXXV.

B. C. 1451. The Levitical cities and their suburbs; six of them cities of refuge; laws respecting murder.

1 AGAIN Jehovah spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying,
2 "Command the children of Israel that they give to the Levites out of the inheritance of their possession, cities to dwell in; and suburb-land surrounding their cities shall ye give to
3 the Levites. And the cities shall they have to dwell in; and the suburb-land shall be for their cattle, and for their substance, even all
4 their other animals. And the suburb-land of the cities, which ye shall give to the Levites, shall extend from the wall of the city and outward a [v] thousand cubits round about.
5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall they have
6 as the suburb-land of the cities. And among the cities which ye shall give to the Levites there shall be six cities for refuge; which ye shall appoint for the man-slayer, that he may flee thither; and to them ye shall add forty and two cities. So all the cities which ye 7
shall give to the Levites shall be forty and eight cities; them ye shall give with their suburb-lands. And the cities which ye shall 8
give shall be out of the possession of the children of Israel; from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities to the Levites according to his inheritance which he inheriteth."

Jehovah spoke to Moses, saying, "Speak 9, 10
to the children of Israel, and say to them, 'When ye have passed over the Jordan into the land of Canaan, Ye shall select for your- 11
selves cities to be cities of refuge; that the man-slayer may flee thither, who killeth any person at unawares. And they shall be to 12
you cities for refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment. And of the 13
cities which ye give to the Levites, six cities shall ye have for refuge. Three cities ye shall 14
give on this side the Jordan, and three cities shall ye give in the land of Canaan, which

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CHAP. XXXV.

REFLECTIONS UPON CHAPTER XXXIV. 1. Canaan itself was but a small Country, yet was so rich and fertile, that it could support a vast population. It was surrounded with wildernesses and seas; and like the people to whom it was given, separated by these boundaries from other lands. Though small it was the Lord's inheritance; a land of light and a valley of vision. Here God was known, and his name was great. Thus the Church of God is little compared with the world. His people are few in number; but like the land of Canaan, they are a people for whom he careth, with whom he dwells and in whom is his delight. Happy are they whose God is the Lord.

2. In the division of the land no partiality must be shown. It must be divided by lot. Some observe, that the order of the tribes here very much differs from that in which they had hitherto upon all occasions been named, and agrees with the neighbourhood of their lots in the division of the land. Judah, and Simeon, and Benjamin, the three first here named, lay close together; the inheritance of Dan lay next them on one side, and that of Ephraim and Mannasseh on another side; Zebulun and Issachar lay a-breast more northerly: And lastly Asher and Naphtali most northward of all; as is easy to observe in looking over a map of Canaan: This (saith Bishop Patrick) is an evidence that Moses was guided by a divine Spirit in his writings. Known unto God are all his works beforehand; and what is new and surprising to us he perfectly foresaw, without any confusion or uncertainty. He allots our inheritance to us.

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4. [v] *Two thousand*, Sept. Alex.

ficulty attending this passage, when compared with the preceding verse. Hence some interpreters have imagined, that the word rendered *wall* in ver 4. means the *centre* of the city; from which a line of 1000 cubits, drawn in four directions, would give the limits of the suburbs a square of 2000 cubits. But this is certainly a forced explanation. The common rendering of both verses is quite consistent; as will appear, if the city be supposed to be 1000 cubits square, and the measurement from each corner 1000 cubits, the whole contents of the city and suburbs will be a square of 3000 cubits. Rosenmuller is not satisfied with this solution of Serarius, but prefers the reading of Sept. Alex. in the former, as it is supported both by Philo and Josephus.

11. *Cities of refuge.* Moses appointed three cities of refuge beyond Jordan; and Joshua appointed three cites for the same purpose in Canaan; and these were opposite to each other. Hebron in Judea, was opposite to

hall be cities of refuge. These six shall be
ities of refuge, both for the children of Israel,
nd for the stranger, and the sojourner among
hem; that every one that killeth any person
nawares may flee thither. But if he smite
ne with an instrument of iron, so that he die,
e is a murderer: the murderer shall surely
e put to death. And if he smite one by
hrowing a stone, by which one may die, and
e die, he is a murderer: the murderer shall
urely be put to death. Or if he smite one by a
and weapon of wood, by which one may die,
nd he die, he is a murderer: the murderer
hall surely be put to death. The avenger of
lood himself shall slay the murderer: when he
neeteth him, he shall slay him. And if he push
ne out of hatred, or hurl any thing at him
n deceit, so that he die; Or in enmity so smite
im with his hand, that he die; he that smote
im shall surely be put to death; for he is a
nurderer: the avenger of blood shall slay the
nurderer when he meeteth him. But if he
ush suddenly without enmity; or have hurled
ny thing at him without deceit; Or cast any
tone, by which a man may die, without seeing
im, so that he die; then as he was not his ene-
ny, neither sought his harm, The congrega-
ion shall judge between the man-slayer and
he avenger of blood according to these judg-
nents: And the congregation shall deliver the
nan-slayer out of the hand of the avenger
of blood, and the congregation shall restore
him to the city of his refuge, whither he had
fled; and he shall abide in it unto the death
of the high priest, who was anointed with the
holy oil. But if the man-slayer shall at any 26
time come without the boundary of the city
of his refuge, whither he had fled; And the 27
avenger of blood find him without the boun-
dary of the city of his refuge, and the aven-
ger of blood kill the man-slayer, he shall not
be guilty of blood: Because he should have 28
remained in the city of his refuge until the
death of the high priest: but after the death
of the high priest the man-slayer may return
into the land of his possession. So these things 29
shall be for a statute of judgment to you,
throughout your generations, in all your dwell-
ings. Whoso killeth any person, the mur- 30
derer shall be put to death by the mouth of
witnesses; but one witness shall not be deem-
ed sufficient to put one to death. Moreover 31
ye shall take no satisfaction for the life of a
murderer, who is guilty of death; but he
shall surely be put to death. And ye shall 32
take no satisfaction for him who hath fled to
the city of his refuge, that he should come
again to dwell in the land, until the death of
the priest. Ye shall not pollute the land in 33
which [a] ye dwell": for blood defileth the land;
nor can the land be purified from the blood
that is shed, but by the blood of him that
shed it. Defile not, therefore, the land which 34
ye shall inhabit, wherein I also will dwell;
for I Jehovah will dwell among the children
of Israel.

33. [a] Sam.

REFLECTIONS UPON CHAPTER XXXV. 1. We see, that what was ered as a curse, turned into a blessing; "I will divide them in b and scatter them in Israel," Gen. xlix. 7. The dispersion of riests and Levites among the several tribes, was a very wise gracious appointment. They had their provision by tythes, that might have time to study the law, and teach the people; and by an appointment the people had access to them, and might ask the at their mouths. We have reason to be thankful for the appointment of christian ministers, that they are spread through the country; and as the Lord has appointed that 'they who preach the gospel should live by the gospel,' so he who is taught in the word, should chearfully communicate to him that teacheth in all good things.

2. We may observe, how very tender God is of the lives of his people. This appointment was designed to make men highly value each other's lives, to prevent any artful attempts to murder persons by pretended accidents; and by that means to have the land polluted with

r in the wilderness; Shechem in mount Ephraim, to Ramoth in Gilead: Kadesh in mount Napthali, to Golan in Bashan. See Introduction, ii. Chapter 5.

31—34. *No satisfaction*, or atonement. Atonement here is equiva- to *ransom*; and the Hebrew Legislator very justly reprobates, and forbids, so unworthy a traffic: which, most probably, was not uncommon before his days. The law of Mohammed, with respect to avenging blood, is this: "If any one be unjustly smitten, we give to his heir the right of demanding satisfaction; but he must not put the murderer to death in a *cruel* manner; nor avenge the blood of his relation upon any other person

CHAPTER XXXVI.

B. C. 1452. *Laws with respect to heiresses.*

1 AND the paternal chiefs of the children of Gilead, the son of Machir, the son of Manasseh, (of the children of Joseph,) came near, and spoke before Moses, and before the paternal chiefs of
2 the children of Israel: And they said, "Jehovah commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother to
3 his daughters. Now if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe into which they are married; so shall it be taken
4 from the lot of our inheritance. And when the jubilee of the children of Israel shall be, then will their inheritance remain joined to the inheritance of the tribe into which they are married: so shall their inheritance be taken away from the inheritance of the tribe of our
5 fathers. And Moses commanded the children of Israel according to the word of Jehovah, saying, "The tribe of the children of Joseph
6 hath said well. This is the thing which Jehovah commandeth concerning the daughters of Zelophehad, saying, "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not 7
the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep the inheritance of the tribe of his fathers. And every daughter 8
that possesseth an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the 9
inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep their own inheritance."
Even as Jehovah commanded Moses, so did 10
the daughters of Zelophehad; For Mahlah, 11
Tirzah, and Hoglah, and Milcah, and Naneh, the daughters of Zelophehad, were married to the sons of their father's brother: And they 12
were married into the families of the sons of Manasseh, the son of Joseph, and their inheritance remained in the tribe of the family of their father. These are the commandments 13
and the judgments, which Jehovah commanded by Moses to the children of Israel, in the plains of Moab, by the Jordan, opposite Jericho.

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blood, as well as the consciences of those men, who should wickedly do it, defiled: and such are, without repentance, debarred from eternal life. Upon the same principle we should be tender of the health, reputation, and comfort of each other, and cherish a brotherly love to all; for the gospel declares, that "he that hateth his brother is a murderer, and that no murderer hath eternal life abiding in him."

3. Let us be thankful for the provision that is made in the gospel for our security and happiness, notwithstanding our many sins. We are exposed to the condemning sentence of God's law; but there is a refuge provided, even the Lord Jesus Christ, and the everlasting covenant, which he hath published and sealed. "There is no condemnation to them that are in Christ Jesus." Let us, therefore, abide in him, and not wander from him; for those, and only those, will have strong consolation, and infallible security, who, as the apostle expresses it, in allusion to this appointment, "fly for refuge to lay hold on the hope set before them."

REFLECTIONS UPON CHAPTER XXXVI. From this Chapter we may learn, that though inheritances and alliances are not determined by the express appointment of God now, yet *wisdom is profitable to direct;* and it becomes us to have a due regard to the leadings of providence in such important affairs as these. In v. 6. Jehovah expressly commanded the daughters of Zelophehad to marry whom they thought best, only confining them to their father's tribe. This naturally suggests, how unreasonable it is for parents to put a force upon the inclinations of their children in such cases; on which the comfort and happiness of their lives depend. And though it is of the greatest importance that children should pay a due regard to the judgment and opinion of their parents, yet they are not obliged to comply when they are contrary to their own judgment and affection; for parents to use any methods of compulsion, is the highest degree of cruelty imaginable. This chapter suggests to us, that "our eyes should ever be towards the Lord," for his direction and blessing in our settlements and resolutions.

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than the murderer."

CHAP. XXXVI. 1. There is no need of explanatory Notes, except to observe, that this law, extended only to heiresses, for many of their great men and priests married wives of other tribes and countries; and other women, who had brethren to inherit, were free to marry into any other tribe, though it seems they generally confined themselves to their own. If their brethren died after they were married into another tribe, they could not inherit, but the estate went to the male heir. The design of this law was, to keep the tribes distinct, and hereby to fulfil the prophecies, particularly those respecting the Messiah.

DEUTERONOMY.

INTRODUCTION.

he name of this Book is derived from two Greek words, signifying a repetition of the laws and precepts, which had been before deli-
It contains a compendium of the Mosaic Institutions, though on some occasions they are enlarged and illustrated, accompanied with exhortations to obedience, and prophetic denunciations of divine judgments, in cases of transgression or neglect. It was written towards e of Moses' life, and addressed to a new generation, whose fathers had all died in the wilderness, except Caleb and Joshua. The whole herefore, may be considered as the last address of an aged parent to an undutiful race of children; and the earnestness and affection revail, render it peculiarly interesting.

has been remarked that the prophecies of Moses become more numerous and distinct towards the close of life. He predicts the future the Israelites; their sufferings and dispersions; the victories of their enemies, and the extreme miseries they were to endure when d; their last dispersion for their rejection of Messiah;—all these things prove the truth and authenticity of this book. It abounds with st models of oratory and poetry; which show that the mind of Moses like his body retained its full vigour.

CHAPTER I.

452 *Moses rehearseth God's promise to Israel; his anger on account heir unbelief and disobedience.*

THESE are the words which Moses spoke to 1 Israel, on this side the Jordan, in the wilerness, in the plain over against Suph, beveen Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. And in the fortieth ear, on the eleventh month, on the first day the month, Moses spoke to the children f Israel, according to all that Jehovah had iven him in command to them; After he ad slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt at Astaroth in Edrei: On his side the Jordan, in the land of Moab, egan Moses to explain this law, saying, "Jehovah our God spoke to us in Horeb, saying, 'Ye have long dwelt by this mountain: Turn, and take your journey, and go to the mountain of the Amorites, and to all the adjacent places, in the plain, in the hills, and in the vale; and to the south, and to the sea side; to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates. Behold, I have set the land before you; go in and possess the land which Jehovah swore to your fathers, Abraham, Isaac, and Jacob, that he would give it unto them and to their seed after them."

"And I spoke to you at that time, saying, 'I am not able to bear you myself alone: Jehovah your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (May Jehovah the God of your fathers make you a thousand times as many more as ye are, and bless you, as he hath promised you!) How can I alone bear the burdensome charge of you, and of your contentions? Choose ye men wise, and prudent, and known among your tribes, and I will make them rulers over you.' And ye answered me, and said, 'The thing which thou hast spoken is proper for us to do.' So I took the heads of your tribes, men wise, [a]prudent", and known, and made them chiefs over you; captains over thousands, and captains over hundreds, and captains over fifties, and cap-

9 10 11 12 13 14 15

15. [a]Sept.

CHAPTER. I. *Suph.* As Moses and the people were in the plains oab, *Suph*, cannot mean the *red sea*, but some place near them; per- the same that is called *Ziph*, 1 Sam. ix. 6. It was so called from the s or *weeds* which grew there.

2. I have followed Dr Wall in transposing this after the 19, as evidently connected with what is there related.

9. *At that time*; that is, during their encampment at Rephidim, by mount Horeb. Compare Exod. xviii. 24.

tains over tens, and other officers among your
16 tribes. And I charged your judges at that
time, saying, 'Hear the causes between your
brethren, and judge righteously between one
man and another, and the stranger that is
17 with him. Ye shall not respect persons in
judgment; but ye shall alike hear the small
and the great; ye shall not be afraid of the
face of man; for the judgment is God's; and
the cause that is too hard for you, bring it
18 to me, and I will hear it.' And I command-
ed you at that time all the things which
ye should do.

19 "And when we marched from Horeb, we
went through all that great and terrible wil-
derness, which ye saw on the way to the moun-
tain of the Amorites, as Jehovah our God
commanded us; and we came to Kadesh-bar-
2 nea: (From Horeb to Kadesh-barnea, by the
way of the mountain of Seir, are eleven days
20 journeys.) And I said to you, 'Ye are come
to the mountain of the Amorites, which Je-
21 hovah our God hath given to us. Behold
Jehovah [a]your" God hath set the land before
[v]you: go up and possess it, as Jehovah the
God of [v]your" fathers hath said to [v]you"; fear
not, nor be discouraged.

22 "And you all approached to me together, and
said, 'We will send men before us, that they
may search out the land, and bring us word by
what way we must go up, and into what cities we
23 shall come.' And the saying pleased me well;
and I took from among you twelve men,
24 one from each tribe: And they turned and
went up into the mountain, and came to the
valley of Eshcol. And they searched the land.
25 And they took and brought with them to us
some of its fruits; and they brought us word
and said, 'Good is the land which Jehovah
26 our God giveth to us.' Nevertheless ye would
not go up, but rebelled against the command
of Jehovah your God: And ye murmured 27
in your tents, and said, 'Because Jehovah ha-
ted us, he hath brought us out of the land
of Egypt, to deliver us into the hand of the
Amorites, to destroy us. How should we go 28
up? our brethren have discouraged us, saying,
'The people are greater and taller than we;
the cities are great and walled up to the hea-
vens; and moreover we have seen there men
of the race of Anak.' Then I said to you, 29
'Tremble not, nor be afraid of them. Jeho- 30
vah your God, who goeth before you, shall
fight for you; according to all that he did for
you in Egypt, before your own eyes; And 31
in the wilderness, where ye have seen how
Jehovah your God hath borne you, as a man
beareth his son, through all the way that ye
went, until ye came to this place. And in 32
respect to this will ye not believe Jehovah
your God, Who goeth in the way before 33
you, to search out for you a place for your
encampment; to show you by what way ye
should go, in fire by night, and in a cloud
by day?' And Jehovah heard the voice of 34
your words, and was wroth, and swore, saying,
'Surely there shall not one of these men, of 35
this evil generation, see that good land, which
I swore to their fathers that I would give
them; Save Caleb the son of Jephunneh; 36
he shall see it, and to him will I give the
land on which he hath trodden, and to his
children, because he hath wholly followed Jeho-
vah.' Also Jehovah was angry with me for 37
your sakes, saying, 'Neither shalt thou go in
thither; But Joshua the son of Nun, who 38
waiteth on thee, shall go in thither: encourage
him, for he shall cause Israel to inherit it.
Moreover your little ones, who, ye said, should 39
become a prey; and your children who on
this day know neither good nor evil, shall
go in thither, and to them will I give it;

2. [t] transposed here. 21. [v]Sept. Syr. others *thy*.

—ibid. [v]Sept. Syr. others, *they*.

18. *Commanded you.* Geddes suspects that the original reading was אתם *them*; for it was not to the people but to the judges that those instructions were given. See Exod. xviii. 25. The words may perhaps relate to the laws delivered from Sinai; and so the Targums understood them.

19. For a detail of the events after they left Horeb, compare Numb. x. 11, to xiv. 26.

44. *Amalekites, &c.* This various reading is justified by Numb. xiv. 43. The same occurrence is related; and the same enemies ought to obtain

nd they shall possess it. But as for you, urn, and take your journey by the way f the Red sea.' Then ye answered and said o me, 'We have sinned against Jehovah [a]our God"; we will go up and fight, according to ll that Jehovah our God hath commanded s:' And ye girded on every man his weaons of war, and were ready to go up to the nountain. But Jehovah said to me, 'Say to hem, 'Go not up nor fight; for I am not mong you; lest ye be smitten before your nemies.' So I spoke to you; and ye would ot hear, but rebelled against Jehovah, and resumptuously went up to the mountain. And the [v]Amalekites and Canaanites" who lwelt in those mountains, came out against ou; and they chased you as bees do, and lestroyed you by Seir, unto Hormah. And e returned and wept before Jehovah; but Jehovah would not hearken to your voice, nor give ear to you."

CHAPTER II.

1452. *A short account of their march through the wilderness, to the borders of the Edomites and Moabites; the conquest of Sihon and his country.*

"When ye had abode in Kadesh many days, according to the days ye abode there; Then we turned, and marched into the wilderness by the way of the red sea, as Jehovah had spoken to me. And when we had compassed mount Seir many days, Then Jehovah spoke 2
to me, saying, 'Ye have long compassed 3
this mountain: turn towards the north. And 4
command thou the people, saying, 'Ye are to pass through the boundary of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you. Take therefore good heed to yourselves: Meddle not with 5
them; for I will not give you of their land, so much as a foot-breadth; because I have given mount Seir to Esau for a possession. The food 6
which ye eat ye shall buy of them for money, and the water which ye drink ye shall also buy of them for money. For Jehovah your God 7
hath blessed you in all the works of your hand; he hath directed [v]your" marching through this great wilderness: these forty years Jehovah [v]your" God hath been with [v]you"; ye have wanted nothing.' [a]So I sent messengers to the king of Edom, saying, 'Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, nor will we drink water out of the wells; we will march in the king's high way; we will not turn to the right hand or to the left, un-

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. [a]Sam. Sept. Syr. 2 mss. 44. [v]Sam. Comp. Numb. xiv. 45.

Chap. ii. 7. [v]Syr. the rest *thee*—ibid. [v]Syr.—ibid. [a]Sam.

Reflections upon Chapter i. 1. Moses begins his address reminding the people of Horeb, and the command they received roceed towards Canaan; 'Ye have dwelt long by this mountain.' was the mount that burned with fire, Heb. xii. 18, and gender- ondage, Gal. iv. 24. Thither God brought them to humble them, by the terrors of the law to prepare them for the land of promise. re he kept them about a year, and then told them that having lt long enough there they must go forward. Though God brings eople into trouble and affliction, into spiritual trouble and affliction ind, he knows when to advance them from the terrors of the spirit ondage, to the comforts of the spirit of adoption.

2. He adverts to the wise appointment of their leaders. What a people do, who are as sheep without a shepherd? Moses assu- l no tyrannical power over them; but when he found this necessary, directed the people *to choose* men fit for the office of leaders and ges; and the men they chose he appointed over them. How suitable was his advice! "Choose ye men, wise and prudent, and known among your tribes.' Without wisdom, how can a man judge what is right? and without prudence, what dependence can be placed? Public persons should have proper qualifications, and *be known* to be men of wisdom and prudence.

3. He reminds them of their *unbelief* and the *punishment* of it. When they had sent men to spy out the land, they brought up an evil report of it; the people joined them, and refused to go up to take possession. Moses argued with and intreated them, and repeated to them the wonders God had wrought, as a motive to encourage them; but all was vain. Unbelief was their sin; and for this they were doomed to wander forty years in the wilderness, and the whole of that generation to die, except Caleb and Joshua. Let us fear lest we fall after their example, by unbelief. The promised land is set before us; the heavenly rest. Let us not dread nor be afraid of the enemies which oppose our progress towards it. For in due time we shall reap if we faint not.

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oth places.

46. *According to the days, &c.* that is, as ye well know.

CHAP. II. 7. The addition of the Sam. text is conformable to Num. xx. 17, and with other Critics I deem it genuine.

10—12. These verses seem to be an interpolation, perhaps first placed in the margin, from which they crept into the text: as may have been the

til we have passed thy borders.' But he answered, 'Ye shall not pass through my land; lest I come forth to oppose you with the
8 sword.' We, therefore, passed by from our brethren, the children of Esau, who dwelt in Seir; and taking the way of the plain from Elath, and Ezion-gaber, we turned and passed on through the wilderness of Moab. And
9 Jehovah said to me, 'Trouble not the Moabites, nor contend with them in battle: for I will not give [v]you" of their land for a possession; because I have given Ar to the children of
13 Lot for a possession. [o]Now arise and march, and pass over the brook Zered.' So we pass-
14 ed over the brook Zered. Now the space of time in which we came from Kadesh-barnea, until we had passed over the brook Zered, was thirty-eight years; until that whole generation of the men of war were wasted out from among the host, as Jehovah had sworn
15 to them. For indeed the hand of Jehovah was against them, destroying them from among the host, until they were consumed.

16 "Now when all the men of war were consum-
17 ed by death from among the people, Jehovah
18 spoke to me, saying, 'Ye are this day to pass
19 through Ar, the border-City of Moab: And when ye approach towards the children of Ammon, distress them not, nor meddle with them; for I will not give to you the land of the children of Ammon for a possession; because to the children of Lot I have given it for a possession. [o]Arise, march and pass over the river 24
Arnon; behold, I give into your hand, Sihon, the Amorite king of Heshbon, and his land; begin to possess it, and contend with him in battle. This day I begin to put the dread of 25
you and fear of you upon the nations, under the whole heavens, who shall hear the report of you; and they shall tremble, and be in anguish because of you.'

"And I sent messengers from the wilderness 26
of Kedemoth to Sihon, king of Heshbon, with words of peace, saying, 'Let [v]us" pass through 27
thy land: we will march along the high way; we will not turn either to the right hand or to the left. The food which we eat, thou shalt sell 28
to us for money, and the water which we drink thou shalt give to us for money: only let us pass through as travellers; (As the children of 29
Esau who dwell in Seir, and the Moabites who dwell in Ar, did to us;) until we pass over the Jordan, into the land which Jehovah our God giveth to us.' But Sihon the king of 30
Heshbon would not let us pass through his land: for Jehovah your God suffered his spirit to become hard, and his heart obstinate, that he might deliver him into your hand, as it is this day seen. For Jehovah said to me, 'Be- 31
hold, I begin to give up to you Sihon, [a]the Amorite king of Heshbon", and his land; begin to take possession of his land.' Then Sihon 32
came forth against us; he and all his people, to fight at Jahaz. And Jehovah our God de- 33

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9. [v]Sept. Arab. others, *thee.*

10. [o]*The Emims dwelt there in times past, a people great, and many and tall, as the Anakites.* 11. *Who also were accounted giants, as the Anakites; but the Moabites call them Emims.* 12. *The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which Jehovah gave to them.*

20. [o]*This also was accounted a land of giants; giants dwelt therein in old time; and the Ammonites call them Zamzummins.* 21. *A people great and many, and tall, as the Anakites; but Jehovah destroyed them before them; and they succeeded them, and dwelt in their stead:* 22. *As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:* 23. *And the Avims who dwelt in Hazerim, even unto Azzah; the Caphtorims, who came forth out of Caphtor, destroyed them, and dwelt in their stead.*

27, 28. [v]Sept. Syr. Vulg. have the verbs plural. 31. [a]Sam. Sept.

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case with some other passages in this and other books of the Old Testament, and even in this chapter. But I take notice of this more particularly, as the interpolation is more plainly marked, than in some others: for it cuts in two the speech of God to Moses, and by a parenthesis in the midst of a speech, which has nothing to do with that speech, and which refers to a fact posterior to that speech, as already past, betrays its non authenticity in the most glaring manner—"like as did the Israelites in the land, which the Lord gave to them for a possession." which could not be written by Moses, because it records what was done after the time of Moses, after Israel had got possession of Canaan. Leave out these three verses, and the 9th and 13th will appear connected. Verses 20, 21, 22, 23, seem an interpolation of the like kind, inserted also in the midst of a speech of God to Moses.

19, 24, 25. In these verses God speaks to Moses as the leader of Israel; and I have therefore preferred the second person plural.

29. It does not appear that either the Edomites or Moabites permitted the Israelites to pass through their land; at least on the first application, according to the Sam. It is not improbable, that on more full information respecting their designs, they afterwards permitted them, and supplied them with what they wanted for money. It is only on such a supposition

ivered him up to us; and we smote him, and is sons, and all his people. And at that time e took all his cities and utterly destroyed the nen, and the women, and the little ones, of very city; we left none to remain: Only he cattle we took to ourselves for a prey; and he spoil of the cities which we took. From Aroer, which is on the brink of the river Arnon, and every other city that is on the river, even unto Gilead, there was not one city too trong for us: Jehovah our God delivered up he whole to us: But to the land of the children of Ammon ye approached not; nor to any place on the river Jabbok, nor to the cities n the mountains, nor to any place which Jehovah our God forbad us."

CHAPTER III.

1452 *Og king of Bashan conquered; prayer of Moses to enter the nd of Canaan; he is only permitted to see it.*

"AGAIN we turned, and went up the way to Bashan; and Og king of Bashan, came forth gainst us; he and all his people, to battle t Edrei. And Jehovah said to me, 'Fear im not; for I will deliver him up and all is people, and his land, into thy hand; and hou shalt do to him as thou didst to Sihon, ing of the Amorites, who dwelt at Heshbon.' So Jehovah our God delivered up into our hands Og also, king of Bashan, and all his people; and we smote him until none was left to him remaining. And at that time we took all his cities; there was not a city which we took not from them, sixty cities, the whole region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; besides a great many of unwalled towns. And we utterly destroyed them; as we did to Sihon, king of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took to ourselves for a prey. And we took at that time out of the hand of the two kings of the Amorites, the land that is on this side Jordan, from the river Arnon unto mount Hermon; ° And this land, of which at that time we took possession, from Aroer, which is on the river Arnon, and half of mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh, the whole region of Argob, which, of all Bashan, was alone called the land of the Rephaites. But Jair, the son of Manasseh, took all the country of Argob unto the borders of the Geshurites and

3 4 5 6 7 8 12 13 14

III. 9. ° *Which Hermon the Sidonians call Sirion; and the Amorites Shenir.* 11. ° *For only Og king of Bashan remained of the remnant Rephaites; behold, his coffin was a coffin of iron; is it not in Rabbath of the children of Ammon; nine cubits was its length, and four cubits its breadth, after the cubit of a man.*

14. ° *Unto this day.*

REFLECTIONS UPON CHAPTER II. 1. God forbids the Israel- o meddle with the children of Esau; as they had no claim to their

Though it might be in their power to seize their cattle or waters, they are not to do it: but ordered to pay for all which they t want. Thus God taught his people to govern their passions, and t honourably and justly. Though they refused a passage to them gh their land, they were charged not to consider this a ground for king them. Let all *take heed* not to follow the impulse of their in- t or passion, 'but to do to others as they would others should do iem.'

2. After many vicissitudes, Moses and the people came over against the promised land. Having left the Moabites and Amorites, they met with Sihon king of the Amorites, who refused to let them pass over his land into Canaan, and came forth against them. He began the war, which proved his ruin. How needful the caution, 'with good advice make war.' Were it followed, much misery and devastation would be avoided. From Numb. xxi. 26, we learn, that Sihon had been before successful, and had acquired by his sword what he possessed; and now he falls by the sword of Israel. How true is it, "that they who take the sword perish by the sword." Let us engage in a nobler warfare, and as good soldiers of Christ, use the sword of the spirit, which is the word of God, and put to flight all our spiritual foes.

the passage is reconcileable with the text itself ver. 8, and Num. xx. Rosenmuller observes that the Israelites at first desired to go through midst of Idumea, which was refused; but the Edomites might permit to go through the borders of their land.

36. *Every other city.* I have followed Rosenmuller in this version ce thought that the city, here mentioned, was no other than Aroer it- as appeared, from comparing chap. iii. 12, and Josh. xiii. 9. and that the second clause והעיר אשר בנחל was only a more explicit determination of the site of Areor; but I am now convinced that the version given is the genuine sense of the text. Compare Ch. iii. 12 and Josh. xiii. 9.

CHAP. III. 8. *Hermon.* This is one of the ridges of Lebanon, under which the Jordan takes its rise.

9, 11. That these verses are an early interpolation is generally admitted. They are not connected with the narrative, and could not be

Maachathites; and called after his own name that part of Bashan havoth-jair [THE VILLAGES
15 16 OF JAIR]. And I gave Gilead to Machir; And to the Reubenites and to the Gadites, I gave from Gilead even unto the river Arnon, the whole land within the river, even unto the river Jabbok, which is the boundary of the
17 children of Ammon; The plain also, and the coast of the Jordan, from Chinnereth even unto the sea of the plain, the salt sea, under Ashdoth-pisgah, to the east.

18 "And at that time I commanded you, saying, 'Jehovah your God hath given you the possession of this land; but all that are fit for war shall pass over armed before your breth-
19 ren, the children of Israel; And your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given to you;
20 Until Jehovah have given rest to your brethren, as well as to you, and until they also possess the land which Jehovah your God giveth to them beyond the Jordan: and then shall ye return every man to his possession, which I have given to you.

21 "And at that time I commanded Joshua, saying, 'Thine eyes have seen all that Jehovah your God hath done to these two kings; so shall Jehovah do to all the kingdoms into which thou passest over. Ye shall not fear them; 22 for Jehovah your God shall fight for you.' And I besought Jehovah at that time, saying, 23 'O Lord God, thou hast begun to show thy 24 greatness, and thy mighty power; for what God is there in the heavens or on the earth, that can do such mighty deeds, as thou hast done? Let me, I pray thee, go over, and see 25 that good land which is beyond the Jordan, that excellent mountainous country, and Lebanon.' But Jehovah was wroth with me for your 26 sakes, and would not hear me; and he said to me, 'Let it suffice thee; speak no more unto me of this matter. Go up to the top of Pis- 27 gah, and raise thine eyes, and look westward, and northward, and southward, and eastward, and behold it with thine eyes; for over this Jordan thou shalt not go. But charge Joshua, 28 and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt only see.' So we abode in the valley over 29 against Beth-peor."

CHAPTER IV.

B. C. 1452. An exhortation to obedience; three Cities of refuge appointed, beyond Jordan.

Now therefore, O Israel, so hearken to the 1 statutes and judgments, which I teach you, as

REFLECTIONS UPON CHAPTER III. 1. The land which they had conquered was given to the tribes of Reuben and Gad, and the half tribe of Manasseh; and from the victories obtained Moses took occasion to encourage Joshua. What God had done he regarded as a pledge of what he would do; for his works like himself are all *perfect*. Every good man may reason in the same manner, and infer from the power and grace manifested in his conversion, that God will not leave nor forsake him. He that hath begun the work will complete it. Every opposing foe shall be conquered at last; and the soul finally saved. Let us then cleave to God by faith and love; and in the use of appointed means, go on from conquering to conquer.

2. The ardent prayer of Moses to enter Canaan, and God's refusal may teach us, that there may be reasons, why our prayers should not be always answered. He doubtless wished to see Israel settled in the land of promise, and thought that he could then die in peace. Though God had determined, that he should not enter Canaan, he honoured him with a sight of it; and commanded him to encourage Joshua as his successor. When God lays by one instrument of good to his people, he raises up another; and thus his work of salvation is carried on. How ever useful a man may be in the world or the church, when his work is finished, he must go to receive his reward; rest from his labours, and enter into the joy of his Lord.

written by Moses. Dathe observes, that it does not seem necessary that Moses should inform the Israelites, that Og was a giant; for they had seen him and fought with him. The word ערש according to Michaelis means here, not *bed-stead*, but *coffin*; but whether we render 'bedstead, or coffin,' neither could be known to the Israelites, till David had conquered the Ammonites, 2 Sam. iii. 31; much less to Moses, who soon after the conquest of Og, died. But why was the coffin of Og, a king of Bashan, to be seen at the capital of the Ammonites, and not at his own capital Ashtaroth? To this it is answered, with some probability, that, being wounded in the battle with the Israelites, he fled to Rabbah, and died and was buried there.

13, 14. Some have thought that all from Manasseh in the 13 to the end of the 14 verse interpolated. I have however retained it, omitting only the last three words with Houbigant. Compare Numb. xxxii. 41; Josh. xii. 30.

16. *Within the river.* The Arnon makes a great circuit from its source

to do them, that ye may live, and go in and possess the land which Jehovah the God of your fathers giveth to you. Ye shall not add to the word which I [s]this day" command you, nor shall ye diminish aught from it; that ye may keep the commandments of Jehovah your God which I command you. Your eyes have seen what Jehovah did because of Baal-peor; for all the men that followed Baal-peor, Jehovah your God hath destroyed from among you; But ye who did cleave to Jehovah your God are all of you alive this day. Behold, I have taught you statutes and judgments, even as Jehovah my God commanded me; which ye should practise in the land which ye are going to take for a possession. Keep, therefore, and do them; for this will be your wisdom and prudence in the sight of the nations, who shall hear of all these statutes, and say, 'Surely a wise and prudent people is this great nation.' For what great nation is there whose gods are so nigh to it, as Jehovah, our God, *is to us*, whenever we call upon him? And what great nation is there that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to [v]yourselves", and diligently watch over yourselves, all the days of your lives, lest ye forget, or lest they should depart from your hearts; and make known to your children and to your grand-children, the things which your own eyes saw, On the day ye stood before Jehovah your God at Horeb; when Jehovah said to me, 'Assemble the people, and I will make them hear my words; that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children *also to fear me.*' So ye came near and stood at the foot of the mountain; and the mountain, *surrounded* with darkness, clouds, and thick darkness, burned with fire to the midst of the heavens. And Jehovah spoke to you out of 12
the midst of the fire; ye heard the sound of the words, but saw no similitude; ye only heard a sound. And he declared to you his 13
covenant, which he commanded you to perform, the ten commandments; and he wrote them upon two tables of stone.

"And at that time Jehovah commanded me 14
to teach you statutes and judgments, that ye might do them in the land which ye are going to take for a possession. Take ye there- 15
fore good heed to yourselves; (for ye saw no manner of similitude on the day that Jehovah spoke to you in Horeb out of the midst of the fire:) Lest ye be corrupted, and make 16
to yourselves any carved idol, after the likeness of the *human* figure, whether male or female; Or the likeness of any beast that 17
is upon the earth; or the likeness of any winged fowl that flieth in the air; Or the 18
likeness of any thing that creepeth on the ground; or the likeness of any fish that is in the waters beneath the earth: Lest when 19
[v]ye" raise your eyes to the heavens, and when ye see the sun, and the moon, and the stars, all the host of the heavens, ye should be led to worship, and serve them, as Jehovah your God hath suffered all nations under the whole heavens *to do*; But Jehovah hath taken you, 20
and brought you from the iron furnace, from out of Egypt, to be his own peculiar people, as ye are this day. And Jehovah was angry 21
with me for your sakes, and swore that I should not go over the Jordan, nor enter that good land, which Jehovah [v]your" God giveth to you for an inheritance. So I must die in this land; I 22

CHAP. IV. 2. [s]Sam.

9, 10. Syr. in the plural. 19. [v]Syr. *thy*.

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the Dead Sea. All within this was part of the land given to the Hebrews.

CHAP. IV. 7. *For what great nation, &c.* Our version applies this to the true God. Is there not a contrast intended between the gods of the nations and the God of Israel?—*So near*, implies so ready to afford aid.

9, 10. I have transposed one clause of the text a little to make it perspicuous. Although the generation of grown men, in whose hearing the Decalogue was given, were now dead; yet a great many of the people, who were under twenty years at that period, must still have remembered so uncommon and tremendous a scene: and to them the appeal is here made. Compare Exod. from xix. 9. to xx. 19.

12. *A sound of words*; that is, articulated words; Jehovah audibly speaking the ten commandments.

20. *From the iron furnace.* These words are not to be understood

must not go over the Jordan: but ye shall go
23 over, and possess that good land. Take heed
to yourselves, lest ye forget the covenant of
Jehovah your God, which he made with you,
and make to yourselves carved idols, of any
likeness, which Jehovah your God hath for-
24 bidden. For Jehovah your God is a consum-
ing fire; a jealous God.
25 "Moreover, should ye beget children, and
children's children, and have remained long in
the land; if ye be corrupted, and make to your-
selves a carved idol, of any likeness, and do
evil in the sight of Jehovah, your God, to pro-
26 voke him to anger: I call heaven and earth
to witness against you this day, that ye shall
soon utterly perish from off the land which
ye are going over the Jordan to take for a
possession; ye shall not prolong your days up-
27 on it, but shall utterly be destroyed. For
Jehovah will scatter you among the nations,
and ye shall be left few in number among the
28 nations, whither Jehovah will drive you. And
there ye shall serve gods of wood and stone,
the work of men's hands, which neither see,
29 nor hear, nor eat, nor smell. But if thence
thou shalt seek Jehovah thy God, thou
shalt find him; if thou seek him with all thine
30 heart and with all thy soul. When thou
art in tribulation, and all these things, in fu-
ture days, have come upon thee; if thou turn
to Jehovah thy God and hearken to his voice,
31 He will not forsake thee, nor destroy thee;
nor will he forget the covenant which he con-
firmed by an oath to thy fathers; for Jehovah
32 thy God is a merciful God. For, inquire, I
pray thee, of the days that are past, which
were before thee, since the day when God
created man on the earth, and from the one
extremity of the heavens to the other, whether
there hath been so great an event, or whether
33 any such hath been heard of, As that a
people should hear the voice of the [a]living"
God, speaking out of the midst of the fire, as
thou hast heard, and live? Or hath *any other* 34
god attempted to go and to rescue one nation
from the midst of another nation, by such trials,
by signs, and by wonders, and war; and by
so mighty a hand, and an out-stretched arm;
and by such great miracles as all those which
Jehovah thy God did for thee in Egypt, be-
fore [r]thine" eyes? Thou sawest, that thou 35
mightest know, that Jehovah alone is God; be-
sides him there is no other. From the heavens 36
he made thee to hear his voice, that he might
instruct thee; and on earth he showed thee
his great fire; and out of the midst of the fire
thou heardest his words. And because he lov- 37
ed thy fathers, he hath chosen their seed after
them; and hath brought thee out in his own
sight by his mighty power, out of Egypt; To 38
drive out nations from before thee greater and
mightier than thou art, that he may bring thee
in and give thee their land for an inheritance,
as it is this day. Know therefore this day, 39
and consider it in thine heart, that Jehovah
alone is God, in the heavens above, and on the
earth beneath; [a]besides" him there is no other.
Thou shalt keep, therefore, his statutes, and 40
his commandments, which I commanded thee
this day, that it may be well with thee, and
with thy children after thee, and that thy days
may be prolonged on the land which Jehovah
thy God, giveth to thee, in perpetuity."

Then Moses appointed three cities on the 41
eastern side of the Jordan; That the man- 42
slayer might flee thither, who should kill
his neighbour unawares, and hated him not in
times past; and that fleeing unto one of these
cities he might live: Namely, Bezer in the 43
wilderness, in the plain country of the Reu-
benites; and Ramoth in Gilead, among the
Gadites; and Golan in Bashan, among the
Manassites.

Now this is the law which Moses set before 44

33. [a]Sam. Sept. 2 ms. 34. [r]Sept. Vulg.

34. [r]Sept. Vulg. 39. [a]Sept.

of a *furnace made of iron;* but a furnace for smelting iron. The Israelites might be employed in this business in Egypt.

29—40. The Syr. uniformly has the verbs and pronouns in the plural; but as the other retain the singular, I have followed them.

41—49. Houbigant, after Calmet, suspects that these concluding verses have been added to the text by some later hand.

the children of Israel: These are the testimonies, and the statutes, and the judgments, which Moses spoke to the children of Israel, after they had come out of Egypt, On this side the Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel had smitten, after they had come out of Egypt. And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, who were on the eastern side of the Jordan. From Aroer, which is on the bank of the river Arnon, even unto mount [v]Sirion", which is Hermon, And all the plain on this eastern side of the Jordan, even unto the sea of the plain, [a]or the salt-sea" below Ashdoth-Pisgah.

CHAPTER V.

1452. *The covenant at Horeb; the ten commandments; Moses, at the request of the people, receiveth the Law.*

AND Moses called all Israel, and said to them, "Hear, O Israel, the statutes and judgments which I speak in your ears this day; that ye may learn them, and keep, and do them. Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers *only*, but with us *also*, who are all of us here alive this day. From amidst the fire, on the mountain, Jehovah talked with you face to face, saying, 'I 6
am Jehovah thy God, who brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other gods besides 7
me. Thou shalt not make to thyself any car- 8
ved idol, or any likeness of what is in the heavens above, or of what is on the earth below, or of what is in the waters beneath the earth: Thou shalt not bow thyself down 9
to them, nor serve them; for I Jehovah thy God, am a jealous God, punishing the iniquity of fathers upon the children to the third and fourth generation, when they hate me; But showing mercy to a thousand generations, 10
when they love me and keep my commandments. Thou shalt not take the name of Je- 11
hovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain. Keep the sabbath day so as to sanctify it, as 12
Jehovah thy God hath commanded thee. Six 13
days thou mayest labour, and do all thy work; But the seventh day is the sabbath of Jeho- 14
vah thy God; on it thou shalt not do any work; neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger who is within thy gates; so that thy man-servant and thy maid-servant may rest as well as thyself. For remember that thou wast a servant in 15

49. [v]Syr. the rest *Sion*.

—ibid. [a]Sam.

REFLECTIONS UPON CHAPTER IV. 1. We may learn from address how much it concerns us to regard the *law* and *word* od. He has given them for our instruction, and the regula- of our lives. We ought, therefore, to preserve God's word e. We must not add to it our own inventions, as if the divine itutions were defective; nor introduce, much less impose, any s or religious opinion other than what God has appointed: must we diminish, or set aside, any thing that is appointed as dless or superfluous. God's work is perfect, nothing can be to it or taken from it, without making it worse.

2. How great is the sin of idolatry! God's Israel must not pect idols of any kind; for he is jealous of his own glory. No ature can represent his spiritual nature and perfections; the st glorious are nothing in comparison with him. However hers may do, they are to worship Jehovah only; and his worship must be pure and spiritual, the worship of the heart. It is such worship, and such worshippers only, that God will accept. They had seen no similitude, when God gave the law, and they must not make any. Be it our care ever to remember, that God is a spirit, "and that we must worship him in spirit and in truth."

3. Moses enforces obedience by the majesty of God, by the love and kindness he had shown to his people. Jehovah only is God, in the heavens above, and in the earth beneath; besides him, there is none other. This God made Israel hear his voice from the heavens, and entered into covenant with them. He redeemed them to be a people for himself. In like manner he hath blessed us, speaking to us by his son from heaven, and redeeming us by his precious blood. Let us then remember our obligations, and glorify God with our body and spirit which are his. "We are not our own, but bought with a price."

CHAP. V. 4. *Face to face*; clearly and distinctly. As those who converse, are wont to turn their face to one another.

5. As this verse has no connexion, with what precedes or follows, I have with others transposed it after the 31st verse.

the land of Fgypt, and that Jehovah thy God brought thee thence by a mighty hand, and by an out-stretched arm; therefore, Jehovah thy God hath commanded thee to keep the sabbath day.

16 "Honour thy father and thy mother, (as Jehovah thy God hath commanded thee,) that thy days may be prolonged, and that it may be well with thee, in the land which Jeho-
17 vah thy God giveth to thee. Thou shalt not
18 commit murder. Thou shalt not commit adul-
19 20 tery. Thou shalt not steal. Thou shalt not
21 bear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife, nor shalt thou covet thy neighbour's house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.'

22 "These words Jehovah spoke with a loud voice to your whole assembly by the mountain, out of the midst of the fire, from the [a]dark and" stormy cloud; and he added no more. And he wrote them on two tables of stone, and
23 delivered them to me. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain burned with fire, that ye came near to me, even all the heads
24 of your tribes, and your elders; And ye said, 'Behold, Jehovah our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God may speak with man,
25 and yet he may live. But why, now, should we die? for if we hear any longer the voice of Jehovah our God, this awful fire will consume us,
and we shall die. For who, of all flesh, hath 26
heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Approach thou, and hear all that Je- 27
hovah our God shall say; and all that Jehovah our God shall say to thee, speak thou to us; and we will hear, and do it.' And Jeho- 28
vah heard the words which ye uttered, when ye spoke to me; and to me Jehovah said, 'I have heard the words which this people have uttered, which they have spoken to thee. All that they have spoken is proper. O that such a 29
heart may be in them, that they would fear me, and keep my commandments continually, that it may be well with them, and with their children, for ever! Go say to them, 'Return 30
to your tents.' But as for thee, stand thou 31
here by me, and I will speak to thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them for a possession. [t] So I stood between Jehovah 5
and you at that time, to make known to you the word of Jehovah: for ye were afraid on account of the fire, and went not up to the mountain. Ye shall observe to do, therefore, 32
as Jehovah your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which 33
Jehovah your God hath commanded you, that ye may live, and it may be well with you; and that your days may be prolonged on the land which ye shall possess."

Chap. vi. 22. [a]Sam. Sept.

31. [t]The 5 verse transposed here.

Reflections upon Chapter v. 1. We have the law repeated, to teach us that we have need of line upon line and precept on precept. We are inclined to neglect our duty, and our minds must be stirred up by way of remembrance. These precepts are so important, containing the rule of our duty to God and man, that they should be written on our hearts. This is the promise of a better Covenant than that made at Horeb. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people."

2, What an awful impression was made on the minds of the Israelites at Horeb! They considered it a mercy that they were not consumed. They prayed Moses to become a Mediator between God and them; and God approved of their prayer. They promised obedience; "All that Jehovah commandeth we will do." Who could have thought that their impressions would have been so soon effaced? Alas, what is man! Unstable as water, hence he does not excel. Let us rejoice, that God is gracious, knows our infirmity, and is ready to pardon. To him let us apply through Jesus, the mediator of the new covenant, and we shall be saved.

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15. Some consider, that Moses here assigns a very different reason for the observance of the sabbath, from what we have Ex. xx. 11. It does not appear to me, that he assigns here the reason, why this day should be sanctified, but why servants should enjoy rest as well as their masters.

CHAPTER VI.

C. 1452. The end of the law is obedience; an exhortation to enforce it.

"Now these are the commandments, the statutes, and the judgments, which Jehovah your God hath commanded that ye should be taught to do, in the land which ye are going to take for a possession. That thou mayest so fear Jehovah thy God, as to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy grandson, all the days of thy life; and that thy days may be prolonged. Hear, O Israel, and take heed to do; that it may be well with thee, and that thou mayest greatly multiply (as Jehovah the God of thy fathers hath promised thee,) in a land which floweth with milk and honey.

"Hear, O Israel: Jehovah is our God; Jehovah is one: Thou shalt, therefore, love Jehovah thy God, with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently to thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a token upon thine hands; and they shall be for frontlets between thine eyes. And thou shalt inscribe them upon the posts of thy house, and on thy gates. And it shall be, when Jehovah thy God shall have brought thee into the land which he swore to thy fathers, to Abraham, Isaac, and Jacob, that he would give to thee; with great and goodly cities, which thou buildedst not; And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and art full; Then beware lest thou forget Jehovah [a]thy God", who brought thee out of the land of Egypt, from the house of bondage. Jehovah, thy God, thou shalt fear; him [a]only shalt thou serve"; and to him thou shalt cleave, and by his name thou shalt swear. [v]Thou" shalt not go after other gods, (of the gods of the people who are round about thee;) Lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth: for Jehovah thy God, who is with thee, is a jealous God.

"Thou shalt not tempt Jehovah thy God, as thou temptedst him at Massah. [v]Thou shalt diligently keep the commandments of Jehovah thy God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do what is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest go in and possess the good land which Jehovah swore to thy fathers, that he would give to thee: By driving out from before thee all thine enemies, as Jehovah hath spoken.

"When thy son shall, in time to come, ask thee, saying, 'What mean the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded [v]us"?" Then thou shalt say to thy son, "We were Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a mighty hand: For Jehovah showed signs and wonders, great

CHAP. VI. 12. [a]Sam. v. v. 13. [a]Sept. Syr. 14. [o]Arab. 16, 17. [v]Sept. 20. [v]Sept. Vulg.

25. It is clear from this that the whole assembly of Israel heard the voice of God, uttering articulately the decalogue.

CHAP. VI. 4. *Jehovah is One.* I have adopted the version of Vitringa and others. Campbell on Mark xii. 29, has supported it with strong reasons: I am not, however, entirely satisfied with it it. I think the sense of the Hebrew is, 'Jehovah is our God, Jehovah *alone*, or *only*.' For this sense of (אחד) compare Gen. xix. 9; Eccles. iv. 10, &c. In the new Testament, (εις) has the same sense, Math. xix. 17; Mark ii. 7. Three of our old versions render, 'the Lord our God, is Lord only.' The Geneva, Mark xii. 29, 'The Lord our God is the only Lord,' with which Pearce agrees. In this view Moses asserts, not only that Jehovah was the God of Israel, but the only one, and as such, him *only* they were to fear and to serve, exclusive of all the pretended gods of the nations. Ainsworth renders, 'Jehovah our God, Jehovah is one.' Others, 'Jehovah, our God, Jehovah is one.' It must be admitted, that the ancient versions support the rendering given.

8, 9. It is still customary among the Arabs, and the oriental nations, to write passages of the Koran, and other moral sentences, on the gates of cities, walls, and door-posts. Michaelis observes, that these verses do not contain a *law*, but an *admonition* to the Israelites to guard against a superstitious use of their phylacteries: See Math. xxiii. 5.

13. The reading of the Sept. and Syr. is supported by the quotation Math. iv. 10. Indeed without this addition the text is defective, and the sense incomplete.

and grievous, upon Egypt, upon Pharaoh, and
23 upon all his household, before our eyes: And
he thence brought us out; that he might bring
us hither, to give us the land which he had
24 sworn to our fathers, *he would give.* And Je-
hovah commanded us to do all these statutes,
to fear Jehovah our God, for our good conti-
nually, that he might preserve us alive, as it
25 is at this day. And if we take heed to do all
these commandments, as he hath commanded
us, it will be our righteousness, before Jeho-
vah our God."

CHAPTER VII.

B. C. 1452. *Communion with other nations forbidden, for fear of idolatry.*

1 "WHEN Jehovah thy God shall bring thee to
the land which thou art going to take for a
possession, and shall have driven out from be-
fore thee many nations: the Hethites, and the
Girgasites, and the Amorites, and the Cana-
anites, and the Perizzites, and the Hivites,
and the Jebusites; seven nations greater and
2 mightier than thou; And when Jehovah thy
God shall deliver them up before thee, thou
shalt smite them, so as utterly to destroy them;
thou shalt make no covenant with them, nor
show mercy to them: Thou shalt not inter- 3
marry with them; thy daughters thou shalt
not give to their sons, nor shalt thou take their
daughters for thy sons. For they will turn 4
away thy sons from following me, to serve
other gods; so will the anger of Jehovah be
kindled against [v]thee", and suddenly destroy
thee. Thus, therefore, shalt thou do to them; 5
thou shalt destroy their altars, and break in
pieces their images, and cut down their groves,
and burn their carved idols with fire.

"For ye are a holy people to Jehovah your 6
God: Jehovah your God hath chosen you to
be a peculiar people to himself, above all the
people that are upon the face of the earth.
Jehovah did not set his love upon you, or 7
choose you, because ye were more numerous
than any people; for ye were the least of all
people: But because Jehovah loved you, and 8
that he might keep the oath which he had
sworn to your fathers, hath Jehovah brought
you out with a mighty hand, and redeemed you
from the house of bondage, from the hand of
Pharaoh, the king of Egypt. Know, therefore, 9
that Jehovah your God, he is the true God,

CHAP. VII.

REFLECTIONS UPON CHAPTER VI. 1. We are here taught, that the infinite and eternal Jehovah should have the chief place in our thoughts and affections. We, as christians, enjoy great advantages for the knowledge, fear, love and worship of God. We believe his unity; that there is one only living and true God; and though 'there are gods many, and lords many, yet to us there is but one God,' from whom all other beings are derived, and upon whom all are dependent. Such are the first principles of religion. Moses and the prophets taught it, and Christ inculcated it. It is our duty also to rely on his providence, and not to tempt him by murmuring and fretfulness. "Thou shalt not tempt the Lord thy God, v. 16. Christ quotes this passage, when Satan tempted him to throw himself from the top of the temple, Math. iv. 7. And as we should not distrust his care, while we are in the way of duty, so let us not presume upon enjoying his protection and blessing, while we neglect it.

2. Great care should be taken to make the law of God familiar to our minds. We have no occasion for phylacteries, nor to write it on our door posts, for 'the word is nigh unto us.' Since the invention of printing, bibles are almost in every hand. Let us then study them carefully, treasure up what they contain in our hearts, and meditate on the rules and directions therein given. He that sincerely loves God, will love his word; "his delight will be in the law of the Lord, and in that law he will meditate day and night."

3. It is a matter of the greatest consequence to the support of religion, that children be instructed in the law of God. They must be "trained up in the way of God, brought up in the nurture and admonition of the Lord;" be taught diligently the first principles of religion; that there is but one God and Father of all; that they are to love him as the author of their frame, and that 'he is the giver of every good gift.' We should speak on religious subjects on every proper occasion; not for ostentation, but for edification; and if our children inquire of us, we should readily and cheerfully answer. If our conduct correspond with our instructions, no doubt, their influence will be seen on the rising generation; and thus religion will not only be supported but widely spread in the world.

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4. [v] Arab. the rest *you.*

CHAP. VII. 2. *Utterly destroy them.* The order to exterminate the Canaanites, has formed a plausible objection against the divine mission of Moses, from Tindal to Paine and Geddes. He has filled four pages with what he conceives unanswerable arguments. He goes on this obvious prin-

the faithful God, who keepeth covenant and mercy with those who love him and keep his commandments, to a thousand generations; But he repayeth openly those who hate him by destroying them: to those who hate him, he will not delay; he will openly repay them. Ye shall, therefore, keep and do the commandments, and the statutes, and the judgments, which I command you this day.

"For it shall be, if [v]thou" hearken to these judgments, and keep, and do them, that Jehovah thy God shall keep with thee the covenant and the mercy which he swore to thy fathers. And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land; thy corn, and thy wine, and thine oil; the increase of thine herds, and the young of thy sheep, in the land which he swore to thy fathers that he would give to thee. Thou shalt be blessed above all people; there shall not be male or female barren with thee, or with thy cattle. And Jehovah [a]thy God" will take away from thee all sickness; and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all those who hate thee. And thou shalt consume all the people whom Jehovah thy God shall deliver up to thee; thine eye shall have no pity upon them. Nor shalt thou serve their gods; for that will be a snare to thee. If thou shalt say in thine heart, "These nations are more than I; how can I dispossess them? Be not afraid of them: remember well what Jehovah thy God did to Pharaoh, and to all Egypt; Those great 19 trials which thine own eyes saw; and the signs, and the wonders, and the mighty hand, and the out-stretched arm, with which Jehovah thy God brought thee forth; so shall Jehovah thy God do to all the people of whom thou art afraid. Moreover hornets will Jehovah 20 thy God send among them, until they that are left, who have hidden themselves from thee, be destroyed: Be not thou affrighted at them; 21 for Jehovah thy God is with thee, a God mighty and terrible. Jehovah thy God will expel 22 by little and little those nations from before thee: thou must not destroy them at once, lest the wild beasts increase upon thee.

"But when Jehovah thy God shall have de- 23 livered them up to thee, and shall, by great and repeated overthrows, have destroyed them; And shall have delivered up their kings into 24 thine hand; then thou shalt destroy their name from under the heavens: there shall no man be able to stand before thee, until thou have destroyed them. Their carved gods thou shalt 25 burn with fire: thou shalt not covet the silver or gold that may be on them, nor take it to thyself, lest thou be ensnared; for it is an abomination to Jehovah thy God. Nor shalt 26 thou bring an abomination into thine house, lest thou become like it, devoted to destruction; but thou shalt utterly detest it, and abhor it; for it is a devoted thing."

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12. v Sep. 15. [a] Sep.

25. [v] Vulg. the rest ye.

REFLECTIONS UPON CHAPTER VII. 1. Evil communication corrupteth good manners; and hence, if we desire to keep ourselves pure, we must avoid all occasions of sin, and the temptations to it. There are many commands to destroy altars and images, and they are often repeated. Human nature is prone to sin, is easily corrupted; therefore let us avoid every thing that would lead us astray, and have no friendship with *the unfruitful works of darkness.*

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e, 'that one man has no right to injure another.' This is allowed; but not God a right to punish offending, guilty mortals? And may he not ke use of one man, or one nation, to punish another? On supposition t the order issued from Moses, it is unjust; but if from God, I see no stice in his punishing the wicked nations of Canaan, by the Israelites, any other instruments; unless we say, it is unjust in God to punish all.

10. *Openly.* Literally 'to his face.' I have followed Michaelis in s version. Others think the words אל פניו mean 'while he liveth,' or during this life, as the words mean Gen. xi. 28. My version implies this; and I can give no better.

15. *Evil diseases of Egypt.* Such diseases as are peculiar to Egypt seem to be meant, and those plagues which God sent as tokens of his power and justice. The leprosy and plague have ever been, and are still, the evil diseases of Egypt.

22. *Wild-beasts.* It is supposed in this verse, that if Judea should be thinly peopled, the wild beasts would so multiply there as to render it dangerous to the inhabitants. The prophet Ezekiel supposes the same, in a passage in which he describes the mercy granted to the land of Israel after its being repeopled, when he should turn again the captivity of Sion

CHAPTER VIII.

B. C. 1452. From God's kindness Moses enforceth obedience.

1 "ALL the commandments which I command thee this day shalt thou take heed to do; that thou mayest live, and multiply, and go in and possess the land which Jehovah swore to thy fathers, that he would give to thee.
2 And remember all the way through which Jehovah thy God hath led thee these forty years, in the wilderness, to humble thee, and to prove thee, to know what was in thine heart; whether thou wouldst keep his commandments, or not.
3 And he humbled thee, and suffered thee to hunger, that he might feed thee with manna, which thou knewest not, nor did thy fathers know; that he might make known to thee that man liveth not by bread only, but by whatsoever Jehovah appointeth, a man may
4 live. Thy raiment hath not been worn out upon thee; nor have thy feet swelled *for want*
5 *of sandals*, these forty years; That thou mayest be convinced in thine heart, that, as a man chastiseth his son, so Jehovah thy God hath
6 chastised thee. Therefore thou shalt keep the commandments of Jehovah thy God, so as to walk in his ways, and fear him.
7 "When Jehovah thy God hath brought thee to a good [a]and spacious" land; a land of water-brooks, of fountains and lakes that spring out of valleys and hills; A land of wheat, 8
and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey;
A land in which thou shalt eat bread with- 9
out scarcity, and shalt want nothing; a land whose stones are iron, and out of whose hills thou mayest dig copper: When thou hast 10
eaten and art full, then thou shalt bless Jehovah thy God for the good land which he hath given thee. Beware that thou forget not 11
Jehovah thy God, so as not to keep his commandments, and his judgments, and his statutes which I this day command thee; Lest when 12
thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when 13
thy herds and thy flocks have multiplied; and thy silver and thy gold are multiplied, and all that thou hast is multiplied; And thine heart 14
be so lifted up, as to forget Jehovah thy God, who brought thee out of the land of Egypt, from the house of bondage; Who led thee 15
through the great and terrible wilderness, full of fiery serpents, and scorpions; and who, in dry places, where there was no water, brought water for thee out of the flinty rock; Who 16
fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and prove thee, that in future he might do thee good; And thou say in thine heart, 17
'My power and the might of mine hand have

CHAP. VIII.

2. The command in this Chapter, not to intermarry with idolaters, enforces the advice of the Apostle: "Be not unequally yoked with unbelievers." The Israelites might have pleaded as some do, that this was the way to convert them to God; but God knew it would have an opposite tendency. "For they will turn away thy sons from following me, to serve other gods; so will the anger of Jehovah be kindled against thee, and suddenly destroy thee." In unequal marriages we too often find the good are spoiled, rather than the bad mended. If in general it is wise for us to associate with them that fear God, and to depart from evil doers, we should be especially careful, that we never form alliances with those who are strangers to true religion.

7. [a]Sam. Sept.

Ezek. xxxiv. 25. Every body knows that country is not very populous, and accordingly wild beasts are, at present, so numerous there, as to be terrifying to strangers.

CHAP. VIII. 3. *Jehovah appointeth.* This clause is obscure in our version: 'But by every word which proceedeth from the mouth of the Lord doth man live.' How can man live by a *word?* The sense is obvious, that God has other means of supporting life than by bread; whatsoever he appointeth for this end will be sufficient. Compare Mat. iv. 4.

4. *Thy raiment not worn out.* The common opinion that the raiment and shoes of the Israelites wore not, is certainly absurd. The meaning of this passage, to which we may add Nehem. ix. 21, may be, like that of any other passage, taken too literally; as may also Isa. xlviii. 21, where the prophet says, *the Israelites did not suffer thirst in the desert;* which is literally false, but relatively true, as their thirst was speedily satisfied. They had flocks of sheep and goats, and herds of cattle, (Numb. xxxii. 1. and Deuter. iii. 19,) and from these were abundantly supplied with wool and skins, for clothing and sandals; and that they knew how to spin and weave, &c. See Exod. xxxv. 25. The meaning then is, God had provided them with sufficient clothing.

5. *Chastiseth his son;* that is, correcteth him for his improvement, so hath God done to thee.

7—9. The value of the good things here said to be produced in Canaan; fountains, brooks, depths of water, wheat, barley, vines, fig-trees, pomegranates, oil, and honey, can hardly be estimated by us in Europe;

gotten me this wealth! But thou shalt remember Jehovah thy God: for it is he that hath given to thee power to get wealth, that he may establish his covenant which he swore to thy fathers, [a]to Abraham, Isaac and Jacob", as it is this day. But if thou do indeed forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against [v]thee this day, that thou shalt surely perish. As the nations which Jehovah destroyeth before thee, so shalt thou perish; because thou wouldst not be obedient to the voice of Jehovah thy God."

CHAPTER IX.

1452. *Moses dissuades from the opinion of their own righteousness, by rehearsing their several rebellions.*

"HEAR, O Israel; Thou art now to pass over the Jordan; to go in to possess nations greater and mightier than thyself; cities great and fenced up to the heavens; A people great and tall; the children of the Anakites, of whom thou hast heard say, 'Who can stand before the children of Anak!' Know then this day, that Jehovah thy God, who goeth over before thee, is as a consuming fire; he shall discomfit them, and subdue them before thee; so that thou shalt quickly drive them out, and destroy them; as Jehovah hath said to thee. When Jehovah thy God, shall have driven them out from before thee, speak not in thine heart, saying; 'On account of my righteousness Jehovah hath brought me in to possess the land:' for it is on account of the wickedness of these nations that Jehovah driveth them out from before thee. Not on account 5
of thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but on account of the wickedness of these nations Jehovah thy God driveth them out from before thee; and that he may perform the word which he swore to thy fathers, to Abraham, Isaac, and Jacob. Know, then, 6
that it is not on account of thy righteousness that Jehovah thy God giveth thee this good land for a possession: for thou art a stiffnecked people.

"Remember, and forget not, how you pro- 7
voked Jehovah your God to wrath in the wilderness. From the day that ye departed out of the land of Egypt, until ye came to this place, ye have been rebellious against Jehovah. Even 8
at Horeb ye provoked Jehovah to wrath; and Jehovah was so angry with you as to have destroyed you. For, when I went up to 9
the mountain to receive the tables of stone, the tables of the covenant which Jehovah had made with you; and I had abode in the mountain forty days and forty nights; I had neither eaten bread nor drunk water; Jehovah 10
then delivered to me two tables of stone, written with the finger of God; and on them were

18. [a] Sam.

19. [v] Vulg. the rest *you*.

REFLECTIONS UPON CHAPTER VIII. 1. It is our duty to remember the way in which God hath led us; to look back on the mercies we have received, the chastisements we have endured, as instructions to us in future, and as motives to our obedience. We should 'call to remembrance the former days,' and bless God, who hath fed us all our lives, and redeemed us from evil.' "He hath been with us in six troubles, and in seven he hath not forsaken us." Christians especially should do this; they should review their lives, and celebrate that 'goodness and mercy which have followed them all their days.' This is peculiarly proper when we are just entering into the good land, the heavenly Canaan, which is infinitely better than all present possessions. Let us reflect this as a motive to serve and obey him, and as an encouragement to trust in him for future supplies, for we may be assured that his 'hand is not shortened.'

2. When we partake of the comforts of life, let us not forget, but bless the giver of them. "When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land that he hath given thee." Let us practise this important duty, thankfully acknowledge God's goodness at our meals in a serious, thoughtful manner, not in a few hasty, formed words, as if we were trifling with God, or ashamed of devout gratitude. It is a natural duty, and a proper expression of gratitude and dependence on him, as it is his blessing upon the creatures, which gives them a nourishing power. It is also the best way to prevent intemperance, and an abuse of his creatures; for, to begin and conclude every meal with serious prayer and thanksgiving, will prevent excess, and preserve our table from becoming a snare.

3. In prosperity let us take heed, lest 'our hearts be lifted up.' When the estate riseth, the mind is apt to rise with it, in

it in the countries of the east they are of prime value.

CHAP. IX. 8. *Even at Horeb.* Moses doubtless intended to represent the greatness of their sin by its being committed *even* at Horeb, where they had seen the awful majesty of Jehovah.

written the words which Jehovah had spoken with you on the mountain out of the midst of the fire, on the day of the assembly.
11 Now, at the end of forty days and forty nights, when Jehovah had given to me the two tables of stone, the tables of the covenant;
12 Jehovah said to me, "Arise, go quickly down hence; for corrupted are the people whom thou hast brought out of Egypt; soon have they turned aside from the way in which I commanded them *to walk*; they have made
13 to themselves a molten [a] calf." Moreover, Jehovah spoke to me, saying, 'I have seen this people, and behold they are a stiff-neck-
14 ed people: Let me alone, that I may destroy them, and blot out their name from under the heavens, and I will make of thee
15 a nation mightier and greater than they. So I turned and came down from the mountain and the mountain burned with fire; and the two tables of the covenant were in my two
16 hands. When I looked, and beheld that ye had sinned against Jehovah your God, and had made to yourselves a molten calf, and had turned so soon aside out of the way in which Jehovah had commanded you *to walk*;
17 I then took the two tables, and cast them out of my two hands, and broke them in pieces be-
21 fore your eyes. [t] 'And I took the calf, the matter of your sin, which ye had made, and burnt it with fire, and ground it very small, until it was as small as dust; and I cast its dust into the brook that descended from the mountain".
18 And I fell down before Jehovah, as before. Forty days and forty nights, I did neither eat bread nor drink water, on account of all your sins which ye had committed, by doing wickedly in the sight of Jehovah, to provoke him
19 to anger. For I was afraid of the anger and hot displeasure, with which Jehovah was wroth against you so as to destroy you. But at that
25 time also Jehovah hearkened to me. For I fell down before Jehovah forty days and forty nights, as I fell down before; because Jehovah
26 had said he would destroy you. I therefore prayed to Jehovah, and said, 'O Lord God, destroy not thy people and thine inheritance, whom in thy greatness thou hast redeemed; whom thou hast brought out of Egypt, with
27 a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not to the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the [a] people of
28 the" land, whence thou broughtest us out, say, 'Because Jehovah was not able to bring them into the land which he had promised to them, he brought them out to slay them in the wilderness.' Yet they are thy people and
29 thine inheritance, whom thou broughtest out by thy mighty power, and by thine out-stretched arm.' [t] 'And Jehovah was so very angry
20 with Aaron, that he would have destroyed him; but I prayed for Aaron also at the same time."

12. [a] Sam. 3 mss. 21. [t] After the 17. 20. [t] After the 29.

self-conceit, self-complacency, and self-confidence. Let us therefore strive to keep the spirit low in a high condition: Humility is both the ease and the ornament of prosperity. Take heed of saying so much as in thy heart that proud word, "My power and the might of my hand hath gotten me this wealth." We must never take the praise of our prosperity to ourselves, nor attribute it to our ingenuity or industry; for bread is not always to the wise, nor 'riches to men of understanding.' It is spiritual idolatry thus to "sacrifice to our own net."

REFLECTIONS UPON CHAPTER IX. 1. We are here admonished to guard against self-righteousness. Moses represents the conquest of Canaan as certain; but cautions the people against thinking their own righteousness had procured for them this favour. He repeats this sentiment, because it is difficult to convince people that they have no merit, and that what they enjoy, is the effect of God's free favour. Yet nothing is more certain, than that if men were rewarded according to their deeds, they would never enter Canaan. 'We are saved by grace.' In Christ, believers have righteousness and strength, by which they are justified, and enabled to go and take possession of the promised inheritance.

12. See Exod. xxxii. 7, &c.

21. It is generally allowed that this verse, is out of its place; for the burning of the golden calf occurred before what is related in the 18 verse. I would therefore, with little hesitation, place it between verses 17 and 18. I would also venture to transpose verse 20 to the end of the chapter, after verse 29, and verses 22, 23, and 24, to the next chapter after verse 11. I am persuaded, that the attentive reader will find this arrangement more clear and consistent than the common one: and as nothing is taken from the text, I trust such transpositions will be deemed pardonable.

CHAP. X. 6—9. "We have here four verses, which have no kind of

CHAPTER X.

1452 *God restored the tables of the law; an exhortation to obedience.*

"At that time, Jehovah said to me, [s]Hew
ou two tables of stone like to the first, and
me up to me on the mountain: And I will
rite on the tables the words which were on
ie former tables which thou brokest: [t]and
ake thou an ark of wood" and put them
the ark. And I hewed two tables of stone
ke to the former, and went up to the moun-
in, having the two tables in mine hand.
nd he wrote on the tables, as he had writ-
en on the former tables, the ten command-
ents, which Jehovah spoke to you on the
ountain out of the midst of the fire on the
ay of the assembly; and Jehovah gave them
o me. And I turned myself and came down
rom the mountain, and [t]having made an ark
f Shittim-wood" I put the tables in the ark
which I had made; that there they may re-
nain, as Jehovah commanded me. [o]And I had
staid on the mountain, according to the form-
er time, forty days and forty nights; and Je-
hovah hearkened to me at that time also, so
that he would not destroy [v]you". Jehovah
then said to me, "Arise, and lead forward
[a]this" people, that they may go in and pos-
sess the land, which I swore to their fathers
that I would give them.

"[t]Again at Taberah, and at Massah, and at 22
Kibroth-hattaavah, ye provoked Jehovah to
wrath. Likewise when Jehovah sent you from 23
Kadesh-barnea, saying, [s]Go up and possess
the land which I give to you;' then ye re-
belled against the command of Jehovah your
God, and ye believed him not, nor hearken-
ed to his voice. Ye have been rebellious 24
against Jehovah from the day that I knew you.

"Yet, now O Israel, what doth Jehovah thy 12
God require of thee, but to fear Jehovah thy
God, to walk in all his ways, and to love
him; and to serve Jehovah thy God with all
thine heart and with all thy soul; And to 13
keep the commandments of Jehovah [a]thy God",
and his statutes, which I command thee this
day for thy good? Behold, the heavens, yea 14
the heaven of heavens belong to Jehovah
thy God, the earth also, with all that is there-
in; Yet Jehovah regarded thy fathers with 15
such love, that he chose their seed after them;
even you above all people, as *is seen* this day.
Circumcise, therefore, the foreskin of thine 16
heart, and be no more stiffnecked. For Je- 17
hovah thy God is God of gods, and Lord
of lords; a great God, a mighty, and a ter-

Chap. x. 2. [t] From first verse. 5. [t] From third verse.
6. [o] *And the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried; Eleazar his son ministered in the priest's office in his stead.* 7. *From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.* 8. *At that time Jehovah separated the tribe of Levi to bear the ark of the covenant of Jehovah, to stand before Jehovah to minister to him, and to bless in his name, to this day.* 9. *Wherefore the Levite hath no part nor inheritance among his brethren; Jehovah is his inheritance, according as Jehovah his God promised to him.*
10. [v] Sept. the rest *thee.* 11. [a] Sam. Sept. 1 ms.
22—24. [t] from the 9 Chapter. 13. [a] Sam. Sept. Syr.

2. We are also taught, that it is our duty to recollect our sins renew our repentance on account of them. So far are men from ing any righteousness, of which to boast, that they have committed ıy trespasses, of which they have reason to be ashamed. The Israes soon turned out of the right way; and brought on themselves d's indignation. They offended most grievously in the matter of the golden calf. Let us never then imagine that sinful creatures can deserve any thing but punishment; and instead of founding a claim to the divine regard on our own righteousness, let us plead his mercy and confide in the riches of his grace. This is the only way in which sinners can obtain pardon, and finally enter into the heavenly Canaan, their future blessed inheritance.

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nexion with the verses before and after them; but also, as they stand he present Hebrew Text, directly contradict that very Text: and the first of these verses have not, in our Hebrew Text, the least connexion h the two last of them. Our Hebrew Text (ver. 6) says—that Israel rneyed from Bene-jaakan to Mosera. Whereas, that very Text, in the mplete Catalogue (Numb. xxxiii. 31.) says—they journeyed from Mosero Bene-jaakan. Again: Aaron is here said to have died at Mosera; ereas he died on Mount Hor, the 7th station afterwards: see Num. xxxiii. And again: they are said to go from Bene-jaakan to Mosera—thence Gudgodah—and thence to Jotbath; whereas the complete Catalogue says—Moseroth to Bene-jaakan—thence to Horagidgad—and thence to Jotbathah. But, if the marches could possibly be true, as they now stand in these two verses; yet, what connexion can there be, between Jotbath and the separation of the tribe of Levi?" Kennicott. Most Critics agree in this opinion; and it is probable that the verses were early introduced by some scribe through mistake. The Sam. Copy gives us a correct account of the marches in the 6 and 7 verses, as they are found in Numb. xxxiii. 31; but still there is no connexion. This speech, without these four verses, is a regularly connected admonition from Moses, to this purpose—that his brethren were for ever to consider themselves as indebted to

rible, who regardeth not persons, nor taketh
18 bribes: Who doeth justice to the fatherless
and to the widow; and loveth the stranger,
19 so as to give him food and raiment. Love
thou, therefore, the stranger; for thou wast a
20 stranger in the land of Egypt. Thou shalt
fear Jehovah thy God; him only shalt thou
serve, and to him shalt thou cleave, and
21 swear by his name. He is the object of thy
praise; and he is thy God, who hath done
for thee those great and terrible things, which
22 thine eyes have seen. Thy fathers were on-
ly seventy persons when they went down to
Egypt; and now Jehovah thy God hath made
thee as the stars of heaven for multitude.

1 "Ye shall, therefore, fear Jehovah your God,
and keep his charge, and his statutes, and
2 his judgments, continually. For ye, this day
know, (for I speak not to your children who
have not known, and who have not seen)
the chastisement of Jehovah your God; his
greatness, his mighty hand, and his out-stretch-
3 ed arm; And his miracles, and his acts,
which he did, in the midst of Egypt, to Pha-
raoh, the king of Egypt, and to all his land;
4 And what he did to the host of Egypt; to
their horses, and to their chariots; how he made
the water of the Red sea to overflow them
as they pursued after you; and how Jehovah
5 destroyed them for ever; And what he did
to you in the wilderness, until ye came to this
6 place; And what he did to Dathan and A-
biram, the sons of Eliab, the son of Reuben;
how the earth opened her mouth, and swal-
lowed them up, [a]and every man who had
joined Korah", and their households, and their
tents, and all the substance which they pos-
sessed in the midst of Israel. Your eyes then 7
having seen all the great deeds which Jeho-
vah did, Ye shall, therefore, keep all the 8
commandments which I command you this
day, that ye may be strong, and enter and
possess the land which ye are going to take
for a possession. And that ye may prolong 9
your days on the land, which Jehovah swore
to your fathers that he would give to them
and to their seed; a land that floweth with
milk and honey.

"For the land which [v]ye are going to possess", 10
is not as the land of Egypt, whence ye came,
where ye sowed seed, and watered with your
foot, as a garden of herbs; But the land which 11
ye go to possess, is a land of hills and val-
leys, and is watered with rain from the hea-
vens; A land which Jehovah your God careth 12
for; the eyes of Jehovah your God are always
upon it, from the beginning of the year un-
to the end of the year.

" And if ye will hearken diligently to the 13
commandments which I this day command
you so as to love Jehovah your God, and to
serve him with all your heart and with all
your soul, [v]He" will give you the rain of 14
your land in its due season; the autumn-rain
and the spring-rain, that ye may gather in
your corn, and your wine and your oil. And 15
for your cattle, [v]he will give grass in your
fields, that ye may eat and be satisfied. Take 16
heed to yourselves, that your hearts be not
deceived, and ye turn aside, and serve other

Chap. xi. 6. [a] Sam. 10. [v] Syr. the rest *thou art, &c.*

14. [v] Sam. Sept. Vulg. Ar. 15. [v] Sam. Sept. Vulg.—[v] Vulg. the rest *thou.*

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him, under God, for the renewal of the two tables; and also to his intercession, for rescuing them from destruction.

11. These verses are transposed here from the preceding Chapter. See Note verse 21.

14. *Yea, the heaven of heavens;* that is, the highest heavens and the whole heavens.

16. *Circumcise;* that is, retrench every perverse and stubborn disposition.

CHAP. XI. 2. For the construction of this verse, the learned reader may see Note, Hebrew Bible.

6. *And every man, &c.* The clause now found in the Sam. ought doubtless to be admitted as a genuine part of the text. For, as Houbigant observes, it is scarcely probable that Moses should mention Dathan and Abiram, and omit Korah, who was leader of the rebellion. Korah himself and his Levites were consumed by fire. See Numb. xxvi. 10.

10. *With your foot.* Pilkington conjectures that (רגל) *foot* is used metaphorically to denote *labour*. See Gen. xxx. 30; Isa. xxxii, and lviii. 13. He therefore conceives the import of the phrase is, *which thou watered'st with great labour.* I have no doubt but this is the sense, but the ingenious comment of Grotius, since confirmed by Niebuhr, explains the reason why רגל denotes *labour*. Moses alluded to a *machine* for drawing up water, which was worked *by the foot.* Such a one, Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time.

14, 15. *He will give.* It is not probable, Moses would say, 'I will give you rain,' and 'I will send you grass.' The versions retain the genu-

gods, and worship them; Lest the anger of Jehovah be kindled against you, and he shut up the heavens, that there be no rain, and that the land yield not its fruit; and ye quickly perish from off the good land which Jehovah had given to you.

"Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a token upon your hand; and let them be as frontlets between your eyes. And ye shall teach them your children, speaking of them when [v]"ye sit" in your houses, and when ye walk by the way; when ye lie down and when ye rise up. And ye shall inscribe them upon the door-posts of your houses, and upon your city-gates: That your days, and the days of your children may be multiplied, on the land which Jehovah swore to your fathers that he would give them; as the days of the heavens over the earth.

"For, if ye diligently keep all these commandments which I command you, so as to do them; to love Jehovah your God, to walk in all his ways, and to cleave to him; Then will Jehovah drive out all these nations from before you; and ye shall dispossess nations greater and mightier than yourselves. Every place on which the soles of your feet may tread shall be yours: from the wilderness to Lebanon, from the [s]"great" river, the river Euphrates, even to the western sea shall your boundary be. There shall no man be able to stand before you; for Jehovah your God shall put the fear of you and the dread of you upon every land on which ye may tread; as he hath promised to you. 25

"Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of Jehovah your God, which I this day command you; And a curse, if ye will not obey the commandments of Jehovah your God, but turn aside out of the way which I this day command you, to go after other gods, which ye have not known. And it shall be, when Jehovah your God hath brought you into the land which ye are going to possess, that ye shall put the blessing on mount Gerizim, and the curse upon mount Ebal. (Are they not on the other side of the Jordan, toward the setting sun, in the land of the Canaanites, who dwell in the plain opposite to Gilgal, nigh the turpentine-tree of Moreh [s]over against Shechem"?) For ye are about to pass over the Jordan to possess the land which Jehovah your God giveth to you; and which ye shall possess and dwell therein; But ye shall observe to do all the statutes and the judgments which I this day set before you."

19. [v]Syr. in the plural.

24. [s]Sept. Vulg. 2 mss. 30. [s]Sam.

REFLECTIONS UPON CHAPTERS X & XI. 1. We hence learn both the justice and mercy of God; his justice in punishing the people for their idolatry, and his mercy in restoring the tables of the Law. His character is, 'that he is a just God and a Saviour.' This should teach us to fear him, and never dare to provoke him to anger by our crimes, lest his indignation burst forth against us, as it did against Korah and his company. To interfere with his wise appointment, and to intrude into office uncalled, is high treason against the majesty of God, and will be punished capitally.

2. We are here taught our duty to God, both in the dispositions and affections of our souls, and in the actions of our lives. We must adore his majesty, acknowledge his authority, stand in awe of his power, and in dread of his wrath. We must love him, be well pleased that he is, desire that he may be ours, and delight in the contemplation of him, and in communion with him: Fear him as a great God, and our Lord; love him as a good God, and our Father and Benefactor. Having given up ourselves to his service, we must make his revealed will our rule in every thing, perform all he prescribes, forbear all he forbids, firmly believing, that all the statutes he commands us are for our good.

3. Moses concludes his address with setting before the people the *blessing* and the *curse*. Submission and obedience will secure the former; and disobedience will incur the latter. How dreadful is it to lie under the curse of God! This will convert every creature into an instrument of punishment; and will penetrate like oil into the bones. Earth will be armed against us, when heaven frowns. The curse on disobedience will destroy us for ever. Let us then aim in all things at the glory of God; honour him that he may honour us. His blessing only maketh rich; conveys whatever is needful for our happiness. They whom he blesseth are blessed; and they whom he curseth are cursed. His curse like his blessing will be found effective; as the one brings all good, so the other all misery.

ine reading.—*The autumn rain*, what fell in October, after seed time; the spring rain, what fell in March to plump the grain before it was cut. At these two seasons only was it usual for rain to fall in Judea.

21. *As the days of the heavens over the earth*; that is, as long as the

CHAPTER XII.

B. C. 1452. *Monuments of idolatry are to be destroyed; blood forbidden.*

1 "These are the statutes and judgments, which ye shall observe to do all the days that ye shall live on the earth, in the land, which Jehovah the God of [v]your" fathers giveth [v]you" for a 2 possession. Ye shall utterly destroy all the places, where the nations ye shall dispossess, served their gods, whether on the high mountains, or on the hills, or under any green tree; 3 And ye shall overthrow their altars, and break their statutes, and burn their groves with fire; and ye shall hew down their carved gods, and 4 destroy their names from that place. Ye shall 5 not do so to Jehovah your God; But to the place which Jehovah your God shall choose out of all your tribes for his own abode, to his habitation shall ye seek, and thither shall [v]ye" 6 come: And thither ye shall bring your burnt-offerings, and your other sacrifices, and your tithes, and your heave-offerings; and your votive, and your freewill-offerings, and the firstlings of your herds and of your flocks. 7 And there ye shall eat before Jehovah your God, and ye and your households shall rejoice that Jehovah your God hath blessed all your 8 labours. Ye shall not do according to all that we now do here; every man whatsoever is 9 right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which 10 Jehovah your God giveth to you. But when ye shall have gone over the Jordan, and shall dwell in the land which Jehovah your God giveth you to inherit; and when he shall have given you rest from all your surrounding enemies, so that ye dwell in safety; Then what- 11 ever place Jehovah your God shall choose for his own abode, thither shall ye bring all that I command you; your burnt-offerings, and your other sacrifices; your tithes, and your heave-offerings, and all your choice votive-offerings, which ye vow to Jehovah: And ye 12 shall rejoice before Johovah your God; ye, and your sons, and your daughters, and your man-servants, and your maid-servants; and the Levite who is within your gates: forasmuch as he hath no part nor inheritance among you. Take heed to yourselves that ye offer 13 not your burnt-offerings in every place that ye may see; But in that place which Jehovah 14 shall choose among one of your tribes, there shall ye offer your burnt-offerings, and there ye shall do all that I command you. Never- 15 theless ye may kill and eat the flesh of *your herds and flocks* in all your gates, whenever ye choose, according to the blessing which Jehovah your God hath given you; the unclean and the clean may eat of it, as of the flesh of the antelope and of the deer: Only ye shall 16 not eat the blood; ye shall pour it upon the earth as water.

"Thou mayest not eat within thy gates the 17 tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flocks; nor any of thy votive-offerings which thou vowest, nor thy freewill-offerings, nor thy heave-offerings: But thou must eat them 18 before Jehovah thy God in the place which Jehovah thy God hath chosen; thou, and

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Chap. xii. 1. [v]Sept. Syr.

5. [v]Sept. Syr.

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heavens and the earth abide, or for ever.

24. *Western sea.* Literally, the *latter*, or *hinder* sea; the Mediterranean is so called to distinguish it from the sea of Sodom.

CHAP. XII. 5. *That there he may dwell.* Literally, 'that his name may dwell there;' but name is frequently put for God himself, and the next words support the sense I have given. Others would render, 'that his name may be there invoked.'

6. *Your heave-offerings.* I consider וּתְרוּמַת as here and often elsewhere used for the pronoun.—*Firstlings of your herds.* It has been thought difficult to reconcile this with the law, which had ordained the firstlings of the herd and the flock to be given to the Levites. That the tithes and firstlings here mentioned are not every tithe and firstling, nor a secondary sort of firstlings and tithes: but the tithe of the tithes, and the choice, or first of the firstlings. I draw this inference from Exod. xxiii. 18, where the Israelites are desired to bring to the house of God, not the firstlings themselves, but the *prime of the firstlings.* To this it may be objected, that in chap. xv. 19, *every firstling,* (כל הבכור,) is to be eaten before the Lord, at the place which he shall choose; but we must suppose that the word כל, *every*, is here to be restricted, to every one of the prime or firstlings; as above explained.

15. *Eat the flesh, &c.* The text is here brief, but sufficiently intelligible. The words I have put in Italic are evidently understood. The antelope and the deer were not to be offered in sacrifice; but were clean animals, and commonly used for food.

19. *As long as thou livest on thy land.* So Bate after the Sept. I think it may be inferred, that the Jews, in their state of exile, are not tied down

ıy son, and thy daughter, and thy man-
servants, and thy maid-servants, and the Le-
ite who is within thy gates; and thou shalt
ejoice before Jehovah thy God in respect to
ll thou undertakest. Take heed to thyself
ıat thou neglect not the Levite as long as
ıou livest on thy land.

"When Jehovah thy God shall have enlarg-
d thy boundary, as he hath promised thee,
nd thou shalt say, 'I will eat flesh,' because
hou longest to eat flesh; thou mayest eat flesh,
whensoever thou longest for it. If the place
hich Jehovah thy God hath chosen that there
ıe may dwell, be too far from thee, thou may-
st, then, within thy gates, kill and eat of the
lesh of thine herds, and thy flocks, which Je-
ıovah hath given thee, whensoever thou long-
st to eat, as I have commanded. Even as
he antelope and the deer are eaten, so mayest
hou eat them; the unclean and the clean may
at of them alike. Only be sure that thou eat
ıot the blood; for the blood is the life; and
the life thou mayest not eat with the flesh.
Thou shalt not eat of it; thou shalt like water
pour it upon the earth. Eat it not; that it
may be well with thee, and with thy children
ıfter thee, when thou shalt do what is right in
the sight of Jehovah. Yet what things thou
hast hallowed, and thy votive-offerings, thou
shalt take, and go to the place which Jehovah
shall have chosen; And thou shalt offer thy
burnt-offerings, both the flesh and the blood
upon the altar of Jehovah thy God; and the
blood of thy other sacrifices shall be poured
out upon the altar of Jehovah thy God; but
the flesh of these thou mayest eat. Observe and 28
hearken [a] so as to do" all these things which I
command thee, that it may [a] now" be well with
thee, and with thy children after thee for ever
when thou doest what is good and right in the
sight of Jehovah thy God.

"When Jehovah thy God shall have cut off 29
the nations from before thee, whom thou art
going to dispossess, and thou succeedest them,
and dwellest in their land; Take heed to 30
thyself, after they have been destroyed that
thou be not ensnared by following them, and
that thou inquire not after their gods, saying,
'How did these nations serve their gods?
even so will I do likewise.' Thou shalt not 31
do so to Jehovah thy God; for every abomi-
nation which Jehovah hateth, have they done
to their gods; for even their sons and their
daughters they have burnt in the fire to their
gods. What thing soever I command [v] thee" 32
observe to do it; thou shalt not add to it,
nor take from it."

CHAPTER XIII.

B. C. 1452 *Enticers to idolatry are to be destroyed.*

"If there arise among you a prophet, or 1
a dreamer of dreams; and he appoint to you

28. [a] Sam. Syr. Onkelos. 2 mss. —ibid. [a] Sam. Syr. 3 mss. 32. [v] Sept.

Reflections upon Chapter xii. 1. It is not only our duty
orship God, but to do it at the place he chooseth. Had the Jews
suffered to offer sacrifices in any place, soon indeed would they
been corrupted. They must bring their sacrifices to his altar,
re the ark. The ark was the token of God's presence, and where
was put, there God put his name, and that was his habitation;
ontained the tables of the law, for none must expect to receive fa-
rs from God's hand, but those that are willing to receive the law
n his mouth. Now under the gospel we have no temple that sancti-
the gold, no altar that sanctifies the gift, but Christ only; and
o the places of worship, the prophets foretold, that in every place
spiritual incense should be offered. And our Saviour hath declared,
t those are accepted as true worshippers, who worship God in sin-
cerity and truth, without regard either to this mountain, or Jerusalem,
John iv. 21.

2. Moses teaches us to regard *blood* as sacred to God; it must not be eaten; for it is the life of the creature, and by this atonement for sin was made. We may partake of the flesh of animals, when we desire it; but let us take heed, that our table do not become a trap and a snare. What can more degrade a man, than to make a god of his belly? We should use the *comforts* of life in moderation; 'according to the blessing which God hath given us.' To waste his bounty by intemperance, is no small offence. Whether we eat or drink, let us do it to God's glory; and if we have abundance let us cheerfully distribute of it to him that needeth; and by so doing the blessing of such will come upon us.

the observation of this precept.

CHAP. XIII. 1. *A dreamer of dreams;* that is, one who pretends to have received prophetic dreams.

2. *And the sign come to pass.* It is implied in this, that God sometimes

2 a sign or a wonder; And the sign or the
wonder come to pass, and he speak to you,
saying, "Let us go after other gods, (which
ye have not known,) and let us serve them;
3 Ye shall not hearken to the words of that
prophet, or that dreamer of dreams; for Je-
hovah your God proveth you, to know whe-
ther ye love Jehovah your God with all your
4 heart and with all your soul. Ye shall walk
after Jehovah your God, and fear him, and
keep his commandments, and obey his voice,
5 and serve him, and cleave to him; And that
prophet, or that dreamer of dreams, shall be
put to death; because he hath proposed to
turn you away from Jehovah your God, (who
brought you out of the land of Egypt, and
redeemed you out of the house of bondage,)
to withdraw you from the way in which Je-
hovah your God commanded you to walk:
So shall ye put away the evil from among you.
6 "If thy brother, the son of thy father, or
the son of thy mother, or thy own son, or
thy own daughter, or the wife of thy bosom,
or thy friend, (who is dear as thy own life,)
entice thee secretly, saying, 'Let us go and
7 serve other gods:' (Any of the gods of the
people which are round about thee, whether
nigh to thee, or far from thee, from one end
of the earth to the other end of the earth,
[t] which thou knowest not nor thy fathers".)
8 Thou shalt not consent, nor hearken to him;
neither shall thine eye pity him; nor shalt
9 thou spare, or conceal him; [v] But thou shalt
surely kill him; thine hand shall be first up-
on him to put him to death, and afterwards
the hand of all the people. And thou shalt 10
stone him with stones, until he die; because
he hath sought to withdraw thee from Je-
hovah thy God who brought thee out of the
land of Egypt, from the house of bondage; That 11
all Israel may hear, and fear, and that no more
such wickedness as this be done among you.
"If thou shalt hear it said, that in one of 12
thy cities which Jehovah thy God hath given
to thee to dwell in, "Worthless men have 13
sprung up among you, and have withdrawn
the inhabitants of their city, by saying, 'Let
us go and serve other gods, which ye have not
known;' Then shalt thou inquire, and ex- 14
amine, and ask diligently; and, behold, if it
be true, and the thing certain, that such abo-
mination hath been committed among you;
Thou shalt surely smite the inhabitants of that 16
city with the edge of the sword; destroying it
utterly, and all that is therein, and its cattle,
with the edge of the sword. And thou shalt 16
gather all the spoil of it into the midst of its
street, and shall burn with fire the city, and
its whole spoil. to Jehovah thy God: and it
shall be a heap for ever; it shall not be re-
built. And nought of the cursed thing shall 17
cleave to thine hands; that Jehovah may turn
from the fierceness of his anger, and show
thee mercy, and have compassion upon thee,
and multiply thee, as he hath sworn to thy
fathers; When thou shalt hearken to the 18
voice of Jehovah thy God, so as to keep all
his commandments which I this day command
thee, by doing what is right in the eyes of
Jehovah thy God."

CHAP. XIII. 6. [v] Sept. 7. [t] From verse 6.

9. [o] *Thou shalt surely inform of him.* Sept.

REFLECTIONS UPON CHAPTER XIII. 1. We are here taught, that such is the evidence of revealed truth, and such the miracles by which it was confirmed, that every Israelite, who turned to idols, or who enticed others, was subjected to death. God hath given the most striking proofs of his being and perfections; and to forsake him, must argue a blinded mind, as well as a depraved heart. Let us then look upon those as our greatest enemies, who would lead us to break God's commands, or to withdraw our feet from his services; and learn to reject their proposals with disdain and resentment, though they should be our most intimate friends, or nearest relations. In a word, this chapter speaks to every one the sentiment of Solomon, "My son, if sinners entice thee, consent thou not."

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permitted such events, as seemed to confirm the predictions of such pretenders.

7. The reading of the Sam. and Sept. is supported by the text itself; for Moses would not have noticed the son of his mother, if he had not contrasted him with the son of his father.

9. *Thou shalt surely kill.* The Greek version most probably read, 'thou shalt surely bear witness against him. It was not the province of the denouncer to kill the guilty person: the sentence of the judge was to be obtained for that purpose.

14. *Worthless men.* Literally, 'sons of Belial.' I have given what

CHAPTER XIV.

C. 1452. What may, or may not be eaten; tithes of various kinds.

"YE are the children of Jehovah your God; ye shall not cut yourselves, nor make bald your foreheads, for the dead. For ye are a holy people to Jehovah your God, and Jehovah [a]your God" hath chosen you out of all the nations that are upon the earth, to be a peculiar people to himself.

"Ye shall not eat any thing abominable. These are the beasts of which ye may eat: the ox, the sheep, and the he-goat; The deer and the antelope, and the goat-deer, and the wild-goat, and the pygarg, and the wild ox, and the chamois; And every other beast whose hoof is divided into two parts, and which cheweth the cud among the beasts, ye may eat. Yet of those that chew the cud, or of those who have a divided cloven hoof, these ye shall not eat: the camel, and the hare, and the jerboa: for they chew the cud, but have not a cloven hoof; therefore they shall be to you unclean. So the swine, though he hath a divided hoof, yet as he cheweth not the cud, shall be to you unclean. Ye shall not eat of their flesh, nor touch their dead carcases.

"These, of all the water-animals ye may eat: all that have fins and scales shall ye eat: But whatsoever hath not fins and scales ye may not eat; it shall be to you unclean.

"Of all clean birds ye may eat; But these are they of which ye shall not eat: the eagle, and the vulture, and the ospray, And the falcon, and the kite, and the glede with its kind; And the raven with its kind; And the ostrich, and the night-owl, and the horn-owl, and the hawk with its kind; The sea-gull [v]and the cormorant", and the ibis, and the swan, And the pelican, and the king-fisher, And the stork; and the heron with its kind, and the lapwing, and the bat; And every flying creature that creepeth shall be to you unclean: they shall not be eaten. But of all clean fowls ye may eat.

"Thou shalt not eat of any thing that dieth of itself: thou shalt give it to the stranger who is in thy gates, that he may eat it; or thou mayest sell it to a stranger: but thou art a holy people to Jehovah thy God. Thou shalt not dress a kid in its mother's milk. Thou shalt truly tithe all the increase of thy seed, which the field bringeth forth, year by year. And the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, thou shalt eat before Jehovah thy God, in the place which he shall choose for his own abode; that thou mayest learn to fear Jehovah thy God continually. But if the place which Jehovah thy God shall choose, that there he may dwell, be far from thee, that from the length of the way thou art not able to carry thy tithe, (when Jehovah thy God hath blessed thee.) Then thou shalt turn it into money; and shalt take the money in thine hand, and go to the place which Jehovah thy God hath chosen: And thou shalt give money for whatsoever thou desirest, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever else thou desirest: and thou shalt eat there before Jehovah thy God, and thou shalt rejoice; thou and thine household, And the Levite who is within thy gates; thou shalt not neglect him; because he hath no part nor inheritance with thee.

"And at the end of the third year thou shalt bring forth all the tithe of thine increase of that year, and shalt lay it up within thy gates; And the Levite, (because he hath no part nor inheritance with thee,) and the stranger and the fatherless, and the widow, who are with-

CHAP. XIV.

2. [a]Sam. 9 mss. v. v. 16. [v]Sam.

admitted to be the sense, which is more perspicuous than the idiom.

CHAP. XIV. 2. *Nor make bald your foreheads.* See Introduction, Part ii. Ch. 11. § 1, and Part iii. Ch. 6. § 9.

4—20. Compare Levit. xi. 2, &c.

13—16. I have followed the Samaritan text because it exactly agrees with the parallel place.

22—27. See Introduction, Part iii. Ch. 3. § 6.

28. See Introduction, Part ii. Ch. 11. § 4.

in thy gates, shall come, and eat and be satisfied; that Jehovah thy God may bless thee in every work of thine hands."

CHAPTER XV.

B. C. 1452. Debts must not be demanded on the sabbatical year; laws respecting the release of servants.

1 "At the end of every seven years thou shalt
2 make a release. And this is the manner of the release: Every creditor that lendeth aught to his neighbour shall give him a release; he shall not exact it of his neighbour, who is his brother, when Jehovah's release-year is
3 proclaimed. From a stranger thou mayest exact what is thine own, but to thy brother
4 thou shalt give a release. Unless when there shall be no poor with thee; for Jehovah will greatly bless thee in the land which Jehovah thy God giveth to thee to possess as an inher-
5 itance: If thou carefully hearken to the voice of Jehovah thy God, and observe to do all these commandments which I this day
6 command thee. For Jehovah thy God will bless thee, as he promised to thee: and thou shalt lend to many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.
7 If there be among you a poor man, one of thy brethren within any of thy gates, in thy land which Jehovah thy God giveth to thee, thou shalt not harden thine heart nor shut thine
8 hand from thy poor brother: But thou shalt open thine hand liberally to him, and shalt surely lend him what he wanteth, sufficient for his need. Beware of thinking in thy wicked heart, and of saying, 'The seventh year, the year of release is at hand;' and thine eye be evil against thy poor brother, and thou givest him nought; and he cry to Jehovah against thee, and sin be laid to thy charge.
9 Thou shalt surely give to him, and thine
10 heart shall not be grieved when thou givest to him: because for this thing Jehovah thy God shall bless thee in all thy works, and in whatsoever thou engagest. For the poor
11 will never cease out of the land; therefore I command thee, saying, 'Thou shalt open thine hand liberally to thy poor and needy brother, in thy land.

"And if thy brother *or sister* (a Hebrew
12 man or a Hebrew woman,) have been sold to thee, and have served thee six years; then in the seventh year thou shalt let him *or her* go free from thee. And when thou send-
13 est him out free from thee, thou shalt not
14 let him go away empty-handed. Thou shalt furnish him liberally from thy flock, and from thy threshing-floor, and from thy winepress; according as Jehovah thy God hath blessed
15 thee thou shalt give to him. And thou shalt remember that thou wast a bondman in the land of Egypt, until Jehovah thy God redeemed thee; therefore do I now command
16 thee this thing. But it shall be, if he say to his master, 'I will not go out from thee;' because he loveth him and his household, having been treated kindly by him, Then thou
17 shalt take an awl, and thrust it through his

Reflections upon Chapter xiv. 1. God teaches the animals to select their food, with unerring propriety, and does he take care of these only? He has given directions to men, what food is proper and what improper. Let us be thankful for that knowledge he has given us, and for that abundance, which he has appointed for our supply. If he forbids the use of any creature, it is because it would do us harm. He is liberal and hath given us all things richly to enjoy; and now under the gospel, every creature that is fit for food may be used, being sanctified by prayer.

2. We are here taught, that the ministers of religion should not be defrauded of their due. If they impart spiritual things they have a right to receive from their hearers, in return, carnal things. Notwithstanding the law provided a maintenance for the tribe of Levi, much was left to the conscience of the people; hence so many exhortations to remember the Levite. They who despise the ministers of religion, despise religion itself; and they who withhold from them their due, are said to rob God. If they watch for souls as those who must give an account, let every one respect their holy calling.

Chap. xv. 1—3. *Make a release.* See Introduction, Part ii. Ch. 7, § 4. and Ch. 8. § 2.

6. *Thou shalt reign over, &c.* The debtor according to the law, when unable to pay, might be sold for a servant. The Israelites would not become dependent on other nations, by owing them money, but other nations would be dependent on them.

12—18. See Introduction Part ii. Ch. 4. § 2.

20. See Chapter xii. 6.

ear to the door, and he shall be thy servant for ever. So also shalt thou do to thy maid-servant. It shall not seem hard to thee, to let him go from thee free; for in serving thee six years, they have been worth double a hired servant; so Jehovah thy God shall bless thee in all thou doest.

"All the male firstlings which are brought forth by thine herds and thy flocks thou shalt hallow to Jehovah thy God: With the firstlings of thine herds, thou shalt not labour; and the firstling of thy flocks, thou shalt not shear. Thou and thy household shall eat them before Jehovah thy God year by year, in the place which Jehovah shall choose. But if there be any blemish in them; if they be lame, or blind, or having any other bad blemish, thou shalt not sacrifice them to Jehovah thy God. Thou shalt eat them within thy gates; the unclean and the clean may alike eat of them, as of the flesh of the antelope and the deer: Only their blood thou shalt not eat; thou shalt pour it, like water, upon the ground."

CHAPTER XVI.

A. M. 2552. B. C. 1452. *The three annual Festivals, and what every male must offer.*

"OBSERVE the month of Abib, and keep the passover to Jehovah thy God; for in the month of Abib Jehovah thy God brought thee out of Egypt by night. Thou shalt therefore sacrifice the passover offering to Jehovah thy God, with other offerings of the flock and the herd, in the place which Jehovah thy God shall choose for his abode. Thou shalt not eat with it leavened bread; but seven days shalt thou eat the unleavened bread of affliction; that thou mayest remember the day when thou camest out of the land of Egypt, all the days of thy life, for thou camest out of the land of Egypt in haste. And let no leavened bread be seen with thee in all thy districts for seven days; nor let aught of the flesh, which thou sacrificedst the first day in the evening, remain all night until the morning. Thou mayest not sacrifice the passover victim within any of thy gates, which Jehovah thy God giveth to thee: But at the place which Jehovah thy God shall choose for his abode, there thou shalt sacrifice the passover victim in the evening, at the going down of the sun, at the season in which thou camest out of Egypt. And thou shalt roast and eat it in the place which Jehovah thy God shall choose; but thou mayest return in the morning, and go to thine own house. Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to Jehovah thy God; on it thou shalt do no work."

Thou shalt number to thyself seven weeks; when thou beginnest to put the sickle to the corn, begin to number the seven weeks. And thou shalt keep the feast of weeks to Jehovah thy God, with a tribute of a freewill-offering from thine hand, which thou shalt give, according as Jehovah thy God hath blessed thee: And thou

REFLECTIONS UPON CHAPTER XV. 1. We learn from what have read, that God requires us to cultivate a kind and libe- spirit. Provision was made for the poor, and those who by adverse umstances were reduced, in the sabbatical institution; and the ple are charged not to withhold a loan because this year was near. 'etousness and avarice can always find excuses; but let us remem- , "that he that giveth to the poor lendeth to the Lord, and he will ay." The liberal person deviseth liberal things; and by liberal gs shall he stand.

2. We ought to be thankful for faithful servants, and not grudge them their hire. More especially if they have been reduced to poverty, we should feel for them; and when they leave us, should not let them go empty-handed. "Masters give unto your servants that which is just and equal; knowing that ye also have a master in heaven. And let servants render due obedience to their masters." Let us all remember that one is our master, even Christ; his service is not grievous. We have been the servants of sin; but now let us become the servants of righteousness, that we may enjoy eternal life.

CHAP. XVI. 2. *With other sacrifices.* As a lamb was appointed the paschal sacrifice, something must be here supplied to reconcile this sage with others. (See Ez. xii.) Delgado supplies, *besides those* from flocks and the herds. To the same purpose Geddes, Dathe, and others. the Arabic.

7, 8. *And go to thine house.* The note of Delgado is: 'In verse 7 he s them go to their tents, the morning after the passover: how then, can this mean *a solemn assembly?* The Hebrew word means *desertion from work.*' But in the supposition that they went home, on the morning after the paschal sacrifice, they might return on the seventh day to hold *an assembly to the Lord.*

10. Archbishop Secker very properly bids us efface the words in Italic in our common version of this verse: *unto the Lord thy God.* They are evidently a superfluous eke.

shalt rejoice before Jehovah thy God; thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite who is within thy gates, and the stranger, and the fatherless, and the widow, who are among you, in the place which Jehovah
12 thy God hath chosen for his own abode. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes.

13 "Thou shalt observe the feast of booths seven days, after thou shalt have gathered in thy corn
14 and thy wine; And thou shalt rejoice at thy feast; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, who are within thy gates.
15 Seven days shalt thou keep a solemn feast to Jehovah thy God in the place which Jehovah thy God shall choose; for Jehovah thy God shall bless thee in all thine increase, and in all the works of thine hands, so that thou shalt surely rejoice.

16 "Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of booths: and they shall not appear before Jehovah empty: Every man shall 17 give as he is able, according to the blessing which Jehovah thy God hath given to thee.

"Judges and officers shalt thou appoint in all 18 thy gates, which Jehovah thy God giveth to thee, throughout thy tribes; and they shall judge with just judgment the people. Thou 19 shalt not wrest judgment; thou shalt not respect persons, nor take a bribe; for a bribe will blind the eyes of the wise, and pervert the words of the righteous. That which is 20 altogether just shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth to thee.

"Thou shalt not plant a grove of any sort of 12 trees nigh to the altar, which thou shalt make to Jehovah thy God. Nor shalt thou set up for thyself statues, which Jehovah thy God hateth. Thou shalt not sacrifice to Jehovah thy 1 God any steer, or sheep, in which there is a blemish, or any evil quality; for this is an abomination to Jehovah thy God."

REFLECTIONS UPON CHAPTER XVI. 1. We are here taught that divine ordinances ought to be religiously observed. Some of those enjoined to Israel were both commemorative and typical, as the pass-over. While this feast reminded them of the great deliverance wrought for their fathers; it contained a striking representation of our spiritual deliverance, and the method in which it should be effected. The lamb must be slain, the blood sprinkled, the flesh of the lamb eaten. So was our Lord led as a lamb to the slaughter; his blood was shed, and by faith we partake of the benefits of his sacrifice. As the Jews kept the feast of the pass-over, let us keep the Christian feast in the exercise of renewed repentance, faith, and love. Let us keep it, not with the old leaven, bnt with the unleavened bread of sincerity and truth.

2. We are also taught to express our gratitude for the blessings of providence. It is our duty to pray for *daily bread*, and when it is given we should bless God for it. The feast of booths, was the harvest-feast; and this was to be a feast of joy. 'Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite the stranger, and the fatherless, and the widow, who are within thy gates." Nothing can be more suitable to the feelings of a pious man, than to give thanks to God for whatever he enjoys. Such a character will regard it as a heinous sin to rob God of the praise due to him, by either negligence, on the one hand, or on the other, by taking praise to himself. He knows that it is God who hath blessed all his undertakings.

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13. *Feast of booths.* Russel in his History of Aleppo, vol. ii. has given the following account of the manner in which the Jews of that city keep this feast. "The tabernacles are variously constructed, and disposed in different situations, according to the size and other conveniences of the house. They are sometimes placed upon small terraces in the front of the upper rooms; but most commonly in the court yards: sometimes on the flat top of houses. The ordinary method of building them, is by fastening to the corners of a wooden dixan four slender erect posts; which serve to support on all sides a reticulated work of green reeds; a small place only in the front being left for the entrance. This work on the outside is covered with fresh myrtle; and is hung on the inside with chintz or burdet hangings. The roof is thatched with reeds not stript of their leaves: and the best cushions and carpets are employed to dress the divan. These divans have the advantage of being easily moved; and two or more may be joined together. In some of the principal houses a permanent wooden *kiosk*, built upon a stone mustaby, in the middle of the court, is made to serve the purpose; which, being already latticed, is easily covered with reeds and myrtle branches. There is still another method used, in order to avoid the litter of withered leaves. This is by erecting a temporary booth, consisting of slight posts, papered over, and wreathed from top to bottom with flakes of cotton: hangings supply the place of walls; and the whole is roofed with mats."

19. *Pervert the words of the just.* When judges are corrupted, the words of just men, giving their testimony, are perverted by chicanery. The Jews say that the throne of Solomon had six steps, and that when he ascended the first, a crier proclaimed, 'Thou shalt not wrest judgment—

CHAPTER XVII.

. 1452. Idolators to be slain; the decision of difficult matters; the choice and duty of a king.

"If there be found with thee, in any of thy gates which Jehovah thy God may give to thee, man or woman, that hath wrought wickedness in the sight of Jehovah thy God, by transgressing his covenant, And hath gone and served other gods, and worshipped them; either the sun or moon, or any of the host of the heavens, which I have forbidden; And it be told thee, then thou shalt hearken, and inquire diligently, and, if it be true, that such an abomination hath been done in Israel: Thou shalt then bring forth that man or that woman, who hath committed such evil deed, to thy gates; and shalt stone that man and that woman with stones, till they die. On the testimony of two witnesses, or on the testimony of three witnesses, shall he that is guilty be surely put to death; but on the testimony of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death; and afterward the hand of all the people. So shalt thou put away the evil from among you.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and go up to the place which Jehovah thy God shall have chosen; And thou shalt come to the priests, the Levites, and to the judge that shall be in those days; and they [v]shall inquire and show thee what is the proper judgment: And thou shalt do according to the sentence, which they shall show thee, from that place which Jehovah shall have chosen; and thou shalt observe to do according to all that they teach thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall report to thee, shalt thou do: thou shalt not decline from the sentence which they shall show thee, to the right hand, or to the left. And the man that will do presumptuously, and will not hearken to the priest that standeth to minister there before Jehovah thy God, or to the judge, even that man shall die; that thou mayest put away the evil from Israel: For all the people will hear, and fear, and do no more presumptuously.

"When thou art come to the land which Jehovah thy God giveth to thee, and shalt possess it, and shalt dwell therein, and shalt say, 'I will set a king over me, like all the nations that are around me;' Thou shalt assuredly set him king over thee, whom Jehovah thy God shall choose. One from among thy brethren shalt thou set king over thee; a stranger who is not thy brother, thou shalt not set over thee. But he shall not multiply horses to himself, lest he cause the people to return to Egypt, for the sake of multiplying horses: for Jehovah hath said to you, 'Ye shall return no more that way.' Nor shall he multiply wives to himself, that his heart turn not away: nor shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth on the throne of his kingdom, that he shall write himself a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read it all the days of his life: that he may learn to fear Jehovah his

CHAP. XVII.

9. [v]Sam. Sept.

en the second, 'Thou shalt not accept persons'—when the third, 'Thou alt not receive a bribe—when the fifth, 'Thou shalt not set up any sta-e'—and when the sixth, 'Thou shalt not sacrifice ox or sheep in which ere is any blemish.'

CHAP. XVII. 3. *Which I have forbidden.* Literally, 'which I have ot commanded;' but there is here a figure of speech, and it is better to ive the sense. Matthews rendered as I have done.

8. *Blood and blood;* that is, whether murder has been committed, r whether he who has killed another, did it unintentionally.—*Stroke and stroke;* that is, what strokes are to be inflicted. The Vulg. renders 'between leprosy and leprosy,' so that the sense may be to determine, whether leprous or not.

14, 15. It is clear that Moses did not appoint a Monarchical Government, but regarded Jehovah as the king of Israel; but he so framed their political constitution, that if, in future they should wish to have a king, they might; choosing one of their own nation. This was wise and patriotic.

16. *Multipty to himself horses.* In a mountainous country like Judea, cavalry could be of no essential service, and Moses wisely forbids the use

God, so as to keep all the words of this law,
20 and to do these statutes: That his heart may not be lifted up above his brethren; and that he may not turn aside from the commandment to the right hand, or to the left; to the end that he may prolong his days in his kingdom; he, and his children, in the midst of Israel."

CHAPTER XVIII.

B. C. 1452. Jehovah is the priests and Levites' inheritance; a prophet like to Moses promised.

1 THE priests the Levites, the whole of the tribe of Levi, shall have no part or inheritance with other Israelites: the burnt-offerings of Jehovah, which are his inheritance,
2 they shall eat. Therefore shall they have no inheritance among their brethren: Jehovah is their inheritance, as he hath said to them.
3 "And this shall be the priest's due from the people, from those who offer a sacrifice, whether it be ox or sheep; they shall give to the priest the shoulder, and the two cheeks,
4 and the maw. The first fruit also of thy corn, of thy wine, and of thine oil, and the first fleece of thy sheep, shalt thou give to him.
5 For Jehovah hath chosen him out of all thy tribes, to stand [a] before Jehovah thy God; to minister and bless in his name"; him and his sons for ever.

"And if a Levite come from any of thy gates, 6
out of all Israel, where he had sojourned;
and with all the desire of his soul come to
the place which Jehovah shall have chosen,
Then he shall minister in the name of Jeho- 7
vah his God, as all his brethren the Levites
do, who stand there before Jehovah. They 8
shall have like portions to eat, beside what
ariseth from the sale of his patrimony.

"When thou art come into the land which 9
Jehovah thy God giveth to thee, thou shalt
not learn to do after the abominations of those
nations. Let there not be found one among 10
you that devoteth by fire his son or his daugh-
ter *to Moloch*; or that useth divination, or an
observer of the clouds, or an enchanter, or
a sorcerer, Or a charmer, or a pythonist, 11
or a necromancer. For all that do these 12
things are an abomination to Jehovah; and
because of these abominations, Jehovah thy
God driveth them out from before thee. Thou 13
shalt be perfect with Jehovah thy God; For 14
these nations whom thou shalt dispossess, hear-
kened unto the observers of the clouds, and
to diviners; but Jehovah thy God, suffereth
thee not to do so.

"Jehovah thy God will raise up to thee a 15
Prophet, from the midst of thee, one of thy
own brethren, like to me; to him [v] thou shalt

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5. [a] Sam. Sept. 15. [v] Vulg. the rest, *ye shall*, &c.

CHAP. XVIII.

REFLECTIONS UPON CHAPTER XVII. 1. We are again admonished to adhere to Jehovah only, by the awful punishment inflicted on the idolater. He is the only God, and therefore the only proper object of worship; and as he will not give his glory to another, so he will not suffer us to give it. His command to every man is, "thou shalt fear Jehovah thy God, him only shalt thou serve, and to him thou shalt cleave." In the infliction of punishment for this great sin, care must be taken to have clear and sufficient evidence. In matters affecting life, the law required the testimony of two witnesses. While Jehovah would have sin punished, he would not suffer one to bear false against his neighbour, and thus wickedly cause the death of the innocent.

2. We are taught, that in matters of controversy, there was a wise appointment for a final determination. For nothing is more injurious to personal peace, or to the public welfare than perpetual litigation. O let us cultivate peace in the spirit of peace; and especially seek peace with God through our Lord and Saviour. Hath he not a ground of controversy with us for our sins? Yet how willing is he to be reconciled. "Come let us reason together, saith Jehovah, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

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of it; but both this and the following precepts, the kings of Israel little regarded.

CHAP. XVIII. 3. It is disputed whether this precept be the same as that of Lev. vii. 34, or a distinct one. Delgado observes, "that scripture explains in one place what is omitted in another: so that the two *cheeks* and the *maw*, mentioned here, may be added in Levit. vii. 34. and the *breast* mentioned there may be understood here." On the other hand, some contend that this precept has nothing to do with sacrifices offered to Jehovah, but to beasts slaughtered for private use, of which the Levites had a right to the shoulder, the cheeks and the maw. If we adopt this latter opinion, the words 'from those who offer a sacrifice,' must be rendered, 'from those who slaughter animals.' Rosenmuller says, that זבח signifies here cattle, as Gen. xxxi. 54.

10. Compare Levit. x. 21, and xix. 31, and xx. 27. See Introduction, Part iii. Ch. 4. § 8.

15. *A prophet, one of thine own brethren, like to me.* It has been much

arken"; According to all that thou desi-
dst of Jehovah thy God in Horeb on the
ıy of the assembly, saying, 'Let me not
ear again the voice of Jehovah my God,
or let me see this great fire any more, that
die not.' And Jehovah said to me, 'What
ıey have spoken is right.' I will raise them
p a Prophet from among their brethren, like
thee, and will put my words in his mouth
nd he shall speak to them all that I shall
ommand him. And it shall come to pass,
ıat whosoever will not hearken to my words,
hich he shall speak in my name, I will re-
uire it of him. But the prophet who shall
resume to speak a word in my name, which
have not commanded him to speak, or who
hall speak in the name of other gods, even
hat prophet shall die. And if ye say in
our hearts, 'How shall we know the word
which Jehovah hath not spoken?' When a
ırophet speaketh in the name of Jehovah,
f the thing follow not, nor come to pass, that
s the thing which Jehovah hath not spoken,
ıut the prophet hath spoken it presumptu-
ıusly: ye shall not be afraid of him."

CHAPTER XIX.

B. C. 1452 Cities of refuge for the man-slayer; two witnesses necessary to establish a matter.

"When Jehovah thy God hath cut off the 1
nations, whose land Jehovah thy God giveth
to thee; and thou hast dispossessed them, and
dwellest in their cities, and in their houses;
Thou shalt set apart for thyself three cities, in 2
the midst of thy land, which Jehovah thy God
giveth to thee for a possession. Thou shalt 3
divide the boundaries of thy land, which Je-
hovah thy God giveth to thee to inherit, in-
to three parts, and make a road so that every
man-slayer may flee thither.

"And this is the case of the man-slayer, 4
who shall flee thither, that he may live: Who-
so killeth his neighbour ignorantly, whom he
hated not in time past; As when a man go- 5
eth into the wood with his neighbour to hew
wood, and his hand fetcheth a stroke with the
ax to cut down the tree, and the head slip-
peth from the helve, and lighteth upon his
neighbour, so that he die; he shall flee to one
of those cities, that he may live: Lest the 6

Reflections upon Chapter xviii. 1. We here learn that
ble provision was made for those, that ministered at the altar.
people were not to withold what God had given; and as
Henry observes, "the priests were not to entangle them-
s with the affairs of this life, nor enrich themselves with the
th of this world; they have better things to mind. They
have no part nor inheritance with Israel; that is, no share
r in the spoils taken in war, or in the land that was to be
led by lot, ver. 1. Their warfare and husbandry are both
tual, and enough to fill their hands both with work and pro-
ınd to content them. "The Lord is their inheritance."

2. Let us learn to despise and avoid all kinds of superstiti-
For what can argue greater presumption on the one hand,
to pretend to pry into futurity, or greater folly on the other,
lace any reliance on such pretensions? Yet among those called
istians, there are many who observe times and seasons, call
e days lucky, others unlucky; consult fortune-tellers, to
w what shall happen to them; and have recourse to spells or
rms for the cure of diseases, and the discovery of things
lost. Such conduct is not less disgraceful to ourselves, than it is sinful in the sight of God. Let us then have no fellowship with such unfruitful works of darkness.

3. Let us be thankful that God has fulfilled his blessed word, and raised up Jesus a Prophet, mighty both in word and deed; that he has declared the whole counsel of God; all that the Father commanded, he made known unto the world. He introduced a new and glorious dispensation, a system of the most excellent laws, confirmed by various miracles, by the prophecy of events which have been accomplished, and especially by his own resurrection. "The law was given by Moses, but grace and truth came by Jesus Christ." He is God's beloved Son, his authorised messenger, let us, therefore, hear him. It is at our peril if we reject him; for, "if he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy, who tramples on the blood of the Son of God? He that believeth on the Son hath life; but he that believeth not shall not see life, but the wrath of God abideth on him." He that will not hearken to this prophet must be cut off from his people.

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uted whether this *primarily* respects the person of our Saviour, or a
ession of prophets in the Jewish Church. Dathe for the latter opinion
ies from the connexion, 'that this prophet is opposed to the soothsay-
in the preceding verses; and that there would be no force in the
ıoning of Moses, unless the prophet here mentioned was immediately
ucceed him; and from verses 20—22, in which they are instructed
how they were to distinguish between false prophets and true, he infers
the whole must be applied, not to one prophet, but to a succession. It
may be replied, that the Jews had no need to consult wizards and others,
as they had God's written word, and as they could always consult him by
Urim and Thummim; and that the 20—22 verses, do evidently imply, that
he would send them prophets from time to time, as the interpreters of his

avenger of blood pursue the man-slayer, while his heart his hot; and because the way is long overtake him, and slay him; although he be not worthy of death, because he hated him not
7 in time past. Therefore I command thee, saying: Thou shalt set apart for thyself, three
8 cities. And when Jehovah thy God hath enlarged thy boundaries, as he hath sworn to thy fathers; and hath given to thee all the land which he promised to thy fathers that he would
9 give; If thou wilt keep all these commandments so as to do them, which I this day command thee; to love Jehovah thy God, and to walk ever in his ways; thou shalt then appoint, besides these three cities, three cities
10 more, That innocent blood may not be shed in thy land, which Jehovah thy God giveth to thee for an inheritance; and that blood may not be upon thee.

11 "But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally so that he die; and flee
12 into one of these cities; Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of
13 blood, that he may die. Thine eye shall not pity him, but thou shalt put the guilt of innocent blood from Israel, that it may be well with thee.

14 "Thou shalt not remove thy neighbour's landmark, which thy forefathers have set in thine inheritance, which thou shalt inherit in the land which Jehovah thy God giveth to thee for a possession.

"One witness shall not be sufficient against a 15
man for any iniquity, or for any sin; whatever sin he may have committed, on the testimony of two witnesses, or on the testimony of three witnesses, shall the matter be established.

"If a false witness rise up against any man, 16
to testify against him some wrong; Then 17
both the men, between whom the controversy is, shall stand in the presence of Jehovah, before the priests and the judges, who shall be in those days; And the judges shall make 18
diligent inquisition; and behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do to him, 19
as he thought to have done to his brother; that ye may put away the evil from among you: For the rest will hear, and fear; and 20
will henceforth commit no more any such evil among you. And thine eye shall not pity; 21
but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

CHAPTER XX.

B. C. 1452. *The Priests and Officers charge to the people when going to battle; on besieging Cities.*

When ye go out to battle against your ene- 1
mies, and although ye see horses, and chariots, and a people more numerous than you, be not afraid of them: for with you is Jehovah your

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Reflections upon Chapter xix. 1. Moses had already set apart three cities beyond the Jordan, and now he appoints three within the land of Canaan; and every facility is afforded to the man-slayer, in his flight thither. These Cities were to be at equal distances, as near as could be, from other places, so that every corner of the land might have one within reach. Thus Christ is not a refuge at a distance, which we must ascend to heaven, or go down to the deep for, but the word is nigh us, and Christ is the word, Rom. x. 8.

2. The precepts repeated in this chapter show the depravity of men. That against removing land-marks is a moral precept, and forbids the invading of any man's right, and taking to ourselves that which is not our own, by any fraudulent arts or practices. It forbids breaking in upon the settled order and constitution of civil government, and the altering of ancient usages without just cause. The precept against a false witness and the punishment annexed, are necessary to public safety. For if one witness was allowed in capital offences, no one could be secure; and the man void of conscience, would swear away the life of his pious neighbour. Civil law is a hedge for which every honest man should be thankful; and which it is the duty of all carefully to observe, and constantly to support.

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will. But there is something so marked in reference to one prophet, that he is to be like to Moses, a law-giver, a mediator, one who should introduce a new diepensation, as Moses had done; one who should equal him in power and miracles, and disobedience to whom should be accounted capital;—these things seem to limit this to the person of our Saviour.' See for the further illustration, Bishop Newton on the prophecies.

CHAP. XIX. 1—14. Compare Numb. xxxv, and see Introduction Part ii. Ch 6. § 1. and 12. 1.

14. *Thy forefathers.* So the Greek translators render קדמנין. They of old time is not sufficiently deffinite. Ainsworth. the first fathers; and there is no doubt but the precept refers to those land marks to be set up on the conquest and division of Canaan.

od, who brought you out of the land of Egypt. And it shall be when ye are approaching to the battle, that the priest shall draw ear to the people, And shall say to them, Hear, O Israel! Ye are this day approaching to the battle against your enemies; be ot faint-hearted, nor be afraid; tremble not, or be terrified because of them; For Jehoah your God himself goeth with you, to fight or you against your enemies, [s]and[/s] to save you.

"And the officers shall speak to the people, aying, 'What man is there that hath built new house, and hath not dedicated it? let im depart and return to his house, lest he ie in the battle, and another man dedicate it. And what man is there that hath planted a ineyard, and hath not yet eaten of its *produce*? let him depart and return to his house, est he die in the battle, and another man at of it. And what man is there that hath betrothed a wife, and hath not taken her? et him depart and return to his house, lest e die in the battle, and another man take er.' And the officers shall speak further to he people, and shall say, 'What man is there hat is afraid and faint-hearted? let him depart nd return to his house, lest his brethren beome faint-hearted, like him.' And when the fficers have finished speaking to the people, aptains of the hosts shall be appointed to lead n the people.

"When thou approachest a city to fight against it, then proclaim to it peace: Then f it return an answer of peace, and open to thee its gates, it shall be, that all the people who are found in it shall be tributary to thee, and shall serve thee. But if it will make no peace with thee, but engage in war against thee, then thou shalt besiege it: And when Jehovah thy God hath delivered it into thine hands, thou shalt smite every male in it with the edge of the sword; But the women, and the little ones, and the cattle, and whatever else is in the city, its whole spoil, thou shalt take to thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given to thee. Thus shalt thou do to all the cities which are afar off from thee; which are not of the cities of those nations, [s]whose land Jehovah thy God giveth to thee for an inheritance[/s]. But of the cities of those people which Jehovah thy God giveth to thee for an inheritance, thou shalt save alive nothing that breatheth; But shalt utterly destroy them; namely, the [v]Canaanites, the Amorites, the Hethites, and the Perizzites, the Hivites, and the Jebusites; as Jehovah thy God hath commanded thee; Lest they teach thee to do after all their abominations, which they have done to their gods; and thus thou shouldst do against Jehovah thy God.

"When thou shalt besiege a city a long time, making war against it to take it, thou shalt not by the force of the ax destroy its fruit-trees: for of them thou mayest eat, and thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field are for the support of man. Only the trees which thou knowest are not trees producing food, shalt thou destroy and cut down; and with them con-

CHAP. XX. 4. [s]Sam. Sep. Syr. Ar.

15. [s]Sept. Vulg.

6—21. See Introduction, Part ii. Ch. 12. § 12.

CHAP. XX. 1. *When ye go out.* I have rendered in the plural this , because the three following are so, both in the text and versions.

5. *Hath not dedicated it.* Rosenmuller renders, 'initiated it by dwela it.' We say, *warmed*, and our ancestors *handselled*, when we first by a house.

6—9. See Introduction, Part ii. Ch. 10. § 2; and Ch. 10. § 4.

9. *Hath not eaten of it?* Literally, 'profaned it.' The fruits of the or of other trees, were not gathered for the first three years—the of the fourth year was holy, and became the portion of the Levites—of the fifth belonged to him who had planted it. It then became *common* and *profane*. See Levit. xix. 24, &c.

15. There is a striking distinction made between the cities without the boundaries of the promised land, and those within it. The former were only to be made tributaries, but the latter to be destroyed.—The clause now found in the Sept. and Vulg. Geddes considers genuine, and adopts it as part of the text.

17. I have followed the Sam. text in this verse, which both in its order and fulness is preferable to the common text. See Introduction Part. ii. Chap. 2 § 1.

19, 20. These two verses are obscure in the original; I trust the sense is clearly given in my version, which is partly that of Dathe.

CHAP. XXI. 4. *An ever-flowing torrent.* Our translators followed the Vulg. and rendered a *rough valley*. The word נחל denotes, both a

struct bulwarks against the city that maketh war with thee, until it be subdued.

CHAPTER XXI.

B. C. 1452. Uncertain murder must be expiated; usage of a captive woman; a first-born son of a wife hated must inherit; a stubborn son to be stoned.

1 "If one be found slain in the land which Jehovah thy God giveth to thee for a possession, lying in the field, and it be not known who
2 hath slain him; Then thy elders and thy judges shall go, and measure to the cities
3 which are around him that is slain; And the city which is nearest to the slain man; even the elders of that city shall take a heifer, which hath not been wrought with, and which hath
4 not drawn in the yoke: And the elders of that city shall bring down the heifer to an ever-flowing torrent, which cannot be ploughed nor sown, and shall strike off the heifer's head,
5 into the torrent, there in the valley: And the priests, the sons of Levi, shall approach; (for them Jehovah thy God hath chosen to minister to him, and to bless in his name; and by their word shall every controversy and every assault
6 be tried.) And all the elders of that city, which is nearest to the slain man, shall wash their hands over the heifer that hath been be-
7 headed into the torrent; And they shall declare and say, 'Our hands have not shed this blood, nor did our eyes see it shed. Be merci- 8
ful, O Jehovah, to thy people Israel, whom thou hast redeemed, and lay not innocent blood to the charge of thy people Israel.' And the blood shall be forgiven them. So 9
shalt thou put away the guilt of innocent blood from thee, when thou shalt thus do what is right in the sight of Jehovah.

"When thou goest out to war against thine 10
enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken them captive; And if thou see among the captives a 11
beautiful woman, and so desirest her as to take her for thy wife; Then thou shalt bring her 12
home to thine house; and shalt shave her head, and pare her nails; And she shall put 13
off from her the raiment of her captivity, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in to her, and be her husband, and she shall be thy wife. But if it be 14
that thou hast no delight in her, then thou shalt let her go whither she will: but thou shalt on no account sell her for money, or make a slave of her, because thou hast humbled her.

"If a man have two wives, one beloved, and 15
the other hated; and both the beloved and the hated, have born to him children; and if the first-born son be her's who is hated: When 16

Reflections upon Chapter xx. 1. We are taught in this chapter, that the Israelites would not only have to conquer the Canaanites, but that after their settlement, war would arise and they would have to go forth against their enemies. This is an evil, to which every nation has been subject; and from the passions and sinfulness of human nature, it is to be feared it will continue to be the scourge of mankind. It must always begin in injustice on one side; and, from the very nature of it, it often tends to cherish some of the worst passions. Moses supposes that there is a just cause for war, and he then orders the priests to exhort the people to rely on God for safety and victory. Those who are permitted to retire from the host, could not but be sensible of the kindness of their supreme law-giver. Let us engage in a nobler warfare, and encourage ourselves in the Lord our God; for he will fight for us, against all our enemies.

2. When God ordered the Israelites to besiege Cities, they were first to offer terms of peace; and if not accepted, then only to push on the siege. Let this remind us of God's conduct towards men. Though he might justly destroy them, he waits to be gracious, and first sends messages of peace. "Turn ye, turn ye; for why will you die," is his compassionate language to sinners, "I have no pleasure in the death of him that dieth." He assures us of his readiness to forgive our sins, and accept our submission. "Let the wicked forsake his wicked way, and the unrighteous man his thoughts, and let him return to Jehovah our God, for he will abundantly pardon." But if any go on in their trespasses at length he will whet his sword, and lay hold on vengeance, and then, O sinner, a great ransom cannot deliver thee.

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valley or *channel*, and the *water* which flows in it; and איתן, denotes *strong*, but never *rough*. In Arabic it is applied in the sense I have given it here. An *ever-flowing torrent*, is opposed to such, as in summer were dried up, and whose banks, and perhaps their beds might be plouged and sown.

7. *Nor did our eyes, &c.* The design of this law is to guard human life; for Jehovah will require an account of blood that has been unjustly shed, and profligately wasted.

10—14. See Introduction, Part ii. Ch. 3, § 2, and Ch. 12, § 13.

he maketh his sons to inherit what he possesseth, he may not make the son of the beloved first-born before the son of the hated, who is the real first-born; But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his.

"If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and who, when they have chastened him, will not hearken to them; Then shall his father and his mother lay hold on him, and bring him out to the elders of his own city, and to the gate of his own place; And they shall say to the elders of his city, 'This our son is stubborn and rebellious; he will not obey our voice; he is a profligate, and a drunkard.' And all the men of his city shall stone him with stones, until he die: so shalt thou put away evil from thee; that all Israel may hear, and fear.

"If a man have committed a sin worthy of death, and thou hang him on a tree; His body shall not remain all night upon the tree, but thou shalt surely bury him that day; that thy land be not defiled, which Jehovah thy God giveth to thee for an inheritance: for accursed of God is [a] every one that hangeth on a tree.

23. [a] Sept. Vulg. Compare Gal. iii. 13.

Reflections upon Chapter xxi. 1. Every precept and given, argues the depravity and wickedness of men. What we now read teaches us, that one man may rise up against another e field and slay him, as Cain did his brother Abel; and that it may lone so secretly, that there may be no human witness of the deed. v horrible this sin is, the appointment of a solemn public expiation nesseth; and though the murderer may sometimes escape the punish- t due to his crime, in this life, God will at last be the blood-aven- O let us guard against ungovernable passions; against envy hatred, which often lead to the commission of deeds, 'which make ven weep.'

2. In the order given respecting a *captive* woman, and the atment of the first-born son of a wife the least beloved, we see h prudence and justice manifested. The soldier is not to abuse the

15—17. See Introduction, Part 2. Ch. 3, § 1.

18—21. See Introduction, Part ii. Ch. 3, § 1, and Ch. 12, § 13.

23. *Every one that hangeth, &c.* The authorities in favour of this

CHAPTER XXII.

B. C. 1452 Various civil and municipal laws.

"Thou shalt not see thy brother's ox or his 1
sheep, [a] or any other of his cattle" go astray, and neglect them: thou shalt by all means bring them back to thy brother. And if thy 2
brother be not nigh to thee, or if thou know him not, then thou shalt bring it to thine own house, and it shall be with thee until thy brother seek after it; and thou shalt restore it to him. In like manner shalt thou do with his ass; 3
and so shalt thou do with his raiment; and so shalt thou do with any lost thing of thy brother's, which he hath lost, and thou hast found: thou shalt not neglect it.

"Thou shalt not see thy brother's ass or his 4
ox, [a] or any other of his cattle" fall down by the way, and neglect them: thou shalt surely help him to lift them up.

"A woman shall not wear what belongeth to 5
a man; nor shall a man clothe himself in a woman's garment: for all who do so are an abomination to Jehovah thy God.

"If a bird's nest chance to be before thee 6
in the way, in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with

Chap. xxii. 1. [a] Sam. 4. [a] Sam.

woman, whom providence has given to him. If he conceive an affection for her, he may marry her; but he must wait at least a month. This was doubtless designed to check the eagerness of passion; and to lead to that reflection, which a matter of such importance as marriage, required. It is good to weigh a thing well, and then act accordingly. We should never let affection prevail over judgment; much less lead us to act unjustly. Partiality to children has been a source of evil from the days of Jacob to the present time.

3. How heinous is the sin of disobedience to parents, when such a punishment as that we have read was to be inflicted! Doubtless parents would try every method in their power, and would endure long before they would resort to the magistrates, and say, "this our son is stubborn and rebellious; he will not obey our voice; he is profligate and a drunkard." Profligacy and drunkenness are in themselves

reading I deem sufficient to justify its adoption. The sense indeed is implied in the text.

Chap. xxii. 1—8. See Introduction, Part ii. Ch. 8, § 3 and 4.

7 the young; But thou shalt in any case let the dam go, and take the young to thyself; that it may be well with thee, and that thou may prolong thy days.

8 "When thou buildest a new house, thou shalt make a battlement for the roof; lest if one should fall from it, thou bring *the stain of* blood upon thine house.

9 "Thou shalt not sow thy vineyards with divers seeds; lest the crop of thy seed which thou hast sown, and the increase of thy vineyards, be defiled.

10 "Thou shalt not plough with an ox and an ass together.

11 "Thou shalt not wear a garment made of divers materials, as woollen and linen.

12 "Thou shalt make strings for the four corners of thy bed-covering, with which thou coverest thyself.

13 "If any man take a wife, and go in to her,
14 and hate her; And with words accuse her, and bring an evil name upon her, and say, 'I took this woman, and when I came to her,
15 I found her not a virgin;' Then shall the father of the damsel, and her mother, take and bring forth the proof of the damsel's virginity to the elders of the city, at the gate;
16 And the damsel's father shall say to the elders, 'I gave my daughter to this man to wife, and
17 he hateth her; And, lo, he hath accused her in words, saying, 'I found not thy daughter a virgin;' and yet this is the proof of my daughter's virginity.' And they shall show the proof of her virginity to the elders of the city. 18
And the elders of that city shall take that man and chastise him; And they shall fine him in a 19
hundred shekels of silver, and give them to the father of the damsel, because he hath brought up an evil name on a virgin of Israel. And she shall remain his wife; he may not put her away all his days. But if this thing 20
be true, and the proof of virginity be not found for the damsel; Then they shall bring out 21
the damsel to the door of her father's house, and the men of her own city shall stone her with stones until she die; because she hath done a profligate deed in Israel, by playing the harlot in her father's house: so shalt thou put away the evil from among you.

"If a man be found lying with a married wo- 22
man, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

"If a damsel who is a virgin be betrothed to 23
a husband, and a man find her in a city, and lie with her; Then ye shall bring them both 24
out to the gate of that city, and ye shall stone them with stones until they die; the damsel, because she cried not, being in a city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from among you.

"But if a man find a betrothed damsel in the 25
field, and the man force her, and lie with her, then the man only that lay with her shall die;

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sins of an aggravated nature; but they are also the fruitful sources of many others. A man inflamed with wine is prepared for every deed of darkness. He is a curse to himself; and often a curse to those related to, or connected with him. By stoning such a one to death, evil was to be put away, that all Israel might hear and fear. Let children learn from this to cultivate sober habits, and to honour their parents, which is the first commandment with promise. For it is impossible, do what we can, to repay their kindness.

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10. Harmer has proved, that the ass is sufficient, and is ofted used alone, to plough the light land of Syria; and Is. xxxii. 20, supposes that this animal was then used for the purpose. The prohibition, can then only relate to the impropriety of joining two creatures of different species.

12. *Make strings.* These strings or ribbons were, I conceive, to tie the coverlet to the bed posts; which might be deemed the more necessary, as a whole family often sleep in one chamber, on different beds; and these only covered with a single rug. See Harmer's Observations.

13—21. It is presumed this law was consonant to physical causes; and that the proofs could be in that country, always produced, if necessary. Without such a supposition the law would be absurd, and the innocent subjected to a severe punishment. Something like this still obtains among the Arabs. Niebuhr found the same principles still in force among the Arabs in Yemen, where he travelled. He observes, that as the husband by presents, &c, *pays* the father of his wife, and may be said to purchase his daughter, under a certain description and character; so far as she differs from that character the husband is deceived and injured; and this deception justifies his returning his wife to her father, and re-demanding his presents. This, as may be supposed, must vex and dishonour the whole family of the woman so repudiated, and were it a frequent occurrence, must spread animosities and jealousies throughout not a family only, but a country.

But to the damsel thou shalt do nothing; there
s in the damsel no sin worthy of death: for
is when a man riseth against his neighbour,
nd murdereth him, even so is this matter:
for he found her in the field, and the be-
rothed damsel cried, and there was none to
ave her.

"If a man find a damsel, that is a virgin, who
s not betrothed, and lay hold on her, and lie
with her, and they be found; Then the man
hat lay with her shall give to the damsel's
ather fifty shekels of silver, and she shall be-
ome his wife; because he hath humbled her,
e may not put her away all his days.

"A man shall not take his father's wife, nor
iscover his father's skirt.

CHAPTER XXIII.

1452. *Who may, or may not enter into the congregation; uncleanness to be avoided; vows.*

"No one who is deprived of any of the parts
of generation shall enter into the congrega-
ion of Jehovah. A bastard shall not enter
nto the congregation of Jehovah; even to
his tenth generation shall he not enter into the
congregation of Jehovah. An Ammonite or
Moabite shall not enter into the congregation
of Jehovah; they shall not enter into the con-
gregation of Jehovah for ever; Because they
met thee not with bread and with water in the
way, when thou camest out of Egypt; and be-
cause they hired against thee Balaam the son
of Beor, from Pethor of Mesopotamia, to curse
thee. Nevertheless Jehovah thy God would 5
not hearken to Balaam; but Jehovah thy God
turned the curse into a blessing to thee, be-
cause Jehovah thy God loved thee. Thou 6
shalt never seek their peace nor their pros-
perity, all thy days.

"Thou shalt not abhor an Edomite; for he is 7
thy brother: thou shalt not abhor an Egyp-
tian; because thou wast a sojourner in his
land. The children that are begotten of them 8
may, in their third generation, enter into the
congregation of Jehovah.

"When the host goeth forth against thine ene- 9
mies, then keep thyself from every wicked
thing.

"If there be any man among you, who is not 10
clean from what occurs to him by night, then
shall he go out of the camp; he shall not re-
turn to the camp: [r]Until he have bathed him- 11
self in water, and until the sun be set; after-
ward he shall come into the camp".

"Thou shalt also have a place without the 12
camp, whither thou shalt go out: And thou 13
shalt have a paddle among thy weapons; and
it shall be, when thou shalt have occasion

CHAP. XXIII.

REFLECTIONS UPON CHAPTER XXII. 1. We are again re-
led of our duty to our neighbour. Before, this was commanded
done to an enemy, Exod. xxiii. 4; and much more to one that is
an enemy. If we see stray cattle they must be brought back. This
t be done in pity to the very cattle, which while they wandered,
e exposed; and in civility and respect to the owner, nay, and in
ce to him; for it was 'doing as we would be done by,' which is
of the fundamental laws of equity. To restore lost goods, or to
cattle in distress, is of the same nature; and equally necessary.
re have kind friends and neighbours, we must ourselves be kind.

11. [r]Sam.

2. The laws respecting chastity and marriage are of prime necessity both in a civil and religious point of view. The law protected the weaker sex, and made every reparation for violence, which could be made. It also severely marked their profligacy; and when they were criminal, they must suffer. Folly should not be wrought in Israel; among a people who had statutes so holy and just, and who had the strongest reasons to observe them; much less should sins which heathens practiced be found among Christians. Let both married and unmarried persons learn to regard the law of God, as the rule of their relative duty, and carefully observe it.

CHAP. XXIII. 1. I have rendered equivalently. There are evidently two sorts of Eunuchs here specified—the one such as were deprived the testicles only; the other such as were deprived of both testicles and nis. 'Not to enter into the congregation of the Lord,' must mean not to arry an Hebrew woman: for it would be uncharitable to debar any body om becoming a member of the congregation, if he be persuaded that eirs is the true religion: and that this phrase signifies an intermarriage, ay be learned from Genesis, ch. xxxiv. 16, which shows that intermarring consolidates an alien with the nation. Others think that the meaning is, he shall not be naturalized, not admitted to all the rights of a Jewish citizen.

2. *A bastard.* Michaelis considers the word as denoting 'a stranger;' but the usual sense is preferable. It signifies a child of a strange, unknown father; a brothel-child.

3. *An Ammonite or Moabite.* From Nehem. xiii. 4, it is clear that the words *(to the tenth generation)* have been repeated from the preceding verse; and indeed the text itself shows their interpolation. For how could they be excluded *for ever*; if they might enter in the tenth generation.

to ease thyself abroad, with it thou shalt dig a hole, and turn back and cover thine ordure.
14 For as Jehovah thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; lest he see with thee what is offensive, and turn away from thee.
15 "Thou shalt not deliver up to his master, the servant who hath escaped from his mas-
16 ter to thee: With thee shall he dwell, even in that place which he shall choose, or in any one of thy gates, which he preferreth: thou shalt not oppress him.
17 "There shall be no prostitute among the daughters of Israel; nor a sodomite among the
18 sons of Israel. Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of Jehovah thy God for any vow: for even both these are an abomination to Jehovah thy
19 God. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:
20 To a stranger thou mayest lend upon usury; but to thy brother thou shalt not lend upon usury: that Jehovah thy God may bless thee in all that thou undertakest, in the land which thou art going to take for a possession.
21 "When thou shalt make a vow to Jehovah thy God, thou shalt not delay to perform it: for Jehovah thy God will surely require it of thee; and it would be sin in thee not to perform it: But to forbear to vow, shall not be 22
accounted sin to thee. That which is gone 23
out of thy lips thou shalt perform; according to the vow which thou hast made to Jehovah thy God, and what thou hast promised with thy own mouth, shalt thou do.
"When thou comest into thy neighbour's 24
vineyard, then thou mayest eat grapes until thou art fully satisfied; but thou shalt not put any of them into thy basket. When thou go- 25
est into the standing corn of thy neighbour thou mayest pluck the ears with thine hand; but thou shalt not move a sickle to thy neighbour's standing corn."

CHAPTER XXIV.

B. C. 1452 *On divorce, pledges, leprosy, justice and charity.*

"When a man hath taken a wife, and [a]gone 1
in to her" as her husband, and she find no favour in his sight, because he hath found some unpleasant defect in her: then let him write, and put into her hand, a bill of divorce, and send her out of his house. And if, when she 2
hath departed out of his house, she go and become another man's wife; And if the lat- 3
ter husband hate her, and write, and put into her hand, a bill of divorce, and send her out of his house; or if the latter husband die, who

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Chap. xxiv.

Reflections upon Chapter xxiii. 1. We may learn from the precepts concerning eunuchs and the children of prostitutes, that God has exposed these persons to public disgrace, to deter men from the crimes implied. Some are made eunuchs by men, saith our Lord; and those who make them so, offend against the law of nature. God has made marriage honourable; and when it is entered into from proper motives, it will be found a state, adapted to secure, as well as to give, the purest pleasures; but eunuchism and prostitution are attended with miseries of every kind. How many unhappy victims of the latter vice are to be seen in all places! As we value our character, our health, our peace and our eternal salvation, let us avoid this detestable vice, and the temptations which lead to it.

1. [a] Sam. Arab.

2. Whatever is decent and becoming, we are taught to regard. God has given us reason and understanding, and expects that we should not act like the brute creation. They know no shame; but we should feel the dignity of our nature, and ever do what is proper. Purity and cleanliness, as they regard the body, are desirable; and how much more so as it respects the conscience? Let us then aim as much as possible to keep a conscience, void of offence, towards God and man. The solemn thought, that God is with us, about our beds, and about our paths, should be a constant motive to duty, and a restraint from vice. To him let us vow perpetual attachment, and faithfully perform what we have vowed; for it is better not to vow, than to vow and then neglect to perform.

10, 11. I have followed the Samaritan Text, which I consider as affording the most clear and connected sense.

17, 18. See Introduction, Part ii. Chapter 11, § 6.

24, 25. See Introduction, Part ii. Chapter 9, § 1.

CHAP. XXIV. 1. *And have gone in to her.* Houbigant justly observes that the Sam. has preserved the genuine lection. For as matrimonial converse is clearly implied, and as בעלה does not in any place denote it, we must admit ובא אליה as necessary.—*Some unpleasant defect.* It is probable that either some very great bodily blemish, or some base immoral habit, was meant by the legislator. Delgado has well remarked, that

ook her to be his wife; Her former husband, who sent her away, may not take her again o be his wife, after she is defiled; for that would be an abomination to Jehovah: and thou halt not bring guilt on the land, which Jehovah thy God giveth to thee for an inheritance.

"When a man hath newly taken a wife, he hall not go out to war, nor shall he be charged with any business: but he shall be free at ome, one year, that he may rejoice with his ife whom he hath taken.

"No man shall take, for a pledge, the nether r the upper millstone: for he taketh the means f life for a pledge.

"If a man be found stealing any of his brehren, of the children of Israel; and hath enlaved him, or sold him; then that thief shall ie; and thou shalt put away the evil from hee.

"Take heed in the plague of leprosy, that hou observe diligently, and do according to all hat the priests, the Levites shall teach [v]thee": s I commanded them, so [v]shalt thou take eed" to do. Remember what Jehovah thy God did to Miriam, by the way, after thou adst come out of Egypt.

"When thou lendest thy brother any thing, hou shalt not go into his house to fetch his pledge. Thou shalt wait without, and the man to whom thou hast lent any thing shall bring out to thee the pledge. And if the man be poor, thou shalt not sleep with his pledge in thy possession: Thou shalt surely return him the pledge when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be accounted to thee as an act of kindness, before Jehovah thy God. Thou shalt not oppress a hired servant 14
who is poor and needy, whether he be one of thine own brethren, or of the sojourners that may be in thy land, within thy gates: On each 15
day thou shalt give him his hire, nor shalt thou let the sun go down upon it: because he is poor, and anxiously expecteth it: that he may not cry against thee to Jehovah, and sin be imputed to thee. The fathers shall not be put to 16
death for the children; nor shall the children be put to death for the fathers: every man shall be put to death for his own sin

"Thou shalt not pervert the judgment of the 17
stranger, nor of the fatherless; nor take the widow's raiment as a pledge: But thou shalt 18
remember that thou wast a bondman in Egypt, and Jehovah thy God thence redeemed thee: therefore I command thee to do this thing.

"When thou cuttest down thine harvest in 19
thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that Jehovah thy God may bless thee in all the work of thine hands. When 20
thou hast beaten thine olive trees, thou shalt not go over the bows again: what remaineth shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the 21
grapes of thy vineyard, thou shalt not afterward glean it: what remaineth shall be for the stranger, for the fatherless, and for the widow. For thou shouldst remember that thou wast a 22
bondman in the land of Egypt: therefore I command thee to do this thing."

8. [v]Vulg. the rest *ye*.

—ibid. [v]Vulg.

REFLECTIONS UPON CHAPTER XXIV. I. The practice of dicing their wives seems to have been in force, before the giving of law, (see Levit. xxi. 14); nor does Moses command this, but es laws to regulate and mitigate its evils. This justifies our Lord's reply to the Pharisees. "Moses, said they, commanded us to give a writing of divorce and to put her away? He saith unto them, Moses because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." To what excess this

s first three verses in this chapter contain a chain of successive events, ishing with the case in verse 3; and verse 4, expresses what will be the w in such a case.

6. *The upper or nether millstone.* Every family had, in general, their n portable mill, or *quern*; which was daily employed in grinding a antity of grain sufficient for the day. To take away this utensil, therefore, was to deprive the family of their daily bread, called here emphatically their *life*. This explains that part of the Lord's prayer, 'give us our daily bread."

8. *Shalt thou take heed to do.* The Syr. applies this to the Levites, and renders, "As I commanded them, shall they observe and do." The connexion supports the other versions. Compare Levit. xiii. 14, &c.

CHAPTER XXV.

B. C. 1452. Stripes must not exceed forty; raising seed to a brother; on unjust weights; the memory of Amalek to be blotted out.

1 "If there be a controversy between men, and they come into judgment; then shall the judges judge them; and shall justify the righteous, 2 and condemn the wicked. And if the wicked man be worthy of stripes, the judge shall cause him to lie down, and to be scourged in his presence, with so many stripes as his crime 3 deserveth. Forty stripes he may give him, but not exceed; lest, if he should exceed, and scourge him with many more stripes, thy brother should faint before thine eyes.

4 "Thou shalt not muzzle an ox when he treadeth out the corn.

5 "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry out to a stranger; her husband's brother shall go in to her, and take her to him for a wife, and perform the duty of a 6 husband's brother to her. And it shall be, that the first-born "son" which she beareth shall succeed in the name of his brother who is dead, that his name be not blotted out from Israel. 7 And if the man consent not to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuseth to raise up to his brother a name in Israel; he will not perform the duty 8 of my husband's brother.' Then the elders of his city shall call him, and speak to him; and if he persist, and say, 'I will not consent to take her;' Then shall his brother's wife come 9 to him in the presence of the elders, and loose his shoe from off his foot, and spit in his presence, and shall speak and say, 'So shall it be done to that man who will not build up his brother's house.' And his family-name shall 10 be called in Israel, 'The family of him that had his shoe pulled off.'

"When men strive one with another; and 11 the wife of one approach in order to deliver her husband out of the hand of him who smiteth him: and she putteth forth her hand, and taketh him by the secret parts: Then thou 12 shalt cut off her hand; thine eye shall not pity her.

"Thou shalt not have in thy bag divers 13 weights; a greater and a smaller. Thou shalt 14 not have in thine house divers measures; a greater and a smaller. But thou shalt have 15 one perfect and just weight; one perfect and just measure shalt thou have; that thy days may be prolonged on the land which Jehovah thy God giveth to thee. For all that do such 16 things; all that do unrighteously, are an abomination to Jehovah thy God.

"Remember what Amalek did to thee by the 17 way, when thou hadst come out of Egypt: How he met thee by the way, and smote the 18 hindmost of thee, all the feeble who were in the rear, when thou wast faint and weary; and he feared not God. Therefore it shall be, when 19 Jehovah thy God hath given thee rest from

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CHAP. XXV.

had been carried, the new Testament proves. They thought it right to put away their wives for any cause, or no cause; and thus perverted the ordinance of marriage itself to the worst purposes. Our Lord has restored the original law, and only allows divorce when the marriage covenant has been violated.

2. We again see how necessary it is, and truly conformable to the spirit of religion, to show kindness when it is in our power. Those who are poor should not be despised; but when they would

6. [a] Sam. Vulg.

borrow, we should be disposed to lend. Nor should we be too anxious about security; especially such security as may deprive the poor man of what is necessary to his support or comfort. Blessed is he that pitieth the poor. The liberal soul shall be made fat. What we measure out in kindness and charity God will, one way or another, measure to us again. Let us then remember the words of our Lord Jesus, who said, "It is more blessed to give than to receive;" as it is to imitate him who is most blessed for ever.

10—13. See Introduction, Part ii. Chapter 8, § 3.

14, 15. See Introduction, Part ii. Chapter 5, § 4.

19—21. See Introduction, Part ii. Chapter 7, § 4.

CHAP. XXV. 2, 3. See Introduction, Part ii. Ch. 12. 5. The Rabbins tell us, that the scourge used had three cords, so that every stroke was counted three stripes: by which means they could not give more than 39, without passing the number 40.

5—10. See Introduction, Part ii. Chap. 3, § 2, and Ch. 2, § 5.

11—12. See Introduction, Part ii. Chap. 11, § 10.

13—16. Compare Leviticus xix. 35, 36.

ll thine enemies around, in the land which Jehovah thy God giveth to thee to possess as an inheritance, that thou shalt blot out the remembrance of Amalek from under the heavens; thou shalt not forget it."

CHAPTER XXVI.

1452. *Confession on offering the first-fruits; prayer on offering the third year's tithe, and the covenant between God and the people.*

"AND when thou art come into the land which Jehovah thy God giveth to thee to possess for an inheritance, and dwellest in it; Thou shalt take some of the first-fruits of the ground, which thy land which Jehovah thy God giveth to thee, produceth; and shalt put it in a basket, and go to the place which Jehovah thy God shall have chosen for his abode; And thou shalt go to the priest that shall be in those days, and say to him, 'I profess this day to Jehovah thy God, that I am come to the country which Jehovah swore to our fathers that he would give to us.' And the priest shall take the basket out of thine hand, and set it down before the altar of Jehovah thy God. And thou shalt speak and say before Jehovah thy God, 'A wandering Syrian was my father, and he went down into Egypt, and sojourned there with a few; and there he became a nation, great, mighty, and populous: And the Egyptians ill-treated us, and afflicted us, and imposed on us hard service: And when we cried to Jehovah, the God of our fathers, Jehovah heard our voice, and looked on our affliction, and our labour, and our oppression; And Jehovah brought us out of Egypt with a mighty hand, and with an outstretched arm, and with great and terrible signs, and wonders: And he hath brought us into this place, and hath given us this land; a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Jehovah, hast given to me.' And thou shalt set it before Jehovah thy God, and worship before Jehovah thy God: And thou shalt rejoice in every blessing which Jehovah thy God hath given to thee, and to thine household: thou and the Levite, and the stranger who is with thee.

"When thou hast finished tithing all the tithes of thine increase the third year, (which is the year of tithing,) and hast given them to the Levite, the stranger, the fatherless, and the widow, within thy gates that they may eat, and be filled; Then thou shalt say before Jehovah thy God, 'I have cleared away the hallowed things from mine house, and have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. I have not eaten of what is hallowed in my mourning; nor

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REFLECTIONS UPON CHAPTER XXV. 1. Among violent men putes and controversies will arise; and it is to put an end to m, and prevent the consequences of them, that God has apnted judges. Their office is "to justify the righteous, and conmn the wicked." In punishment, compassion should be shown; reme rigour is always to be avoided, as the end of punishing evil doer, is either his own reformation, or to deter others m doing in like manner. The Jews say, that while a person is scourged, the Judge read aloud Deut. xxviii. 58, 59, and ix. 9, and concluded with Ps. lxxviii. 38; thus preaching pentance to the offender, while he was scourged for his offence. his made the very act of punishment a sort of religious act; and it must have had a very impressive effect, on those who saw it.

2. Be it our care to avoid all appearance of fraud. In the common concerns of life how sinful is it for one to cheat another; and in buying or selling we should be content with reasonable profits, and not aim to get wealth, by having false weights and measures. We should not have a great weight and measure to buy by, for that is to cheat both ways, when either is bad enough; as we read of those that made the ephah small, in which they measured the corn they sold, and the shekel great, by which they weighed the money they received for it, Amos vii. 5. Let us aim then in our civil transactions, to honour God by integrity, that he may bless us, according to his word.

CHAP. XXVI. 5. *A wandering Syrian, &c.* The sense given to אבד ארמי in the common version, does not seem appropriate to the condition of Abraham, Isaac, and Jacob. They were not, *ready to perish*, but were rich and prosperous. I have therefore followed Dathe and others, who justly observe, that the word is applied to the sheep which has wandered from the fold, Psalm cxix. 176, and that the word in this sense is suited to the life of the Patriarchs. Abraham was a Syrian by birth, and by the call of God, a wanderer from his kindred and country. Though God gave to him many promises, yet the only possession he had in Canaan, was that of a burying-place. Isaac and Jacob lived a like wandering life. These

have I taken away aught of it for common use, nor given aught of it for the dead; but I have hearkened to the voice of Jehovah my God, and have done according to all that thou
15 hast commanded me: Look down from thy holy habitation, from the heavens, and bless thy people Israel, and the land which thou hast given us, as thou sworest to our fathers; a land that floweth with milk and honey.'
16 "This day Jehovah thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all
17 thine heart, and with all thy soul. Thou hast avouched Jehovah this day for thy God; and that thou wilt walk in his ways, and keep his statutes, and his commandments, and his
18 judgments, and hearken to his voice: And Jehovah hath avouched thee this day for his peculiar people, as he promised to thee; and that if thou wilt keep all his commandments,
19 Then he will place thee above all nations which he hath made, in praise, and in fame, and in honour; and that thou shalt be a holy people to Jehovah thy God, as he hath spoken."

CHAPTER XXVII.

B. C. 1452 *The Law to be written on stones; the tribes divided on Gerizim and Ebal; the curses pronounced from Ebal.*

1 "And Moses, with the elders of Israel, commanded the people, saying, 'Keep all the commandments which I this day command thee. And it shall be on the day when thou shalt 2
pass over the Jordan into the land which Jehovah thy God giveth to thee, that thou shalt set up great stones, and plaster them with plaster: And thou shalt inscribe upon them 3
all the words of this law; for thou art about to pass over, that thou mayest go into the land which Jehovah thy God giveth to thee; a land that floweth with milk and honey; as Jehovah the God of thy fathers hath promised. Therefore it shall be when thou hast passed 4
over the Jordan, that thou shalt set up these stones, which I this day command thee, by mount Ebal, and thou shalt plaster them with plaster; [t]And shalt inscribe on the stones, 8
most plainly, all the words of this law". And 5
there thou shalt build an altar to Jehovah thy God, an altar of stones; thou shalt not lift up an iron tool upon them. Thou shalt build the 6
altar of Jehovah thy God of unhewn stones; on which thou shalt offer burnt-offerings to Jehovah thy God; And thou shalt offer feast- 7
sacrifices, and shall eat there, and rejoice before Jehovah thy God.

"And Moses, and the priests the Levites, 9
spoke to all [a]the children of" Israel, saying, 'Take heed, and hearken, O Israel! This day

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CHAP. XXVII. 4. [t]Sam. *Gerizim.*

9. [a]Syr. 2 mss.—ibid. [a]Sam.

REFLECTIONS UPON CHAPTER XXVI. 1. From hence we learn that it is fit and reasonable that we should *honour* the Lord with our substance; we shall thus keep up a remembrance that all comes from him. It is his own which we present to him; let us therefore be ready to distribute, and willing to communicate to our poorer brethren. Let us lay by in store for that purpose. This will make our comforts peculiarly sweet; and we shall be able to "rejoice in the good things which the Lord our God giveth us," and bring his blessing on all that we do and possess.

2. Let us frequently and seriously commemorate all the kind appearances of God for us and our country. And whilst we acknowledge these mercies, let us also present our request to God for future favours, as in v. 15, "Look down from thy holy habitation from heaven, and bless thy people Israel, and the land which thou hast given us, a land that floweth with milk and honey." May we thus cultivate a public spirit, a tender concern for the peace and prosperity of our Israel, that the land may yield its increase.

3. It becomes us to embrace every opportunity of avouching the Lord for our God, of recognizing our obligations to him, and diligently remembering them; and to be careful not to violate the sacred engagements we are under. Having avouched the Lord for our God, let us not be willing to go back; but be upright before him. Nothing will afford us greater joy in life or death, than to be able to appeal to God, that we have not wilfully transgressed his commandments, but have humbly endeavoured, through divine grace, "to walk in all the ordinances and commandments of the Lord blameless."

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patriarchs, as the root of the Jewish people, are meant by *father*.

12, 13. See Introduction, Part ii. Chapter 6, § 4.

CHAP. XXVII. 2, *Plaster them with plaster.* It is doubtful, whether the stones were to be plastered over with plaster, or only joined together with it. Michaelis considers the plaster was to preserve the stones and the engraved laws from injury; and of course it covered the stones.

3. *The words of this law.* Some say the ten commandments, and others, the whole of these five books of Moses; but most probably, only

hou art become a people [a]hallowed" to Jehova hy God: Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes, which I this day command thee.

"And Moses charged the people the same day, aying, 'These shall stand upon mount Gerizim for the blessing of the people, when ye have passed over the Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin; And these shall stand upon mount Ebal for the curse; Reuben, and Gad, and Asher, and Zebulun, and Dan, and Naphtali.

"And the priests the Levites shall speak, and say to all the men of Israel with a loud voice, 'Accursed be the man who maketh any carved or molten idol, an abomination to Jehovah, the works of the hands of the craftsmen, and setteth it up in secret.' And all the people shall answer and say, 'Amen.' 'Accursed be he, who despiseth his father or his mother.' And all the people shall say, 'Amen.' 'Accursed be he who removeth his neighbour's landmark.' And all the people shall say, 'Amen.' 'Accursed be he who maketh the blind to wander out of the way.' And all the people shall say, 'Amen.' 'Accursed be he who perverteth the judgment of the stranger, the fatherless, and the widow.' And all the people shall say, 'Amen.' 'Accursed be he who lieth with his father's wife; because he uncovereth his father's skirt.' And all the people shall say, 'Amen.' 'Accursed be he who lieth with any kind of beast.' And all the people shall say, 'Amen.' 'Accursed be he who lieth with his sister, the daughter of his father, or the daughter of his mother.' And all the people shall say, 'Amen.' 'Accursed be he who lieth with his mother-in-law.' And all the people shall say, 'Amen.' 'Accursed be he who smiteth his neighbour secretly.' And all the people shall say, 'Amen.' 'Accursed be he who taketh a bribe to slay an innocent person.' And all the people shall say, 'Amen.' 'Accursed be he who continueth not to do [a]all" the words of this law.' And all the people shall say, 'Amen.'

CHAPTER XXVIII.

B. C. 1452. The blessings of obedience, and the curses of disobedience.

"Now it shall be, if thou wilt hearken to the voice of Jehovah thy God, to observe and to do all his commandments which I this day command thee, that Jehovah thy God will place thee above all nations of the earth: And all these blessings shall come on thee, and abide

26. [a]Sam. Sept. 6 mss.

Compare Gal. iii. 10.

REFLECTIONS UPON CHAPTER XXVII. 1. The various meds adopted to impress the law of God on the minds of the ple, teach us, that obedience to it, is of the highest importance. s no light matter; for it is our life. It is the law of Jehovah great king; and resembles him in its wisdom, excellency, and ctity. Let us then seek, that it may be inscribed on our hearts.

2. We should be thankful that "we are not under the law, t under grace. Christ hath redeemed us from the curse of the , being made a curse for us." Gal. iii. 13. We are still un- the law, as a rule of life, though blessed be God! not as a covenant of works. "We are justified freely by his grace, through faith. The scripture has included, or shut up, all under sin, that the promise, by faith in Christ Jesus, might be given to all them that believe." As we are thus delivered from the terrors of mount Sinai, the curses of mount Ebal, and all the rigours of the Jewish dispensation, let us be more solicitous to walk in the fear and love of the Lord, and in the observance of his precepts. For he that despises and neglects the law of Christ, mild as the gospel dispensation is, "will fall into sorer condemnation than they who despised the law of Moses, and yet died without mercy."

abridgment of this book of Deuteronomy, or the blessings and curses e set down. Compare Joshua viii. 34.

4. *Mount Ebal.* Kennicott has laboured to prove, that the Samari- is the true reading; but his arguments have been examined, and the ce of them, at least, diminished by Veosopuir. As it is doubtful which the true reading, I have adhered to the text. It is of no moment to us determine the controversy, whether men ought to worship at Jerusalem or mount Gerizim. Every place is now alike holy; and the worship God uires is that of the heart, John iv. 20. I have transposed the 8 verse er this as evidently its proper place.

5, 6. Compare Exodus xx. 25.

14. *And the priests the Levites.* So Joshua, Chap. viii. 33, and Josephus; and the text supports this. They stood in the middle, by the ark and the altar; and thence denounced a benediction to the observers, and maledictions to the transgressors of the law. The common Levites stood among the other tribes.

15. Here one naturally expects to find the benediction, or benedictions, precede the maledictions; nor is it easy to account for this omission. The most probable supposition that occurs to me is, that the benedictions were all included in the general one, appointed by God himself. Numb. vi. 21—26.

26. *All the words of this law.* The word *all*, which our translators

with thee, if thou wilt hearken to the voice
3 of Jehovah thy God. Blessed shalt thou be
in the city, and blessed shalt thou be in the
4 field. Blessed shalt thou be in the fruit of
thy body and in the fruit of thy ground, and
in the fruit of thy cattle; in the increase of
5 thine herds, and the flocks of thy sheep. Bless-
ed shall be thy basket and thy kneading-
6 troughs. Blessed shalt thou be when thou
comest in; and blessed shalt thou be when thou
7 goest out. Jehovah will cause thine enemies
who rise up against thee, to be smitten before
thy face: they shall come out against thee one
way; and shall flee before thee by seven ways.
8 Jehovah will command a blessing upon thee
in thy storehouses, and on whatsoever thou
undertakest; and he will bless thee in the land
9 which Jehovah thy God giveth to thee. Jeho-
vah will establish thee as a people holy to
himself, as he hath sworn unto thee, if thou
wilt keep the commandments of Jehovah thy
10 God, and walk in his ways. And all the peo-
ple of the earth shall see that thou art called
by the name of Jehovah; and they shall be
11 afraid of thee. And Jehovah will make thee
abound in good things; in the fruit of thy
body, and in the fruit of thy cattle, and in the
fruit of thy ground; in the land which Jeho-
vah swore to thy fathers that he would give
12 to thee. Jehovah will open to thee his good
treasures, the heavens, to give the rain to thy
land in its season, and to bless all the work
of thine hand: and thou shalt lend to many
nations, and thou shalt not borrow of any.
13 For Jehovah will make thee superior and not
inferior, and thou shalt be above only, and
thou shalt not be beneath; if thou wilt hear-
ken to the commandments of Jehovah thy
God, which I this day command thee, so as to
observe and do them: And thou shalt not 14
turn aside from any of the words which I this
day command thee, to the right hand, or to
the left, to go after and serve other gods.

" But it shall be, if thou wilt not hearken to 15
the voice of Jehovah thy God, to observe
to do all his commandments and his statutes
which I this day command thee; that all
these curses shall come upon thee, and cleave
to thee. Accursed shalt thou be in the 16
city; and accursed shalt thou be in the field.
Accursed shall be thy basket and thy knead- 17
ing-troughs. Accursed shall be the fruit of 18
thy body, and the fruit of thy land, the in-
crease of thine herds, and the flocks of thy
sheep. Accursed shalt thou be when thou 19
comest in; and accursed shalt thou be when
thou goest out. Jehovah will send upon thee 20
cursing, vexation, and rebuke, in whatso-
ever thou undertakest to do, until thou be
destroyed, and thou perish quickly; because
of thine evil deeds, by which thou hast forsa-
ken him. Jehovah shall make the pestilence 21
cleave to thee, until he hath consumed thee
from off the land, which thou art going to take
for a possession. Jehovah will smite thee with 22
consumption, and with fever, and with the
ague, and with inflammation; and with draught
and with blasting, and with mildew; and they
shall pursue thee, until thou perish. And the 23
heavens which are over thy head shall be brass;
and the earth which is under thee shall be
iron. Jehovah will give, instead of rain to thy 24
land, dust; and from the heavens shall dust
descend upon thee, until thou be destroyed.
Jehovah will cause thee to be smitten before 25
thine enemies; thou shalt go out one way

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have inserted as wanting before *the words of this law*, was thought by Jerom absolutely necessary to justify St Paul's quotation, in Gal. iii. 10. And it is very remarkable, that this important word is now found here, not only in the Sam. text and its version, but also in 4 Hebrew mss.

CHAP. XXVIII. 5. *Thy kneading troughs.* The word משאלתך is rendered thus Exod. xii. 34, in the authorised version; and this is the sense here, and not *store*. The meaning is, 'thou shalt have abundance of *fruits*, to fill thy *basket*, and plenty of *meal*, for thy *kneading-troughs*.

7. *One way, and shall flee seven.* This is a proverbial saying, to denote a complete overthrow.

13. *The superior and not inferior;* that is, chief among the nations, and not subject to any. Literally, 'thee the head and not the tail.' I have followed in sense the Bishops' Bible, 'chiefest, and not the lowest.'

22—24. *The ague.* So the Sept. Vulg. and Arab. render.—*Draught.* This is the rendering of the Sam. Vulg. and Arab. versions; and as it is classed with other calamities which affect the fruits of the earth, this is more apposite than *sword*. If these diseases be such as arise from a violently heated state of the atmosphere, from a want of cooling rains and refreshing dews, then we see the connexion and climax of the whole, in the following verses: "Thy heaven—atmosphere—over thy head, shall be brass; and the earth under thee shall be iron. The Lord shall make the rain of thy land, powder and dust; from heaven—the atmosphere—shall it

against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be food for all the fowls of the air, and for the wild beasts of the earth, and no man shall scare them away. Jehovah will smite thee with the ulcer of Egypt, and with the piles, and with the scab, and with the itch; of which thou canst not be healed. Jehovah will smite thee with madness, and blindness, and weakness of mind; So that thou shalt grope at noonday, as the blind gropeth in darkness; and thou shalt not prosper in thy ways, but thou shalt be only oppressed and plundered continually, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, but shalt not dwell in it; thou shalt plant a vineyard, but shalt not gather its grapes. Thine ox shall be slain before thine eyes, but thou shalt not eat of it; thine ass shall be violently taken away before thy face, and shall not be restored to thee: thy sheep shall be given to thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given to a strange people, and thine own eyes looking on, and languishing for them, yet shalt thou have no power to save them. The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up; and thou shalt be only oppressed and crushed continually: So that thou shalt be mad at the sight which thine own eyes shall see. Jehovah will smite thee in the knees, and in the legs, with an ulcerous sore that cannot be healed; from the sole of thy foot to the crown of thy head.

"Jehovah shall bring thee, and thy king whom thou shalt have set over thee, to a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, of wood and stone. And thou shalt become an 37
astonishment, a proverb, and a by-word, among all the nations whither Jehovah shall lead thee. Thou shalt carry much seed out into the field, 38
and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, 39
and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive- 40
trees throughout all thy districts, but thou shalt not anoint thyself with the oil; for thine olive-trees shall cast their fruit. Thou shalt beget 41
sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy 42
trees, and the fruit of thy land, shall the locusts consume. The stranger that is within 43
thee shall get up far, far above thee; and thou shalt be far, far down below him. He shall 44
lend to thee, and thou shalt not lend to him; he shalt be superior, and thou shalt be inferior. Moreover, all these curses shall come upon 45
thee, and shall pursue thee, and cleave to thee, till thou be destroyed: because thou didst not hearken to the voice of Jehovah thy God, so as to keep his commandments, and his statutes, which he commanded thee: And they shall 46
be upon thee for a sign and for a wonder, and upon thy seed perpetually. Because thou serv- 47
edst not Jehovah thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine ene- 48
mies, whom Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke

e down on thee, till thou be destroyed."

27. *Ulcer of Egypt.* That species of leprosy called the *elephantiasis*, ch is common in Egypt as are the other complaints. This disease first ets the feet and lower parts, and then the whole body. It is described he 35 verse; and from the researches made, it answers the description m, being incurable.

29. *Grope at noon day, &c.* This is proverbial, and signifies such trou- of mind, that a man does not know how to act; but errs in the plainest gs.

33. *Thou knowest not, eat up.* This was the case in the Assyrian and bylonish captivity; and it was so remarkable as not to be accounted without the immediate hand of God to fulfil these awful threatenings.

36. Hitherto the punishments threatened, were to be inflicted on them in their own country. The following were to pursue them in their dispersion.

37. *A Proverb.* This was fulfilled in their captivity; but more especially since their dispersion by the Romans; they are a common proverb through the earth: 'you use me like a Jew, you would not have done so to a Jew,' that is, to one of the worst of men.

45. *And cleave to thee.* One punishment shall follow another, until thou art destroyed as a nation.

49. *A nation from afar.* Some of the Jewish doctors say, this is a prophecy of their destruction by the Romans, and indeed nothing is here mentioned, but what was literally applicable to that dreadful event. The

of iron upon thy neck, until he have destroyed
49 thee. Jehovah will bring a nation against
thee from far, from the end of the earth, with
the speed of an eagle; a nation whose tongue
50 thou wilt not understand; A nation of fierce
countenance, who will not regard the person
of the aged, nor show favour to the young:
51 And they will eat the fruit of thy cattle, and
the fruit of thy land, until thou be destroyed:
who will not leave to thee either corn, wine, or
oil; or the increase of thine herds, or the flocks
of thy sheep, until they have destroyed thee.
52 And they shall besiege thee in all thy gates, un-
til thy high and fenced walls come down, in
which thou trustedst, throughout all thy land:
yea, they shall besiege thee in all thy gates
throughout all thy land, which Jehovah thy God
53 hath given to thee. And thou shalt eat the fruit
of thine own body, the flesh of thy sons and
of thy daughters, whom Jehovah thy God hath
given to thee, in the siege, and in the strait,
with which thine enemies shall distress thee.
54 The man the most dainty and delicate with thee,
shall grudge to give to his brother, and to the
wife of his bosom, and to the remainder of his
children whom he shall have left *uneaten*:
55 He will not give to any of them of the flesh
of his children whom he will eat; because he
hath nothing left in the siege, and in the strait,
with which thine enemies will distress thee, in all
56 thy gates. The dainty and delicate woman,
who would not venture to set the sole of her foot
upon the ground, through delicacy and dainti-
ness, shall grudge to give to the husband of
her bosom, and to her son, and to her daughter,
57 Any part of her own offspring, even the child
which she hath born; which for want of every
other thing, she shall eat in secret, in the siege,
and strait, with which thine enemies shall dis-
tress thee, in "all" thy gates. If thou wilt not 58
observe to do all the words of this law which
are written in this book, that thou mayest fear
this glorious and fearful name, JEHOVAH THY
GOD; Then Jehovah will make thy plagues 59
wonderful, and the plagues of thy seed; even
great plagues, and of long continuance; and
diseases, painful and of long continuance.
Moreover he will bring upon thee all the dis- 60
eases of Egypt, of which thou wast afraid,
and they shall cleave to thee. Also every sick- 61
ness, and every plague, which is not written
in the book of this law, them will Jehovah
bring upon thee, until thou be destroyed.
And thou shalt be left few in number, where- 62
as thou wast as the stars of the heavens for
multitude; because thou wouldst not obey the
voice of Jehovah thy God. And it shall be, 63
that as Jehovah rejoiced over thee to do thee
good, and to multiply thee, so Jehovah will
rejoice over thee to destroy thee, and to
bring thee to nought; thou shalt be plucked
from off the land which thou art going to
take for a possession. And Jehovah will scat- 64
ter thee among all people, from the one end
of the earth unto the other; and there thou
shalt serve other gods, of wood and stone, which
neither thou nor thy fathers have known. And 65
among these nations shalt thou find no ease,
neither shall the sole of thy foot have rest:
but Jehovah shall give to thee there, a trem-
bling heart, and failing of eyes, and sorrow of
mind: So that thy life shall hang in doubt, 66

soldiers in Titus's army were from France, Spain, Britain, and the ends of the earth; the eagle was their standard, and their language was unknown to the Jews, which was not entirely the case with the Chaldee language.

57. *Which she shall eat.* Accordingly, Josephus tells us, that after eating dogs, horses, cats, &c. they ate their own children privately, and let none share with them. He particularly mentions a noble matron, who boiled part of her child during the seige, but the mob, smelling the meat, broke in, and to them she offered the rest.

61. *Every sickness and every plague.* This also is a fact, for in almost every nation they have been tortured and destroyed in a thousand ways, and exposed to all the sicknesses that hunger, nakedness, and wandering about, could bring upon them.

62. *Be left few in number.* This was remarkably the case when Jerusalem was taken; some say a million perished in the city by famine and the sword, and many hundred thousands, in other parts of the kingdom.

63. *Plucked from off the land.* Titus carried away ninety thousand captives; Adrian soon after slew five hundred thousand; and the senate joined with him in a decree, that no Jew should ever come within Judea, on pain of death; this he did out of policy, but he was fulfilling the counsel of Jehovah.

64. *Scatter thee.* This has been most literally fulfilled. By the decree above noticed, they were dispersed through Europe and Asia.—*Gods of wood and stone.* Such were the gods of the Greeks and Romans, which many of them were induced to worship. Some have applied this to the laws of Spain and Portugal, by which they have been forced to become Ca-

ıd thou shalt fear day and night, and shalt ave no assurance of thy life: In the morn- ıg thou shalt say, 'Would God it were even!' ıd in the evening thou shalt say, 'Would God were morning!' from the terror of heart hich thou shalt feel, and from the sights, hich thine eyes shall see. And Jehovah shall ring thee to Egypt again, in ships, (for by ıe way of which I spoke to thee, thou shalt ee it no more,) and there ye shall be sold to our enemies for bondmen and bondwomen, un- l there be none to buy you." These are the ords of the covenant, which Jehovah com- ıanded Moses to make with the children of srael in the land of Moab, beside the cove- ıant which he had made with them in Horeb.

CHAPTER XXIX.

1452. *Exhortation to obedience; the people enter into covenant before Jehovah; punishment of him who flattereth himself in his wickedness.*

AND Moses called to all Israel, and said to hem, "Ye have seen all that Jehovah did before your eyes in the land of Egypt, to Pha- aoh, and to all his servants, and to his whole land; Those great trials which your eyes have seen; those signs, and great miracles; Yet 4 Jehovah hath not given you, to this day, a heart to perceive, or eyes to see, or ears to hear. Yet [v]he hath led you forty years in the 5 wilderness; your clothes upon you are not worn out, nor are your shoes worn out on your feet. Ye have not eaten bread; nor have ye drunk 6 wine or strong drink: that ye might know that Jehovah [v]is" your God. And when ye came 7 to this place, Sihon, the king of Heshbon, and Og, the king of Bashan, came out against us to battle, and we smote them; And we took 8 their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore 9 the words of this covenant, and do them, that ye may prosper in all that ye do.

"Ye stand this day, all of you, before Jeho- 10 vah your God; the captains of your tribes, your elders, and your officers, with all the men of Israel; Your little ones, your wives, and 11 the strangers that are in your camp, from the hewer of wood, to the drawer of water; That 12 ye may enter into covenant with Jehovah your God, and into his oath, which Jehovah your God maketh with you this day: That he may 13

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57. [a] CHAP. XXIX. 1. [t]

REFLECTIONS UPON CHAPTER XXVIII. 1. We should consi- the prophecy in this chapter, as a glorious confirmation of truth of the sacred writings, and a proof that Moses was a ıely inspired Prophet. It has been fulfilled in every succeed- age to this day, in all the calamities of the Jews. The con- pt they have suffered in every nation, the marks of infamy that ı been put upon them, and the blindness of their hearts are un- verable arguments for the truth of christianity. Every Jew we is a kind of miraculous attestation, that 'Jesus is the true ısiah,' and that 'the scriptures were given by divine inspi- on.'

2. We find here, many important branches of duty pointed . Let us hearken to God's voice, observe his commands, his ole law, not turning aside to the right hand or to the left. us serve God with cheerfulness and gladness; serve him with our good things. The more we have, the more cheerfully we uld serve him; not with reluctance, but with pleasure and

5. [v] Sept. Syr. Vulg. the rest *I led you.* 6. [v] Sept. the rest, *I am Jehovah.*

delight. Let us fear that awful name, Jehovah, the self-existent, unchangeable, eternal, and covenant-keeping God; that so his blessing may continually overtake us.

3. Let us learn the heinous nature and dreadful consequences of disobedience to God. The curse of God is on the house and on the persons of the wicked. It will follow them wherever they go, embitter all their comforts, and obscure all their hopes. What various terrible judgments has God in store for the wicked! Alas! whose heart can endure, whose hand can be strong, in that day? May we then be careful, not to 'provoke the Lord to anger.' Oh that we might this day kiss the Son, lest he be angry! Oh that these curses of the law, may now be as "a schoolmaster to lead us to Christ!" that being justified by him, we may be "delivered from the curses of the law," have peace and security, and maintain his friendship; for "happy is the man that is in such a case; yea, happy the people whose God is the Lord." Let us seek this treasure.

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lics, and to worship their saints made of the same materials.

68. *Until there be none to buy you.* Titus commanded all under enteen years of age, to be sold; and in such numbers, that thirty of m were sold for a small piece of money. Adrian sold them in a fair, e horses, and for the same price. Such multitudes were often exposed to sale, that there were not persons enough to buy them; and they were sent into confinement, and that so strict and severe, that they died by hundreds and thousands together; and in general, they were looked upon in so contemptible a light, that men would not have them even for slaves; in so remarkable a manner have these awful denunciations been fulfilled.

establish you to day for a people to himself, and that he may be to you a God; as he hath said to you, and as he hath sworn to your fathers, to Abraham, to Isaac, and to Jacob.
14 Nor is it with you only I make this covenant
15 and this oath; But with him that standeth here with us, this day, before Jehovah our God, and also with him that is not here with us,
16 this day. For ye know *what happened* while we dwelt in the land of Egypt; and while we came through the nations which ye had to pass.
17 And ye have seen their abominations, and their idols of wood and stone, silver and gold,
18 which they had among them: *Take heed therefore*, lest there should be among you, a man, or a woman, or a family, or a tribe, whose heart turneth away, this day, from Jehovah our God, to go and serve the gods of these nations; lest there be among you a root
19 that produceth juice like wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, 'I shall have peace, though I walk after the inclination of mine heart, so as to
20 gratify every desire.' Jehovah will not spare him, but the anger of Jehovah, and his jealousy, shall smoke against that man, and all the curses that are written in this book, shall lie upon him, and Jehovah shall blot out his
21 name from under the heavens. And Jehovah shall set him apart for punishment out of all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law; So that the generation to 22
come, of your children that shall rise up after you, and the strangers that shall come from a far land, shall say, when they see the plagues of that land, and the diseases which Jehovah hath laid upon it; Sulphur and salt burning the 23
whole land; that it is not sown, nor beareth, nor can any grass grow on it; (like the overthrow of Sodom, and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger, and in his wrath): Even all nations shall 24
say, 'Wherefore hath Jehovah done thus to this land? what meaneth the heat of this great anger?' Then men shall say, 'Because they 25
have forsaken the covenant of Jehovah, the God of their fathers, which he made with them when he brought them out of the land of Egypt:
For they went and served other gods, and 26
worshipped them; gods whom they knew not, and whom he had not given to them: And 27
the anger of Jehovah was kindled against this land, to bring upon it all the curses that are written in this book: And Jehovah, in anger, 28
and in wrath, and in great indignation, rooted them out of their land, and cast them into another land, as it is this day.' Secret things 29
belong to Jehovah our God: but those revealed to us and to our children for ever, that we may do all the words of this law.

REFLECTIONS UPON CHAPTER XXIX. 1. In the solemn transactions here recorded, we may learn that it is our duty to enter into covenant with God. All Israel is required to do so, judges, officers, particular families, with their wives and children. The christian dispensation is a covenant of grace and mercy; Jehovah our God, proposes certain terms, and requires that we consent to

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CHAP. XXIX. 5. I have followed the various readings as what the connexion seems to me to justify; for Moses is the speaker.

18. *Produceth juice like wormwood.* Observe that *gall* is an *animal* secretion, and therefore, is improperly attributed to a vegetable, *a root:* yet, as some vegetables afford a juice as bitter as *gall*, that juice may with propriety be associated with wormwood. Jerem. ix. 15; xxiii. 15, speaks of giving the people 'wormwood to eat, and water of gall to drink;' that is, water in which a bitter plant had been infused; or the juice of a bitter plant mixed; which, Lam. iii. 15, he changes for *bemerurim*, bitterness; or rather, from the same root, *myrrhs:* 'he hath filled me with bitter potions drawn from myrrhs; he hath inebriated me with bitter juices pressed from wormwood.' See also Amos vi. 12. Now, if *myrrh* and *bitterness* were analogous terms in the ancient Hebrew, as these passages, at least, insinuate, then we infer the identity of meaning in the different words used by the evangelists, Mathew and Mark, to denote the same thing. St. Mathew says, 'wine mingled with *gall*.'—St Marks says, 'wine mingled with *myrrh*.' It is easy to see from the subject before us, that there is no contradiction in these words, but both mean the same thing; not animal *gall*, but a bitter potion drawn from a vegetable drug—i. e. *myrrh*. And the original Syriac term was equally well translated by either of these words.

19. *The inclination of mine own heart;* that is, I shall be happy though I forsake God and worship idols.—*So as to gratify every desire.* I have given the sense, the Arab interpreter, Le Clerc, and others have attributed to the text, in preference to the idiom, because I conceive it more perspicuous. The learned reader may consult Rosenmuller.

29. *Secret things, &c.* Some may inquire when these awful denunciations will be executed, to whom Moses replies, 'Secret things belong to Jehovah our God, &c.' The learned Archbishop Secker observes, that he thinks the meaning is, 'the chastisements which we now undergo, are a manifestation of the secret designs of the Lord against us, in case we should in any age cease to observe his laws.'

CHAPTER XXX.

1452. *Great mercies promised to the penitent; the divine law plain; ith and life are set before the people.*

AND it shall be, when all these things are ome upon thee, the blessing and the curse, hich I have set before thee, and thou shalt all them to mind among all the nations, whi-her Jehovah thy God hath driven thee, And hou shalt return to Jehovah thy God, and halt obey his voice according to all that I this lay command thee; thou and thy children, vith all thine heart, and with all thy soul; That then Jehovah thy God will reverse thy aptivity, and have compassion upon thee, and vill again gather thee from all the nations, whi-her Jehovah thy God had scattered thee. Should there be any of thine driven to the extremity of the heavens, thence will Jehovah hy God gather thee, and thence will he fetch thee: And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee more than thy fathers. And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thine heart, and with all thy soul, that thou mayest live. And Jehovah thy God will put all these curses upon thine enemies, and on them who hated and persecuted thee. And thou shalt return and obey 8
Jehovah, and do all his commandments which I this day command thee. And Jehovah thy 9
God will abundantly prosper every work of thine hand; in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land: for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers; If 10
thou wilt hearken to the voice of Jehovah thy God, so as to keep his commandments and his statutes, which are written in this book of the law; and if thou wilt turn to Jehovah thy God with all thine heart, and with all thy soul.

"For this commandment which I this day 11
command thee, is neither above thy understanding, nor is it far off. It is not in the 12
heavens that thou shouldst say, 'Who shall go up for us to the heavens, and bring it to us, that we may hear and do it?' Nor is it 13
beyond the sea, that thou shouldst say, 'Who shall go over the sea for us, and bring it to us, that we may hear and do it?' But 14
the word is very nigh to thee, even in thy mouth, and in thy heart, that thou mayest do it.

"See, I have set before thee this day [v]life 15

CHAP. XXX.

n. Our general profession of christianity is an obligation n us. Our interest also depends upon it, and faithfulness re-es it. May we frequently recognize it, review our engage-ts, and faithfully keep to all the stipulations of the covenant.

2. How fatally are sinners deceived, who expect peace and piness in the way of transgression. While they are blessing nselves, and saying peace, peace, then sudden destruction ieth! That man, who walks after the inclination of his evil rt, however opposed to his duty, and 'gratifies every desire far as possible, let him read and tremble. "Jehovah will spare him, but the anger of Jehovah and his jealousy shall ke against that man, and all the curses that are written in this k shall lie upon him, and Jehovah shall blot out his name from ler the heavens."

15. [v] *Life and death, happiness and misery.* Sept.

3. On how many subjects may the concluding remark of Moses be useful to us! "Secret things belong to Jehovah our God." Let us not then attempt to pry into them. Some are above our comprehension, and it is impossible for us to know them; others, if known, would only gratify a vain curiosity, and many would tend to paralize our exertions, and render human life insupportable, by the dread of approaching evils. Those things which are most interesting for us to know, are most clearly revealed; and to acquaint ourselves with them, is our indispensible duty. They are the rules by which we are to live, and the grants we are to live upon. We should be concerned to teach them to our children by precept and example; remembering, that it is not those who *only know* these things that are blessed, but those *who know and do them.*

CHAP. XXX. 1, 2. *Return—with all thine heart.* This expresses nature of genuine repentance. It is calling to mind our sins and our ows; and full conversion of the heart to God.

3. *Will again gather thee.* This was fulfilled in their return from the ylonish captivity; and it is conceived, will yet have a further accomhment.

5. *Do thee good, &c.* After their return from the captivity they were great and numerous, but were oppressed by the Persians and Grecians, and at length destroyed by the Romans; so that this prophecy is yet to be fulfilled, when they shall see their crime in crucifying Christ.

6. *Will circumcise, &c.* See Note, Chapter x. 16.

12. *It is not in the heavens.* There is no need of deep research or

16 and happiness, death and misery; *If thou do what* I this day command thee, so as to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, thou shalt live and multiply; and Jehovah thy God shall bless thee in the land which thou art going to take for a
17 possession. But if thine heart turn away, so that thou wilt not hearken, but be drawn away,
18 and worship and serve strange gods, I denounce to thee this day, that thou shalt surely perish; thou shalt not prolong thy days on the land, which thou art going over the Jordan to
19 possess. I call heaven and earth to record this day against thee, that I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may
20 live: That thou mayest love Jehovah thy God, and that thou mayest obey his voice, and cleave to him; for he is thy life, and the length of thy days: that thou mayest dwell in the land which Jehovah swore to thy fathers, to Abraham, to Isaac, and to Jacob, that he would give to thee."

9 And Moses wrote this law, and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of Jehovah, and to all
10 the elders of Israel. And Moses commanded them, saying, "At the end of every seven years, on the solemnity of the year of release, at the feast of tabernacles, When all Israel 11
cometh to appear before Jehovah thy God in the place which he shall have chosen; this law shall be read in the hearing of all Israel. Assemble the whole people, men, and women, 12
and children; and the stranger who is within thy gates; that they may hear, and learn, and fear Jehovah thy God, and observe to do all the words of this law. And that [v]their" chil- 13
dren, who have not known, may hear, and learn to fear Jehovah thy God, as long as thou livest in the land which thou art going over the Jordan to possess."

CHAPTER XXXI.

B. C. 1452 *Moses encourageth the people and Joshua; gives the law to the Levites, and maketh a solemn protest to the elders.*

Jehovah now said to Moses, "Behold, 14
the days approach that thou must die. Call Joshua, and present yourselves in the congregation-tabernacle, that I may give him a charge. And Moses and Joshua went, and presented themselves in the congregation-taber- 15
nacle. And Jehovah appeared in the tabernacle, in a pillar of cloud; and the pillar of cloud stood over the tabernacle door. And he gave 23
Joshua the son of Nun a charge, and said, "Be strong and of good courage; for thou

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CHAP. XXXI.

REFLECTIONS UPON CHAPTER XXX. 1. We see the scriptures fulfilled in the dispersion and present miserable state of the Jews. Though scattered in every country, they are yet preserved a distinct, and separate people; and is there not mercy in store for them? Their captivity shall be reversed, and God will again gather them from all nations. For if they abide not in unbelief, they shall be again grafted into the Church of God. What a happy period, when the sons of Israel shall have the veil rent from their hearts, and shall turn and be healed.

2. We are reminded of our depravity, and the necessity of renewing grace. God must circumcise our heart, before we can love and obey his commandments. Its perverseness and obstinacy must be removed, its corruptions mortified, and its lusts subdued. It should be diligently sought by those, who are strangers to the love and service of God; and parents should earnestly seek it for their children. However hard and obstinate the human heart may be, God can soften and subdue it. Let us pray that he will 'shed abroad his love in our hearts,' and dispose them more and more to his service.

3. As we enjoy the word of God, we can have no excuse for our sins. This word is not above our understanding, nor is it afar off. "Say not in thine heart, Who shall ascend into heaven? or who shall descend into the deep? The word of the Lord is nigh unto thee,

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13. [v] *Your.* 12 mss.

extensive travel to comprehend this precept. Ye have only to repeat it often, and to keep it in mind, and to square all your actions by it.

15. *Life and happiness, &c.* The order of the Greek is more usual and natural, and Dr. Roberts prefers it to the text.

20. *The length of thy days.* It is he alone who can preserve thee, and make thy days long on the earth.

9—13. I have with Geddes transposed these verses here from the next Chapter, as clearly connected with what precedes. They have no connexion, where they stand in the common version. The order of the next Chapter has been much disturbed; and as a transposition alters nothing in the text, it ought to offend no one, as Kennicott has proved, that many such exist in the Hebrew mss.

CHAP. XXXI. 9. *Wrote this law.* Many suppose that this book only is meant, which contains a summary of the laws given to Israel; and

shalt bring the children of Israel into the land which I swore to them: and I will be with thee."

And Moses went and spoke these words to all Israel. And he said to them, "I am one hundred and twenty years old this day; I can no more go out and come in. Also Jehovah hath said to me, 'Thou shalt not go over this Jordan.' Jehovah thy God himself will go over before thee, and he will destroy those nations from before thee, and thou shalt dispossess them; and Joshua, shall go over before thee, as Jehovah hath said. And Jehovah will do to them as he did to Sihon and to Og, kings of the Amorites, and to their land, whom he hath destroyed. So will Jehovah give them up before thee, that thou mayest do to them according to all the commandments which I have commanded thee. Be strong and of good courage; fear not, nor be afraid of them; for Jehovah thy God himself goeth with thee; he will not leave thee, nor forsake thee."

Moses then called Joshua, and said to him in the sight of all Israel, "Be strong and of good courage; for thou must go with this people to the land which Jehovah hath sworn to their fathers that he would give to them; and thou shalt cause them to inherit it. For Jehovah himself goeth before thee, and will be with thee; he will not leave thee, nor forsake thee: fear not, nor be dismayed."

Again Jehovah said to Moses, "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go astray after the strange gods of the land into which they are going, and will forsake me, and break my covenant which I have made with them. Then 17
mine anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befal them; so that they will say in that day, 'Are not these evils come upon us, because our God is not among us?' And I will surely 18
hide my face, in that day, on account of all the evils which they shall have wrought, by having turned aside to other gods. Now, 19
therefore, write this song, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have 20
brought them into the land which I swore to their fathers, [a]that I would give to them"; a land ~~that floweth~~ with milk and honey; and they shall have eaten and filled themselves, and become fat; then will they turn aside to other gods, and serve them, and provoke me, and break my covenant. And it shall be when 21
many evils and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their disposition, by what they have done, even now, before I have brought them into the land, which I swore [a]to their fathers, *that I would give to them.*

Moses therefore wrote this song the same day, 22
and taught it the children of Israel.

20. [a]Sam. Sept.

21. [a]Sam. Sept. Syr.

en in thy mouth and in thy heart." The gospel of Christ is much ore plain and easy. You hear it read and preached among you; is in your hands; you speak of it; therefore great is your guilt, and reat will be your misery, if you do it not. "The servant who knows is Lord's will, and doeth it not, will be beaten with many stripes."

4. Since a blessing and a curse are so plainly set before us, let a 'choose life, that both we and our seed may live.' The more frequently and solemnly a law is urged and enforced, the greater the obligation is to observe it. We naturally love life and fear death: hope and fear are our most governing principles. God promises the greatest good, and threatens the greatest evils: and after all, he deals with us as rational creatures, and free agents; proposing to our choice life or death. Thus fairly and equitably the law dealt with men, and so does the gospel also. Therefore, let it be our prayer, that God may so influence our hearts, that we may choose life and live; and not death and so perish for ever.

most impressive exhortations to obedience. The whole Pentateuch could scarcely be read in the space of time mentioned.

19. *Write this song.* The song intended is that contained in the following chapter, and from its excellence, it deserved to be committed to memory, and preserved as a witness against them.

24. *This law.* It is probable that this signifies the song which follows. Indeed it is this which he is charged to write, and to teach the children of Israel; it is also most probably this, that Moses gave to the priests to be

24 And it came to pass, when Moses had made
an end of writing the words of this law in
25 a book, until they were finished, That Mo-
ses commanded the Levites, who bore the ark
26 of the covenant of Jehovah, saying, "Take
this book of the law, and put it in the side
of the ark of the covenant of Jehovah, your
God, that it may be there for a witness against
27 you. For I know ye are a rebellious and
stiff-necked people; behold, while I am yet a-
live with you this day, ye have been rebel-
lious against Jehovah, and how much more
after my death?"
28 "Gather to me all the elders of your tribes,
and your officers, that I may speak these words
in their hearing, and call the heavens and
29 the earth to witness against them. For I know
that after my death ye will be wholly corrupt-
ed, and turn aside from the way which I have
commanded you; and evil will befal you in
the latter days; because ye will do evil in the
sight of Jehovah, to provoke him to anger
through the work of your hands."

CHAPTER XXXII.

B. C. 1452. *Song of Moses, setting forth the perfections of God; his goodness to his people; their ingratitude and disobedience.*

30 And Moses spoke in the hearing of the
congregation of Israel the words of this song,
until they were ended.

"Give hear, O heavens, and I will speak; 1
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain, 2
My speech shall distil as the dew;
As showers upon the tender herb,
And as copious rain upon the grass:
For the name of Jehovah I will proclaim. 3
Ascribe ye greatness to our God!
The Creator! whose work is perfect; 4
And all whose ways are equitable;
A God of truth, and without iniquity,
Righteous and upright is he!
Corrupted are his own polluted children: 5
A generation perverse and prevaricating.
Is it thus ye requite Jehovah, 6
People foolish and unwise?
Is not he your father, who bought you?
Hath not he made you and established you?
"Call to mind the days of old; 7
Consider the years of every generation:
Ask your fathers, and they will inform you;
Your elders, and they will declare to you:
That when the Most High divided the nations, 8
When he dispersed the sons of Adam,
He fixed the boundaries of the people,

Reflections upon Chapter xxxi. 1. The promise of God's presence and assistance, is sufficient encouragement for us, to undertake the hardest work, and encounter the greatest difficulties. This encouraged the Israelites to march towards Canaan, and this encouraged Joshua to lead them, although the people were perverse, and the service difficult. The promise, *I will never leave, I will never forsake thee,* is applied to all christians, Heb. xiii. 5. Depend therefore on the care and power of God; let us boldly say, 'the Lord is my helper;' and fear no danger in the way of duty.

2. All the methods of religious instruction that we have received, will be witnesses against us if we are rebellious. "Put this song into their mouths, that it may be a witness for me against the children of Israel." This was the charge to Israel; the law written, read, or sung, were all witnesses against the disobedience of Israel, and aggravated their guilt. The reasons will hold equally strong with regard to ourselves. We have the word, sacraments, and prayer; the word read, expounded, or preached; and prayer in public or private. All which will be witnesses against us, if we continue ignorant, impenitent,

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aid up beside the ark of the covenant.

CHAP. XXXII. 1. How sublime is this exordium! Isaiah has borrowed from Moses. Virgil has also the same fine apostrophe: 'Esto nunc Sol testis, et hæc mihi Terra vocanti.' After noticing the excellence of divine truth (1—3), Moses reproves the ingratitude of the people (5, 6), and then reminds them of the favours with which they had been blessed (6—14). Next, he foretels their settlement in Canaan, and speaks as if seeing their prosperity and defection from God to the worship of idols, (15—18); and then introduces Jehovah himself as speaking (20—42). The whole concludes with the praise of divine justice and mercy; justice in rejecting his own people, and mercy in adopting the gentiles.

4. *Creator.* The Sept. and Vulg. either found a different word in their copies, or gave what they deemed the sense. The term צור in the Chald. and Syr. signifies *to form, to create;* and דצור as a verbal noun may denote the Creator. So the two Arabs Saad. and Erpen. render. This sense best connects with what follows.

5. *His own polluted children.* Literally, 'His own children have corrupted themselves, *by their pollution.*' I read with the Sam. Sept. Syr. Vulg. שחתו, and take לו in a collective sense. With the versions I read בניו. The Sam. has לא before the pronoun לו; but I prefer the text and consider לא as only a various reading of לו. I have given what appears to me the sense.

8. *In respect to the, &c.* I have adhered to the usual sense of the preposition ל. The meaning is, 'that when God fixed the boundaries of other nations, he alloted also a land sufficiently large to contain the number of the children of Israel; and he so favoured them by revealing his

n respect to the number of the children of Israel:
For the portion of Jehovah is his own people:
Jacob is the lot of his inheritance.
"He [v] supported them in the wilderness
And nourished them in the sandy desert.
He protected them, he trained them up;
He defended them as the apple of his eye.
As an eagle, with affection, watcheth her nest,
And hovereth over her young;
Or spreadeth her wings, and taketh them up,
And beareth them on her pinions;
So Jehovah alone conducted them;
And with him there was no stange god.
"He placed them on a hilly region,
And made them eat the produce of the field;
He nourished them with honey from the rock,
And with oil from the flinty cliffs;
With the cream of herds and milk of the flocks;
With the fattest of lambs and of kids;
With rams and he-goats of the breed of Bashan,
And with flour of the best wheat,
And the blood of the grape he made them drink.
"[a] But Jacob ate and was satiated;"
Jeshurun became fat and kicked!
Grown fat, grown thick, and satiated,
They forsook the God who made them,
And despised the rock of their salvation.
They moved him to jealousy by strange gods;
By abominations they provoked him to anger.
They sacrificed to demons, and not to God, 17
To gods whom they knew not;
To new gods, come from their neighbours,
Whom their fathers never feared.
The Creator, who begot them, they deserted, 18
The God, who formed them, they forgot.
"Jehovah saw, and he was indignant 19
At the provocation of his sons and daughters:
And he said, "I will hide my face from them 20
I will see what their end will be:
For a perverse generation they are;
Children in whom there is no fidelity.
They have made me jealous by what is not God; 21
They have provoked me to anger by their idols:
And I will make them jealous, by an abject people,
By a profligate nation I will provoke them to anger.
For a fire is kindled in mine anger, 22
And shall burn to the lowest Hades;
It shall consume the earth with its increase,
And set on a blaze the foundations of the mountains.
I will heap calamities upon them: 23
Upon them I will exhaust mine arrows.
They shall be emaciated by famine, 24
And devoured by rapacious birds,
With the most bitter destruction:
I will also let loose upon them the teeth of beasts,

CHAP. XXXII. 10. [v] Sam. Sept. the rest, *he found them.* —ibid. Sam. the rest, *he led them about.*

15. [a] Sam. Sept. 17. [x] Sept. Vulg. the rest *your.*

disobedient; all will make our condemnation the more intolerable. 3. Let us learn from the whole chapter, that it is the duty of and dying saints, to do all they can to promote religion. Moses geth Joshua and Israel again and again, now, when he was going is fathers. Aged christians have but a little time to live, their fa- es are impaired, their hands are weakened; but still they may erviceable. Let them charge their families and successors to serve l. Let them recommend religion to them, and encourage them to serve the Lord; 'set before them good an evil.' *Exhort, reprove, rebuke;* bear testimony to the truth and comforts of religion; that your exhortations may be a witness, against those of your descendants and relations, that forsake God; and be witnesses for you at the bar, that you were faithful. Thus David, when he was old and greyheaded, "showed God's strength to that generation, and his power, righteousness and goodness, to those that were to come after him." He exhorted his son Solomon to walk in the ways of the Lord.

to them, and dwelling among them, that they may be said to be his inheritance.

10. *He supported them, &c.* The present text is contrary to historical ; for God did not *find Israel* in the wilderness, but brought them into For this reason I have adopted the Sam. reading.—*In the sandy desert.* he Sam. and Sept. which the connexion justifies.

11, 12. Every reader of taste must admire this beautiful comparison. female eagle is the most attentive of all birds to her young, until they able to provide for themselves. She has usually but two; and as she is iderably larger and stronger than the male, she takes upon herself the defence of the nest, and the care of its contents.—*With him;* i. e. God alone conducted them, without the aid of any of the gods of the nations.

13, 14. See Note on the 1 verse.

15. *Jeshurun.* I have added the hemistich yet happily preserved in the Sam. and Sept. As for Jeshurun, Geddes thought it was a poetic abbreviation for Israel. The Syr. Onk. and Persic have Israel in the text. With Rosenmuller I consider it a poetic name of Israel, which in Arabic signifies, 'One who prospers.'

21. *By an abject people.* Literally, 'by a no-people;' that is, a people of no account, sunk in ignorance and vice. The Apostle applies this

With the rage of the serpents of the ground.
25 Without, the sword shall bereave,
And within, terror shall destroy;
The young man together with the virgin;
The suckling with the man of grey-hairs!
26 I would say, 'I will cut them off,
And make the remembrance of them cease among men;
27 Were it not that I fear the pride of the enemy;
Lest their foes should become haughty;
Lest they should say, 'Our own high hand,
And not Jehovah, hath done all this!'
28 "For a nation without counsel are they,
And in them there is no understanding.
29 [v]O" that they were so wise as to discern this!
As to consider their own latter end.
30 How could one chase a thousand of Israel,
And two put ten thousand to flight;
Unless their own God had sold them,
And Jehovah had delivered them up?
31 (For not like our Rock is their Rock,
Our enemies themselves being judges.)
32 For of the vine of Sodom is their vine,
And of the blasted fields of Gomorrah.
Their grapes are grapes of poison;
Their clusters are *clusters* of bitterness.
33 Their wine is the poison of serpents
And the cruel venom of aspics.
34 Is not this stored up with me?
And sealed among my treasures?
35 For vengeance is [v] mine", and I will repay:
At the time when their foot shall slide.
Yea at hand is the day of their destruction,
And what is determined rapidly approacheth.
For Jehovah will judge his own people 36
And repent concerning his servants,
When he shall see that their power is gone,
And none [v] to succour and help them."
Then will he say, "Where are your gods? 37
The supporters in whom you trusted?
Who have eaten the fat of your sacrifices 38
And drunk the wine of your drink offerings?
Let them arise and afford you aid;
Let them become your protection.
"See now, that I am He; 39
And there is no God beside me.
I kill, and I preserve alive;
I wound, and I also heal;
And from mine hand none can deliver.
For to the heavens I will raise mine hand 40
And say, 'Surely as I live for ever,
When I whet my glittering sword, 41
And mine hand layeth hold on judgment,
I will render vengeance to mine enemies
And will requite those who hate me.
Mine arrows I will make drunk 42
And my sword shall devour flesh;
With the blood of the slain and the captives;
With flesh from the hairy crown of the enemy."
Rejoice, ye nations, [a] with" his people; 43
For he will avenge the blood of his servants,
And to his adversaries he will render vengeance;

29. [v]Sam. *They are not so wise.* 30. Heb. *rock.*

35. [v]Syr. Vulg. and Paul, Rom. xii. 19. Sept. Sam. *For a day of vengeance.* the rest *recompence.* 36. [v]Syr.

to the calling of the Gentiles. Rom. x. 19.

24. *Emaciated.* James's translators have followed the interlineary versions and reflected the apposite one of the Greek and Vulg. Is it proper in any language to say, *burnt with famine?* The effect of famine is not burning, but leanness, emaciation. This is now admitted to be the real sense of the word.—*Rapacious birds.* Michaelis has proved that רשף signifies a *bird of prey*; (see Suppl. Lex.) and this is most apposite and suitable. The sense of burning coals attributed to the word is arbitrary and unsupported. The version I have given is supported by the connexion. Many shall die by famine, many by the sword, and their bodies shall be food for the birds of prey and for the wild-beasts.

29. *O that they were so wise.* The Sam. reading affords as good a sense, if not a better than the text: Instead of which it declares a fact, and prepares for what follows. I include the 31 verse in a parenthesis, as being the language of Moses. For the illustration of the 30 verse, compare Leviticus xxvi. 8.

32. *For of the vine of Sodom.* Michaelis understands by the vine of Sodom, whose grapes yield poison, the plant called *Solanus*, or the *Nightshade*. This according to Hasselquist, abounds round the sea of Sodom. Compare Isa. v. 2, where we find a similar image; and the 7 verse explains both the image of the prophet, and of Moses, in this and the next verse. The meaning is, "The deeds of Israel are wicked and destructive."

34. *Is not this stored up, &c.* All the evils before mentioned, God has treasured up, and is prepared to inflict them on his disobedient people.

35. *And I will repay.* I have adopted this reading as best supported. The other yields a good sense.—*But the time, &c.* that is, when they turn from my law, and worship other gods. Compare Ps. xxxvii. 31.

36. *Repent concerning, &c.* Repent that they ever were his servants. The Greek 'will be comforted in his servants,' that is, in their punishment. In this verse Moses again speaks.—*And none to succour, &c.* I have followed the Syriac in this version, as giving a sense most suitable to the context.

39. *I am He;* i. e. God. The pronoun is often thus used emphatically.

ut will be pacified to the land of his people." And Moses went and spoke all the words this song in the hearing of the people; he d Joshua the son of Nun. And Moses made end of speaking all these words to all Is-el; And he said to them, "Consider at-ntively all the words which I testify among ou this day; and ye shall command your child-n to observe [a]and" do, all the words of this aw. For this is not a light matter to you; ea on this *depends* your life: and by this ye ill prolong your days on the land which ye re going over the Jordan to possess."

CHAPTER XXXIII.

1452. *The majesty of God; The blessing of the twelve tribes, and e happiness and the safety of Israel.*

AGAIN Jehovah spoke to Moses on that same lay, saying, "Go up to this mountain Aba-im, to mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession: And die on the mount whither thou goest up, and be gathered to thy people; as Aaron thy brother died on mount Hor, and was gathered to his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; for ye did not sanctify me in the midst of the children of Israel. Yet thou shalt see the land before thee; but shalt not go into the land which I give to the children of Israel."

Now this is the blessing, with which Moses, the man of God, blessed the children of Israel before his death, [a]when the chiefs of the people, of the tribes of Israel, were assembled": And he said,

"Jehovah came from Sinai,
And dawned on them from Seir;
He shone forth from mount Paran!
The holy one came with multitudes;
Fire from his right hand was a signal to them.
[v]Yea, he loved the people;
All his hallowed ones he blessed:

[a]Sept. 1 ms. Jerom in his works, and 4 Arabic mss. Rom. xv. 10.

REFLECTIONS UPON CHAPTER XXXII. 1. We hence learn, we should endeavour to cultivate a due sense of the divine attes. Greatness is ascribed to God, v. 3. High and honour-thoughts of him may keep us from sin, and lead us to duty. a delightful view that is given of him. The Creator, his work erfect; for all his ways are judgment: a God of truth, and with-niquity, righteous and upright is he." All his works are per-but men's works are imperfect. What are all men compared this wise, just, and faithful God! May we trust in him and de ourselves to him.

2. How desirable it is to study, and *consider our own latter end* to reflect on the consequences of our actions. It is a sign of wisdom, and the way to increase it. Especially let us look forward to the end of life, and what will await us then. The miseries of mankind are owing to the want of consideration. Lam. i. 9, "Jerusalem remembered not her last end, therefore she came down wonderfully: she had no comforter." Let us look forward and consider what lies before us; that like prudent men, foreseeing the evil, we may hide ourselves.

3. Tho' wicked men may at present prosper, and flourish like a green bay tree, yet judgments are kept in store for them. Their wickedness is laid up for them, and it will not be lost or forgotten. "For we know him that hath said, Vengeance belongeth unto me, I will recompence saith the Lord. The Lord shall judge his people."

[v]Sam. mss. and all the versions. CHAP. XXXIII. 1. [t]from the 5 com.

42. *With flesh from the hairy.* The parallelism requires the repetition e noun; and I consider it as clearly implied in the text. Moses reents God as upbraiding his people with the worship of idols (37 38;) (39 42) as vindicating his own honour in the punishment of his enemies.

43. *Ye nations, with his people.* Rosenmuller follows the text, and lers, 'ye nations, his people;' but as some of the Jews believed, and in fact the beginning of the Christian Church, I prefer the reading of Sept. If the nations were to rejoice with the believing Jews, as being akers of the same privileges, they are assured, that though they might ersecuted, God would avenge their blood, &c.

CHAP. XXXIII. 2. *Jehovah came from Sinai.* Moses alludes to e more remarkable appearances of God; and borrows a metaphor from sun, which first dawns, and then shines brighter and brighter, to the ect day.—*The holy one came, &c.* As קדש is singular, with Durrel and others, I consider it as the nominative, and render מרבבות multitudes. The preposition מ has in many places the sense of *with*. The meaning is, 'God led the multitudes, or *ten thousands* of Israel.—*A fire from his right hand, &c.* The cloud of glory, is called 'the right hand,' and this was the signal to them, when to march and when to encamp. Compare Hab. iii. 5. This is the most easy sense of the text; for דת in Syr. signifies a signal. As some copies join the two words and read אשדות, and as קדש may be variously pointed, Durell renders, 'From his right hand issued streams to them. Geddes, 'From whose right hand came streams of water for them, from the copious springs of Kadesh.' I adhere to the more usual sense of the words; and cannot but think the version of Geddes in some degree forced.

3. *Yea he loved, &c.* The reading in the printed Sam. text, I deem erroneous, as several mss Sam. copies read as the Hebrew.—*All his hallow-*

They sat down at [v]his feet,
And they received of [v]his words:
4 The law which he enjoined us for an inheritance,
An inheritance for the assembly of Jacob;
5 For he was king in Jeshurun.
Then of Reuben and Simeon he said:
6 "Let Reuben live, and not die;
And [a]Simeon", let not his men be few."
7 And he said this of Judah,
"Hear, O Jehovah, the voice of Judah,
And bring him back safe to his people;
Let his own hand be sufficient for him,
And be thou his help against his enemies."
8 And of Levi he said,
"Let thy Thummim and thy Urim be with thy pious one,
Whom thou didst prove at Massah,
With whom thou strovest at the waters of Meribah;
9 Who said of his father and mother, 'I regard them not;'
Who acknowledged not his own brethren;
Who had no respect to his own children;
Who [v]observed thy command,
And who kept thy covenant.—
They shall teach Jacob thy judgments, 10
And make known thy law to Israel:
They shall place incense before thee,
And lay holocausts upon thine altar.
Bless, O Jehovah, their substance; 11
And favour the works of their hands:
Smite the loins of such as are their opponents,
Of such as hate them so that they may rise no more."
And of Benjamin he said, 12
"The beloved of Jehovah shall dwell in safety;
[v]The most high shall ever protect him,
And he shall dwell among his mountains."
And of Joseph he said, 13
"Blessed by Jehovah be his land,
With the precious dew of the heavens,
And with the *springs* of the low-lying deep;
With the precious productions of the sun, 14
And with the precious fruits of the moon;
With the precious things of the ancient moun- 15
tains,
And the precious things of the everlasting hills;
With the precious things of the earth and its 16
fulness.
And may the favour of *him,* who dwelt in the bush

3. [v]*A loving father of the people.* Sam. the rest as the text—ibid. [v]Syr. the rest, *in his hand or hands, or thy hand.*—ibid. [v]Sept. Vulg. 6. [a]Sept. Alex. and Aldine Complusense Editions.

Heb. x. 30. Let us, therefore, be afraid of God's judgments; for, as the apostle infers from this very consideration, "it is a fearful thing to fall into the hands of the living God."

4. The great importance of religion, should recommend it to the serious regards of all mankind; *it is not a vain thing,* or a light matter, or a thing of indifference, that may be attended to, or neglected; but our life is at stake. It is the only way to secure peace and happiness in the present life, and to obtain eternal felicity. This is not one of those trifles, which if a man pursue he is not the better, or if he neglect, he is not the worse; it is a matter of infinite moment. Oh that men were sensible of this; that they would "set their hearts to keep God's commandments;" that they would make religion their chief business, and engage in it with seriousness, affection, and resolution; then would their end be peace.

ed ones he blessed. The Syr. I conceive has preserved the true reading, which is parallel with the first line. The context justifies the reading *his* fear, *his* words, with the versions noticed.

4. *The law which he, &c.* The common text has *Moses;* but this is generally admitted to be an error. This verse and the next relate to Jehovah.—*He commanded—he was king*—the only king of Israel. Moses never assumed the title. Compare Ch. xvii. 14. Kennicott ingeniously conjectured, that משה has arisen from some critic writing it instead of מרשה, which might easily be done. I have adopted this emendation, as the context justifies it.

8. *Thy Thumim and Urim.* The Urim and Thumim were appropriated to the High Priest, (see Ex. xxviii. 30), and this phrase must apply to him in its literal and most obvious sense. So Green and Bate understood the passage. Others consider it as denoting *him,* of whom Aaron was only a type; and appeal to 1 Cor. x. 9, as a proof of it. Houbigant and Kennicott contend for this sense. As it is of the tribe of Levi Moses is speaking, and as what follows evidently refers to the conduct of this tribe, in resolutely maintaining the cause of God against the worship of the golden calf; the former opinion seems entitled to preference. Moses here addresses Jehovah; and by 'thy pious one,' meant his brother Aaron whom God proved, when he commanded him to smite the rock; and contended with him, when he reprehended his unbelief. See Numb. xx. 8, 12.

9. *Who said to his father, &c.* Moses refers here to what the Levites did to the worshippers of the golden calf. Exodus xxxii. 26—28.

12. *The Most High.* The conjecture of Houbigant that we should read עליון, has been adopted by later critics. The Sept. either read this or אלהים; and consider it as the nominative of the verb יעטף.—*Among his mountains.* Literally, 'between his shoulders.' I have preferred the sense as the metaphor is not near in our language. The Targum paraphrase thus: 'and in his land, or limits, shall the majesty of the Lord reside:' alluding no doubt to the temple of Jerusalem; which was partly in the borders of Benjamin. This idea has been embraced by Dathe and Rosen-

ome upon the head of Joseph;
n the crown of the distinguished of his brethren.
His glory is like that of the choicest bull;
And his horns like the horns of the Rhinoceros!
With them he shall push the people,
He shall push them to the extremity of the land!
These are the ten thousands of Ephraim,
And these the thousands of Manasseh!"

And of Zebulon and Issachar he said,
"Rejoice Zebulon, in thy commerce;
And, Issachar, in thy tents.
They shall invite the people to the holy mountain,
There they shall offer righteous sacrifices,
For they shall suck affluence from the seas,
And from treasures hidden in the sand."

And of Gad he said,
"Blessed be he who enlargeth Gad.
Like a lioness he coucheth,
And teareth both the arm and the head.
And he seeth the first parts allotted to himself:
For an assigned portion there is secured.
Yet he shall go at the head of the people;
He shall execute the justice of Jehovah,
And his judgments in favour of Israel.

And of Dan he said,
"Dan islike the whelp of the lion;
Like such as leap from Bashan."

And of Naphtali he said, 23
"Naphtali, satisfied with favour,
And filled with the blessing of Jehovah,
Shall possess the sea-coast, and the south."

And of Asher he said, 24
"Asher, blessed shall he be in his children,
And accepted among his brethren,
He shall dip his foot in oil:
Thy bars shall be of iron and of brass: 25
And as thy days, shall thy strength be."

"There is none like the God of Jeshurun; 26
Who, for thine help, rideth on the heavens,
And in his excellency, on the skies.
The eternal God is thy refuge; 27
And everlasting arms are thy support;
And he shall drive out thy foes from before thee,
And shall say, 'Destroy them.'
Israel shall dwell alone, in safety; 28
The fount of Jacob in a land of corn and wine:
For his heavens shall drop down the dew.
Happy art thou, O Israel! who like thee? 29
A people who are saved by Jehovah!
The shield of thine help, and the sword of thy glory!
To thee shall thine enemies submit,

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ller; *et inter montes ejus consideat*. That is, Jehovah shall dwell in ount Zion which belonged to the tribe of Benjamin.

14. *Productions of the sun—and moon.* These denote *annual* and *nthly* productions; the former were such as wheat, barley, grapes; the ter, such as figs, olives, and other things of which they had many crops a year.

16. *Who dwelt in the bush.* He alludes to Exodus iii. 2. Compare n. xlix. 26.

17. *And his horns like*, &c. The possessions of the children of Joseph tended like two horns. Their pushing together the people around them well illustrated by a passage in Joshua xvii. 14—18.

18. Zebulon was a commercial tribe; and that of Issachar given to riculture and manufactures.

19. *Shall invite the people.* Being richer than the other tribes, they uld invite the rest to feast with them at the holy place.—*Treasures hid- in the sand.* From the sands of the rivers Belus and Kishon, which into the bay of Ptolemais, or Carmel, glass was manufactured at a y early period; and to this Jonathan, in his Targum, applies these rds. Pliny attests the same fact.

20. *Blessed be he, who*, &c. that is, blessed be God, who has granted d an ample inheritance in Gilead.—*Teareth the arm with the head.* is tribe was particularly bold and courageous; and, like the lion, who acks the head of an animal, on which he rushes, this tribe should attack th kings and their people.

21. *He seeth the first parts*; that is, of the land. Moses refers to the tlement of this tribe, beyond the Jordan.—*An assigned portion.* I have lowed Durell in connecting חלקת מחקק, and I conceive without any change of the text, a suitable and connected sense is given.—*Yet he shall go.* This refers to the engagement of the Gadites, Reubenites, and the half-tribe of Manasseh, to assist the other tribes in the conquest of Canaan. Numb. xxxii. 16—18.

22. *Dan is like the*, &c.. The tribe of Dan were first settled between those of Simeon and Ephraim: but the place being found too small for them, they made an irruption into the country about Laish, toward the source of the Jordan. This irruption might well be compared to the leap of a lion's whelp. See Josh. xix. 47; Jud. xviii.

23. *The sea coast and the south.* The inheritance of Naphtali was bounded on both sides by the lakes of Merom and Chinereth; and lay to the south of the northern Danites.

24. *Asher.* The very name imports happiness: and indeed no human felicity can be greater than what is here assigned to him. He is to be happy in his family and friends: his olive trees are to be so productive, that he may anoint even his feet with oil: (compare Job. xxix. 6.) instead of wooden bars, which are still common in the East, his were to be iron and brass: in fine, length of days and abundance of riches, were to crown his posterity.

27. *The eternal God.* I have followed Green in this version; nor do I see any necessity for the version of Bate whom Geddes follows: 'Humbling the gods of antiquity; and subduing the strong of prior times.' I consider this forced, and unsupported by any of the versions.

CHAP. XXXIV. 1, 2. What I have included in brackets is wanting in the Sam. Copy, and I suspect has been added to the text. This whole Chapter was added by Joshua, or some subsequent writer; for the concluding verses seem to indicate, that it was long after, when there had been

And on their high places thou shalt tread."

CHAPTER XXXIV.

B. C. 1452. Moses views the promised land and dieth; his age and mourning for him; Joshua succeedeth him; his character.

1 And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, which is over against Jericho. And Jehovah showed him all the land [from the river of Egypt to the great river Euphrates, and to the farther sea":] all the land of Gilead unto
2 Dan, And all °the land of" Naphtali, and of Ephraim, and Manasseh; and all the land of
3 Judah; And the south, and the plain of the valley of Jericho, the city of palm trees, unto
4 Zoar. And Jehovah said to him, "This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'To your seed I will give it:' I have caused thee to see it with thine eyes, but over into it thou shalt not go."
5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in a valley 6
in the land of Moab, over against Beth-peor; but no man knoweth his sepulchre unto this day.

And Moses was one hundred and twenty 7
years old when he died; his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses 8
in the plains of Moab, thirty days; so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the 9
spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses.

And there arose not a prophet since in 10
Israel like to Moses, whom Jehovah knew face to face, In all the signs and wonders, which 11
Jehovah sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in 12
all the great terror which Moses showed in the sight of all Israel.

CHAP. XXXIV.

REFLECTIONS UPON CHAPTER XXXIII. 1. We have great reason to be thankful that God hath given us his law. Moses lead Israel to celebrate this, as a token of his special kindness. A goodly land was their inheritance, but the divine revelation was the best possession both for them and their seed: we can leave posterity nothing better than our bibles. Let us bless God for them, and maintain a grateful sense of the Lord Jesus Christ, who came to teach us, as Moses did Israel. This glorious light of the gospel is the greatest blessing which our land can possess. We have in this respect, all reason to say, "the lines are fallen to us in pleasant places, surely we have a goodly heritage."

2. The favour and good-will of God, is the best blessing we can ask for ourselves or our friends. Moses prayed for many blessings upon Joseph, but this was the last and the chief; it is the source of all blessings; it sweetens all others, and secures the soul from evil. At the bush God renewed his covenant; let us recommend our children, servants, friends, and acquaintance to the good-will of God, as our covenant God; and instead of being solicitous for a blessing out of the corn-floor or wine-press, or from worldly prosperity, let us pray, that his good-will may be with them, in time and eternity.

3, That *blessed are the people whose God is the Lord.* In what lofty strains does Moses describe the happiness of Israel, because they were near to God! God is not ours as he was theirs;

1. °Sam. *Sam. Syr.

but we enter into the best of their privileges. "God is our father in Christ Jesus; he blesses us with spiritual blessings;" he is our support and defence. All the fruitfulness and security of our country is owing to him; that we dwell safely and peaceably, is all to be ascribed to God. But our spiritual blessings render us truly happy, if we know how to improve them. Remember, Israel lost their good land, and all their blessings, by disobedience. Let us, therefore, carefully attend to the apostle's caution, "Be not high-minded, but fear."

REFLECTIONS UPON CHAPTER XXXIV. 1. The removal of wise and good men, especially of a faithful minister in the vigour of his days, should be seriously lamented. Moses was leader to Israel. Consider how gently and tenderly he had led them; how often he had saved them by his intercession, and led them like a father; it is no wonder he was bewailed, and that by some who were perhaps rebellious before. Considering what a loss the world and church sustain by the removal of such men, their death should be lamented. The greater regard we have for the honour of God, and the interest of religion, the more concerned we shall be when useful and good men are taken away.

2. It is a great comfort, when faithful ministers are removed, that others succeed them. Though the prophets do not live forever, the word of God does; and there will always be a succession of faithful men to dispense it. Joshua, who came in Moses' stead,

prophets in Israel.

6. *He buried him.* Perhaps gave him a command to go to some secret cavern, where his bones might rest in peace. Had the place been known, there is little doubt, that a gross and superstitious people, would have held it sacred; as we find they afterward did the brazen serpent, which Hesekiah destroyed.

much of his spirit; and was happy in that he had the favour od, and the affections of the people. It is a great mercy that l raises up faithful pastors, and that his people are not as sheep hout a shepherd. Let us rejoice in this, and continually pray t God 'would send more faithfnl labourers into his harvest.'

3. Let us learn from the whole history of Moses, and especi- from his death, how great our happiness is in having Christ our prince and commander. Moses was faithful as a servant, rist as a Son. Moses was familiar with God, but Christ was re so; he was in his bosom, intimately acquainted with him l his will. He did superior miracles, signs and wonders; his iracter was more perfect; he introduced a better revelation; 'he was without blemish, and without spot.' Moses died, and was buried, and saw corruption; but Christ did not: "God would not suffer his holy one to see corruption." He lives again, and lives for ever. "He is a priest for ever after the order of Melchisedek." He has no successor, as Moses had, for his dominion shall continue till the consummation of all things. "He is for ever sat down at the right hand of the Majesty on high." He will bring all his faithful people to the heavenly Canaan, and complete all the divine purposes of love and grace to them. Let us rejoice then in Christ Jesus; be thankful for *this unspeakable gift*; and consider ourselves as under the highest obligations to be obedient to all his requisitions, and wait for his salvation.

JOSHUA.

INTRODUCTION.

This is called the Book of Joshua, because it relates the events of his life. It comprises a period of near twenty-seven years, and contains an account of the entrance of the Israelites into Canaan; the conquest of that country, or at least the greater part of it, under the command of Joshua; the division of the land, by lot, among the different tribes; the establishment of religion, by erecting the tabernacle at Shiloh, and other ordinances.

It is uncertain who was the author of this book; whether it was written by Joshua, or composed from his journals at a later period. Henry supposes, that both this, and the following historical Books, to the end of kings, were compiled by Jeremiah. I can see no ground for such an opinion; and with others I would refer it to Joshua near the close of his life. If he read the address contained in the last two Chapters, as is most probable, he must have previously written it. I admit that some additions may have been made at some later period. This book must have been peculiarly interesting to the Israelites, as it contains the history of their conquest of the promised land, and specifies what was the portion of their respective tribes. We see in this book God's promise to Abraham fulfilled.

CHAPTER I.

B. C. 1451. *God's call of, and promise to Joshua; and Joshua's orders to the officers.*

1 Now after the death of Moses, the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, *who had been* the attendant of Mo-
2 ses, saying, "Moses my servant is dead; now arise, go over this Jordan, thou, and all this people, unto the land which I give to them,
3 to the children of Israel. Every place upon which the soles of your feet shall tread, I give
4 to you, as I said to Moses, 'From the wilderness and that Lebanon unto the great river, the river Euphrates, °and thence westward un-
5 to the great sea, shall be your boundary.' There shall not be any man able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not leave
6 thee, nor forsake thee. Be strong and of good courage: for unto this people shalt thou divide for an inheritance, the land which I swore to their fathers that I would give to them.
7 Only be thou strong and of good courage in observing to do according to all the law, which Moses my servant commanded thee: from it turn not to the right hand or to the left, that thou mayest prosper whithersoever thou goest.
8 Let not this book of the law depart out of thy mouth; but meditate on it day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then shalt thou have good success.
9 Do not I command thee to be strong and of good courage? Fear not, nor be dismayed; for Jehovah thy God is with thee whithersoever thou goest."

10 Then Joshua commanded the officers of the
11 people, saying, "Pass through the host, and charge the people saying, 'Prepare for yourselves victuals; for three days hence, ye shall pass over this Jordan, to go in to possess the land, which Jehovah giveth to you."

12 And to the Reubenites, and to the Gadites, and to the half of the tribe of Manasseh, spoke

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CHAP. I. 11. °*to possess it*, Sept. Vulg. Arab.

13. ᵛ*on this side the Jordan*, Sept. 15. ᵘSept.

CHAPTER I. 4. With others, I have omitted, *all the land of the Hethites*, on the authority of the Sept. because in specifying the boundaries of the promised land, it is not probable that any notice would be taken of the interjacent country; and because there seems no reason why the land of the Hethites should be mentioned exclusive of the land occupied by the other nations of Canaan.

7. *Mayest prosper.* Some render, 'so as to act wisely or prudently;' and though this be the more usual sense of the word, both Schindler and Castel attribute the other to it.

8. *Out of thy mouth.* The meaning probably is, that, as the leader and commander, he should be ever speaking of the law, and giving orders according to it.

oshua, saying, "Remember the word which loses the servant of Jehovah commanded ou, saying, 'Jehovah your God hath given ou rest, and hath given to you this land. Your wives, your little ones, and your cattle, emain in the land which Moses gave to you n this side the Jordan: but ye shall pass be- ore your brethren armed, all the mighty men f valour, and help them; Until Jehovah [a]"your God" shall have given your brethren rest, as ie hath given to you, and they also possess the and which Jehovah your God giveth to them: hen ye shall return to the land of your posses- ion, and enjoy it; *the land* which Moses, Jeho- ah's servant, gave to you, on this eastern side f the Jordan."

And they answered Joshua, saying, "All that hou commandest us we will do, and whither- oever thou sendest us, we will go. Accord- ng as we hearkened to Moses in all things, o will we hearken unto thee; only may Je- hovah thy God be with thee, as he was with Moses. Whosoever he be that rebelleth against thy command, and will not hearken to thy words in all that thou commandest him, he shall be put to death: only be thou strong and of good courage."

CHAPTER II.

B. C. 1451. Rahab receiveth the spies; the covenant between them and her; their return.

Now Joshua, the son of Nun, had secretly 1
sent from Shittim, two men, spies, saying, "Go
view the land, and especially Jericho. And
[b]they went," and came into the house of an
harlot, named Rahab, and lodged there. And 2
some one told the king of Jericho, saying,
"Behold, to night there came in hither, men
of the children of Israel, to search out the
country. And the king of Jericho sent to 3
Rahab, saying, "Bring forth those men who
came to thee, and who entered thine house:
for to search out the [c]land have they come."
And the woman took the two men, and hid 4
them, and said thus, "There came men to me,
but whence they came I know not: And when 5
it was dark, and the gate about to be shut,
the men went out. Whither the men went I
know not: pursue after them quickly; for ye
may yet overtake them." But she had taken 6
them up to the roof of the house, and hidden
them among raw flax, which she had spread
upon the roof. And the *other* men pursued 7
after them the way to the fords of the Jordan;

CHAP. II. 1. [b] *And the two young men went to Jericho.* Sept.

3. [c] *all.* Sept. Syr. 6 mss.

REFLECTIONS UPON CHAPTER I. 1. The presence of God
us is our greatest support and encouragement, amidst the
urs and difficulties of life. We are risen up in our fathers'
es, though we may not be equal to them in wisdom and
; but God is the same. All their gifts were derived from
; to him they owed all their success; his power and grace
the same; and that grace, if we seek it, will be sufficient for
Let not the rising generation be discouraged, but humbly
t on God, and adopt the prayer of Solomon; "the Lord our
be with us, as he was with our fathers: let him not leave us,
forsake us: that he may incline our hearts to walk in all his
's."

2. Let good men learn to cast all their cares upon God, and practice moderation and contentment. The apostle teaches us this lesson, Heb. xiii. 5, and quotes the promise made to Joshua as the ground of it. Be not anxiously solicitous about future events; to heap up wealth, or to guard against evil. We have the promise of an ever faithful God to trust to; "I will never leave you, I will never forsake you." And whatever dangers or enemies are in the way, we may boldly say, *the Lord is my helper.*

3. We may learn from Jehovah's address to Joshua, that *obedience to his law* is the surest way to prosper, ver. 7, 8. As no dignity or dominion should set a man above subjection to the divine law; so no plea of hurry in business, however important, will excuse for the neglect of religion, and the care of our own soul. Let the cultivation of the spirit of Christ be our chief care.

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9. In the construction of the first part of this verse I have followed Syr version, which alone gives, in my opinion the genuine sense.
16, 18. This reply of these warlike tribes, must have established the ority of Joshua, and greatly encouraged him.

CHAP. II. 1. *An harlot.* Some would derive the noun זונה from זון, render *an hostess*, a keeper of a house for the accommodation of tra- rs. So Castell and others. The usual sense is better founded; and is, ct, that which the Sept. and the Apostles, Paul and James, have given. Compare Heb. xi. 31; James ii. 25. There is, however, no reason to suppose that Rahab followed this practice at this time. It is a usual idiom of scripture, to denominate persons from what they had been. Thus Matthew, who was a publican, is long after he left that employ, still called the publican, Math. x. 3; and Simon, who had been afflicted with the leprosy, is called Simon the leper, Chap. xxvi. 6. We may then suppose, that Rahab had been an harlot, but had repented and was then reformed.

and as soon as they who pursued after them were gone out, they shut the gate after them.

8 Now before they had lain down, she went
9 up to them, on the roof; And she said to the men, "I know that Jehovah hath given to you the land; for the dread of you hath fallen on us, and all the inhabitants of the land are dis-
10 couraged because of you. For we have heard how, when ye came out of Egypt, Jehovah dried up the water of the Red sea before you; and what ye have done to the two kings of the Amorites, who were on the other side the Jordan, Sihon and Og, whom ye have utterly
11 destroyed. And as soon as we heard *these things*, our hearts melted, neither did there remain any courage in any man, because of you: for Jehovah your God, he is God in the heavens
12 above, and on the earth below. Now, therefore, I pray you, swear to me by Jehovah, that as I have showed you kindness, so ye will show kindness to my father's house; and give to me a sure token, That ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our
14 lives from death." And the men answered her, "Our life for yours if ᵛthou" utter not this our business. And it shall be, when Jehovah hath given us the land, that we will deal kindly
15 and faithfully with thee." Then she let them down by a rope through the window; (for her house was on the town wall, and she dwelt on
16 the wall;) And she said to them, "Go up to the mountains, lest the pursuers meet you; and there hide yourselves three days, until the pursuers have returned; and afterward ye may go on your way." And the men said to her, 17
"We will be blameless of this oath which thou hast made us swear to thee. Behold, when we 18
are come into the land, thou shalt bind this scarlet coloured rope to the window, by which thou didst let us down; and thou shalt bring into thine house, thy father, and thy mother, and thy brethren, and all thy father's household. But if any of them go out of the doors of thy 19
house into the street, his blood shall be upon his own head, and we shall be guiltless: and if an hand touch him who may be with thee in the house, his blood be on our head. And if 20
thou utter this our business, then will we be blameless of the oath which thou hast made us swear to thee." And she said, "According 21
unto your words, so be it:" And she sent them away, and they departed; and she bound the scarlet coloured rope to the window. And they 22
went, and came to the mountains, and there abode three days, until the pursuers were returned; and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended 23
from the mountains, and passed over, and came to Joshua the son of Nun, and told all things that had befallen them; And they said unto 24
Joshua, 'Truly Jehovah is about to deliver into our hands the whole land; for even all the inhabitants of the land melt because of us."

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14. Vulg. m. mss.

the rest *ye*.

Reflections upon Chapter ii. 1. Whatever our characters may now be, and however excellent our spirit and conduct, it may be useful to reflect on our past vices. Rahab's past conduct is recorded, both for our warning and encouragement—for our *warning*, lest we should fall into such sins, as entail disgrace and infamy on us;—and for our *encouragement*, lest we should continue in an evil course, and instead of repenting and reforming, go on in our trespasses. A man of piety will not forget the 'hole of

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6. *Raw flax.* Literally, 'flax of the wood;' that is, flax with its ligneous parts, or undressed flax. It is well known that flax is exposed some considerable time to the sun and air, before it can be manufactured; and after that, it is stacked up in regular heaps. Rahab had her flax arranged at the top of her house: the roofs in Judea being flat. It is impossible to vindicate this part of Rahab's conduct. She told the most manifest falsehood; nor could her motive and design justify this violation of truth. We are not allowed to do evil that good may come. God mercifully forgave this sin; and accepted that faith, which she exercised in him as God, in the heavens above, and on the earth below. Rahab affords an instance of that mixture of good and evil, virtue and vice, which the best of men feel and lament.

12. *Swear to me by Jehovah.* From the works which Jehovah had wrought, and the dread which had fallen on the inhabitants of Canaan, Rahab concluded that he would give the land to the Israelites; and her desire to obtain an oath from the spies is a proof of her faith.

15. *And she dwelt on the wall.* Her house not only was built by the wall, but a part of it extended over the wall.

20. *Made us swear to thee.* These were the three conditions, to bind the scarlet thread in the window, to have all her relations in her house,

CHAPTER III.

1452 *Joshua cometh to the Jordan; officers instruct the people respecting the passage of that river; Joshua encouraged; encourageth the people.*

Now Joshua had risen early on the morning *of the third day*: and he and all the children of Israel had removed from Shittim and came to the Jordan, and had lodged there before they passed over. And after the three days, the officers went through the camp; And they commanded the people, saying, "When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet let there be a space of about two thousand cubits by measure between you and it: come not nearer unto it, that ye may know the way by which ye must go: for ye have not heretofore passed this way." And Joshua said to the people, "Sanctify yourselves; for to morrow Jehovah will do wonders among you."

For Jehovah had said to Joshua, "This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, "When ye are come to the brink of the water of the Jordan, ye shall stand still in the Jordan.' So Joshua spoke to the priests, saying, "Take up the ark of the covenant, and pass over before the people." And they took up the ark of the covenant, and went before the people. Then 9
Joshua said to the children of Israel, "Come hither, and hear the words of Jehovah your God. 'By this, said Joshua, ye shall know 10
that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hethtites, and the Hivites, and the Perizzites, and the Girgasites, and the Amorites, and the Jebusites. Behold 11
the ark of the covenant of Jehovah, [a]"Lord" of the whole earth, passeth on before you unto the Jordan. Now it shall be, as soon as the 13
soles of the feet of the priests who bear the ark of Jehovah, the Lord of the whole earth, shall rest in the waters of the Jordan, that the waters of the Jordan, which come down from above, shall be cut off; and they shall stand upon an heap."

And it came to pass, when the people removed from their tents, to pass over the Jordan, 14
and the priests bearing the ark of the covenant before the people; And when they who bore 15
the ark were come unto the Jordan, and the feet of the priests who bore the ark were dipped in the edge of the water, (for the Jordan overfloweth all its banks during the whole time of harvest,) That the waters which came 16
down from above stood and rose into an heap very far from the city Adam, which is beside

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CHAP. III. 6. [t] 12. [o] *Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.*

pit whence he was dug;' but will often reflect on his past to promote his humiliation.

2. Let us learn to imitate the *faith* of Rahab. She believed the promise, and obeyed the command of the God of Israel. She ventured her life, and all that was dear to her, on his declaration. She not only assented to this truth, *that Jehovah was God in the heavens above, and on the earth beneath*, but acted accordingly; and by works proved the sincerity of her faith, James ii 25 &c. Let us imitate her example in this respect; and as we profess to believe in God, let us be careful to maintain good works.

3. We are taught by the stipulations between Rahab and the spies, that, in all our engagements, we should be as particular as possible, to prevent mistakes. Every circumstance was carefully repeated und explained, so that they could not misunderstand one another. Before we enter into any engagement we should consider whether it be lawful, or proper; and if so, we ought not to fail to perform what we undertake.

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ot to tell the business on which they came, or the agreement they ade, lest others also should hang out scarlet ropes.

HAP. III. 1. *On the morning of the third day.* This addition is ary to make the text consistent with itself, and with what is said, i. 11. Houbigant and Masius contend, that the order of this chap- been disturbed; and there can be no doubt, that some transposi- ave been made.

6. This verse is evidently a part of Joshua's address to the priests, and is connected with the eighth verse, after which I have placed it.

12. I have omitted this verse in the text, as wholly unconnected with what precedes or follows. It has been most probably inserted from the next chapter, 2 verse, where it seems proper. Most Critics consider it as inserted here by mistake.

15. The harvest in Judea begins about the middle of April; when the

Zaretan: and those that came down toward the sea of the plain, (even the salt sea,) failed, and were cut off: and the people passed
17 over opposite to Jericho. And the priests who bore the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; while all the Israelites were passing over on dry ground; until the whole people had completely passed over the Jordan.

CHAPTER IV.

B. C. 1425. Twelve stones taken out of the Jordan, for a memorial; and twelve others set up in the Jordan; the people pass over; the stones are pitched at Gilgal.

1 And it came to pass, when all the people were completely passed over the Jordan, that
2 Jehovah spoke to Joshua, saying, "Choose twelve men out of the people, out of every
3 tribe a man, And command them saying, 'Take hence out of the midst of the Jordan, out of the place where the priests' feet stand firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging-place,
4 where ye shall this night lodge." Then Joshua called twelve men, whom he appointed from among the children of Israel, out of every tribe a man; And Joshua said to them, "Pass over before the ark of Jehovah your God, into the midst of the Jordan, and take up every one of you a stone upon his shoulder, according to the number of the tribes of the children of Israel: That this may be a sign 5
among you, that when your children ask, in time to come, saying, 'What mean ye by these 6
stones?' Then ye shall answer them, 'That 7
the waters of the Jordan were cut off: and these stones are for a perpetual memorial to the children of Israel." And the children of 8
Israel did as Joshua commanded; and took up out of the midst of the Jordan twelve stones, as Jehovah spoke to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. [And Joshua set up twelve *other* 9
stones in the midst of the Jordan, in the place where the feet of the priests, who bore the ark of the covenant, stood: and there they are unto this day.]

Now the priests who bore the ark, stood in 10
the midst of the Jordan, until every thing was finished, which Jehovah had commanded

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CHAP. IV.

REFLECTIONS UPON CHAPTER III. 1. Let us learn to follow God as our leader and guide. We have no ark to go before us; but we have the providence of God. In many instances this points out the path in which we should go, and often makes it smooth and easy. We have also the divine word, which both warns us against the path of the destroyer, and directs us in that which leads to life. By his word God says to us, 'This is the way, walk ye in it.' We may cheerfully follow his directions, when called to walk in untrodden paths, or to encounter untried difficulties; for he has promised to be with us.

2. We learn that when God was going to display his power and faithfulness, and 'do wonders,' the people were to 'sanctify themselves.' Preparation is necessary for the right discharge of duty; and if we would see God's glory in his church, or enjoy any sense of his love in ordinances, we must put away the evil of our doings, for he will be sanctified by his servants.

3. The miracle here recorded afforded another proof of the presence and power of the God of Jacob. David beautifully refers to the passage of the Red sea and of the Jordan. "What ailed thee, O Jordan, that thou wast driven back?" "Was the Lord displeased against the rivers? was thine anger against the rivers? No; thou wentest forth for the salvation of thy people." In allusion to this, let not, sincere christians, the true Israel of God, be afraid of death; which, like Jordan, is between them and the heavenly Canaan; since God can make for them a safe, easy, and wonderful passage, and bring them to the land of plenty and happiness.

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10. ° *According to all that Moses commanded Joshua.*

Jordan is commonly high, from previous rain, and the melting of the snows of Lebanon.

CHAP. IV. 5. *Pass over.* The twelve men were to go beyond where the ark rested, and then take the stones out of the river, and carry them into the land of Canaan.

9. *Set up other twelve stones.* As the text stands, this is the most obvious and natural sense. Kennicott would render, 'Thus Joshua took out of the midst of the Jordan, from the place where the feet, &c.' The Syr. supports this correction; but the other versions the text. It is difficult to ascertain what purpose these stones could answer in the Jordan, unless they were so large as to form a heap which was visible. In the command given to Joshua, verse 2, 3, there is nothing said concerning twelve stones to be set up in the Jordan; and from this I suspect, that the whole verse has originated from a part of the preceding having been repeated. I have included it in brackets as of doubtful authority.

10. On the authority of the Sept. I have omitted the clause noticed. We no where read that Moses gave Joshua a charge respecting the passage of the Jordan; or concerning the taking from its bed twelve stones, as a

Joshua to order the people to do. And the
1 people passed over with speed: And when all
the people had completely passed over, the
priests passed over, and the ark of Jehovah,
2 in the presence of the people. And the child-
ren of Reuben, and the children of Gad, and
half of the tribe of Manasseh, passed over,
armed before the children of Israel, as Mo-
3 ses spoke to them; About forty thousand men
ready prepared for war, passed before Jehovah,
to the plains of Jericho.

4 On that day Jehovah magnified Joshua in
the sight of all Israel; and they feared him,
as they had feared Moses, all the days of his
5 life. And Jehovah spoke to Joshua, saying,
6 "Command the priests who bear the ark of
the testimony, that they come up out of the
7 Jordan." Joshua therefore commanded the
priests, saying, "Come ye up out of the Jor-
8 dan." And it came to pass, when the priests
who bore the ark of the covenant of Jeho-
vah, were come up out of the midst of the
Jordan, and the soles of the priests' feet were
placed on the dry land, that the waters of
the Jordan returned to their place, and over-
flowed all its banks, as before.

And the people went up out of the Jordan, 19
on the tenth day of the first month, and en-
camped in Gilgal, on the east side of Jericho.
And those twelve stones, which they had ta- 20
ken out of the Jordan, Joshua set up in Gil-
gal. And he spoke to the children of Israel, 21
saying, "When your children shall ask [v]you"
in time to come, saying, 'What mean these
stones?' Ye shall then inform your children, 22
saying, 'Israel came over this Jordan on dry
land.' For Jehovah your God, dried up the 23
waters of the Jordan before you, until ye
passed over, as Jehovah your God, had done
to the Red sea, which he dried up before us,
until we passed over: That all the people 24
of the earth might know how mighty is the
hand of Jehovah; and that ye might fear Je-
hovah your God for ever."

CHAPTER V.

B. C. 1451. The Canaanites afraid; circumcision renewed; the Passover kept and an angel appeareth to Joshua.

Now, when all the kings of the Amorites, 1
who were on the west side of the Jordan, and
all the kings of the Canaanites, who were by
the sea, heard that Jehovah had dried up the

21. [v]So Sept. Syr. Arab.

the rest, *their fathers.*

REFLECTIONS UPON CHAPTER IV. 1. Let us contemplate the surprising miracle so particularly narrated, as a proof of the power, grace, and faithfulness of God. The Jordan, within its usual banks, is above twenty yards broad, and its current rapid; the Israelites passed it when at the highest, and when it might be sixty yards broad, and its waters much more impetuous. How great that power which could restrain such a body of water for so long a space of time, till the vast multitude had passed over! Here indeed was God present and manifested; present by a most surprising agency, and manifest as the God of Israel, fulfilling his promises to the children of Abraham!

2. Here we also see the faith of the people. They had no ground of security but the promise of God. They went into the Jordan in obedience to his word; nor did the waters return upon them. The faith and submission of the priests were especially tried. They must first go in with the ark; and there they must stand and wait, till the whole assembly had passed over. As the shepherds of Israel they were to lead the way, and to be examples to the flock. By their confidence, stedfastness, and constancy, they were to animate and encourage others. In the exercise of similar graces, let every minister study to glorify God. "Be thou an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity."

3. We are taught, that it is our duty to preserve the memory of God's wonderful works, and make them known to our children. Signal displays of God's power and love, should not be forgotten. The stones set up in Gilgal, were to testify to posterity what God had wrought. Children should learn when young, if they would be wise when old; and the great object of parents should be, to teach them those things which have an evident tendency to engage them to fear the Lord, and to continue faithful in his service. When the memory is early enriched with the facts and truths, contained in the holy scriptures, they may be expected to produce an abundant harvest in future life; 'when we shall no longer see through a glass darkly.'

monument to perpetuate the miracle wrought.

11. *In the presence of the people.* The people, doubtless, having passed the Jordan, formed on its banks and watched the march of the ark; and on its having also reached the land, saw with wonder the waters return with their usual force.

19. *On the tenth day of the first month.* On the fifteenth day of the first month they were sent out of Egypt; so that it was forty years within five days, according to the prediction, till they entered Canaan.

CHAP. V. 2. *Make sharp knives.* Literally 'Flint-knives.' That stones may be sharpened so as to answer the purpose of iron, is established

waters of the Jordan, from before the children of Israel, until [v]they" had passed over; their hearts melted, and there was no more courage in them, because of the children of Israel.

2 At that time Jehovah said to Joshua, 'Make sharp knives, and circumcise the children of
3 Israel a second time.' And Joshua made sharp knives, and circumcised the children of Israel at Gibeah-aaraloth [THE HILL OF FORESKINS.]
4 And this is the cause why Joshua circumcised them: "All the males of the people who had come up out of Egypt, even all the men of war, had died by the way in the wilder-
5 ness, after they had come out of Fgypt. Now all the people who came out *of Egypt* were circumcised; but all the people who were born in the wilderness, on the way out of Egypt,
6 they had not circumcised. For the children of Israel had walked forty years in the wilderness, till all the people who were men of war, who had come out of Egypt, were consumed, because they had not obeyed the voice of Jehovah: to whom Jehovah swore, that they should not see the land, which Jehovah had sworn that he would give [v]to them", a
7 land that floweth with milk and honey. And their children whom he had raised up in their stead, *were those* whom Joshua circumcised: because till now they had not circumcised them
8 by the way. And when the circumcision of all the people was completed, they abode in their place in the camp, until they were healed. Then Jehovah said to Joshua, "This day 9
have I removed from you the reproach of Egypt." Therefore the name of this place is called Gilgal [REMOVAL] unto this day.

And the children of Israel encamped in 10
Gilgal, and kept the passover on the fourteenth day of the month, in the Evening, in the plains of Jericho. And they ate of the old corn of 11
the land on the morrow after the passover, unleavened cakes, and (on that same day) parched ears *of the new*. Now the manna 12
ceased on the morrow after they had eaten of the old corn of the land; nor had the children of Israel any more manna; but they ate that year of the fruit of the land of Canaan.

And it happened, while Joshua was by Je- 13
richo, that he raised his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went to him, and said unto him, "Art thou for us, or for our adversaries? And 14
he said to him, "Nay; but as captain of Jehovah's host am I now come." Joshua then fell on his face to the earth, and worshipped; and said to him, "What saith my lord unto his servant?" And the captain of Jehovah's 15
host said to Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

CHAP. v. 1. [v]m mss.

6. [v]Syr. Arab. 11 mss.

REFLECTIONS UPON CHAPTER v. **1.** How kind and merciful are God's dealings with Israel, notwithstanding their many provocations! He put fear into their enemies to make the conquest easy, and the success sure. He renewed a rite that would be a seal of the promise of Canaan, and a pledge of its possession; *a seal of the righteousness of faith*, and those spiritual blessings which were promised to the pious descendants of Abraham. He renewed the passover, which called to remembrance their deliverance from Egypt; and both these

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by facts which cannot be controverted. *Circumcise—the second time.* To what this refers, it is impossible to determine. Some think all the male children had been circumcised at Mount Sinai; and in reference to that, this is called the *second time*. This is only conjecture. Others understand it to mean, 'a renewed observance of the rite, which had been for so long a time neglected.' Abraham was ordered to be circumcised as a token of the covenant God had made with him; and the promise of this covenant was, that he would give to him and his seed the land of Canaan. Whatever might be the reasons of neglecting this rite, it was proper that it should now be observed, when they, as the seed of Abraham, were about to inherit the land promised.

9. *This day have I removed, &c.* Some think the *reproach of Egypt*, denotes the reproach the Israelites justly deserved, for longing to go back into that country, and despairing of ever reaching the promised land, now they had entered into it, and begun to eat of its fruits. Others apply it to circumcision: 'You reproach the Egyptians as uncircumcised, and they might justly reproach you for having so long neglected it; now I have removed this cause of reproach.' Others contend that it refers to their state of degradation in Egypt, where they were slaves; but now they were free. There they had no country, but now they had a country flowing with milk and honey.

11. *Unleavened cakes.* They kept the feast of unleavened bread after the passover, according to divine appointment, and eat old corn, which the inhabitants had left in their barns, when they fled to the cities, and probably also ripe standing corn, both on the same day; thus coming in harvest time they had plenty.

CHAPTER VI.

B. C. 1451. *Jericho is besieged; it is encompassed; and must be devoted; the walls fall down, but Rahab is saved.*

1 Now Jericho was so closely shut up on account of the children of Israel, that none went
2 out, or came in. And Jehovah said to Joshua, "See, I give up to thee Jericho, and its king,
3 and all its men of valour. And all ye men of war shall compass the city, going once around it, daily. Thus shall ᵛye do" six days.
4 And seven priests shall bear seven jubilee-trumpets, and *shall blow them,* before the ark; and the seventh day ye shall compass the city seven times, and the priests shall blow the
5 trumpets. And when they make a long blast with the Jubilee-horns, and when ye hear the sound of the trumpets, all the people shall shout with a great shout; and the wall of the city shall fall down, that the people may ascend up, every one straight before him."
6 And Joshua the son of Nun, called the priests, and said to them, "Take up the ark of the covenant, and let seven priests bear seven jubilee-trumpets before the ark of Jehovah."
7 And he said unto the people, "Pass on, and compass the city, and let him that is armed pass on before the ark of Jehovah." And 8
when Joshua had spoken to the people, the seven priests, bearing the seven jubilee-trumpets, passed on before Jehovah, and blew the trumpets: and the ark of the covenant of Jehovah followed them. And *a party* of armed men 9
marched before the priests who blew the trumpets, and the rest marched after the ark, they still going on, and blowing the trumpets. And 10
Joshua had commanded the people, saying, "Ye shall not shout, nor cause your voice to be heard, nor shall a word pass out of your mouth, until the day I bid you shout; then shall ye shout."

When the ark of Jehovah had compassed 11
the city, going once about it, then they came to the camp, and lodged in the camp. And 12
Joshua rose early in the morning, and the priests took up the ark of Jehovah. And se- 13
ven priests, bearing seven jubilee-trumpets, went constantly before the ark of Jehovah, and blew the trumpets; and the party of armed men marched before them; but the rest followed the ark of Jehovah, they still going on, and blowing the trumpets. And the 14
second day they compassed the city once, and returned into the camp: so they did, six days.

CHAP. VI.

were tokens of his continued favour. The circumcision of the men of war might have afforded the enemies of Israel an opportunity to make a successful attack; but their hearts being melted with fear, their hands were tied. Joshua could not be sure of this; and had he not acted by a divine warrant, he would have acted without policy, and risked the safety of the people.

2. Let us rejoice in the character of the Lord Jesus Christ, as captain of the Lord's host. 'He is the captain of our salvation.' All his faithful followers are the true Israel of God; he is engaged on their side; and though a host should be encamped against them, they have no reason to fear, for he is the commander and leader of his people. He leads on his charge against his enemies; and, through his gracious assistance 'we shall be more than conquerors.' To Abraham he appeared as a traveller; to Joshua as a man of war, to animate him, in the conquest of Canaan, and to assure him of his own presence and blessing.

3. The courage, the humility, and reverence of Joshua, teach us in what manner we should draw near to God. We are not favoured with such appearances as those under the old Testament; but still let us remember, when we come to God's house, and engage in his service, that outward expressions of reverence are becoming and suitable. Lifting the hands, raising the eyes, and kneeling in prayer, are recommended to us, by the example of Christ and his apostles. And every humble worshipper will not only engage his heart to approach God, but will show all the external marks of reverence in his worship, for he has expressly required that we "glorify him with body and spirit, which are his." Bowing the knee, and on some occasions, prostration may be used.

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3. ᵛ Syr, Vulg. others, *thou shalt do.*

13—15. This divine manifestation was designed to encourage Joshua; and some Jews have interpreted it as being the Angel of the covenant, the future redeemer. Compare Exod. xxxiii. 14, 17, and 1 Cor. x. 4.

CHAP. VI. 2. *See, I give it up to thee.* Literally, 'I give it into thine hand.' Purver renders, 'I have delivered into thy power.' This is the sense, but the present tense seems necessary.

4. *Jubilee-trumpets.* So Coverdale; and Parkhurst observes, "I cannot find that the word יובל ever signifies *a ram;* nor have the Sept. Vulg. or other ancient versions ever so rendered it; Exod. xix. 13, is plain against this *rabbinical* sense of the word." In the next verse they are called horns, but this might be from their form. Of whatever materials they might be, they were such as were to be used at the Jubilee, according to the Vulgate.

10. *Ye shall not shout, &c.* The conduct of the Israelites must have

15 But on the seventh day, they rose early, about the dawn of the day, and compassed the city after the same manner, seven times; on that day only they compassed the city seven times.
16 And at the seventh time, when the priests blew the trumpets, Joshua said to the people, "Shout; for Jehovah hath given to you the
17 city: But the city, and all that are in it, shall be devoted to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the mes-
18 sengers, whom we sent. And abstain ye from what is devoted, lest, by taking of what is devoted, ye render yourselves devoted also; and thus make the camp of Israel a curse, and
19 trouble it. But all the silver, and gold, and utensils of brass and iron, are to be hallowed to Jehovah; into Jehovah's treasury shall
20 they be brought." So the priests blew the trumpets; and when the people heard the sound of the trumpets, then [a]all" the people shouted with a great shout, and the wall fell down, so that the people went into the city, every one straight before him, and they took
21 the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the
22 edge of the sword. But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swore to her." And the young men, the 23
spies, had gone in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they had brought out all her kindred, and placed them without the camp of Israel. And Joshua saved Ra- 24
hab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel unto this day, because she hid the messengers whom Joshua sent to spy out Jericho. And they burnt the city with fire, and 25
all that was therein: only the silver, and the gold, and the utensils of brass and iron, they put into [o]Jehovah's treasury.

And at that time Joshua adjured them say- 26
ing, "Accursed be the man before Jehovah, who attempteth to rebuild this city Jericho: with the loss of his first-born son shall he lay its foundation, and with the loss of his youngest son shall he set up its gates." Thus Je- 27
hovah was with Joshua; and his fame was spread throughout all the country.

CHAPTER VII.

B. C. 1451 *Israelites smitten at Ai; Joshua's complaint; God teacheth him the reason of their defeat and what to do; Achar taken by lot; his confession and punishment.*

But the children of Israel had committed [p]
a trespass in respect to the things devoted: for [r]Achar" the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, had

20. [o]*the people shouted,* Sept.—ibid. [a]Sept. 4 mss.

24. [o]*house of,* Sept. Syr. Vulg. Ar. 1 ms. CHAP. VII. 1. [r]Sept. Syr.

REFLECTIONS UPON CHAPTER VI. 1. Let us learn to exercise faith in God's promise; "By faith the walls of Jericho fell down." The people believed that God would work this miracle, therefore they compassed it about, and waited patiently seven days, and thus their faith was exercised and improved. This was perfectly rational, because the promise was made by that Being, whose infinite power was able to effect it. We may, and ought to trust God to fulfil his word, though things should seem improbable; for *nothing is too hard for him.* How proper then the exhortation, 'be strong in faith.'

2. How just the reflection of the Psalmist, "they got not the land by their bow, nor did their sword save them." They took not the cities of Canaan in the usual way. This was a strange siege! No

appeared singular to their enemies. Their profound silence might be designed to lead them to examine the height and strength of the walls, and to recall to their minds God's former wonders.

17. *Devoted to Jehovah;* that is, devoted to complete destruction. See Levit. xxvii. 28.

20. The common text is irreconcileable with itself; and the omission of the words in the Sept. is warranted by the connexion, and the command verse 5th.

23. *Without the camp of Israel.* Some refer *without* to the city, and render, 'without, in the camp of Israel.' The other version, which implies, that they were placed on the outside of the camp, appears to me preferable.

26. *Who attempteth to rebuild.* I have followed Vatable, in this version; for rising up refers to the action of building. This idiom is frequent in Hebrew. The adjuration of Joshua does not interdict the rebuilding of Jericho, but foretels in what manner it should be done. For the fulfilment, see 1 Kings xiii. 34.

CHAP. VII. 1. *For Achar.* That the ו final has been writ instead of the ר through the mistake of a transcriber is admitted by the best critics. That his name was עכר appears clear from the 25 verse where there is an

taken some of the devoted things: and the anger of Jehovah was kindled against the children of Israel.

Now Joshua had sent men from Jericho to Ai, (which was by Beth-aven, on the east side of Bethel,) and had spoken to them, saying, "Go up and view the country." And the men had gone up and viewed Ai; And they had returned to Joshua, and said to him, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; fatigue not all the people by sending them thither; for they are but few." So there went up thither of the people about three thousand men but they fled before the men of Ai. And the men of Ai smote of them six and thirty men: for they chased them from the city-gate to Shebarim, and smote them in the descent: therefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of Jehovah, until the evening; he and the elders of Israel, and put dust upon their heads. And Joshua said, "Alas, O Lord Jehovah, why hast thou at all, brought this people over the Jordan, to deliver us into the hands of the Amorites, to destroy us? O that we had been content, and dwelt on the other side the Jordan! O Lord, what can I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land will hear of it, and environ us, and cut off our name from the earth: and what wilt thou do for thine own great name?"

And Jehovah said to Joshua, "Arise; why liest thou thus upon thy face? The *people* *of* Israel have sinned, and have also transgressed my covenant which I commanded them; for they have even taken of what was devoted; yea they have also stolen it, ° and put it among their own stuff. Therefore the children of Israel cannot stand before their enemies; before their enemies they will turn their backs because they have incurred the curse: nor will I be with you any more, except ye destroy him who hath incurred the curse from among you. Arise, sanctify the people, and say, "Sanctify yourselves against to morrow: for thus saith Jehovah the God of Israel, 'There is a devoted thing, O Israel: ye cannot stand before your enemies, until ye take away the devoted thing from among you: In the morning, therefore, ye shall be brought out according to your tribes: and it shall be, that the tribe which Jehovah taketh shall come by families; and the family which Jehovah shall take, shall come by households; and the household which Jehovah shall take shall come man by man. And it shall be, that he that is taken with the devoted thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of Jehovah, and because he hath done a wicked deed in Israel.

11. °*and dissembled also.* Sept.

17. ᵛ5 mss.—ibid. ᵛSyr. 6 mss.

nches or batteries; and even the armed men were not allowed to e their arms. Doubtless the inhabitants of Jericho despised and ughed at them, and thought themselves secure. But God intended try the faith and obedience of his people; to teach them to expect ctory not from their sword or valour, but from his assistance and allfficiency. As Christians let us remember, that our warfare is not rnal but spiritual;—that the engagement we have to fight, is that of faith; and to gain the victory we must rest on the God of salvation.

3. We see that those who honour God, he will honour. Joshua did so, by exact obedience to his commands; and God appeared to be with him, gave him favour in the eyes of the Israelites, and spread his fame through all the country. If it be our care to follow God's directions, and observe his law, we shall find favour and good understanding in the sight of men.

ident reference to the import of the word. Of this opinion was Houbigant. The text itself, 1 Chron. ii. 7, justifies this correction.

5. *To Shebarim.* So the Vulg. the other versions, *until they had muted them.* Geddes, *to the barriers,* and supposes the rivulet or ravine, the bottom of the hill, on which Ai stood, to be meant. The meaning the word in Arabic supports this version. As the sense is uncertain, I ave adhered to the common version.

11. This clause, *and have dissembled also,* though in all the versions except the Sept. I suspect to be an interpolation. We do not read that any inquisition had been made, and of course no occasion had been given to lie concerning it. The deed had been done in secret; and no suspicion even attached to the person who had done it.

12. *A devoted thing.* Geddes renders, *sacrilege,* taking what was by the law devoted to God.

17. *Families.* It is allowed that we ought to read here משפחות. For Joshua brought all the families of Judah before the Lord, that it might be

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe
17 of Judah was taken: And he brought forth the [v] families of Judah; and the family of the Zerahites was taken: and he brought forth the family of the Zerahites house by house;
18 and the house of Zabdi was taken: And he brought his household man by man; and [v] Achar the son of Carmi, the son of Zabdi, the son of
19 Zerah, of the tribe of Judah, was taken. And Joshua said to Achar, "My son, give, I pray thee, glory to Jehovah the God of Israel, and to him make confession; and tell me now what
20 thou hast done; hide it not from me." And Achar answered Joshua, and said "Indeed I have sinned against Jehovah the God of Israel,
21 and so and so have I done. I saw among the spoils a good Babylonish mantle, and two hundred shekels of silver, and an ingot of gold of the weight of fifty shekels, and I coveted them and I took them away: and, behold, they are hidden in the earth in the midst of my tent, and the silver undermost."
22 So Joshua sent messengers, and they ran to the tent; and, behold, *the things* were found hidden in his tent, and the silver undermost.
23 And they took them out of the tent, and brought them to Joshua, and to all the children of Israel and spread them before Jehovah. And Joshua,
24 and all Israel with him, took Achar the son of Zerah, and the silver, and the mantle, and the ingot of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that belonged to him: and they brought them unto the valley of Achar.
25 And Joshua said, "Why hast thou distressed us? Jehovah shall this day distress thee." And all Israel stoned him with stones, and, after they had stoned them with stones, they burned himself, [a] and all that belonged to him," with
26 fire. And they raised over them a great heap of stones: and Jehovah turned from the fierceness of his anger. Therefore the name of the place is called, 'The valley of Achar,' unto this day.

CHAPTER VIII.

B. C. 1451. *God encourageth Joshua; the stratagem by which Ai was taken; the king hanged.*

JEHOVAH now said to Joshua, "Fear not, l nor be dismayed: take all the people of war with thee, and arise, go up against Ai. See, I give up to thee the king of Ai, and his peo-

18. [v] Sept. Vat. Syr. and so in all places after.

25. [a] Syr. Vulg. and Arab. 26. [o] *unto this day,* Sept.

REFLECTIONS UPON CHAPTER VII. 1. We may here learn the evil tendency of sin! It brings on individuals and nations many calamities; and societies often suffer for the sins of individuals. Let us guard against it in ourselves, and as much as possible, prevent it in others. Sinners are the troublers of the church and the nation; but the righteous are the pillars of both. By their wisdom and piety, 'they are the salt of the earth.'

2. What a blessing to a nation are such Governors as Joshua! He was afflicted with the slightest disaster which happened to Israel; and with a truly patriotic spirit sought their welfare. He humbled himself and sought from God direction and aid; and his acceptance and success should teach us to go and do likewise. He aims at the glory of God. 'What wilt thou do for thine own great name?' All good men are grieved, when God's name is dishonoured, and their desire is, that God, in all things, may be glorified.

3. We are here taught that our sin, however secret, is known to God, and will be exposed. The lot found out Achar. No clouds, no darkness can hide us from the eye of omniscience; yet sinners flatter themselves in their own eyes, that God will not know; that their sin will not be discovered; and promise themselves security. They may be sure their sin will find them out. Among the many thousands of Israelites, God sees the offender, though hid in the tent. He distinguishes between the precious and the vile.

4. In the confession of Achar, we see the progress of sin. He *saw* a fine Babylonish mantle. How often is the eye the inlet of vice! And how necessary is it to make a covenant with our eyes and turn

ascertained to what family he belonged, who had stolen the devoted thing. The 14 verse supports the reading of the Syr. in this. All Israel came near by Tribes, and one tribe was fixed on: then, that tribe came by its families, and one family was fixed on: then came that family by its household, and one household was fixed on: and then that household coming man by man, one man was fixed on.

21. *A good Babylonish mantle.* Babylonish mantles, or robes, are famous in antiquity: they were considered as marks of dignity, and worn by kings.

25. *Distressed us.* In this there is an allusion to the name of the offender: for *Achar* signifies *distress:* a proof that this, and not Achan, was his real name.

CHAP. VIII. 1. *See, I give up to thee.* Literally, 'I give into thine hand. I prefer the sense to the idom.

le, and his city, and his land; And thou shalt
lo to Ai and its king, as thou didst to Jericho
nd its king: save that its spoil, and its cattle,
e shall take for a prey to yourselves: place
n ambush behind the city."

So Joshua arose, and all the people of war
o go up against Ai; and Joshua chose [v]three"
housand men of valour, and sent them away
y night. And he commanded them, saying,
Behold, ye shall lie in wait against the city,
ehind the city: go not far from the city, but
e ye all ready. For I, and all the people
hat are with me, will approach the city, and
when they come against us, as at first, we will
flee before them, While they pursue us till
we have drawn them from the city; for they
will say, "They flee before us, as at first."
And when we flee before them, Then ye shall
rise up from the ambush, and seize on the
city; for Jehovah your God, will deliver it
up to you. And it shall be, when ye have
taken the city, that ye shall set the city on fire:
according to the command of Jehovah shall
ye do. See I have commanded you." Joshua
therefore sent them forth, and they went to
lie in ambush, and abode between Beth-el and
Ai; but Joshua lodged that night among the
people. Now Joshua arose early on the next
morning, and numbered the people, and went
up, he and the elders of Israel, before the
people, towards Ai. And all the people of
war that were with him, went up, and drew
nigh, and came in sight of the city, and en-
camped on the north side of Ai, and there
was a valley between them and Ai. Thus an 12
ambush having been placed between Beth-el
and Ai, on the west side of the city, And the 13
people, the whole host, they placed on the
north of the city, so that its extremity *reached*
to the west of the city; Joshua then [t]took
about five thousand men," and went that night
into the midst of the valley.

And when the king of Ai, [s]and his people" 14
saw this, they hasted and arose early in the
morning; and they went out, he and all his
people, the men of the city, at an appointed
time, to fight with Israel, on the open plain;
but he knew not that there was an ambush
laid against him, behind the city. And Joshua 15
and all Israel made as if they were beaten
before them, and fled by the way to the wil-
derness. And all the people that were in Ai 16
were called together to pursue them; and they
pursued Joshua, and were drawn away from
the city. And there was not a man left in Ai, 17
that went not out after Israel: and they left
the city open, and pursued Israel. And Jeho- 18
vah said to Joshua, "Stretch out the spear
which is in thine hand towards Ai; for I will
give it up to thee." And Joshua stretched out
the spear which was in his hand towards the city.
And, as soon as he had stretched out his hand, 19
the ambush arose quickly from their place, and
they ran and entered the city, and took it;

CHAP. VIII. 3. [v] *Three*, Geddes and others conjecture.

17. [s] *Or Bethel*, Sept.

m from beholding vanity. He next *coveted* what he had seen.
us desire conceived and brought forth sin. The love of money is
root of all evil—By this confession he gave glory to God. Confes-
n gives glory to his justice, and to the holiness of his law, which is
broken; it gives him the glory of his omniscience, by which he sees us,
and finds us out. Let us repent of sin, and acknowledge with
humility our transgressions: in this way the valley of Achar, of spi-
ritual distress and humiliation, will become a door of hope.

3. *Three thousand.* The text and all the versions have *thirty* thousand,
ich cannot be right. For how an army could lie in ambush a whole day,
tween Bethel and Ai, without being perceived, it is impossible to con-
ture. And as the whole inhabitants of Ai, are said to have been only
elve thousand, three thousand must have been sufficient to take it, as
e chief part of its defenders, had been induced to pursue Joshua. Errors
numbers have frequently occurred.

12. This verse, as it now lies in the text, is totally unintelligible.
runs thus—'And Joshua took about 5000 men, and placed them in
nbush between Bethel and Ai, on the north west side of Ai.' But we
are from v. 3, that the ambush consisted of 30,000 (read 3000) men, who
had been sent thither the preceding night. By transposing some words
with Houbigant, the difficulties, which, in the common order, are insu-
perable, are all removed.

13. *Its extremity reached to the west.* Joshua's main army was so
posted, that the most northern part of it was within sight of the ambus-
cade. Compare verse 19.

17. The words omitted, on the authority of the Sept. are an evident
interpolation. The whole chapter contains no reference to Bethel, nor to
its inhabitants. See Note, Hebrew Bible.

30—35. Geddes transposes these verses after the 1st verse of chapter
18th. This account of building an Altar, and inscribing the law on stones,,

and immediately they set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to the heavens, and they had no power to flee either this way, or that way: and the people *of Israel* who had fled to the wil-
21 derness turned back upon their pursuers. For when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, they then turned about,
22 and slew the men of Ai. And the other party issued out of the city against them; so they were in the midst of Israel, some being on this side, and some on that side: and they smote them, so that none of them was left to escape.
23 And the king of Ai they took alive, and brought
24 him to Joshua. And when Israel had made an end of slaying all the inhabitants of Ai, who had pursued them into the fields, in the wilderness, and when they had all fallen by the edge of the sword, until they were all consumed; all Israel returned unto Ai, and smote it with
25 the edge of the sword. And all that fell that day, both of men and women, were twelve
26 thousand, the whole people of Ai. For Joshua drew not back his hand with which he stretched out the spear, until he had utterly destroyed
27 all the inhabitants of Ai. Only the cattle and the spoil of that city, Israel took for a prey to themselves, according to the word of Jehovah which he commanded Joshua. And Joshua 28
burnt Ai, and made it a perpetual heap, a desolation unto this day. And the king of Ai 29
he hanged on a tree until evening; but as soon as the sun was set, Joshua commanded that they should take down his body from the tree, and cast it at the entrance of the city-gate, and raise upon it a great heap of stones, which remaineth unto this day.

CHAPTER IX.

B. C. 1451. The kings combine against Israel; The Gibeonites by craft obtain a league, and are condemned to perpetual bondage.

Now when this was reported, all the kings 1
who were on this side the Jordan, whether among the mountains, or in the valleys, or on all the coasts of the great sea near to Lebanon; of the Hethites, and the Amorites, the Perizzites, the Hivites, [a]the Girgasites", and the Jebusites; They gathered themselves together, 2
to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard 3
what Joshua had done to Jericho, and to Ai, They acted with subtlety also. For [v]they pre- 4
pared provisions for a journey", and took upon

CHAP. IX. 1. [a] 4. [v]So all the versions and 10 mss. The Text, *feigned themselves to be Ambassadors.*

REFLECTIONS UPON CHAPTER VIII. 1. We here learn that as the race is not won by the swift, so the victory is not to the strong, but to whom Jehovah pleaseth. When Israel obeyed him he prospered them; and when they offended, he inspired their enemies with courage, and they were put to flight. In our contests and conflicts, with the enemies of our peace and happiness, let us always take hold of his strength by faith and prayer, and he will make us conquerors. To secure his aid, and obtain the shield of his favour, we must put away the devoted thing, the evil of our doings.

2. Let us reflect with sorrow on the cause and the desolations of war. "Whence come wars and fightings, but from your own lusts?" They are occasioned by human depravity, and permitted as the punishment of mens' sins. The Israelites were only executioners of God's vengeance on the nations of Canaan. "The iniquity of the Amorites was now full; and the time of the divine forbearance had expired. As these nations had corrupted themselves, they were now to be cut off. While righteousness exalts and secures a nation, sin is the disgrace and ruin of a people.

3. We are reminded, that the worship of God must not be neglected, neither in the din of war, nor in the enjoyments of peace. Joshua and the people must take time to observe God's laws; pay their thanks to him for what is past, and seek further success. Amidst all the joy of peace, God must be revered, and his blessings and curses pronounced, read, and regarded.

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and reading the blessings and the curses, has no relation to the narrative. The Israelites had not yet made a conquest of the people, or cities, north of Ai; and it is by no means probable, that they should leave their enemies unsubdued in the rear, and advance a distance of 60 miles into the midst of them; after having performed what is here related, that they should again retrace their steps, and go and besiege Bethel. The order of the conquest of Canaan, as related in this Book shows, that these events here recorded, could not occur sooner than where Geddes has placed them. Compare Deut. xxvii. 1, &c.

CHAP. IX. 1. *Now when this was reported.* Some think what is here said, refers not to the destruction of Ai, but to the approach of the Israelites to the Jordan; which induced the kings on the west of Jordan to make a league for their defence. Compare Deut. i. 7, 19, 20.

4. *They acted with subtlety, also.* As there is mention made of Ai,

heir asses worn sacks and wine bottles, worn
nd rent, but bound up; And worn and clout-
d shoes on their feet, and worn garments upon
hem; and all their provision-bread was dry and
nouldy. And they went to Joshua, unto the
amp at Gilgal, and said to him, and to the
nen of Israel, "We are come from a far coun-
ry; now therefore make you a league with us."
And the men of Israel said to these Hivites,
Perhaps ye dwell among us; and how can
'e make a league with you?" And they said
o Joshua, "We are thy servants." And Joshua
aid to them, "Who are ye, and whence come
e? And they said to him, "From a very
ar country thy servants are come, because of
he name of Jehovah thy God: for we have
eard his fame, and all that he did in Egypt,
And all that he did to the two kings of the
Amorites, who were beyond the Jordan, to Si-
on king of Heshbon, and to Og king of Ba-
han, who *dwelt* at Ashtaroth. Wherefore
our elders and all the inhabitants of our coun-
ry spoke to us saying, "Take provisions with
you for the journey, and go to meet them,
nd say to them, 'We are your servants: there-
fore make ye a league with us.' This our
provision-bread we took hot from our houses
on the day we set out, to come to you; but
now, behold, it is dry, and mouldy! And these
wine bottles we filled, were new: and, behold,
they are rent! and these, our garments and
our shoes, are worn out, from the great length
of the journey." And the chiefs *of Israel*
took of their provisions, and consulted not the
will of Jehovah. And Joshua treated them
kindly, and made a league with them, that
they should be preserved; and the chiefs of the
congregation swore to them.

But at the end of three days, after they had 16
made a league with them, they heard that
they were their neighbours, and dwelt among
them. And the children of Israel journeyed, 17
and came to their cities on the third day. Now
their cities were Gibeon, and Chephirah, and
Beeroth, and Kirjath-jearim. And the child- 18
ren of Israel smote them not, because the chiefs
of the congregation had sworn to them by Je-
hovah the God of Israel. And the whole con-
gregation murmured against the chiefs. But 19
all the chiefs said to the whole congregation,
"We have sworn to them by Jehovah the
God of Israel: we may not therefore, now touch
them. This we may do to them; we will even 20
let them live, lest wrath be upon us, because
of the oath which we swore to them. And 21
the chiefs said to them, "Let them live as the
chiefs have promised them; but let them be
hewers of wood and drawers of water to the
whole congregation."

And Joshua called for them, and he spoke 22
to them, saying, "Why have ye beguiled us
saying, 'We *dwell* far from you;' when ye
dwell among us? Now therefore ye are cur- 23
sed, and there shall none of you be freed
from being bondmen, and hewers of wood and
drawers of water, for the house of my God."
And they answered Joshua, and said, "Because 24
it was certainly told thy servants, how that
Jehovah thy God commanded his servant Mo-
ses to give you all the land, and to destroy
all the inhabitants of the land, from before
you; we therefore were greatly afraid of our

refers to the stratagem, by which Joshua had taken that city —*Wine es*, which were made of skins.

7. *Those Hivites;* that is, the Gibeonites, who were a part of the tes.—*Perhaps ye dwell, &c.* that is, in the country which we are to bit; in a part of the promised land.

9—13. In the reply of the Gibeonites, they avoid coming to particu-, and answer only in general terms. At length they pretend that gion was their motive, and a regard to the God of Israel; they thought the best way to secure Joshua's favourable opinion. Puffendorf justi- this artifice of the Gibeonites, as agreeable to the law of nature; but mes, in general, consider no circumstance can justify deliberate falsehood.

14. *Chiefs of Israel,* So the Sept. render, and the 18th and following ses support this sense of the word.—*Took of their provisions.* This considered in those times, and still is considered among the Arabs, as a certain pledge of peace and friendship.—*Consulted not, &c.* This is noticed as their sin. They had the Urim and Thummim among them, and ought to have consulted God by them.

15. *Treated them kindly.* I suppose he made a feast for them, and treated them as persons of consequence.

19. From this whole history, we learn, that promises, though got by deceit, yet when confirmed by oath, are to be kept, when they do not oblige us to any thing that is sinful. So great a regard ought believers to have for the name of God!

21. *Hewers of wood, &c.* that is, for the benefit of the whole congregation; who being bound to find wood and water, for the service of God in the tabernacle, laid this burden upon them.

CHAP. X. 2. *All valiant.* Houbigant observes that the word (גבורים) without the ו denotes *men*, but in most places has the ו inserted

lives because of you, and have done this thing.
25 And now, behold, we are in thy power; as it seemeth good and right unto thee to do, do to
26 us." And so did he to them, and delivered them from the children of Israel, that they
27 slew them not. And Joshua made them that day hewers of wood and drawers of water for the [a]whole" congregation, and for the altar of Jehovah, even unto this day, in the place which he should choose.

CHAPTER X.

B. C. 1451. Five kings fight against Gibeon; Joshua rescueth it; and obtaineth a complete victory; twelve kings conquered.

1 Now when Adonizedek, king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; and as he had done to Jericho and its king, so had he done to Ai and its king; and how the inhabitants of Gibeon had made peace with Israel, and were
2 among them; [v]He feared greatly", because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and
3 its men were all valiant. Wherefore Adonizedek, the king of Jerusalem, sent unto Hoham the king of Hebron, and unto Piram the king of Jarmuth, and unto Japhia the king of Lachish, and unto Debir the king of Eglon, saying, "Come up to me, and help me, that 4
we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel." So the five kings of the Amorites, 5
the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, assembled, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent to Joshua, un- 6
to the camp to Gilgal, saying, "Withold not thine assistance from thy servants; come up to us quickly, and help and save us: for all the kings of the Amorites who dwell in the mountains are assembled against us." Then 7
Joshua went up from Gilgal, he, and all the people of war with him, and all the tried men of valour.

And Jehovah said to Joshua, "Fear them 8
not; for into thine hand I deliver them; not a man of them shall stand before thee. So 9

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27. [a]Sept. Vulg.

Chap. x. 2. [v]Sept. Vulg. 1 ms.

Reflections upon Chapter ix. 1. From hence we learn, that religion is often made use of as a pretence where secular interest is the only thing intended. The Gibeonites pretended great regard for God, and desired to join his people, to become servants of him who had such power and wrought such miracles; but they only wanted to save their lives, and secure their possessions. This is too common a case. Men talk much of God and religion, to answer their temporal ends: but God cannot be deceived, though men may. 'He desireth truth in the inward parts;' and the hypocrisy of the heart is an abomination unto the Lord.

2. We are admonished to avoid hasty decisions and judgments. The Israelites hastily made a league, without consulting Jehovah, which might easily have been done! Let us guard against too hasty a temper, especially in such solemn affairs as vows and engagements. Remembering Solomon's advice, "Be not rash with thy mouth, or hasty to utter any thing before God," in the ways of vows or promises. For direction let us consult his word, by diligent search; his providence by earnest prayer.

3. Let us learn to reverence an oath, and to keep close to our solemn engagements. We ought to stand by our word, and be punctual to our bargain, though it should be to our loss or detriment. The Israelites did so, though their oath was fraudulently obtained. It is an undoubted maxim, that men lose more by making God their enemy, than they can possibly gain by any fraudulent or indirect methods. Therefore, *let integrity and uprightness guide and preserve us;* remembering it is the character of one that shall inhabit God's holy hill, that "he walketh uprightly, speaketh the truth in his heart; and though he swears to his own hurt, yet he changes not."

4. Let us in another and a better sense imitate the Gibeonites—They sought to preserve their lives; and adopted what they thought the best means to obtain success. Let us seek the salvation of our souls, with as great ardour and diligence; coming with every expression of humiliation, to him whom Joshua typified, and who is indeed the Saviour. For our sins we deserve to die; but assuredly when we cast ourselves at the feet of the Redeemer, he will say, *Live.* He will make with us a covenant of peace and friendship, and will not forsake us. He will pardon us, receive us to his favour, and exalt us to honour and glory; he will not make us 'hewers of wood and drawers of water,' but pillars in the temple of God.

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when it is taken adjectively, and signifies *stout, valiant.*

3. *Adoni-zedek.* Many suppose that he was the successor of Melchizedek, and that Salem, and Jerusalem denote the same city. This is probable. Compare Judg. i. 21, and xix. 10.

Johua, going from Gilgal all that night, came suddenly upon them; And Jehovah discomfited them before Israel, who slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah and Makkedah. And as they fled from before Israel, and were on the descent to Beth-horon, Jehovah cast down, from the heavens, great hail-stones upon them, unto Azekah, so that they died: more were they who died by the hail-stones than they whom the children of Israel slew with the sword.

Then spoke Joshua to Jehovah on the day when he delivered the Amorites before the children of Israel; and he said in the sight of Israel,

"Sun, stand thou still, over Gibeon;
And thou, Moon, over the valley of Ajalon."

And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? Thus the sun stood still in the midst of the heavens, and hasted not to go down when the day was complete. And there was no day like that, before or after it, when Jehovah hearkened to the voice of man! For Jehovah fought for Israel.

Now those five kings had fled, and hidden themselves in a cave at Makkedah. And it was told Joshua, saying, "The five kings are found hidden in a cave at Makkedah." And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it, to watch them: But stay ye not, but pursue your enemies, and smite their rear; suffer them not to enter into their cities; for Jehovah your God hath delivered them into your hand. And when the children of Israel had made an end of slaying them with a very great slaughter, until they were consumed, or that they who remained of them had entered into fenced cities; Then all the people returned to the camp to Joshua at Makkedah in peace, none moving his tongue against any of the children of Israel. And Joshua said "Open the mouth of the cave, and bring out those five kings to me from the cave." And they did so, for they brought forth those five kings to him from the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And when they had brought out those kings to Joshua, Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, "Come near, put your feet upon the necks of these kings." And they drew near, and put their feet upon their necks. And Joshua said to them, "Fear not, nor be dismayed; be strong and of good cou-

18 19 20 21 22 23 24 25

5. ° *And Joshua returned, and all Israel with him, unto the camp to Gilgal.*

This verse is wanting in both copies of the Sept.

10. *To Beth-horon.* That is, by the way of the mountain on which Beth-horon was afterwards built. Compare 1 Chron. vii. 24.

11. *Hail-stones.* It is indubitable that hail-stones of great magnitude ten fall in Judea and the mountainous parts of Arabia; and if this hail-storm happened by night, all the effects ascribed to it are natural. See Harmer, vol. iii. p. 484. Such hail-storms have occurred in our own country, and spread desolation around. In the present case, the miracle consisted in sending this storm, at this particular time, and giving it such a direction, that it should fall on Israel's enemies.

12—14. *Sun stand thou still.* It is said by a writer, posterior in point of time to this transaction, "that no prophet was like to Moses, with respect to the signs and wonders which he wrought." (Deut. xxxiv. 11.) But if the common interpretation of what is here said, be just, this miracle far exceeds them all. In the Psalms, almost every other miracle, recorded in the historical books, is either expressly mentioned, or alluded to; and it is singular, that even the Apostle, when describing the fruits of faith, notices the destruction of Jericho, and the conduct of Rahab; but is silent respecting this transaction. The prophet Habakkuk is thought to allude to this, Chap. iii. 11; see Note there. The whole narrative, nevertheless, proves that there was something miraculous in this transaction; and the nature of the miracle depends on the words כְּיוֹם תָּמִים, which are rendered in the common version, *about a whole day.* If this version be admitted, the earth must have ceased to revolve on its axis for a whole day, which would have produced the effect noticed, so that the sun and moon would have appeared stationary. That Omnipotence could accomplish this, would be preposterous to deny; but if the words will bear another sense, a sense by which a miracle is maintained, and yet the great law of motion preserved, the justest rules of interpretation demand, that we should admit it. That they will admit the version I have given is not denied. I consider then the miracle to be, that when the day was *complete,* Jehovah at the request of Joshua, sent the hail-storm, and by the unusual density of the atmosphere produced such a refraction of the light, that the sun and moon appeared above the horizon, "until the people had avenged themselves of their enemies." Nor is it an objection to this opinion, that the sun and moon are said to stand still, *in the midst* of the heavens. Some understand this to mean the *mid-day;* but when was the moon seen at mid-day? *The midst of the heavens,* only signifies, the place or station they occupied.—The author of this book confirms his account by a reference to the book of Jasher; but does not quote from it. The learned reader may consult Notes, Hebrew Bible.

15. This verse is a manifest interpolation, and inconsistent with the narrative. For as Dr Wall observes, the Greek agrees with the He-

rage; for thus shall Jehovah do to all your
26 enemies against whom ye fight." And afterwards Joshua smote them, and slew them, and hanged them up on five trees; and on the trees
27 they hung until the evening. But at the time of the sun-setting, Joshua commanded, and they took them down from the trees, and cast them into the cave in which they had hidden themselves, and laid great stones at the cave's mouth, which remain unto this day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword; and its king he utterly destroyed, and all the persons that were therein; he let none remain: he did to the king of Makkedah as he did to the king of Jeri-
29 cho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought
30 against Libnah: And Jehovah delivered it also, and its king, into the hand of Israel; and all the persons who were therein; he let none remain in it, but did to its king as he did to the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped
32 against it, and fought against it; And Jehovah delivered Lachish into the hand of Israel, who took it, on the second day, and smote it with the edge of the sword, and all the persons who were therein, according to all that
33 he had done to Libnah. And Horam, king of Gezer, had come to help Lachish, and Joshua smote him and his people, until he left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it; And they 35
took it on that day, and smote it with the edge of the sword, and all the persons who were therein he utterly destroyed that day, according to all that he had done to Lachish. And Jos- 36
hua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it; And they took it, and smote it with the edge 37
of the sword, and its king, and all its towns and all the persons who were therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the persons who were therein.

Then Joshua, and all Israel with him, turn- 38
ed to Debir; and fought against it, And took it, 39
and its king, and all its towns; and they smote them with the edge of the sword, and utterly destroyed all the persons who were therein; he left none remaining: as he had done to Hebron, so he did to Debir and to its king; and as he had done also to Libnah and its king.

Thus Joshua smote all the *people of the* moun- 40
tainous country of the south, and of the valleys and of the rising grounds, and all their kings: he left none remaining, but utterly destroyed all that breathed, as Jehovah the God of Israel, had commanded. And Joshua smote them 41
from Kadesh-barnea even unto Gaza, and all the country of [v]Goshen," unto Gibeon. And 42
all those kings and their land did Joshua take at one time, because Jehovah the God of Israel fought for Israel. And Joshua returned, and 43
all Israel with him, unto the camp to Gilgal.

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28. [o] *them.* Sept. Vulg.

41. [v] *Gesher.* Arab.

REFLECTIONS UPON CHAPTER X. 1. The conduct of the Gibeonites in joining with Israel, brings against them their former friends and allies. In like manner, when sinners repent and reform, and join the Israel of God, they often experience the malice of their former associates. Satan and his agents stir up their rage against those who seek peace with God. Angels welcome their conversion with songs, devils with fury, and their old companions with scorn. Let young converts expect this, and not think it strange, nor be discouraged; 'if God be for them, none can be against them;' none rationally will, none successfully can.

2. How awful are God's judgments! He might have wholly

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brew at verse 21; that, as soon as the battle was ended, all the people returned to Joshua, to the camp at Makkedah. Makkedah was nigh the place of battle; Gilgal a great way off. And that Joshua, who (in the next words, v 17.) hearing of the 5 kings hid in a cave, commanded that they should be shut in; yet the soldiers should not stay, but pursue the enemy—that he, I say, should in the mean time, have led back the army to their camp at Gilgal, about 15 miles off, is very improbable.

24. *Put your feet, &c.* This treatment of enemies was usual, in those times, and even the brave Romans long after, in like manner, trampled on those they had conquered.

26, 27. Compare Deut. xxi. 23.

29—39. These various places were in the south-west part of Canaan.

41. *Goshen.* Some have, with little probability, imagined that this is the same with the Goshen of Egypt. I am of opinion it was the country

CHAPTER XI.

1450. *Many kings vanquished at Merom; Hazor taken and burnt whole country subdued, and the Anakites cut off.*

AND when Jabin king of Hazor had heard
ese things, he sent to Jobab the king of [r]Ma-
on," and to the king of Shimron, and to the
ing of Achshaph, And to the kings who
welt on the northern mountains, and in the
lains, south of Chinneroth, and in the valley,
nd on the western borders of Dor; And to the
anaanites on the east and on the west, and to
he Amorites, and to the Hethites, and to the
erizzites, and to the Jebusites in the moun-
ains, and to the Hivites under Hermon in the
and of Mizpeh. And they went out, they and
ll their hosts with them, a people numerous
s the sand upon the sea shore, with very
nany horses and chariots. And when all these
ings were met together, they went and en-
amped together, by the lake Merom, in order
o fight with Israel.

And Jehovah said to Joshua, "Be not afraid
because of them; for to morrow about this
ime will I deliver them up all slain before
Israel: thou shalt ham-string their horses, and
burn their chariots with fire." So Joshua, and 7
all the people of war with him, went out against
them to the lake Merom: and suddenly fell
upon them. And Jehovah delivered them into 8
the hand of Israel, who smote them, and cha-
sed them unto Great Zidon, and unto Misre-
photh-maim, and eastward unto the valley of
Mizpeh; and they smote them, until they left
none remaining. And Joshua did to them 9
as Jehovah bade him; he ham-strung their
horses, and their chariots he burned with fire.
And at that time Joshua turned back, and took 10
Hazor, and smote its king with the sword: (for
Hazor was the capital of all those kingdoms.)
And he smote all the persons who were therein, 11
with the edge of the sword, utterly destroying
them: there was not any left to breathe: and
he burnt Hazor with fire. And all the cities 12
of those kings, and all their kings, did Joshua
take, and smote them with the edge of the
sword, and he utterly destroyed them, as Mo-
ses the servant of Jehovah had commanded.
But the cities which stood on the hills, Israel 13
burned none of them, save Hazor only which
Joshua burned. And the whole spoil of those 14

CHAP. XI.

oyed the Canaanites by the sword of Israel; but he chooses anifest his own power, that Israel may know to whom they their victory; and his enemies, against whom they exalt them- s. He brought from his treasure the hail-stones, which he ves against the day of battle and of war. With this he smote n; and how vain was their attempt to flee. When God es to judgment there is no darkness, where the workers of ini- y can hide themselves. Upon the ungodly he will shortly r a more terrible hail, from which there will be no escaping.

3. How astonishing the miracle here recorded; and wrought nswer to prayer! The sun and other heavenly bodies, were great objects the Canaanites worshipped; and one design of miracle might be, to teach all, who might hear of it, that l created them, and regulates and disposes of them, so as to

1. [r] *Maran*, Sept. Vat.

answer his own purposes. Now the Canaanites saw those luminaries, to which they offered their victims and prayers, linger in the heavens, to afford their enemies light, to accomplish their destruction. Never was such a day as this, on which God so strikingly hearkened to the voice of man! Doubtless Joshua, was directed by divine influence; and whenever a spirit of fervent prayer is excited, it is an indication of what God intends to do.

4. Joshua's success animated him to new achievements. In like manner let the success we have experienced in our spiritual warfare over some enemies, make us resolute and courageous. It should animate us against our fears, and excite and support our courage, for there is still the same power and grace in God. Let us go forth in an humble dependance on him to fight for us, to bring every enemy into subjection.

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he *Geshurites*, mentioned ch. xiii. 2.

CHAP. XI. 1. *King of Hazor.* This was situated in upper Galilee, l was afterwards given to the tribe of Naphtali, Chap. xix. 36. *Jabin* ms to have been the common name of the kings of Hazor, Judges iv. From verse 10 it appears that Hazor was the capital city of the northern ts of Canaan, and though now subdued, it must have recovered its mer power, before the time of the judges.—*Madan*, Calmet would read ron, with the Sept. Vat. and conjectures the land of Meraz, Judg. v. , might be the country of Madan. *Shimron* fell to the lot of Zebulon; and kshaph, by Josephus and others, *Ecdippe* to that of Asher, Ch. xix. 25.

5. *The lake Merom.* Lit. 'the higher water,' by which, according to some, is meant the lake, called afterwards Samechon, not far from Phiala, the source of the Jordan. Others think that Jabin, and his confederates advanced as far as *Tachana*, by the river Kishon, and fought with Joshua, where the Israelites afterwards conquered the forces of Sisera. Judges iv. 7, and v. 19.

8. *Misrephoth-maim.* Houbigant would render, '*Misrephoth* on the west.' The Vulg. 'to the waters of Misrephoth.' The Sept. as a proper name, whom I have followed with our last translators. See Note, Heb. B.

9. *Hamstring;* that is, cut the tendons, or sinews of the ham, by

cities, and the cattle, the children of Israel took for a prey to themselves; but every man they smote with the edge of the sword, until they had destroyed them; neither left they any
15 to breathe. As Jehovah had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that Jehovah had commanded Moses.
16 Thus Joshua took that whole land, even all the southern hill-country, and all the land of Goshen, and the valleys, and the mountains
17 of [v]Israel", and its valley: From mount Halak, that extendeth to Seir, unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote, and
18 slew them. A long time Joshua made war
19 with all those kings: For there was not a city which made peace with the children of Israel, save the Hivites the inhabitants of Gi-
20 beon: all *the rest* they took by war. For it was Jehovah's will that they should be so courageous as to meet Israel in battle, that they might utterly destroy them; that they might show to them no favour, but destroy them, as Jehovah had commanded Moses.
21 And at that time came Joshua, and cut off the Anakites from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua utterly destroyed them with their cities. There was none of the Anak- 22
ites left in the land of the children of Israel: they remained only in Gaza, in Gath, and in Ashdod. Thus Joshua took the whole land 23
according to all that Jehovah had said to Moses; and Joshua gave it for an inheritance to Israel, according to their portions by their tribes. So the land rested from war.

CHAPTER XII.

B. C. 1450. *Recapitulation of the conquests of Moses and Joshua on both sides the Jordan*

Now these are the kings of the land, whom 1
the children of Israel smote, and whose land they possessed, on the other side the Jordan, towards the rising sun, from the river Arnon unto mount Hermon, and the whole eastern plain. *The land of* Sihon the king of the 2
Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and the interior of that river, and half Gilead, even unto the river Jabbok,

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16. [v]Syr.

Reflections upon Chapter xi. 1. Let us admire the goodness of God, who when new difficulties arose, afforded fresh encouragement to his people. The chariots and horsemen terrified Israel; they had never seen such a sight before; and though brave, they might tremble for the result of a contest with a well appointed cavalry. But when God says, *be not afraid*, that is enough. Such encouragement he gives to the good soldiers of Jesus Christ, who are fighting for the heavenly Canaan. He assures them of success, and encourages them against their fears. Let us depend on him, whose right hand and holy arm is able to baffle the proudest, the most powerful and numerous foes.

2. We learn, that obedience to the divine will, yields, on reflection, the greatest pleasure. It is often said in this Chapter, that they had done as *God had commanded Moses*. This intimates to us our duty. We are to observe the commands of the divine law; what Jesus, who had a divine commission, has enjoined. We are not only to do this or the other thing that he commands, but to leave nothing undone; "to walk in all his statutes and ordinances blameless." Then we may hope that God will accept our work through Jesus Christ, and mercifully reward us according to the riches of his grace.

3. We are taught, that sometimes the most formidable are to be encountered last; and that when the warfare of God's people is nearly accomplished, they are called to make one effort more, and then to enjoy peace and rest for ever. The Anakites had so terrified Israel on the report of the spies, (Numb. xiii. 22.) that they refused to enter Canaan, and were doomed to die in the wilderness. Thus Christians sometimes find the last enemy, death, formidable. Some are all their lives subject to bondage through fear of it; but is not victory promised? Let us not forget that our Redeemer has conquered for us, and as he has overcome, so shall we, and sit down with him in his kingdom.

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which they were disabled.

13. *Stood on the hills.* Pilkington has observed, that our common version of this passage conveys no particular idea, 'As for the cities that stood still in their strength, &c.' The Sam. and Vulg. have rendered properly; *quæ erant in collibus.* For בר in Chal. and Arab. signifies, *collis, mons, &c.* The word ought to be so rendered Jerem. xxx. 18.

16. *Mountain of Israel.* If this be not an addition to the text, which I suspect, Israel must be understood as including all the tribes except Judah, as in verse 21.

21. *Anakites, or Troglodites:* a hardy gigantic race, who lived in the most inaccessible parts of the country, and chiefly in dens and caves. Compare Numb. xiii. 22, and Deut. ix. 2.

hich is the border of the children of Ammon. And the plain, from the east side of the sea of Chinneroth, unto the east side of the plain, or he salt sea; and southward by the way of Beth-jeshimoth, under Ashdoth-pisgah. And he country of Og, king of Bashan, (a remainler of the Rephaites,) who dwelt at Ashtaoth and at Edrei, And ruled in mount Hermon, and in Salcah, and in all Bashan, unto he boundary of the [v]Girgasites", and the Maacthites, and half Gilead, the boundary of Sihon king of Heshbon. Those *kings* Moses the servant of Jehovah and the children of Israel had smitten: and Moses the servant of Jehovah had given *their land* for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

And these are the kings of the country, whom Joshua and the children of Israel smote on this west side of the Jordan, from Baalgad in the valley of Lebanon, even unto the mount Halak, that extendeth to Seir; whose *land* Joshua gave to the *other* tribes of Israel for a possession, according to their portions; In the mountains, and in the valleys, and on the rising grounds, and in the wilderness, and in the south country; the *kings of the* Hethites, the Amorites, and the Canaanites the Perizzites, the Hivites, and the Jebusites.

The king of Jericho, one; the king of Ai, (beside Bethel,) one: The king of Jerusalem, one; the king of Hebron, one; The king of 11
Jarmuth, one; the king of Lachish, one; The 12
king of Eglon, one; the king of Gezer, one:
The king of Debir, one; the king of Geder, 13
one; The king of Hormah, one; the king 14
of Arad, one; The king of Libnah, one; the 15
king of Adullam, one; The king of Makke- 16
dah, one; the king of [v]Bethel" one; The 17
king of Tappuah, one; the king of Hepher,
one; The king of Aphek, one; the king of 18
Sharon, one: The king of [v]Madon", one; 19
the king of Hazor, one; The king of Shim- 20
ron-meron, one; the king of Achshaph, one;
The king of Taanach, one; the king of Me- 21
giddo, one; The king of Kedesh, one; the 22
king of Jokneam of Carmel, one; The king 23
of Dor, in the country of Dor, one; the king
of Goim in [v]Galilee", one; The king of Tir- 24
zah, one; all the kings thirty and one.

CHAPTER XIII.

B. C. 1550. The land not as yet conquered; the inheritance of the two tribes and half beyond the Jordan; Balaam slain; the sacrifices given to the Levites instead of an inheritance.

Now Joshua was old, and far gone in years; 1
and Jehovah said to him, "Thou art old,
far gone in years, and yet there remaineth
very much land unpossessed. This is the land 2
that yet remaineth; the whole territory of the
Philistines; and of the Geshurites, From Sihor 3
which is before Egypt, even unto the northern

CHAP. XII. So Sept. Vat. the rest *Geshurites*. 16. [o]Sept. 3 mss.

19. [v]Maron. Sept. 23. [v]So Sept. others *Gilgal*.

REFLECTIONS UPON CHAPTER XII. 1. It is necessary, beise highly useful, to review the providence of God. His past ks of power and mercy should not be forgotten; but should ehearsed to futnre generations. Joshua records the conquests is predecessor Moses; and reminds the people of their obliions to him under God. Let us ever study to give to all their e, and be thankful to God for every victory over our enemies, oever were the leaders or instruments in obtaining it.

2. We here see that one victory led to another, until Israel's enemies were subdued. Is it not so in the spiritual warfare? He who has become a soldier of Jesus Christ, like his leader and the captain of his salvation, must go on, from conquering to conquer. When one Canaanite, one reigning sin, is subdued, he must pursue with courage those which remain; he must not put off his gospel-armour, till every vice is slain and the body of sin destroyed. In this noble warfare let us imitate the Apostle, and not reckon that we have already attained, but press towards the mark for the prize of our high calling.

CHAP. XII. 2. *The interior of the river.* See Note on Deut. iii. 16.
7. *Halak.* Calmet proposes to render, instead of Halak, *the mountains of separation*, or *division*, because they separated Canaan from Amea.

18. *Sharon.* I have followed the Vulg. and our marginal version. rom says it was a region between Mount Tabor and the lake of Tiberius; tending from Cæsarea to Joppa. It was extremely fat and fertile. 1 Chron. xxvii. 29; Cant. ii. 1.

23. *Dor, in the country of Dor:* A maritime city of Manasseh. Judg. i. 27. 1 Chron. vii. 1. From this is derived *En-dor*, or *Oin-dor*, the fountain of Dor, Josh. xvii. 11; 1 Sam. xxviii. 7, written *Oindor*, Psa. lxxxiii. 10. also *Namath Dor*, or the hot baths of Dor, in the tribe of Naphtali. Josh. xix. 35, written *Hamath Dor*, chap. xxi. 32, and *Hamon*, the hot baths of *Aun*. 1 Chron. vi. 76.—*Goim in Galilee*. Com-

border of Ekron which is to be accounted a part of Canaan; the five lordships of the Philistines; of the Gazathites, and the Ashdothites, the Eshkalonites, the Gathites, and the Ekronites; also the Avites on the south.
4 Also all the land of the Canaanites, and Mearah (which belongeth to the Sidonians,) unto
5 Aphek, to the borders of the [v]Aramites'; And the land of the Giblites, and all the eastern side of Lebanon, from Baal-gad unto mount
6 Hermon unto the entrance of Hamath. All the inhabitants of the mountains from Lebanon unto Misrephoth-maim, all the Sidonians, will I drive out from before the children of Israel: divide thou it only unto the Israelites for an inheritance, as I have commanded thee.
7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe
8 of Manasseh." [a]For two tribes and a half, the Reubenites and the Gadites, and the other half of the tribe of Manasseh" had received their inheritance; which Moses had given to
9 them, on the east side of the Jordan;[o] *The land* from Aroer, which is upon the bank of the Arnon, and every city on the interior of the river, and the whole plain of Medeba unto
10 Dibon; And all the cities of Sihon king of the Amorites, who reigned in Heshbon, unto
11 the border of the children of Ammon; And Gilead, and the border of the [v]Geshurites and Maachathites, and all mount Hermon, and
12 all Bashan unto Salcha; The whole kingdom of Og (in Bashan) who reigned in Ashtaroth and in Edrei, who was the only one left of the Rephaites: for those *kings* Moses had smitten and dispossessed. But the chil- 13
dren of Israel expelled not the Geshurites, nor the Maachathites; but the Maachathites dwell among the Israelites unto this day.

[a]This is the division which Moses made to 15
the children of Israel in the plains of Moab, on the other side the Jordan, opposite to Jericho." And Moses gave unto the tribe of the children of Reuben an inheritance, according to their families. And their territory was from 16
Aroer, which is on the bank of the river Arnon, and every city on the interior of the river and the whole plain [v]unto Medeba: Heshbon, 17
and its cities which are on the plain; Dibon, Bamoth-baal, and Beth-baal-meon, And Ja- 18
haza, and Kedemoth, and Mephaath, And Kirjathaim, and Sibmah, and Zareth-shahar, 19
on mount Enak, And Beth-peor, and Ash- 20
doth-pisgah, and Beth-jeshimoth; Even all 21
the cities of the plain, and the whole kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses smote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *who were dependent* friends of Sihon, dwelling in the country. Baalam also 22
the son of Beor, the soothsayer, the children of Israel slew with the sword among those who were slain by them. And the west boun- 23
dary of the children of Reuben was the Jordan. [v]This was the inheritance of the children of Reuben according to their families, and these their cities and their villages.

And Moses gave to the tribe of Gad, even 24

CHAP. XIII. 4. [v]Calmet and Houbigant. All the copies *Amorites.*
8. [v]So Sept. Syr. Arab.—ibid. [o]*As Moses, the servant of Jehovah had given to them.* Sept. Vulg.

11. [v]Sept. Oxford Copy. *Gergasites.* So verse 13. 15. [a]Sept. 19. [v]Sept. 23. [v]*And its boundary.* Vulg. 24. [v]Sept. *to the children of Gad.* Syr. *to the tribe of Gad.*

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pare Gen xiv. 1; Isa. ix. 1.

CHAP. XIII. 1. *Unpossessed.* Literally, 'to be possessed.' I have given the sense.

3. *Sihor.* Some understand a branch of the Nile to be meant, while others the *Rhinocolura.*

4. *Aramite.* This is one of the places which must be corrected by criticism, without the aid of either mss or versions. It is clear from ch. ix. 3. that the Amorites dwelt in the hilly country about Hebron, but if this be correct they dwelt beyond Zidon in Syria. Admit that the letter ר has been transposed, and all is plain and connected.

5. See Numb. xxxiv 8.

8. I have followed in this verse the Sept. Syr. and Vulg. as containing the genuine text. The common one is inconsistent with itself, and with the whole history. See Note, Hebrew Bible.

9. *Every other city.* Compare Deut. ii. 36, and Note there. Dathe renders, in the above place and here, and verse 16, 'And from the city which is on the island of that river, &c.' I can find nothing in Reland, or Danville, to justify this version, and I still think the sense given is that of the text.

14. This whole verse is found repeated verse 33, and is there wanting in the Sept. Modern Critics reject this as an early mistake of some scribe; and contend that the 33 is its proper place. It has no reference here to what is said.

15. What is contained in the Sept. is so apposite, and introduces the

he children of Gad, an inheritance, according
o their families. And their territory was Ja-
er, and the cities of *a great part* of Gilead,
hd half of the land of the children of Ammon,
nto Aroer, which is before Rabbah; And from
Heshbon unto Ramath-mizpeh, and Betonim;
nd from Mahanaim unto the border of Debir;
And in the valley, Beth-aram, and Beth-nimrah,
nd Succoth, and Zaphon, the rest of the king-
lom of Sihon, king of Heshbon, along the
Jordan, unto the extremity of the sea of Chin-
nereth on the other, the east side of the Jordan.
This is the inheritance of the children of Gad
ccording to their families; these were their
ities, and their villages. And Moses gave to
he half tribe of Manasseh, ° *an inheritance,*
ccording to their families. And their territory,
beginning from Mahanaim, was all Bashan, all
he kingdom of Og king of Bashan, and all the
ixty towns of Havoth-jair, which are in Bashan:
And half of Gilead, and Ashtaroth, and Edrei,
cities of the kingdom of Og in Bashan, *these*
were given to the children of Machir the son
of Manasseh, the one half of the children of
Machir, according to their families. These
are the territories which Moses distributed for
an inheritance in the plains of Moab, on the
other, the east side of the Jordan, opposite
Jericho. But unto the tribe of Levi, Moses gave
no inheritance: Jehovah the God of Israel, was
their inheritance, as he had said unto them.

CHAPTER XIV.

B. C. 1445 The nine tribes and half are to inhabit Canaan; Caleb receives a portion among them, by special privilege.

AND these are the territories which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the chiefs of the tribes of the children of Israel, distributed for an inheritance to them. 1
To nine tribes and a half-tribe, was their inheritance *distributed* by lot as Jehovah had commanded ᵛJoshua". For Moses had given an inheritance to two tribes and a half tribe, on the other side of the Jordan: but to the Levites he gave no inheritance among them. For the children of Joseph were two tribes, those of Manasseh and Ephraim: therefore they gave no part to the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. As Jehovah had commanded Moses, so the children of Israel did; and they divided the land. 2 3 4 5
Now the children of Judah came to Joshua in Gilgal; and Caleb, the Son of Jephunneh, the Kenezite said to him, "Thou knowest the thing which Jehovah said to Moses, the man of God, concerning me and thee, in Kadesh-barnea. 6

29. ° *To the half tribe of the children of Manasseh.* Sept. Ar.

31. ᵛ *Manasseh.* Sept. Alex. CHAP. XIV. ᵛ So Sept. the rest *Moses.*

REFLECTIONS UPON CHAPTER XIII. 1. In the address to
ula, we are reminded how necessary it is, diligently to finish
work given us to do. Age creeps on, and brings in its train,
kness, diseases and death. Let us then employ the vigour of
days in God's service, that the evening of life may be uncloud-
nd serene. When religion has been neglected, when the active
of human life has been spent in vice and folly, how gloomy
miserable must be its close! "Whatever thy hand, then, find-
to do, do it with all thy might; for there is no work nor
ice in the grave to which thou art hastening."

2. Joshua is ordered to divide the land, which was not yet
quered; to teach the Israelites their duty, not to rest till they
had obtained the possession of it; and to show his own confidence
in God's faithfulness. We find they neglected their duty, and
that the Canaanites remained long unsubdued; and, for this sin
of the Israelites, those nations were as thorns in their sides. How
often did they suffer for turning away from their God? But when
they repented he forgave them, and finally accomplished all his
promises. May not the Christian often see in his own sins the
cause of his troubles! Our enemies will not be vanquished by an
alliance with them. Let us, then, never put off our armour
while much land remains unpossessed; but let us nobly fight the
good fight of faith and lay hold on eternal life. If, as good
soldiers of Christ, we nobly fight, we shall at last be crowned.

igraph following so properly, that I cannot but deem it a part of the

16. *Territory.* The word (גבול) not only denotes a *boundary*, but country or territory included, as is evident through the whole chapter.
19. *On mount Anak.* I have followed the Sept. in considering this oper name. The common reading is singular, the mount in the valley
CHAP. XIV. 2. *Joshua.* I prefer this reading, because, though Moses commanded the land to be divided, he did not divide it; and because, there is an evident distinction between what Joshua divided by lot, and what Moses gave to the two tribes and half, mentioned in the following verse. Compare Numb. xxxiv. 17, &c. and Josh. i. 6—*By lot.* This was the best method of doing it, as it was acknowledging God's right to the land, and leaving it to his disposal; it was the way to prevent murmuring, and it would make it evident that the prophecies of Jacob and

7 Forty years old was I, when Moses, the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him a report ac-
8 cording to ᵛmyᵛ own conviction. Nevertheless, my brethren, who went up with me, discouraged the hearts of the people; but I wholly followed
9 Jehovah my God. And Moses swore on that day, saying, 'Surely the land on which thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast
10 wholly followed Jehovah ᵛthyᵛ God.' And now, behold, Jehovah hath kept me alive, as he said, these forty-five years since Jehovah spoke this word to Moses, during *forty of which* Israel hath wandered in the wilderness; and now, lo!
11 I am this day eighty-five years old. Yet I am this day, as strong as I was on the day that Moses sent me *to spy out the land.* As my strength then was, even so is my strength now,
12 either for war, or any other business. Now therefore, give to me this mountain, which Jehovah promised on that day, for on that day thou heardest. Although the Anakites are there, and although the cities are great and fortified, Jehovah being with me, as he hath
13 said, I shall be able to drive them out." And Joshua blessed him, and gave to Caleb, the son
14 of Jephunneh, Hebron for an inheritance. Hebron thus became the inheritance of Caleb, the son of Jephunneh, the Kenezite, unto this day; because that he wholly followed Jehovah, the God of Israel. Now the name of Hebron was 15
before Kirjath-arba; [THE CITY OF ARBA] which Arba was a great man among the Anakites.

CHAPTER XV.

B. C. 1444. *The boundary of Judah's lot described; Othniel's valour rewarded, and the cities allotted to Judah.*

Now when the land had rest from war, this 1
was the lot of the tribe of the children of Judah, according to their families. On the south, to the border of Edom, *their boundary was* the wilderness of Zin, from the extremity of Teman. Thus 2
their southern boundary was from the shore of the salt sea, from its most southern bay. And 3
it went along the south side of Maaleh-acrabbim, and passed on to Zin, and ascended to the south side of Kadesh-barnea, and passed along to Hezron, and went on to Adar, and winded about Karkaa. Thence it passed on to Azmon, 4
and went along to the river of Egypt; and terminated at the ᵛgreatᵛ sea. This was ᵛtheirᵛ southern boundary. And the east boundary 5
was the salt sea to the mouth of the Jordan. And their northern boundary was from the bay of the *salt* sea to the mouth of the Jordan: And the boundary went to Beth-hoglah, and 6
passed along north of Beth-arabah; thence the

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7. ᵛ*His own mind.* Sept. 9. ᵛ1 ms. Sept. *our*, the rest my.

CHAP. XV. 4ᵛ Vulg. the rest *coasts.*—ibid. ᵛSept. the rest *your*

REFLECTIONS UPON CHAPTER XIV. 1. It is a good man's duty and right to claim the fulfilment of promises. Caleb did so, respecting Hebron, and the land belonging to it. This had been promised, and should not therefore be put into a lot, having, by the promise, been already disposed of. He urges his plea with great simplicity, piety and courage. So let us act, in regard to all those promises given and confirmed to us in Christ Jesus. Peter calls them *precious;* they contain the richest blessings, and are invaluable in the estimation of every one, who embraces them.

2. God chose and gave to the tribes their inheritance; and let us acknowledge the hand of God in fixing the bounds of our habitation. *He chooses our inheritance for us.* He determines for us far better than we should do for ourselves. Let us therefore refer ourselves to him, and praise him for a comfortable settlement in life. If 'the lines have fallen to us in pleasant places,' let us bless God, who "is the portion of our inheritance, and who maintaineth our right."

2. We are reminded, that it is our wisdom and duty to follow the Lord fully. It is a delightful character to be resolutely good in a degenerate age; to be faithful like Caleb and Joshua, when all the other spies were faithless, and provoked God. It is particularly honourable *to follow the Lord fully,* when others

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Moses concerning the situation of the several tribes were from God.

6. *They came to Joshua.* That is, before the partition of the land, and the final reduction of Hebron.

7. *According to my own conviction.* Literally, 'my own heart;' but this term, not only means, the mind, but the affections and sentiments of the mind. In the report Caleb brought to Moses, he followed his own unbiassed judgment.

11. *Yet I am this day as strong, &c.* This passage contains a striking proof of the overruling providence of God. While the whole generation of the rebellious Israelites had died in the wilderness, Caleb and Joshua survived according to the divine promise; and though the former had reached his 85 year, was vigorous as a young man.

CHAP. XV. 1. *Teman.* I have followed the Arabic translator, Houbigant and Geddes, who take Teman for a proper name. Compare Gen. xxxvi. 15, 34.

6. *Eben-Bohan-ben-Reuben.* I have retained the original name at

boundary went up to Eben-Bohan-ben-Reuben. [THE STONE OF BOHAN, THE REUBENITE] And the boundary went on, from the valley of Achar, to Debir, and then turned northward towards [v]Geliloth", which is opposite to the height of Adummim, on the south side of the torrent. The boundary then passed on to the waters of En-shemesh, and extended along to En-rogel. 8 Thence the boundary went on through the valley of Hinnom, to the south side of Jebus, (which is Jerusalem); the boundary then went on to the top of the mountain which lieth at the west end of the valley of Hinnom, and at the north end of the valley of the Rephaites [THE 9 GIANT'S VALLEY]. And from the top of that hill, the boundary was drawn to the water-spring of Nephtoah, and went on to mount Ephron; thence the boundary was drawn to Baalah, 10 (which is Kirjath-jearim). The boundary then winded westward from Baalah unto mount Seir; and passed along the north side of mount Jearim (which is Chesalon), and went down to 11 Beth-shemesh, and passed on to Timnah. And the boundary went on to the north side of Ekron and was drawn to Shicron, and passed along to mount Baalah, and went on unto Jabneel; and the termination of the boundary was at the 12 sea. And the western boundary was the great sea, and its coast. This was the surrounding boundary of the children of Judah, according to 13 their families. But to Caleb, the son of Jephunneh, was given a part among the children of Judah, according to the command of Jehovah to Joshua: Kirjath-arba [THE CITY OF ARBA], the father of Anak, which city is Hebron. And Caleb drove thence three Anakites, Shes- 14 hai, and Ahiman, and Talmai, the children of Anak. And he went up thence against the 15 inhabitants of Debir; and the name of Debir was formerly Kirjath-sepher. And Caleb said, 16 "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter for a wife." And Othniel, the son of Kenaz, the 17 [u]younger" brother of Caleb, took it: and he gave him Achsah his daughter for a wife. And 18 it came to pass, when she was going *home*, that she persuaded him to let her ask a field from her father; and she alighted from her ass. And Caleb said to her, "What [v]wouldst thou, [u]my daughter"?" She answered, "Give to me a 19 blessing; for thou hast given to me a south land; give me also water-springs." And [u]Caleb" gave to her both upper springs, and nether springs.

This is the inheritance of the tribe of the 20 children of Judah, according to their families. And the uttermost cities of the tribe of the 21 children of Judah, on the south, towards the border of Edom, were Kabzeel, and Eder, and Jagur. And Kinah, and Dimonah, and Ada- 22 dah, Kedesh, and Hazor, and Ithnan, Ziph, 23 24 and Telem, and Bealoth, And New-hazor, 25 and Kerioth-[v]hezron", (which is also called Hazor), Amam, and Shema, and Moladah, 26

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7. [v]So Syr. the rest *Gilgal*. 8. [o]Sept. *the son of*. 9. [o]*Cities of*. Sept. Syr.

17. [u]Sept. Vulg. Ar. 1 ms. Judg. i. 13. 18. [u]So Syr. 25. [v]So all the ancient versions, except Arabic.

forsake him. It will be our joy in the decline of life, that we followed God in our earliest days; and he will signalize us by special tokens of his favour; "They shall be mine, saith the Lord, in that day when I make up my jewels." Let young persons remember this, and choose the better part, which shall not be taken from them.

3. Aged christians should learn from this good old man, to see and adore the hand of God in preserving their lives. Caleb speaks of it with seriousness and gratitude, 'the Lord hath kept me alive.' Our God hath kept us alive, preserved us from dangers, and supplied us with necessaries and comforts. Having outlived others, and our own strength being preserved, we should remember that it is still our duty to serve God and our generation faithfully: and then we may be assured, as Caleb was, that "God will be with us, that he will never leave nor forsake us." We have his promises to depend on.

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length. We know nothing more of this Bohan, or his stone; which was probably a monument set up by him to commemorate some achievement.

7. *Geliloth*. Masius, Le Clerc and others adopt this reading as genuine; for Gilgal, in the plain of Jericho, cannot be meant.—*Torrent*. Most probably the *torrent* Kedron is intended.

8. *Valley of Hinnom*. This valley lay to the east of Jerusalem, and was exceedingly fertile. Here the worshippers of Moloch sacrificed their children. 2 Kings xxiii. 10, and Jer. vii. 32. Josiah polluted the place; and afterwards all the filth of Jerusalem was carried thither, where fires were kept burning to consume it. Hence it became the emblem of the place of future punishment. Mat. xviii. 9; xxiii. 33.

18. *When she was going, &c.* Not surely to him! for how could she

27 And Hazar-gaddah, and Heshmon, and Beth-
28 palet, And Hazar-shual, and Beer-sheba, and
29 Bizjothjah, Baalah, and Iim, and Azem,
30 31 And Eltolad, and Chesil, and Hormah, And
32 Ziklag, and Madmannah, and Sansannah, And
Lebaoth, and Shilhim, and Ain, [r]and Rimmon:
all the cities [v]thirty-six", with their villages.
33 And in the low land, Eshtaol, and Zoreah, and
34 Ashnah, And Zanoah, and En-gannim, Tap-
35 puah, and Enam, Jarmuth, and Adullam,
36 Socoh, and Azekah, And Sharaim, and Adi-
thaim, and Gederah, and Gederothaim; [v]fifteen"
37 cities, with their villages. Then Zenan, and
38 Hadashah, and Mig-dal-gad, And Dilean,
39 and Mizpeh, and Joktheel, Lachish, and
40 Bozkath, and Eglon, And Cabbon, and Lah-
41 mam, and Kithlish, And Gederoth, Beth-da-
gon, and Naamah, and Makkedah; sixteen
42 cities, with their villages. Then Libnah, and
43 Ether, and Ashan, And Jiphtah, and Ashnah,
44 and Nezib, And Keilah, and Achzib, and
Mareshah; nine cities, with their villages.
45 *Also* Ekron, with its towns and its villages.
46 And from Ekron unto the sea, all the towns
47 near to Ashdod, with their villages: Ashdod
with its towns and its villages, Gaza with its
towns and its villages, to the river of Egypt;
and the great sea was their boundary.

48 And among the mountains Shamir, and Jattir,
49 and Socoh, And Dannah, and Kirjath-sannah,
50 (which is Debir,) And Anab, and Eshtemoh,
51 and Anim, And Goshen, and Holon, and
Giloh; eleven cities, with their villages. *Then*
52 Arab, and Dumah, and Eshean, And Janum,
53 and Beth-tappuah, Aphekah, And Humtah,
54 and Kirjath-arba, (which is Hebron,) and Zior;
nine cities with their villages. *Then* Maon,
55 Carmel, and Ziph, and Juttah, And Jezreel,
56 and Jokdeam, and Zanoah, Cain, Gibeah, and
57 Timnah; ten cities, with their villages. Then
58 Halhul, Beth-zur, and Gedor, And Maarath
59 and Beth-anoth, and Eltekon; six cities, with
their villages. [s]Then Theco, and Ephratha,
(which is Bethlehem,) and Phagor, and Elan,
and Kulon, and Tatam, and Thobes, and Ka-
ram, and Galun, and Thether, and Manocho:
eleven towns, and their villages". Then Kir- 60
jath-baal, (which is Kirjath-jearim,) and Rab-
bah; two cities, with their villages. In the 61
wilderness, Beth-arabah, Middin, and Secacah,
And Nibshan, and the city of Salt, and En-ge- 62
di; six cities, with their villages.

As for the Jebusites, the inhabitants of Jeru- 63
salem, the children of Judah could not drive
them out: but the Jebusites dwell with the
children of Judah, at Jerusalem, unto this day.

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32. [v]So Syr. the rest *twenty nine.*

36. [v]So Syr. the rest *fourteen.* 59. [s]Sept.

REFLECTIONS UPON CHAPTER XV. 1. We may learn, from the portion of promised land which fell to Judah, how exactly the prediction of Jacob was accomplished. This inheritance was the most southern part of the land; and abounded in vine-yards, and fine pasture grounds. Thus he bound his foal to the vine; and his asses' colt to the choice vine. "He washed his raiment in wine, And his clothes in the blood of the grape. Red were his eyes with wine; and his teeth white with milk." Thus will all the predictions of God's holy word be eventually fulfilled.

2. Caleb, in conquering the Anakites, displayed his valour, and proved the truth of what he had said to Joshua, that God being with him, he was able to drive them out. We see that God was with him, and made him successful against his foes. Let us look to the same God, and by believing prayer, secure his presence and assistance, and no foe can stand before us. Then we may conquer the world, the flesh and the devil.

3. The promise of Caleb to give Achsah, his daughter, to him who should conquer Kirjath-sepher, [r]and his ready and faithful fulfilment of that promise, reflect honour on his character. Othniel braved the danger to obtain this prize; and perhaps, having before loved Achsah, was now made happy in receiving her for his wife. Marriage is honourable to all; and when founded on mutual regard, one of the chief sources of earthly happiness. The dowry he gave was ample, more than his daughter asked; both upper and nether springs. Happy they who have nether springs of earthly blessings, and upper springs of divine grace, bestowed on them!

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speak to him before she had come to him. Othniel was conducting his bride to his own house, when she thus addressed him.

19. *Both upper and nether springs;* that is, high and low land, both well watered.

25. *New-Hazor.* I have followed in this rendering the Vulg. and consider חדשה not a part of the name, but a mere Chaldaism for חדש; for many such have been admitted into the sacred text.—*Kirioth-hezron.* All the old versions make this but one city, except the Arabic

32. *Thirty-six.* The Syr. alone, in several places, has preserved the true number. The common reading, twenty-nine, is at variance with the catalogue.

59. As these cities are in both copies of the Sept. with Kennicott and

CHAPTER XVI.

B. C. The general boundary of the sons of Joseph: and then that of Ephraim; and afterwards that of Manasseh.

1 Next came up the lot of the children of Joseph, *whose south boundary* was from the Jordan by Jericho, unto the waters of Jericho, on the east of the wilderness; and went up from *the waters* of Jericho, over mount
2 Bethel. And from mount Bethel it went along to Luz, [the city of bethel;] and passed
3 along unto the border of Archi-Ataroth; And went down westward near the border of Japhleti to the border of nether Beth-horon, and to Gezer: and its termination was at the *great*
4 sea. *North of this boundary*, the children of Joseph, Manasseh and Ephraim, had their inheritance.

5 Now this was the boundary of the children of Ephraim, according to their families. Also the boundary of their inheritance went on the east side of Ataroth-adar, to upper Beth-horon;
6 And the boundary went along on the north west side of Michmethah,; and then winded eastward to Taanoth-shiloh, and passed east-
7 ward on to Janohah; And it went down from Janohah to Ataroth, and to Naarath, and came
8 to Jericho, and terminated at the Jordan. The boundary went westward from Tapuah to the torrent Kanah; and its termination was at the *great* sea. This is the inheritance of the children of Ephraim, according to their families:
9 Besides all the separate cities which the children of Ephraim had among the inheritance of the children of Manasseh, all the cities with
10 their villages. But they drove not out the Canaanites who dwelt in Gezer: so the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

1 Here also was a lot for the tribe of Manasseh; for he was the first-born of Joseph; that is, for Machir the first-born of Manasseh, the father of Gilead, for *Gilead* was a man of war, and had obtained Gilead and Bashan. But a 2
lot was yet *to be given* to the rest of the children of Manssseh according to their families; to the children of Abiezer, and to the children of Helek, and to the children of Asriel, and to the children of Shechem, and to the children of Hepher, and to the children of Shemida: these were the male children of Manasseh the son of Joseph according to their families.

3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and
4 Naneh ,Hoglah, Milcah, and Tirza. And they drew near to Eleazar the priest, and to Joshua the son of Nun, and to the chiefs "of Israel", saying, "Jehovah commanded Moses to give to us an inheritance among our brethren." So according to the commandment of Jehovah, an inheritance was given to them among the
5 brethren of their father. [v] And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side the
6 Jordan"; Because the daughters *descended* from Manasseh had an inheritance among his *great-grand* sons: but the rest of Manasseh's great-grand sons had the land of Gilead.

7 Now the boundary of Manasseh was from

Chap. xvii. 4. [s] Syr. 5. [v] *And their lot was from Amassa, the plain of Labek, of the land of Gilead, beyond the Jordan.* Sept.

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others, I deem them genuine.

CHAP. XVI. 1. It seems plain that the historian meant to describe the south boundary of the tribes of Ephraim and Mannaseh, in general, in the first four verses; and then afterwards the particular boundaries of each tribe.—*Waters of Jericho.* Now called 'the well of Elisha.' 2 Kings ii. 18—25.—*Wilderness of Jericho*, now called *Quarantania*, where it was said our Lord was tempted by the devil. See Mat. iv. 1, and Note there.

5. Having before drawn the general boundary that separated the children of Joseph from the tribe of Judah, from the Jordan to the Mediterranean sea, the historian now describes the whole boundary of the particular inheritance of the Ephraimites; beginning, not at the sea, or even at Gezer, because that tract remained in the possession of the Canaanites; but at Ataroth-addar, which seems to have been the most western town belonging to the Ephraimites, on the south side of their inheritance.

8. He omits mentioning the coast of the Jordan, or east boundary, from Beth-hoglah to Tapnah; but from the latter place draws the north boundary to the torrent Kana and the great sea.

CHAP. XVII. 5. *Ten portions.* The posterity of Abieser, Helek, Shechem, and Shemidah, had five portions; Hepher's five daughters other five: yet equal, it may be supposed, to only a sixth part of the whole. Houbigant adopts and defends the Sept. See Note, Hebrew Bible.

11. *A third part of Nopheth.* I have followed the Sept. and Vulg. in considering (נפת) as a proper name. Others render, 'three tracts or districts.' Bochart considers it a third part of the territory of Dor, which

Asher to Michmethah, which is opposite to Shechem; and the boundary went along on the
8 south of the inhabitants of En-tappuah. (For to Manasseh belonged the land of Tappuah; but the city Tappuah on the boundary of Manasseh belonged to the children of Ephraim.)
9 Thence the boundary descended to the torrent Kanah; south of the torrent, the cities of Ephraim are among the cities of Manasseh; but the bonndary was on the north side of the torrent, and its termination was at the *great* sea. The south part belonged to Ephraim, and north to Manasseh, and the great sea was their boundary. And they were contiguous to Asher on
11 the north and to Issachar on the south. And Manasseh had in Issaachar, and in Asher, Beth-shean and its towns, and Ibleam and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns,
2 [t] a third part of Nopheth." Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell
13 in that land. Nevertheless, when the children of Israel became stronger, they put the Canaanites under tribute, but did not utterly drive them out.
14 And the children of Joseph spoke to Joshua, saying, "Why hast thou given us but one lot and one portion to inherit, seeing we are so great a people, Jehovah having hitherto so much blessed us?" And Joshua answered them, 15 "Since ye are so great a people, and since mount Ephraim is too narrow for you; go up to the waste land country, and clear away for yourselves there in the land of the Perizzites and Rephaites." And the children of Joseph said, 16 "The hill country is not enough for us; and all the Canaanites who dwell in the low land, have chariots of iron; those who dwell in Beth-shean and its towns, and those who dwell in the valley of Jezreel." Again Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, 17 "Ye are a great people, and have great power: ye shall not have one lot only: But the moun- 18 tain shall be yours; and though it be wood, ye may clear it, and its boundaries shall be yours: for ye may drive out the Canaanites, though they have iron chariots, and be strong."

CHAPTER XVIII.

B. C. 1444. *The remainder of the land described and divided into seven parts: and the particular lots of Benjamin, Simeon, Issachar, Asher, Naphtali, and Dan.*

And the whole congregation of the children 1 of Israel assembled at Shiloh, and set up the congregation-tabernacle there. And the land was now subdued before them.

Then Joshua built an altar to Jehovah, the 30 God of Israel, on mount Ebal, As Moses the 31

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11. [t] So Sept. Vulg. omitted in Arab.

30—35, transposed from the 8th Chapter here.

Reflections upon Chapters xvi, xvii. 1. In the land allotted to the posterity of Joseph, we again see the prediction of Jacob accomplished. They were blessed with a rich and fertile country. "Through the God of thy father, who helped thee, Through the Almighty, who blessed thee. May the blessings of the heavens from above, The blesings of the low-lying deep, The blessings of the breasts and of the womb, The blessings of thy father and thy mother, With the blessings of the eternal mountains, The desirable things of the everlasting hills, Abound and rest on the head of Joseph—On the crown of the chief among his brethren."

2. The address of Joshua, while it displays his own courage, forcibly reminds the children of Joseph, of their duty. Instead of complaining that the inheritance given to them was too small for their numbers, their numbers and strength ought have to lead them to expel their enemies. They were able to do this; and by using their strength might easily have done it. How often are we disatisfied with lot, as not being sufficient for us, when our own negligence, or extravagance is the cause of it. Let us thankfully acknowledge that the lines have fallen to us in pleasant places, and endeavour to improve our advantages; then we shall find reason for submission and contentment.

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was towards the sea.

16. *Chariots of iron.* Some interpreters suppose these chariots were armed with iron-scythes; but it is more probable, that the frame was really made of iron.

18. *But the mountain, &c.* Calmet supposes the mountain to be Gilboa, which stood north of Manasseh, and extended from the country above Kishon as far as to Beth-shean.

CHAP. XVIII. 1. *At Shiloh.* This city was in the tribe of Ephraim about ten or twelve miles from Shechem, according to Eusebius and Jerom. Usher places it about 15 miles from Jerusalem in the very heart of the country. Here the tabernacle was erected, in which was placed the ark of the covenant, and it remained until the time of Samuel, about 328 years according to Usher. The city might be called Shiloh (*tranquil, peaceful,*) because the Israelites were now tranquil.

servant of Jehovah had commanded the children of Israel, as it is written in the book of the law of Moses, "An altar of whole stones, on which no man had laid an iron *tool:* and on it [r]he" offered burnt-offerings to Jehovah, and sacrificed feast-offerings.

And there, upon stones, he inscribed a copy of the law of Moses, which he had written for the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests, the Levites, who bore the ark of the covenant of Jehovah, as well the stranger as the native; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of Jehovah had commanded; that they should in the first place bless the people of Israel. And afterward he read all the words of the law, the blessings and curses, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before the whole congregation of Israel; the women, and the little ones, and the strangers who were conversant among them.

There still remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said to the children of Israel, "How long will ye neglect to go to possess the land, which Jehovah, the God of your fathers hath given you? Take from among yourselves three men for each tribe; whom I will send, and they shall set out, and go through the land, and describe it for your inheritance; and then return to me. And they shall divide it into seven parts. Judah shall abide in their own southern territory; and the house of Joseph shall abide in their more northern territory. But *the rest of the* 6
land ye shall describe into seven parts, and bring the description hither to me, that I may cast lots for you here, before Jehovah our God. For the Levites have no part among you; for 7
the priesthood of Jehovah is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance on the other, the east side of the Jordan, which Moses, the servant of Jehovah, gave to them." And the men arose, and went away: and Joshua 8
had charged those who went to describe the land saying, "Go and walk through the land, and describe it, and return to me, that I may here cast lots for you, before Jehovah in Shiloh." And the men went and passed through the land 9
and described it in a book, by cities, into seven parts, and they returned to Joshua, unto the camp at Shiloh. And Joshua cast lots for them 10
in Shiloh, before Jehovah: and there Joshua divided the land unto the children of Israel, according to their portions.

And the *first* lot came up for the tribe of the 11
children of Benjamin, according to their families: and the boundary of their lot fell between the children of Judah and the children of Joseph. And their north boundary was from the 12
Jordan, and went on the north side of Jericho, and went up westward through the mountains; and stretched forward to the wilderness of Beth-aven. And the boundary thence passed on to- 13
wards Luz, to the south side of Luz, (which is Bethel,) and the boundary descended to Ataroth-adar, by the hill that lieth on the south side of nether Beth-horon. And the boundary 14
was drawn, and winded south-west from the hill that lieth south of nether Beth-horon; and its termination was at Kirjath-Baal, (which is

31. [r]Sept. Vulg. Arab.

Chap. viii. 30. From Shiloh to Ebal was but a short distance; and body of the Israelites might easily assemble there, to perform what is e related. See Note, Ch. viii. 29, and Compare Deuter. xxvii. 5, &c.

32. *A copy of the law of Moses.* Some render, *the second law of Mo-*, and suppose the whole book of Deuteronomy is meant. This is more obable, than the opinion of others who imagine, the whole law, as conined in Exodus, Leviticus, Numbers and Deuteronomy to be intended. e Greek and Arabic translotors confine it to the last book. Some limit it to the 27 and 28 chapters of Deuteronomy.

5, 6. The meaning is, they should not at present notice the land occupied by Judah, Ephraim, and Manasseh, but should measure what remained, and divide it into seven parts. We find in the next chapter, that Judah had received a portion too large, and gave up a part to the tribes of Dan and Simeon.

11. *The first lot came up, &c.* God disposed the lot, that Benjamin the brother of Joseph should join to Ephraim and Manasseh, his sons, and

Kirjath-jearim,) a city of the children of Judah:
15 this was the west corner. And the south side
from the end of Kirjath-jearim, the boundary
went westward, and went on to the water-spring
16 of Nephtoah. The boundary thence descended
to the end of the mountain that lieth before
the valley of Hinnom, and which is to the
north of the valley of the Rephaites, and
descended by the valley of Hinnom, to the south
17 side of Jebus, and went on to En-rogel. And
it was drawn from the north, and went on to
En-shemesh; and then forward to Geliloth,
which is opposite the height of Adummim.
Then it descended to Eben-Bohan-ben-Reu-
18 ben, And passed along northward, to the side
over against Arabah, and went down to Arabah.
19 And the boundary passed along northward by
the side of Beth-hoglah: and the termination
of the boundary was at the north bay of the
salt sea, at the end of the Jordan. This was
20 the southern boundary. And the Jordan was
its eastern boundary. This was the inheritance
of the children of Benjamin, with its surround-
ing boundaries, according to their families.
21 Now the cities of the tribe of the children of
Benjamin, according to their families, were Je-
22 richo, and Beth-hoglah, and Emek-Keziz, And
23 Beth-arabah, and Zemaraim, and Bethel, And
24 Avim, and Parah, and Ophrah, And Chephar-
haamonai, and Ophni, and Gaba; twelve cities,
25 with their villages. Then Gibeon, and Ramah,
26 and Beeroth, And Mizpeh, and Chephirah, and
27 Mozah, And Rekem, and Irpeel, and Taralah,
28 And Zelah, Eleph, and Jebus, (which is Je-
rusalem,) Gibeath, and Kirjath-jearim; four-
teen cities, with their villages. This is the
inheritance of the children of Benjamin, accord-
ing to their families.

AND the second lot came up for Simeon, 1
for the tribe of the children of Simeon, ac-
cording to their families: and their inheritance
was within the inheritance of the children of
Judah. And they had in their inheritance Beer- 2
sheba, [o]and Moladah, And Hazar-shual, and 3
Balah, and Azem, And Eltolad, and Bethul 4
and Hormah, And Ziklag, and Beth-marca- 5
both, and Hazar-susah, And Beth-lebaoth, and 6
Sharuhen; thirteen cities with their villages:
Ain-Remmon, [a]and Tachon", and Ether, and 7
Ashan; four cities with their villages: And 8
all the villages which are round about those
cities as far south as to Baalath-beer-Ramath,
This is the inheritance of the tribe of the
children of Simeon, according to their families.
Out of the portion of the children of Judah, 9
the inheritance of the children of Simeon was
given: for the portion of the children of Ju-
dah was too much for them: therefore the
children of Simeon, inherited within their in-
heritance.

And the third lot came up for the children 10
of Zebulon, according to their families. And
the boundary of their inheritance begun at
Sarid: And their boundary went along the west 11
side to Maralah; and reached to Dabbasheth,
and to the torrent which is opposite Jokneam.
And from Sarid it turned eastward, to the sunri- 12
sing, unto the border of Chisloth-tabor, and then
goeth on to Daberath, and ascendeth to Japhia.
And thence along on the east by Gittah-He- 13
pher, to Ittah-kazin; and thence passeth on
to Remmon-methoar-Neah. And the boundary 14
on the north side windeth to Hannathon, and
its termination is in the valley of Jiphthah-el.
And Kattath, and Nahallal, and Shimron, and 15
Idalah, and Bethlehem: twelve cities, with

CHAP. XIX. 2. [o] *Sheba.* So all the versions, except Syr.

7. [a] So 1 Chron. iv. 32, and Sept.

dwell between them and Judah, as Moses had predicted, Deut. xxxiii. 12.

CHAP. XIX. 1—9. The portion of Simeon is within that of Judah. This was one of the smaller tribes of Israel; and thus shut up it was dispersed in Israel, as Jacob had foretold, (Gen. xlix. 6, 7); while their brethren the Levites were scattered throughout all the tribes.

11—16. The description of the boundaries of Zebulon is hardly intelligible: and our best geographers have been extremely puzzled how to place them. The cities mentioned could not be all occupied by this tribe. Two others are mentioned, xxi. 34, 35. According to Jacob, Gen. xlix. 13, the coasts of Zebulon, were havens for ships lying on the great sea, west, and on that of Tiberias, east. Nazareth was in this tribe, where our Lord dwelt; mount Tabor, on which he is supposed to have been transfigured; and the borders of the sea of Galilee, where he wrought many miracles.

18. *Boundary.* This word, both here and in the description of the following tribes, is not to be understood simply of the bounding line, but also of all the towns within it. It might be rendered territory.

22. *Tabor.* Not the mountain, but a city nigh to it.

their villages. This is the inheritance of the children of Zebulun, according to their families: these their cities, with their villages.

And the fourth lot came up for Issachar, for the children of Issachar, according to their families. And their boundary begun at Jezreel, and included Chesulloth, and Shunem, And Haphraim, and Shihon, and Anaharath, And Rabbith, and Kishion, and Abez, And Remeth, and En-gannim, and En-haddah, and Beth-pazzez. And the boundary reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the termination of their boundary is at the Jordan: sixteen cities, with their villages. This is the inheritance of the tribe of the children of Issachar, according to their families; these the cities with their villages.

And the fifth lot came up for the tribe of the children of Asher, according to their families. And their boundary was Helkath, and Hali, and Beten, and Achsaph, And Alammelech, and Amad, and Misheal. And westward it reacheth to Carmel, and to Shihor-libnath; And eastward it turneth to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el; on the north side *it went on to* Beth-emek and Neiel; then more north, it passeth to Cabul, And Hebron, and Rehob, and Hammon, and Kanah, unto great Zidon. And the boundary then turneth to Ramah, and towards the strong city Tyre; and thence the boundary turneth to Hosah; and its termination was at the great sea from Hebel to Achzib. Ummah also, and Aphek, and Rehob: twenty and two cities, with their villages. This is the inheritance of the tribe of the children of Asher, according to their families: these the cities, with their villages.

The sixth lot came up for the children of Naphtali; for the children of Naphtali, according to their families. And their boundary was Heleph-malon, (in Zaanannim,) and went on to Adami, Nekeb, and Jabneel, unto Lakum; and its termination is at the Jordan. And the boundary then turneth westward to Aznoth-tabor; and thence passeth on to Hukkok, and reacheth on the south side to Zebulun, and on the west side reacheth to Asher, and [a] to the banks" of the Jordan, on the east side. And the fenced cities are Ziddim, Zer, and Hamath, Rakkath, and Chinnereth, And Adamah, and Ramah, and Hazor, And Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. This is the inheritance of the tribe of the children of Naphtali, according to these their cities, with their villages.

And the seventh lot came up for the tribe of the children of Dan, according to their families. And the boundary of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, And Shaalabbin, and Ajalon, and Jethlah, And Elon, and Thimnathah, and Ekron, And Eltekeh, and Gibbethon, and Baalath, And Jehud, and Bene-berak, and Gath-rimmon, And Me-jarkon, and Rakkon, with the country before Japho. This is the inheritance of the tribe of the children of Dan, according to their families; these their cities, with their villages. [a] But the children of Dan could not drive out the Amorites, who harassed them on their mountains, and suffered them not to come down to the low grounds." So the boundary of the children of Dan, being too narrow for them, the children of Dan therefore went up

34. [o] *And to Judah.* Sept.

47. [t] Sept. 48. [a] Sept.

3. The tribe of Issachar was numerous, had the great sea west, the n east, Manasseh on the south, and Zebulun on the north. In this lay the fertile plain of Jezreel; Ahab's royal city of Shunem, in dwelt the hostess of Elijah; the torrent Kishon, famous for Deborah's ry; Gilboa, where Saul fell, and the valley of Megiddo, where Josiah lain.

6. *Carmel.* Mount Carmel was on the south side of the Kishon; ribe of Asher on the north, opposite to Carmel.—*Shihor-libnath,* Belus; famous for its manufactury of glass.

1. The tribe of Asher had a rich soil; and being contiguous to Ante-Libanus had plenty of iron and brass. Deut. xxxiii. 25.

33. *Heleph-malon.* I take this to be one name. It seems to have been built on the place where a large turpentine-tree had formerly stood.

34. *To the banks of the Jordan.* In supplying 'banks,' I have followed the emendation of Houbigant. *To Judah,* must be an error, and as it is wanting in the Sept. I omit it. The tribe of Naphtali could not border on Judah in any direction.

35. *Hamath.* See Numb. xiii. 21, and xxxiv. 8. This was the most northern city of Canaan. Some think it was built by the youngest son of Canaan, as Zidon was by his eldest. Gen. x. 18.—*Chinnereth* was the lake

to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

49 When they had finished dividing the land for an inheritance according to their boundaries, the children of Israel gave an inheritance to
50 Joshua, the son of Nun, among them. According to the word of Jehovah, they gave to him the city which he asked; Timnath-serah, in mount Ephraim; and he rebuilt the city, and
51 dwelt therein. These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh, before Jehovah, at the door of the congregation-tabernacle. Thus they finished dividing the country.

CHAPTER XX.

B. C. 1444. *Cities of refuge appointed.*

1 AGAIN Jehovah spoke to Joshua, saying,
2 "Speak to the children of Israel, saying, 'Appoint for yourselves cities of refuge, of which I spoke to you by Moses: That the man-slayer 3
who killeth any person unwarily and unintentionally may flee thither: and they shall be to you for a refuge from the blood-avenger, [a]until he have stood before the congregation for judgment". Now he who fleeth unto one of those 4
cities shall stand at the entrance of the city gate, and shall declare his cause in the hearing of the elders of that city; who shall take him into the city unto them, and give him a place, that he may dwell among them. And if the blood- 5
avenger pursue him, then they shall not deliver up the man-slayer into his hand; because he smote his neighbour unintentionally, and hated him not beforetime. And he shall dwell in that 6
city, until the death of the high priest, who shall be in those days; then may the man-slayer return, and come to his own city, and unto his own house, unto the city whence he fled."

And they appointed Kedesh in Galilee, in 7
the hill-country of Naphtali; and Shechem, in the hill-country of Ephraim, and Kirjath-arba, (which is Hebron,) in the hill-country of Judah. And on the other side of the Jordan, eastward 8
from Jericho, they assigned Bezer in the wil-

CHAP. XX.

REFLECTIONS UPON CHAPTERS XVIII. & XIX. 1. The land being subdued, they set up the tabernacle, where they were to offer sacrifices and their prayers. It was fixed at Shiloh, the city whose name denoted tranquility, and where God would give peace to his sincere worshippers. Their conduct should remind us, that the worship of God should have our first regards, and that whatever respects the proper administration of divine ordinances, should have the precedence. God's tabernacle should be set up, before we set up one for ourselves; and we may then hope for his special blessing; we may then assure ourselves that he will dwell with us, will lead and guide us, and be our everlasting portion.

2. We are admonished by this public observance of the injunction of Moses, that persons of every rank and station should join in worshipping God. Joshua having built an altar in mount Ebal, and offered the sacrifices prescribed, wrote also on stone, a copy of the law. Then in a most solemn manner, the whole people, their elders, officers, and judges being assembled, the blessings and the curses were read, to inspire them with a holy fear of offending God, and to strengthen their attachment to him and his service. Let us often review the promises made to obedience, to animate and encourage our own hearts; and let us reflect on the terrors of the Lord, that we may not turn from the good way. The blessing and the curse are sounding in our ears; be it our care to secure the former, and prevent the latter.

3 Thus at length the whole land of Canaan was divided for an inheritance to the children of Israel. They waited long for the fulfilment of God's promise, but at length it was fulfilled. From the call of Abraham to this division of the land by Joshua, what vicissitudes had they experienced! At length they are settled in the land of promise; they have obtained cities to dwell in. So will it be with the Christian. After all his trials, his sins and sorrows; his conflicts within and without; his changes in temporal circumstances, he will at length repose in the better Canaan, the rest which remaineth for the people of God.

4. Joshua divided the land to others, but took none himself. How amiable is this part of his character! The congregation choose for him, and what they give him he takes and is satisfied. When the rulers of a nation have such a spirit, the people must reward them. How few such characters does the page of history exhibit! Let us all cultivate a liberal, generous spirit; as we are assured that God will reward it. God often gives abundance to those who seek not the things of this world.

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3. [a] Sept. Vat.

of Chinnereth, or Tiberias, and is celebrated for its gardens, and called in the new Testament, 'Geneseret..'

CHAP. XX. 1—6. See Notes on Numbers xxxv, and Deuter. xix.

9. *The cities appointed.* They were all Levitical cities, as we learn from the next chapter, so that they who fled thither might find persons to instruct them, and make their confinement a blessing.

derness, in the plain-country of the tribe of Reuben; and Ramoth in Gilead out of *the cities of* the tribe of Gad; and Golan, in Bashan, out of the *cities of the* tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger who sojourned among them, that whosoever killed any person undesignedly, might flee thither and not die by the hand of the blood-avenger, until he had stood before the congregation.

CHAPTER XXI.

I. C. 1444. Eight and forty cities are given to the Levites, by lot, f the other tribes.

THEN came near the chief-fathers of the Levites to Eleazar the priest, and to Joshua the son of Nun, and to the chief-fathers of the tribes of the children of Israel; And they spoke to them at Shiloh, in the land of Canaan, saying, "Jehovah commanded by Moses, that cities to dwell in should be given to us, with their suburbs for our cattle." And the children of Israel gave to the Levites out of their inheritance, at the command of Jehovah, these cities and their suburbs. And the *first* lot came up for the families of the Kohathites: *of whom* the Levites, the children of Aaron the priest, had by lot, thirteen cities, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin. And the rest of the children of the families of Kohath, had by lot, ten cities out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh. And the children of Gershon had, 6 by lot, thirteen cities, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan. The children of Merari 7 by their families, had twelve cities, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun. And the 8 children of Israel gave, by lot, to the Levites, these cities with their suburbs, as Jehovah had commanded by Moses.

And they gave out of the tribe of the child- 9 ren of Judah, and out of the tribe of the children of Simeon, these cities which are mentioned by name, Which the children of Aaron 10 of the families of the Kohathites, who were of the children of Levi, had; for their's was the first lot. And they gave to them Kirjath-Arba 11 [THE CITY OF ARBA] the father of Anak, which is Hebron, in the hill-country of Judah, with its surrounding suburbs: But the fields of the 12 city, and its villages, they had given to Caleb, the son of Jephunneh, for his possession.

Thus they gave to the children of Aaron 13 the priest, Hebron (a city of refuge for the man-slayer,) with its suburbs; and Libnah, with its suburbs; And Jattir, with its suburbs; 14 and Eshtemoa, with its suburbs; And Holon 15 with its suburbs; and Debir, with its suburbs; And ᵛAshan" with its suburbs; and Juttah with 16 its suburbs; and Beth-shemesh, with its suburbs; nine cities out of these two tribes. And out of 17

CHAP. XXI.

REFLECTIONS UPON CHAPTER XX. 1. The cities of refuge ere a common blessing to every Israelite, whose unhappy lot it ight be to need their protection; and it was the interest of every ne to have this provision made as soon as possible. Moses had appoined three cities on the other side of the Jordan, Bezer, Ramoth and Golan; and those now set apart, were Kedesh, Hebron and Shechem. They were so situated as to stand at the most convenient distances, hat all the tribes might be near some one of them. In a nobler sense, a refuge is provided for sinners; and it is made known. Let every one hasten to it that he may be safe.

16. ᵛ1 Chron. 6. 18. Sept. the rest *Ain*.

2. It has been observed that the names of these cities are very significant. Kedesh signifies, holiness; Shechem, a shoulder; Hebron, fellowship; Bezer, a fortress; Ramoth, high; and Golan, joy. Thus in the perfection of the Redeemer's merits, lies the foundation of the sinner's holiness, and the security of his hope; on his shoulder the government is laid, so that no enemy can hurt us; the sweetest fellowship is that enjoyed through faith in him; his arm of power and love is our fortress; and his exaltation the pledge of our own; for he will bring all who have fled to him for refuge, to Zion, with songs of joy.

CHAP. XXI. 5. I have adopted the emendation of Houbigant, as it is supported by the context, referring *families* to Koath, and not to the tribe of Ephraim.

16. *Ashan.* We have no city of this name mentioned except Ch. xix. 7. See note there. In 1 Chron. vi. 59, this city is called עשן and which is the same city as is mentioned Ch. xix. 17, among the cities which fell to the tribe of Judah. The Sept. here read עשה.

18. *Almon.* In 1 Chr. vi. it is called עלמת. A change of the letters

the tribe of Benjamin, Gibeon with its suburbs;
18 Geba, with its suburbs; Anathoth, with its suburbs; and Almon, with its suburbs; four cities.
19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.
20 And the families of the children of Kohath, the Levites who remained of the children of Kohath, even they had the cities of their lot,
21 out of the tribe of Ephraim. And they gave to them Shechem, (a city of refuge for the man-slayer) with its suburbs, in mount Ephraim;
22 and Gezer, with its suburbs; And Kibzaim, with its suburbs; and Beth-horon, with its su-
23 burbs; four cities. And out of the tribe of Dan, Eltekeh with its suburbs; Gibbethon, with
24 its suburbs; Aijalon, with its suburbs; Gath-
25 rimmon, with its suburbs; four cities. And out of the half tribe of Manasseh, Tanach with its suburbs; and [v]Beth-shean", with its suburbs;
26 two cities. All the cities were ten, with their suburbs, for the families of the children of Kohath that remained.
27 And to the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh, they gave Golan in Bashan, (a city of refuge for the man-slayer,) with its suburbs; and [v]Ashtaroth", with its suburbs;
28 two cities. And out of the tribe of Issachar, Kishon, with its suburbs; Daberath, with its
29 suburbs; Jarmuth, with its suburbs; Engan-
30 nim, with its suburbs; four cities. And out of the tribe of Asher, Mishal, with its suburbs;
31 Abdon, with its suburbs; Helkath, with its suburbs; and Rehob, with its suburbs; four
32 cities. And out of the tribe of Naphtali, Kedesh, in Galilee, (a city of refuge for the man-slayer,) with its suburbs; and Hammoth-dor, with its suburbs; and [v]Kirjathaim", with its suburbs; three cities. All the cities of the 33
Gershonites, according to their families, were thirteen cities, with their suburbs.

And to the families of the children of Merari, 34
the rest of the Levites, *were given* out of the tribe of Zebulun, Jokneam, with its suburbs; and Kartah, with its suburbs; Dimnah, with its 35
suburbs; Nahalal, with its suburbs; four cities.
And out of the tribe of Reuben, Bezer, [a]by the 36
wilderness, (a city of refuge for the man-slayer") with its suburbs; and Jahazah, with its suburbs;
Kedemoth, with its suburbs; and Mephaath, 37
with its suburbs; four cities. And out of the 38
tribe of Gad, Ramoth, in Gilead, (a city of refuge for the man-slayer) with its suburbs; and Mahanaim, with its suburbs; Heshbon, with 39
its suburbs; Jazer, with its suburbs; four cities
in all. Thus all the cities of the children of 40
Merari by their families, which were of the remaining families of the Levites, were by their lot, twelve cities. All the cities of the Levites, 41
within the possession of the children of Israel, were forty and eight cities, with their suburbs.
These cities had all their surrounding suburbs: 42
thus were all these cities.

And Jehovah gave to Israel all the land, 43
which he had sworn to their fathers that he would give; and they possessed it and dwelt therein. And Jehovah gave them rest on eve- 44
ry side, according to all that he had sworn to their fathers: and not a man of all their enemies could stand before them; Jehovah deliver-

25. [v]So m. Copies of Sept. the rest *Gath-rimmon*. 27. [v]1 Chron. vi. 71.

32. [a]1 Chron. vi. 76. 36. [a]So Sept. and 60 mss.

from the similarity, might easily be made. The text here I think correct.

22. *Kibzaim.* In the parallel place is called יקמעם. It is difficult, if not impossible, to decide which is the genuine lection. The Syr. adds, at the end of this, and after all the verses containing the number of the cities, 'with the suburbs.' This is certainly implied as in the directions given respecting the Levitical cities, their suburbs were to be included. Compare Numbers xxxv. 5. &c.

25. *Beth-shean.* The common reading is here erroneous. Gath-rimmon was a city in the tribe of Dan, mentioned verse 24. Beth-shean, or Shan, was certainly a Levitical city; and it is happy that some copies of the Sept. have preserved this lection.

27. *Beesh-terah.* The Masorets read בעלן; and so it is read before בעשרה. Some copies of Sept. *Bosoro:* Vulg. *Bosra.* But Syr. and p. p. 1 Chron. vi. 71, have *Ashtaroth.* Hence it is very probable that the true original reading was *Beth-Ashtaroth.*

CHAP. XXII. 1. I have with Geddes transposed a part of the 7th verse here, as making a better connexion. It is difficult to render so as to make coherent sense, where it now stands.

5—6. This address of their venerable leader could not fail to make a strong impression on these brave men, who had attended him in the conquest of Canaan.

8. *Divide with your brethren.* Compare Numbers xxxi. 27.

10. *Which are opposite the land, &c.* The next verse explains this. For the obvious sense of (אל מול) is *over against,* that is, on the eastern side

ed all their enemies into their hand. Not one good thing, which Jehovah promised to the house of Israel failed: all came to pass.

CHAPTER XXII.

B. C. 1444. The two tribes and half are dismissed; they build the of witness; the Israelites offended send to them; they give them faction.

JOSHUA then called the Reubenites, and the Gadites, and the half tribe of Manasseh, (Now to the one half of the tribe of Manasseh, Moses had given possession in Bashan; but to the other half, Joshua had given among their brethren on this west side of the Jordan.) And said unto them, "Ye have kept all that Moses, the servant of Jehovah, commanded you; and have obeyed my voice in all that I have commanded you. Ye have not left your brethren these many days, unto this day; but have kept the charge of the commandment of Jehovah your God. And now Jehovah your God, hath given rest to your brethren, as he promised to them; therefore now return ye, and go to your own tents, unto the land of your possession, which Moses, the servant of Jehovah, gave to you, on the other side of the Jordan. But take heed to do the commandment and the law, with which Moses, the servant of Jehovah, charged you; to love Jehovah, your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."
6 So Joshua blessed them, and sent them away; and they went unto their own tents. And also 7
when Joshua sent them away unto their own tents, he blessed them, And spoke unto them, 8
saying, "With great wealth, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment, return to your own tents; and divide with your brethren, the spoils of your enemies."
And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, 9
returned, and departed from the children of Israel, out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead; to the land of their own possession, of which they had been put in possession, according to the word of Jehovah, by Moses. And when they 10
came unto the banks of the Jordan, which are opposite the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an altar, by the Jordan; a great altar, that it might be conspicuous.
And the children of Israel heard say, "Be- 11
hold! the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an altar over against the land of Canaan, on the banks of the Jordan, at the passage of the children of Israel;" The whole congregation 12
of the children of Israel assembled at Shiloh, to go up to make war against them. And the 13
children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead,

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CHAP. XXII. 7. [illegible]

REFLECTIONS UPON CHAPTER XXI. 1. Thus were the Levites dispersed in Israel, among all the other tribes, that they might enjoy the benefit of their instructions. Devoted to the study of the law and literature, they were at hand every where to give direction, solve the doubts of the people, and teach them their duty. From their sacred profession they were bound to be exemplary in their conduct; and to let their light so shine that others might be led to God. How important then might this appointment be to the state and to religion! And how just the precept, 'Remember the Levite.'

12. °*And when the children of Israel heard*; Sept. Syr. Vulg. 4 ms.

2. The reflection on God's faithfulness is as encouraging as it is true. As he is under no obligation to promise any thing to guilty man; every promise must arise from his own grace; and as truth and constancy are perfections of his nature, we may safely infer that no unconditional promise will fail. "Hath he said it, and shall it not come to pass? Hath he spoken, and shall he not do it?" Christian, cleave to the promise of one who cannot lie; trust to the promise of one, to whom nothing is impossible, and the riches of whose grace is equal to the greatness of his power.

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of the Jordan, in their own territory. We must then give the preposition (ב) a rather unusual sense in this verse, to make it agree with what follows. It often signifies *against*, or *towards*. See Noldius. Had the altar been on the west side of Jordan, the other tribes would soon have destroyed it. They built it large, that it might be seen at a distance.

12. *The whole congregation.* This can only mean their chiefs and rulers.

17. *Is the iniquity of Peor, &c.* Compare Numb. xxv. 3, 4. Build-

14 Phinehas, the son of Eleazar the priest, And with him, ten chiefs, a chief from each chief-house, through all the ten tribes of Israel; and each one was head of the house of their fathers, among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead,

16 and they spoke with them, saying, "Thus saith the whole congregation of Jehovah, 'What trespass is this that ye have committed against the God of Israel, in turning now away, from following Jehovah; in building for yourselves an altar, and so rebelling this day against Jeho-

17 vah? Is the iniquity of Peor too little for us; from which, although there was a plague in the congregation of Jehovah, we are not cleansed,

18 unto this day, But that ye must turn away now from following Jehovah? For it will be, that as ye, to day, rebel against Jehovah, to morrow he will be wroth against the whole con-

19 gregation of the children of Israel! If the land of your possession be deemed unclean, pass ye over unto the land of Jehovah's possession, where Jehovah's tabernacle dwelleth; and take possession among us: but rebel not against Jehovah, nor rebel against us, by building for yourselves an altar, besides the altar of Jehovah,

20 our God. Did not Achar, the son of Zerah, commit a trespass in what was devoted? and was there not wrath on the whole congregation of Israel? For that man perished not alone in his iniquity."

21 Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered, and said unto the heads of the thou-

22 sands of Israel. "God of gods is Jehovah; the God of gods is Jehovah; himself knoweth *our design*; and Israel he shall know it. If it be in rebellion, or if in transgression against Jehovah, [r]let him" not this day spare us. If 23 we have built an altar for ourselves to turn from following Jehovah, or if to offer thereon burnt-offering, or wheaten-offering, or to offer feast-offerings thereon, let Jehovah himself require it! But have we not rather done it for 24 fear of this thing, saying, 'In time to come your children might speak unto our children, saying, 'What have ye to do with Jehovah, the God of Israel? For Jehovah hath made the 25 Jordan a boundary between us and you, ye children of Reuben and children of Gad; ye have no part in Jehovah:' thus your children may make our children cease to fear Jehovah. Therefore we said, 'Let us now for ourselves 26 build an altar; not for burnt offering, or for other sacrifice; But that it may be a witness 27 between us and you, and our generations after us, that we may perform the service of Jehovah in his presence, with our burnt-offerings, and with our sacrifices, and with our feast-offerings; that your children may not say to our children in time to come, 'Ye have no part in Jehovah.' For we said it shall be, if they should thus say 28 to us or to our generations, in time to come, that we may say, 'Behold the pattern of the altar of Jehovah, which our fathers made, not for burnt offerings, nor for other sacrifices; but as a witness between us and you.' Far be it 29 from us, that we should rebel against Jehovah, and turn this day from following Jehovah, by building an altar for burnt-offerings, for wheaten-offerings, or for other sacrifices, besides the altar of Jehovah, our God, which is before his tabernacle."

And when Phinehas the priest, and the chiefs 30 of the congregation and heads of the thousands of Israel who were with him, heard the words

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22. [r]So Sept. Syr. Vulg.

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ing another altar for sacrifice was rebellion against Jehovah; and turning from his appointed method of worship.

19. *Be deemed unclean.* If ye do not consider it as part of the promised land, or as not holy because the altar of Jehovah is with us, come back and inherit among us.

20. *Perished not alone.* Geddes renders, 'nor was he the only man who perished for, &c'

22. *Let him not.* The textual reading refers to Eliazar, 'spare thou us not.' The reading of the version, which I have adopted refers to Jehovah, who is before mentioned. The whole of this reply to Eliazar is very affecting; and shows the deep interest the two tribes and half took in maintaining their religious privileges.

that the children of Reuben, and the children of Gad, and the children of Manasseh spoke, they were satisfied. And Phinehas, the son of Eleazar the priest, said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, "This day we perceive that Jehovah is among us, because ye have not committed this trespass against Jehovah: now ye have delivered the children of Israel from the avenging hand of Jehovah."

And Phinehas, the son of Eleazar the priest, and the chiefs, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them the answer. And the answer satisfied the children of Israel; and the children of Israel blessed God, and spoke no more of going to make war against them, to destroy the land in which the children of Reuben and of Gad dwelt. And the children of Reuben and the children of Gad called the altar [v]Ed" [A WITNESS]: for (said they) it is a witness between us that Jehovah [v]He" is God.

34. [s]Syr. Arab.

REFLECTIONS UPON CHAPTER XXII. 1. We learn that fidelity our promise, and steady obedience to God, are worthy of apause and commendation. For this Joshua commends the Reunites and their neighbours. It is much for our honour and lvantage to be constant and faithful in the discharge of our duty; id he that is so, is approved of God and accepted with men.

2. We behold in the conduct of the nine tribes and half tribe, zeal in supporting religion worthy of praise. Their zeal was not te a devouring fire; its ardour was mitigated by charity, and s exercise tempered with prudence. They first make inquiry, st they should be misinformed. Before we censure the suppo-d errors of others, let us in like manner make inquisition, and ien act accordingly. A little prudence would often prevent istakes and quarrels.

3. If we are ever so severely censured and reproached, let s put on meekness, and rule our own spirits; so these Reubenites did. Had they answered with reproaches and passion, perhaps it might have occasioned the loss of thousands of lives, and aid a foundation for perpetual difference and contention between

CHAP. XXIII. 1. *Many days had passed.* Fourteen years from he conquest of the land, and seven after the division of the country.

4. *From the Jordan.* I have transposed these words with Masius and others to their proper place.

7. *That ye mix not.* I have followed the Syr. translator in this ver-

CHAPTER XXIII.

B. C, 1444. Joshua's first charge to the people, reminding them of former benefits, and of renewing the promises and threatnings.

AND many days had now passed, after Jehovah had given rest unto Israel from all their surrounding enemies; and Joshua was old and far gone in days. And Joshua called for all Israel, for their elders, and for their chiefs, and for their judges, and for their officers, and said unto them, 'I am old, far gone in days. And ye have seen all that Jehovah your God hath done unto all these nations for your sakes; for Jehovah your God, is he that hath fought for you. Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, with all the nations that I have cut off from the Jordan even unto the great western sea. And Jehovah your God, he shall expel them from before you, and drive them out of your sight; and ye shall possess their land as Jehovah your God, hath promised to you. Be ye therefore most strenuous to keep and to do all that is written in the book of

—ibid. [s]Chald. mss.

the tribes of Israel. *A soft answer turneth away wrath.* They did not bid the other tribes mind their own business, or give them an impertinent answer; but they explained the matter, and with all calmness vindicated themselves; a good example to us 'when we are reviled, not to revile again.'

4. When we are censured, it is a happy thing to be able to appeal to God for the purity of our intentions. It is no uncommon thing for those that erect another altar, or place of worship, to be censured and condemned, though they may keep close to God and not depart from him; they are often charged by violent bigots as schismatics and rebels. It is fit we should give a mild answer to such unjust censures. The Lord God knows that we have not built or supported a church, to promote faction or party, to draw men from God and religion, but to lead them to him. We hold communion with all that love the Lord Jesus Christ in sincerity. And it should be our concern to let Israel know this; to let them see, by the purity of our worship and the regularity of our lives, and especially charity to our differing brethren, that our principles are good, and our motives upright.

sion, as best expressing the sense of the text; and so in the twelfth verse, Joshua prohibits their uniting them so as to become one nation, by intermarriages.

19. *Spurs in your sides.* Literally, 'the prickles of the acasia thorn.' Others render, scourges;' but the context requires the version

the law of Moses, that ye turn not aside from
7 it, to the right or to the left; That ye mix
not with those nations, those who remain among
you; nor make mention of, nor swear by, the
name of their gods, nor serve them, nor bow
8 down yourselves to them: But cleave unto
Jehovah your God, as ye have hitherto done.
9 Hence Jehovah hath driven out from before
you, great and powerful nations; so that no
man hath hitherto been able to stand before
10 you. One man of you shall chase a thousand,
for Jehovah your God, himself will fight for you,
11 as he hath promised to you. Take good heed,
therefore, to yourselves, that ye love Jehovah
12 your God. For if ye indeed turn aside and
cleave to the remnant of those nations, those
who remain among you, and intermarry with
them, and mix with them, and they with you:
13 Know for certain, that Jehovah your God, will
no more drive out [a]any" of these nations from be-
fore you; but they shall become to you nets and
snares: spurs in your sides, and thorns in your
eyes; until ye perish off this good land which
14 Jehovah your God hath given to you. And
now behold! I am going the way of all the
earth; and ye all know in your hearts and in
your souls, that not one of all the good things
which Jehovah, your God, promised to you,
hath failed; all have come to you; not one of
them hath failed. Therefore it shall be, that 15
as all the good things which Jehovah, your God
promised, have come to you; so, *if ye disobey
him*, Jehovah will bring upon you every kind
of evil, until he have destroyed you from off
this good land, which Jehovah, your God, hath
given to you. When ye transgress the cove- 16
nant of Jehovah, your God, which he hath
commanded you *to keep*, and go and serve
other gods, and bow down yourselves to them;
then will the anger of Jehovah be kindled
against you, and ye shall perish quickly from
off the good land, which he hath given to you."

CHAPTER XXIV.

B. C. 1427. Joshua's second address, to the whole assembly of the Israelites; he reneweth the covenant with them; his age and death.

AGAIN Joshua assembled all the tribes of Israel 1
to [v]Shiloh"; and called for the elders of Israel,
and for their chiefs, and for their judges, and
for their officers; and they presented themselves
before God. And Joshua said to the whole 2
people, "Thus saith Jehovah, the God of
Israel, 'Your fathers *down to* Terah, the fa-
ther of Abraham, and the father of Nahor,
dwelt, in time past, on the other side of the
river, and served other gods. And I took your 3

13. [a] m. mss.

REFLECTIONS UPON CHAPTER XXIII. 1. Joshua, now grown old, most seriously and affectionately addressed the chiefs of Israel; as on their stedfastness and piety the future welfare of the state and the church depended. Attached as they were to their venerable leader, it is to be presumed, his advice and admonitions must have had considerable influence on their minds, and tended to strengthen their pious resolutions. Thus should aged Christians act—endeavouring to fix religious impressions, on the minds of those who are to succeed them; and, by every motive, engaging them in the service of God.

2. Joshua states the past kindness and faithfulness of God; and urges the people to cleave to and love him. They must be strenuous in keeping his law; must not turn to the right or left, but take heed to all their ways; and then they may confidently hope for success and prosperity. So must we lay it down as an invariable rule of God's proceeding, that humble obedience and the fulfilment of his kind promises on the one hand, and that disobedience and the fulfilment of his threatenings, on the other, are inseparably connected. Let all the grace of God's promises, and the terror of his threatnings, join to engage us 'to cleave to him all our days.' "Let us hold fast the profession of our faith without wavering, seeing he is faithful who hath promised."

3. Let us frequently consider death as the way of all the earth, as the way in which we must go. Joshua, as great a man as he was, must go this way. Let us seriously think of this; and each say to ourselves, 'when a few years are come, perhaps a few days, I must go the way of all flesh, the way whence I shall not return.' Let this rouse our inactive spirits, quicken our languid zeal, and animate our endeavours to do good. We see our neighbours and acquaintance continually going this way, and we must soon follow. How suitable and important is Solomon's advice, Eccles. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

given; and so Castalio and Tugurine render.

14. *I am going the way of;* that is, to die, as all other men must.

CHAP. XXIV. 4. [v] Sept. Ar. the rest, *Shechem.*

Age and infirmities reminded him, that the time of his departure was near.

CHAP. XXIV. 1. *Shiloh.* No reason can be assigned, why, in case

father Abraham from the other side of the river, and led him through the whole land of Canaan. And I promised to multiply his seed;
4 and I gave to him Isaac. And I gave to Isaac, Jacob and Esau; and to Esau I gave mount Seir, for a possession; but Jacob and his children went down into Egypt; [a] and they became there a great, numerous and powerful nation.
5 But the Egyptians afflicted them"; And I sent Moses and Aaron, and I smote Egypt with the plagues which I caused among them: and afterward I brought you out. And I brought
6 your fathers out of Egypt; and [v] they" came unto the sea; and the Egyptians pursued your fathers with chariots and horsemen unto the
7 Red sea. And when they cried to Jehovah, he put darkness between [v] them" and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I did to the Egyptians. When ye had dwelt a
8 long period in the wilderness, I then brought you into the land of the Amorites, who dwelt on the other side of the Jordan: and they fought with you, and I gave them into your hand, and I destroyed them from before you that
9 ye might possess their land. Then Balak, the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam,
10 the son of Beor, to curse you: But I would not hearken to Balaam; therefore he still blessed you: thus I delivered you out of his hand.
11 And ye passed over the Jordan, and came unto Jericho; and the men of Jericho fought against you, *as did* the Amorites, and the Perizzites, and the Canaanites, and the Hethites, and the Girgasites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent 12
the hornet before you, which drove out [v] twelve" kings of the Amorites from before you; for not with your sword, nor with your bow, *were they vanquished*. And I have given to you a 13
land, for which ye did not labour, and in cities which ye built not, ye dwell; ye eat of vineyards and oliveyards which ye did not plant.'

"Now therefore fear Jehovah, and serve him 14
in sincerity and in truth: and put away the gods which your fathers served on the other side of the river, and in Egypt; and serve Jehovah. Or if it seem evil to you to serve 15
Jehovah, choose ye this day whom ye will serve; whether the gods which your fathers served on the other side of the river, or the gods of the Amorites, in whose land ye dwell! But as for me, and my household, we will serve Jehovah."
The people then answered and said, "Far be 16
it from us that we should forsake Jehovah, to serve other gods; For Jehovah is our God; 17
he it is brought us and our fathers out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and hath preserved us in all the ways in which we walked, and among all the nations through which we passed. And Jehovah hath driven 18
out from before us, all the people, even the Amorites, who dwelt in the land: Jehovah we will also serve; for HE is our God." And 19

4. [a] Sept.

6. [v] Syr. Arab.

7. [v] Syr. Ar. *us* Sept.

12. [v] Sept. the rest *two*.

the textual reading be retained, Joshua should leave the tabernacle, and assemble them elsewhere. But from the text itself they assembled, where the tabernacle was, as they 'presented themselves before God;' which uniformly signifies 'before the ark,' which was in the tabernacle. The 26 verse confirms this remark, and proves Shiloh, and not Shechem is the true reading.

2. *River*; i. e. *the Euphrates.*—*Your fathers.* The turn I have given to this verse is necessary; for Terah only is mentioned, to whom, *fathers* cannot apply. Their remote ancestors, down to Terah, had lived in the east, but Terah crossed the river, and came to Haran, where he died. They, like others, had been idolaters. This is noticed to magnify the freeness and riches of that grace displayed in the vocation of Abraham.

3. *And I promised to multiply.* The whole history requires this version, as the following words, restrict the meaning of (וארב) to this sense. See Note, Hebrew Bible.

4. The clause retained by the Sept. renders the narrative more full, complete and connected.

5. *You out.* Many of the people to whom these words are addressed, had been brought out of Egypt; and, although they were at that period under twenty years of age, they could not have forgotten what their own eyes had seen.

12. *And I sent the hornet.* This had been promised, Exod. xxiii. 28; and again Deut. vii. 20. Yet we do not read of its having happened in the conquest of Canaan. I consider the words figurative. See Note, Exod. xxiii. 28. I am satisfied Joshua does not refer to the conquest of Sihon and Og, but to the kings of Hazor, and the contiguous and independent cities. Deut. vii. 20. Moses mentions this after the conquest of Sihon and Og, as what God would do to the kings of Canaan.

19. *Ye cannot serve Jehovah.* Some modern interpreters have supposed, that the true reading here should be *cease ye not.* The conjecture is ingenious, but unsupported by any ms. or ancient version: nor is it necessary. The original word does not always imply an impossibility. It here implies only a doubt, as if a General should say to his troops, ardently

Joshua said to the people, "Ye cannot serve Jehovah; for he is a most holy God; he is a jealous God; he will not bear your transgres-
20 sions and your sins. If ye forsake Jehovah, and serve strange gods, then, after that he hath done good to you, he will turn and afflict you,
21 and consume you." And the people said to Joshua, "Nay; but Jehovah we will serve."
22 And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen Jehovah, *and engaged* to serve him *only*."
23 And they said, "We are witnesses." "Now, therefore, put away, said he, the strange gods that are among you, and incline your heart to
24 Jehovah, the God of Israel." And the people said to Joshua, "Jehovah our God, will we serve,
25 and his voice will we obey." Thus, Joshua made a covenant, that day, with the people, and made it a statute and an ordinance in [v]Shiloh", [a]before the tabernacle of the God of Israel".
26 And Joshua wrote these words in the book of the law of God; and took a great stone, and set it up there under a turpentine tree, which
27 was by the sanctuary of Jehovah. And Joshua said to all the people, "Behold! this stone shall be a witness against [v]you"; for it hath heard all the words of Jehovah, which he hath [a]this day" spoken to [v]you": it shall therefore be a witness against you; lest ye deny your God."
28 Then Joshua sent away the people, every one unto his inheritance.

29 And after these things, Joshua, the son of Nun, the servant of Jehovah, died; being an
30 hundred and ten years old. And they buried him in the border of his own inheritance, in Timnath-serah, which is in mount Ephraim, on
31 the north side of the hill of Gaash. And Israel served Jehovah all the days of Joshua, and all the days of the elders that overlived Joshua, and who had known all the works of Jehovah, which he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought [v]of the sons of Hamor, the father of Shechem", for an hundred pieces of silver: and it became an inheritance of the children of Joseph.
33 And Eleazar, the son of Aaron, [a]the priest", died; and they buried him in Gebaath; which had been given to his son Phinehas, in mount Ephraim.

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25. [v] Sept. Ar. the rest Shechem.—ibid. [a] Sept. 27. Sept. Vulg. the rest *us.* —ibid. [a] Sept.—ibid. [v] Sept. Vulg. the rest *us.*

32. [v] *From the Amorites who inhabited Sichem.* Sept.
33. [a] So Sept. Syr. Arab. 2 ms.

REFLECTIONS UPON CHAPTER XXIV. 1. We have now come to the close of Joshua's active life and brave exploits; and on reviewing them there is much to admire and commend. He is the first person, who received that name, which is dear to all Christians, Joshua, or Jesus; and it might be intended that he should be typical of him, who is a saviour in a far more noble sense, than Joshua was to the Israelites. Let us trace, in the persons and events recorded in the old Testament, those shadows of good things to come, those morning stars who were the precursors of the sun of righteousness, and rejoice that we enjoy the full light of gospel day.

2. The first miracle, wrought in favour of Joshua, was the driving back of the waters of the Jordan; and in this river our Lord was baptized, when the heavens were opened, and the Holy Spirit descended as a dove, and a voice from the excellent glory proclaimed him to be the 'son of God.'—Joshua led the tribes

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desirous to attack the enemy, 'ye cannot conquer them;' while he seems to doubt their valour, he, in fact, exhorts them to display it. So Joshua; as if he had said, 'I know the temptations to which ye will be exposed, and your proneness to idolatry; and I fear the consequence, especially, when I consider the holiness of God, and his jealous regard to his own honour; for he will not bear with your defection and your sins in turning to other gods.'

23. *Put away the strange gods.* From this it is evident, that though they worshipped Jehovah publicly, many privately had their idols.

25. *Thus Joshua made a covenant.* The people had three times most solemnly promised to serve Jehovah; and, as God's minister, confirmed their engagement, in the usual manner, by ordering sacrifices to be offered, before the tabernacle of the God of Israel.

26, 27. Joshua took care that this public and solemn covenant should be recorded for the benefit of future generations. Hence a Copy of the Covenant was written in the book of the law of God; perhaps that which was laid up before the ark; and next he took and set up a great stone by the sanctuary, as a witness of the transaction.

30. *The hill of Gaash.* The Sept. and Arab. add after this, "And with him in the same monument, were deposited the sharp (stone) knives, with which, as the Lord had commanded, the children of Israel were circumcised; and there they remain unto this day."

33. After this verse the Sept. contains the following addition, which seems in part to have been taken from Judges: "From that day the children of Israel took the ark, and carried it about among them: and Phinehas served as priest, instead of his father Eleazer, until his death; when he was entombed in Gabaar (Gibeah), which belonged to him—But the children of Israel, having gone, every one to his own place and city, worshipped Astarte and Astaroth, and the other gods of the nations around them: and the Lord delivered them into the hands of Eglon king of Moab, who had dominion over them eighteen years."

ugh the Jordan to Canaan. Moses died in the wilderness;— aw could not bring them in; but they must pass the Jordan obtain possession under Joshua, a Saviour. Nor can we ever the promised land, the better country, but in the same ner, under the conduct of Jesus, and indebted to his grace. as conquered death; and will make all his people victorious

In dependence on him, aged and dying saints, descend smayed into the Jordan of death! His rod and staff will sup- you; and blissful shall be your future state!

3. Let the transactions we have read of, teach us, how neces- it is to bind ourselves by solemn engagements, to serve Jeho- Heads of families, adopt Joshua's resolution. Determine that and your household will serve Jehovah. Princes, magistrates, leaders in the state, choose Jehovah for your God; cleave to, love him. Let all, of whatever rank, put away their idols, repent of their sins, and work out their salvation with fear and trembling. Engage your hearts to the Lord; and as he has done you good, so he will continue to do. No enemy shall then stand before you.

4. Joshua, the leader, and Eleazar, the priest of Israel, died; and we shall soon find Israel forgetting their engagements and forsaking God. Our leader and priest, Jesus, liveth for ever. Having once submitted to death for our redemption, death hath no dominion over him. He hath an unchangeable priesthood; and ever liveth to make intercession for us. He had promised to be with his church to the end of the world; to guard, direct and enliven it. To him reader ever look; on his power and grace rely; and where he is, thou shalt go, to share in his glory, and to enjoy his presence for ever!

JUDGES.

INTRODUCTION.

This book is called Shophtim (שפטים) which may be rendered, 'the book of the avenging deliverers.' The Judges as they are usually called, were not only the chief magistrates, but the military commanders of the people. Their authority arose from their superior valour and prudence; and usually continued to the end of their lives. Some of them seem to have been the Judges of particular tribes only. (See Introduction, Part i. Ch. 1. § 2.)

Who was the author is uncertain. It is generally ascribed to Samuel, who was the last of the Judges; and, who at the request of the people, resigned his authority to Saul, chosen the king of Israel. The book has been divided into two parts, the first containing an account of the Judges from Othniel to Samson, ending at the sixteenth Chapter; the second containing several incidents which occurred not long after the death of Joshua, and are placed towards the end of the book, in the seventeenth and following Chapters. What relates to the two last Judges, Eli and Samuel, is placed in the 1 Book of Samuel. The Chronology of this period is attended with many difficulties. If we allow 34 years, after the death of Joshua to Othniel, the first Judge, to the 21st of Samuel, the government of the Judges continued for about 317 years.

CHAPTER I.

B. C. 1425. The deeds of Adoni-bezek requited: Jerusalem and Hebron taken; the conquests of other places; a messenger comes from Gilgal.

1 Now after the death of Joshua, the children of Israel inquired of Jehovah, saying, "Who shall go up first, to fight for us, against the
2 Canaanites?" And Jehovah said, "Judah shall go up; behold! I deliver the land into his
3 hand." And Judah said to Simeon his brother, "Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot." So Simeon
4 went with him. And Judah went up; and Jehovah delivered the Canaanites and the Perizzites into their hand; and they slew of them,
5 in Bezek, ten thousand men. And they found Adoni-bezek, in Bezek; and they fought against him, and they slew the Canaanites and
6 the Perizzites. And Adoni-bezek fled; and they pursued him, and caught him, and cut off
7 his thumbs and his great toes. And Adoni-bezek said, "Seventy kings, having their thumbs and their great toes cut off, gathered their food under my table! As I have done, so God hath requited me." And they brought him to Jerusalem, and there he died.

8 The children of Judah, then fought against Jerusalem, and took and smote it with the edge of the sword, and set the city on fire. And
9 afterwards the children of Judah went down to fight against the Canaanites, who dwelt in the southern mountains, and in the plains. And
10 Judah went against the Canaanites who dwelt in Hebron; (but the name of Hebron was formerly Kirjath-arba): [t]And they gave Hebron
20 to Caleb, as Moses had said; and he expelled the three Anakites", Sheshai, and Ahiman, and Talmai, and they were slain. And thence they
11 went against the inhabitants of Debir: (but the name of Debir was formerly Kirjath-sepher).
12 And Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of
13

CHAP. I.

20. [t]after the 10 verse.

CHAP. XXIV. 1. *They inquired of Jehovah;* that is, through the medium of the High Priest, who put on the Urim and Thummim, and returned the answer which God gave.

5. *Adoni-Bezek.* Literally, 'My Lord of Bezek. He seems to have been a considerable sovereign, and a cruel tyrant; whose capital was Bezek; a town still existing in the days of Jerom, between Sichem and Bethshean.

7. *Seventy kings.* Doubtless chiefs, or heads of small hordes.

8. The king of Jerusalem is numbered among those smitten by Joshua: Ch. xii. 10; but either the city was not then taken, or had been retaken by the Jebusites. Even after this sacking, it seems to have been rebuilt, and repossessed by its ancient inhabitants. See 2 Sam. v. 6.

10—15. These verses occur Joshua xv. 14—20. What is here related happened after the death of Joshua; so that in this place we have the proper order of time. They are related in the book of Joshua, because there the writer treats of the division of the land; and Caleb, according to the

Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter to wife. And it came to pass, when she was going *with him*, that she persuaded him to let her ask a field from her father: and she alighted from her ass; and Caleb said unto her, "What wouldst thou, [a]my daughter"?" And she said to him, "Give to me a blessing: for thou hast given to me a south land; give to me also springs of water." And Caleb gave her upper springs and nether springs.

And the children of [a]Hobab, the[w] Kenite, Moses' kinsman, went up out of the city of palm-trees, with the children of Judah, into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. And Judah went with Simeon his brother, and they slew the Canaanites who inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah, [THE DEVOTED PLACE]. But Judah took [a]not[w] Gaza with its territories, nor Askelon with its territories, nor Ekron with its territories. And Jehovah was with Judah; and he drove out the inhabitants of the mountain; but *went* not to drive out the inhabitants of the plain, because they had chariots of iron.

Nor did the children of Benjamin drive out the Jebusites who inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin, in Jerusalem, unto this day.

And the [v]children" of Joseph also went up against Bethel; and Jehovah was with them. And the [v]children" of Joseph sent to descry Bethel; the name of which city was Luz. And the watch saw a man come out of the city, and they said unto him, "Show to us, we pray thee, the entrance into the city, and we will show mercy to thee." And when he had showed to them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. And the man went into the land of the Hethites, and built a city, and called its name Luz; which is its name unto this day.

Nor did Manasseh drive out the inhabitants of Beth-shean and its towns, nor those of Taanach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns: but in that land, the Canaanites continued to dwell. But when Israel was strong, they put the Canaanites under tribute, and did not utterly drive them out.

Nor did Ephraim drive out the Canaanites who dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Nor did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Nor did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Nor did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but they dwelt among the Canaanites,

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14. [a]Sept. 16. [a]Sept. 18. [a]Sept.

22, 32. [v]Sept. Arab. the rest, *house*.

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ine command, had Hebron and the contiguous country allotted to him. Notes, Joshua xv. 18, &c.

16. *Hobab—the kinsman.* The word (חותן) signifies, 'a relation by rriage;' and as it is most probable, he was the brother-in-law, I have idered by a general term. See Note, Numb. x. 29.

18. *But they took not.* The whole of the following history proves, t the Philistines were not now subdued, nor their cities possessed by Israelites. Hence I have adopted the reading of the Sept.

19. *But went not, &c.* As the text is here eliptical, and something st be supplied, we ought to supply in such a manner as to vindicate the ine character. It has been said, that God would not so assist Judah as expel the inhabitants of the plain, because they had iron chariots. The present version of the Sept. the Vulg. and two mss. support the opinion. The Chaldee explains, '*For after they had sinned*, they could not drive, &c.' Both the Syr. and Arab. either read differently, or they have rendered freely: 'But the inhabitants of the plain, they slew not.' If we adhere to the textual reading, we ought to supply as I have done; and lay the blame on the unwise policy and unbelieving fear of Judah.

20. I have transposed this verse, as evidently connected with the 10

27. *Continued to dwell.* The verb (יאל) denotes, to *resolve*, to *determine*, but seems here and in other places, when connected with (לשבת) *to dwell*, to signify the consequence of their resolution. For though they were harrassed by the Israelites, and reduced under tribute, they still continued to dwell in that land.

the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath
34 became tributaries unto them. And the Amorites confined the children of Dan in the mountains; for they would not suffer them to come
35 down to the valleys; But the Amorites continued to dwell in mount Heres, in Aijalon, and in Shaalbim; yet the hand of the children of Joseph prevailed, so that they became tri-
36 butaries. And the boundary of those Amorites was among the heights of Akrabbim, from Selah and upwards.

1 Now a messenger of Jehovah came up from Gilgal to Bochim, and said to the children of Israel, "Thus saith Jehovah, 'I brought you out of Egypt, and have brought you unto the land which I swore to your fathers; and I said, I will never break my covenant with
2 you; But ye shall make no league with the inhabitants of this land, [a] nor worship their gods"; but [a] their statues ye shall break down, and" their altars ye shall destroy. Yet ye have not obeyed my voice! Why have ye thus
3 done? Therefore I also say to you, 'I will not drive them out from before you; but they shall be as traps for you, and their gods shall be to you as snares!" And when the messenger of Jehovah had spoken these words to all the children of Israel, the people raised their voice, and wept. And they called the name of that 5 place Bochim, [THE WEEPING PLACE.] And [t] there they sacrificed to Jehovah.

CHAPTER II.

B C. 1425. What occurred on the death of Joshua; the wickedness of the new generation; the Canaanites left to punish them.

Now when Joshua dismissed the people, the 6 children of Israel went to possess the land, every man unto his inheritance. And the peo- 7 ple served Jehovah all the days of Joshua, and all the days of the elders who overlived Joshua; who had seen all the great works of Jehovah, that he did for Israel. And Joshua 8 the son of Nun, the servant of Jehovah, died, being an hundred and ten years old. And they 9 buried him in the border of his inheritance, in [v] Timnath-serah", in mount Ephraim, on the north side of the hill Gaash. And all 10 that generation also were gathered unto their fathers; and there arose another generation after them, who knew not Jehovah, nor yet

CHAP. II. 1. [a] So Syr. Ar. *said to them, Thus saith Jehovah.* Sept.

2. [a] Sept.—ibid. [a] Sept. 9. [v] 9 mss. Josh. xxiv. 30.

REFLECTIONS UPON CHAPTER I. 1. This Chapter affords a striking instance of the uncertainty of worldly greatness, and of a just and retributive providence. Adoni-bezek had for a while been successful in his enterprizes; and subdued and reduced to the most degrading condition seventy surrounding chiefs. His cruelty appears, in his treatment of his vanquished foes; and his pride, in preserving them as witnesses of his victory and power. At length he is conquered; and the measure he had meted to others, is meted to him. 'As I have done, so hath God done to me!' How often are the particular sins of men marked in their punishment! Let conquerors and oppressors remember, 'that verily there is a God that judgeth in the earth.'

2. We also learn, how often through mistaken policy, love of ease, and an unbelieving heart, men lose the advantages and comforts they enjoy, and bring on themselves various troubles and distresses. Had the Israelites gone forward, in the strength of the Lord Jehovah, their enemies soon would have been subdued! But resting on their arms, their enemies acquired fresh strength, and continued to dwell among them. Thus is it in the spiritual warfare. Our negligence in conquering our bad habits, and in seeking more earnestly divine aid and spiritual blessings, deprives us of much consolation, and embitters the whole of our lives.

3. We learn from this, that there may be some kind of sorrow for sin, and prayer to God, without reformation. The Israelites wept, and sacrificed unto Jehovah, and prayed on account of their sin, but yet they afterwards rebelled. That some are impressed with a sense of sin, brought to tears of contrition, from the fear of hell, or some general sense of having provoked God; and they offer many prayers for forgiveness, and yet return to folly. Let us remember, it is not confessing our sins, or weeping on account of them, but our forsaking them, which will secure to us forgiveness.

36. *From Selah and upwards.* Geddes renders, the upper Selah; and observes there were two Selahs, or Petras: one in Arabia Petræa, the other in Palestine. The latter seems here designated.

CHAP. II. 1. *A messenger.* The Hebrew word signifies either a *messenger* or an *angel*: the context here, seems to require the former; and so it is understood by our best modern critics. He was probably some prophet who resided at Gilgal. See Poole. It was not usual, when an angel appeared to mention the place from which he came.—*Bochim.* The Greek translator supposed it to be in the neighbourhood of Bethel: and and this is highly probable. Compare 2 Sam. v. 23, and 1 Chron. xiv. 14. The additions to this verse from the old versions seem necessary.

3. *Traps.* Our version renders *sides.* Dathe adopts the notion of

11 the works which he had done for Israel. And
the children of Israel did evil in the sight
of Jehovah, and served the Baals *of the Ca-*
12 *naanites.* And they forsook Jehovah, the God
of their fathers, who brought them out of the
land of Egypt, and followed other gods, of the
gods of the people who were round about
them, and worshipped them, and provoked Je-
3 hovah to anger. So they forsook Jehovah, and
served Baal and Ashtaroth.

4 And the anger of Jehovah was kindled a-
gainst Israel, and he delivered them into the
hands of pillagers, who pillaged them; and he
gave them up into the hands of their enemies
round about, so that they could not any longer
5 stand before their enemies. Whatsoever they
undertook, the hand of Jehovah was against
them for evil, as Jehovah had said, and as he
had sworn to them.

6 Nevertheless when they were greatly distres-
sed, Jehovah raised up judges, who delivered
7 them out of the hand of those who pillaged them.
And yet to their judges they would not hearken;
but went astray after other gods, and worshipped
them. They turned quickly from the way in
which their fathers walked, who obeyed the com-
8 mandments of Jehovah; but not so did they.
For when Jehovah raised them up judges, and
Jehovah was with the judge, and delivered them
out of the hand of their enemies all the days
of the judge, (for Jehovah repented because
of their groanings through those who oppres-
sed them); Yet when the judge was dead, 19
they returned and corrupted themselves more
than their fore-fathers, in following other gods,
and in serving and worshipping them; they
departed not from their own evil deeds, nor
from their own perverse way. Therefore the 20
anger of Jehovah was kindled against Israel;
and he said, "Because that this people have
transgressed my covenant which I commanded
their fathers, and have not hearkened to my
voice; I also will not henceforth drive out 21
from before them any of the nations which
Joshua left when he died; That by them 22
Israel may be proved whether they will keep
the way of Jehovah to walk therein, as their
fathers kept it, or not! For this reason Je- 23
hovah had left those nations, without driving
them out hastily; nor had he delivered them
into the hand of Joshua.

Now these are the nations which Jehovah 1
left, to prove Israel by them; as many of them
as had not known all the wars of Canaan;
Also that the generations of the children of 2
Israel might learn war; at least such as knew
nothing thereof: The five lordships of the 3
Philistines, and all the Sidonian Canaanites, and
the Hivites that dwelt about mount Lebanon,
from mount Baal-hermon unto the entrance
of Hamath. And by them were Israel to be 4
proved, to know whether they would hearken

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schultens, and from the Arabic renders *adversarii*, deriving the noun from צר or צרר. Schindler renders as I have done.

5. *And there they offered, &c.* Hence it has been inferred, that Bochim was the same with Shiloh; as sacrifices, by the law of Moses, were to be offered only before the ark. But the law, in this respect was not always observed, and the ark itself was occasionally carried from place to place. Compare Ch. vi. 19; 1 Sam. xvi. 2, and 2 Sam. xxiv. 25.

6—9. Compare Joshua xxiv. 29—31.

11. *Served the Baals, &c.* See Introduction, Part iii. Ch. vi. § 33.

13. *Baal and Ashtaroth.* See Introduction, Part iii. Ch. 6. § 4.

15. *Whatsoever they undertook.* Literally, 'whithersoever they went.' I have preferred the sense to the idiom. Bochart observes that this is the canon. See Poole.

17. *Their fathers, who obeyed.* I think there is a reference here to their immediate fathers, who entered into Canaan, and who are said to have obeyed and served the Lord; and in the 19 verse to their forefathers, who perished in the wilderness.

20—23. It has been urged, that the author of this book contradicts Moses, who asserts that God commanded the Canaanites to be destroyed, lest they should be 'a snare' to his people, and promised to give them the power to do it; but here we are told he left these Canaanites, that by them he might prove his people, whether they would hearken to his voice or not. Compare Deut. vii. 16, 24, and xx. 16. Whoever reads the passages referred to, and considers their connexion, will conclude, that they were conditional; their fulfilment depending on the obedience of the people; and had the Israelites followed up their conquest of Canaan, there can be little doubt they would have extirpated or driven out the whole race. But instead of this, they turned from the right way, and went and served the gods of the land; they transgressed the covenant; hence God said, 'I also will not drive out any, &c; but by them ye shall be proved or tried. If ye keep the way of Jehovah, ye shall prosper; but if not they shall harass and oppress you.' In this I can see no contradiction; I see only what Moses so often urged as a motive to obedience, the calamities which would follow disobedience.

CHAP. III. 1—4. Here the author assigns another reason, why certain Canaanites were suffered to remain; that a military spirit might be preserved, and those who had not known the wars waged in the conquest of Canaan, might be trained to arms, lest the whole kingdom should be vanquished by some of the surrounding nations.

3. *All the Sidonian Canaanites,* Literally, 'all the Canaanites, even the Sidonians.' This is the true version; the common one is absurd, as it implies that no Canaanites had been subdued.

to the commandments of Jehovah, which he commanded their fathers by Moses.

CHAPTER III.

B. C 1406. *The children of Israel intermarry with the Canaanites, and worship their idols; Othniel delivered them from Chushan-rishathaim; and Ehud from Eglon king of Moab.*

5 AND the children of Israel dwelt among the Canaanites, Hethites, and Amorites, and Perizzites, and Hivites, and Jebusites; And they took their daughters to be their wives; and gave their own daughters to their sons and served their gods. And the children of Israel did evil in the sight of Jehovah, and forgot Jehovah their God, and served Baals and Ashtaroths. Therefore the anger of Jehovah was kindled against Israel, and he gave them into the hand of Chushan-rishathaim, king of ᵛMesopotamia"; and the children of Israel served Chushan-rishathaim eight years. And when the children of Israel cried to Jehovah, Jehovah raised up a deliverer to the children of Israel, who delivered them, even Othniel, the son of Kenaz, Caleb's younger brother. And the Spirit of Jehovah came upon him, and he judged Israel, and went out to war; and Jehovah delivered Chushan-rishathaim, king of Mesopotamia, into his hand; and his hand prevailed against Chushan-rishathaim. And the land had rest forty years.

And Othniel, the son of Kenaz, died; And the children of Israel again did evil in the sight of Jehovah; and Jehovah strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of Jehovah. And he gathered to him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of Palm-trees. And the children of Israel served Eglon, the king of Moab, eighteen years. But when the children of Israel cried to Jehovah, Jehovah raised them up a deliverer, Ehud, the son of Gera, a Benjaminite, a left-handed man: and by him the children of Israel sent a present to Eglon, the king of Moab. Now Ehud had made for himself a two-edged dagger, of a cubit's length; and he had girded it under his garments, upon his right thigh. And he brought the present to Eglon, king of Moab; (now Eglon was a very fat man.) And when he had made an end of offering the present, he sent away the people who had carried the present. But he himself returned from the carved idols which were by Gilgal, and said, "I have a secret message to thee, O king!" *The king* said, "ᵛSilence!" So all who attended him went out from him,

CHAP. III. 7. ᵛSo Syr. 8. ᵛSept. Syr. Arab. *of Aram.*

19. ᵛSyr. Arab. *Withdraw.*

REFLECTIONS UPON CHAPTER II. 1. We here see the folly and hardening nature of sin. How strange is it that after all the miracles, warnings, and admonitions the Israelites had received, they should turn to strange gods. Such is the nature of sin; it hardens the hearts of men, and then, contrary to the remonstrances of God's word, and the convictions of conscience, they run headlong into ruin. The more we have seen and known of God, the more solemnly we have professed to obey him, the greater will our shame and guilt be if we forsake him.

2. It is just in God to make those our torment and vexation, whom, by the neglect of our duty, we make friends and associates. God commanded Israel to root out the Canaanites, and to avoid their society; but they would not hearken to his voice; therefore God left them to scourge and tyrannize over them. Thus if men, instead of mortifying their lusts and subduing their corrupt passions, will indulge them, allow them to live and govern them, 'God will give them up to their own hearts' lusts, and they will suffer the dreadful consequences of their own neglect. If men will be the associates of the wicked, the worthless, and the idle, they will certainly suffer by it, for these will become thorns in their eyes, and prove a snare to their souls.

7. *Baals and Ashtaroths.* I have rendered in the plural, because I think there is a reference to the various compound images of Baal and Ashtaroth; that is, the Sun and the Moon.

8. *The children of Israel served, &c.* This implies at least, that they paid an annual tribute to Chushan-rishathaim; and might be subject to other grievous exactions. So the phrase must be understood afterwards.

10. *The Spirit of Jehovah came upon him.* By this phrase, which often occurs in this book, seems to be meant, a spirit of courage and bravery, by which Othniel and others, were impelled to avenge their country's wrongs, and to maintain their liberty and independence.

13. *City of Palm trees;* that is, Jericho. He had crossed the Jordan, and seized this city as a post, whence he might attack other parts of the country.

15. *A left-handed man.* The Geneva, the Bishops, and Purver, render, 'lame of the right hand.' Others, 'who used both hands for the right, or alike.' Both the Sept. and Vulg. support this last version; and 1 Chron. xii. 2, at least supports the opinion, that they could sling stones, or shoot with the bow, with the left hand. It is often mentioned by the ᵛHeathen Poets as a qualification of their heroes, that they could use both hands alike.

17. *Brought the present.* This was under pretence of honouring him,

Then Ehud came to him, and he was sitting alone in a summer-chamber, which he had for himself. And Ehud said, "I have a message from God to thee." And he arose from his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and it went through behind. Then Ehud, when he had shut the doors of the chamber upon him, and locked them, went out through the porch. When he was gone, Eglon's servants came; and they looked, and lo! the doors of the chamber were locked; and they said, "Surely he reposeth in his summer-chamber." And they waited until they were ashamed; and, behold, he opened not the doors of the chamber; therefore they took a key, and opened them: and, behold! their lord was lying dead on the ground. And Ehud, during their consternation, escaped, and passed beyond the carved idols, and got safe to Seirath. And when he had come, he caused the trumpet to be blown in mount Ephraim, and the children of Israel went down with him from the mount, and he before them. And he said to them, 28
"Follow me; for Jehovah hath delivered your enemies, the Moabites, into your hand." And they followed him, and took the fords of the Jordan, towards Moab, and suffered not a man to pass over. And they slew of Moab, at that 29
time, about ten thousand men, all stout, and all men of valour; and not one escaped. So 30
Moab was subdued, that day, under the hand of Israel. And the land had rest eighty years.

And after Ehud, was Shamgar, the son of 31
Anath, who slew of the Philistines, six hundred men, with ox goads; and so he, *in that quarter*, delivered Israel.

CHAPTER IV.

B. C. 1316. *Deborah and Barak deliver Israel from Jabin and Sisera Jael killeth Sisera.*

And, when Ehud was dead, the children of 1
Israel again did evil in the sight of Jehovah;
And Jehovah gave them into the hand of Jabin, 2
a king of Canaan, who reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth-goim. And the children of Israel 3

Reflections upon Chapter iii. 1. We see in this Chapter, fulfilment of God's threatening. Again Israel sinned, and again were delivered into the hand of their enemies. They repeatedly the scourge of oppression, that they might know the difference ween God's service, and the service of the surrounding nations. always brings sorrow; and the sinner will find it bitterness in the . As sin is what God hates, so it is what he will punish. He y for a while delay, but will at length take vengeance.

2. We also learn the efficacy of repentance. When they became sible of their sin, and sought to God, he, being full of compassion, sed them up deliverers. He endowed Othniel and Ehud with a table spirit, and they threw off the yoke of oppression. When God designs to accomplish any work, he never fails to raise up fit instruments to effect it.

3. The reverence with which Eglon rose to receive a message from a god, shames the irreverence of many christians. Though he was a king, in private, and unweildy; though he was a proud, tyrannical oppressor, yet he rose to receive a message from a God, whom he knew not. It becomes us to receive messages from the true God, whom we profess to know and fear, with the greatest reverence of mind. The messages delivered to us from our God, are all kind and gracious, not intended to destroy, but to save us; and therefore carelessness and disregard are highly unbecoming and provoking to him. Let us guard against levity in approaching a throne of grace.

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l of conciliating his favour.

19. *Carved idols.* So both the Sept. and Vulg. render; and there is authority for the common version, *quarries*. These idols had been obably erected by Eglon; and the sight of them might inspire Ehud th new ardour to execute his purpose.—*Silence.* Both the Syr. and ab. seem to have read differently, from the present text, and as if he had dressed his attendants; and what follows strongly supports this version.

20. *Sitting in a summer chamber.* What Shaw calls a Kiosk; a room ised above the rest, and built beyond the house for the sake of retirement and coolness.

22. *And it went through behind.* The Hebrew word rendered *behind*, found only here. It seems not to have been in the copy of the Greek anslator; and indeed I am inclined to think it an interpolation, or corruption.

23. From what Shaw says, it appears there was usually a private passage from these rooms, into the porch. When Ehud had effected his purpose, he fled by this way.

24. *Surely he reposeth.* Literally, 'he covereth his feet.' All our old versions, understood this to mean, easing nature. Most modern Critics more properly consider it as denoting, 'lying down to sleep;' and so the Syr. and Arab. render the words 1 Sam. xxiv. 3.

31. *And after Ehud.* Geddes supposes Shamgar to have been contemporary with Ehud; and that while the Moabites oppressed the eastern tribes, the Philistines oppressed the western tribes.—*Ox goad.* In Judea this was in some respects equal to a spear, and was often employed as an offensive weapon. We are not to imagine that Shamgar alone, with one ox-goad, slew all those Philistines; but was accompanied with what Israelites he could assemble, in the quarter next to the Philistines. After all,

cried to Jehovah; for he had nine hundred iron chariots, and for twenty years had grievously oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of La-
5 pidoth, at that time judged Israel. And she dwelt under the Palm-tree, *now called that* of Deborah, between Ramah and Beth-el, in mount Ephraim; and the children of Israel
6 went up to her for judgment. And she sent and called Barak, the son of Abinoam, out of Kadesh-naphtali, and said unto him, "Hath not Jehovah, the God of Israel, commanded, saying, 'Go and draw towards mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of
7 Zebulun? And I will draw to thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will
8 deliver him into thine hand." And Barak said to her, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will
9 not go." And she said, "I will surely go with thee; but the expedition which thou makest will not be for thine honour; for Jehovah shall give Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kadesh.

10 And Barak called Zebulun and Naphtali to Kadesh; and he went up with ten thousand men after him; and Deborah went up with him.
12 And they showed Sisera that Barak, the son of
13 Abinoam, was gone up to mount Tabor. And Sisera assembled all his chariots, nine hundred iron chariots, and all the people that were with him, from Harosheth-goim, unto the river
14 Kishon. And Deborah said unto Barak, "Arise now; for this is the day, in which Jehovah delivereth Sisera into thine hand: is not Jehovah gone out before thee?" So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited Sisera, and all 15
his chariots, and all his host, with the edge of the sword, before Barak; so that Sisera alighted from his chariot, and fled on foot. But Ba- 16
rak pursued the chariots, and the host, unto Harosheth-goim: and all the host of Sisera fell by the edge of the sword; not one man was left.

But Sisera had fled on foot to the tent of 17
Jael, the wife of Heber, the Kenite: for there was peace between Jabin, the king of Hazor, and the house of Heber, the Kenite. Now 11
Heber, the Kenite, was of the children of Hobab, the kinsman of Moses; and he had separated from the Kenites, and pitched his tent near the Turpentine-tree of Zaanaim, which is by Kadesh. And Jael went out to 18
meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear not." And he had turned in with her into the tent, and she covered him with a mantle. And he said to her, 19
"Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and let him drink, and again covered him.
He then said to her, "Stand in the door of the 20
tent; and should any one come and inquire of thee, and say, 'Is there any man here?' thou shalt say, 'No.'" But Jael, Heber's wife, took a 21
tent-pin, and had an hammer in her hand, and went softly unto him, and smote the nail into his temples, until it was fixed in the ground; (for he was fast asleep,) and he writhed and died. And, behold, as Barak pursued Sisera, 22
Jael came out to meet him, and said to him,

CHAP. IV.

11. 'after 17.

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his victory seems to have been only an occasional one.

CHAP. IV. 2. *Gave them.* The sense of (מכר) is to transfer property into the possession of the purchaser; and in such a connexion as this, it signifies 'to give up, to deliver to.'—*Harosheth-goim.* I have rendered as a proper name the latter word; for what propriety is there in the common version? All, 'not of the seed of Abraham, were Gentiles.' Compare Josh. xi. 1, 10.

3. *Nine hundred iron, &c.* The strength of Jabin's army consisted in these. Ch. i. 19.

4. *Deborah, a prophetess.* God raised individuals to teach and instruct his people; and from what follows it appears, that Deborah not only instructed, but judged them.

6, 7. Deborah here announces the divine will to Barak; and he is assured of victory. This must have been a great encouragement to undertake the enterprize.

19. *A bottle of milk.* It is supposed to have been Oxygal, or sour camel's milk, which is not only very cooling, but also inebriating. If Sisera drank freely of this, Jael might with more safety destroy him in the manner stated.

21. *And he writhed and died.* I point with several of the ancient versions, and with them consider (יעף) in the sense of rolling, agitating, as a bird its wings.

CHAP. V. 1. *On that day.* Not on the very day of Battle, but soon after; probably in a solemn assembly of the people. The composi-

"Come, and I will show thee the man whom thou seekest." And he went with her into the *tent*, and, behold! Sisera, lay dead, with the *tent*-pin in his temples. So God subdued on that day, Jabin, the king of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin, the king of Canaan, until they had destroyed Jabin. the king of Canaan.

CHAPTER V.

B. C. 1296. *The triumphant song of Deborah and Barak.*

THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

"For the voluntary exertions of the people
In the naked, defenceless state of Israel—
Praise ye Jehovah.
Hearken, ye kings! give ear ye princes!
While I, even I, to Jehovah will sing;
Sing psalms to Jehovah the God of Israel:
O Jehovah, when thou camest from Seir,
When thou didst march from the fields of Edom,
The earth trembled, the heavens were dissolved,
Dissolved were the clouds into waters!
Mountains melted at the presence of Jehovah;
Sinai itself at the presence of the God of Israel.

In the days of Shamgar, the son of Anath,° 6
The high ways were unfrequented,
In by-paths travellers travelled:
Deserted were the villages in Israel; 7
Deserted, until I Deborah arose—
Until I arose to be a mother in Israel.
New gods they had chosen— 8
Then was war brought to their gates!
Was there a spear or a shield seen
Among forty thousand in Israel?
My love to those leaders of Israel 9
Who willingly came among the people:
Bless ye Jehovah.
Riders on fine streaked asses, 10
Those wont to sit in judgment,
And those who walked along the way,
Were abashed at the noise of the archers 11
Between the *different* watering-places.
Then they rehearsed the just acts of Jehovah,
His just acts towards the villages of Israel:
Then went down to the gates Jehovah's people.
Awake, awake, Deborah! 12
Awake, awake, utter a song.
Arise, Barak, son of Abinoam,
And lead thy captivity captive.
Then came down a residue of nobles, 13
To me came down the people of Jehovah.

CHAP. VI.

REFLECTIONS UPON CHAPTER IV. 1. How often are past eries forgotten and present enjoyments abused to indulgence and ligacy. During sixty years peace, Israel grew proud, forsook d, and again turned to idols. Let their conduct be a caution to ; and if God prospers us, let us in prosperity be humble and thank- as the best method to secure a continuance of it.

2. How easily can God destroy those objects in which men trust afety! Sisera doubtless despised the Israelites, and vainly hoped t his iron chariots would save him. He viewed without dismay, rhaps with proud exultation, the little army of Deborah and Barak, d considered the attempt against him, as presumption. How soon was he compelled to fly on foot, and seek for safety in the tent of a woman. There he hoped for protection, but he found death. Let us learn, that danger is often nearest, when least expected; and that when sinners cry 'peace and safety, then sudden destruction cometh.'

3. When called to any duty, let us not make excuses, but haste to obey the call. When satisfied respecting the path of duty, arise, O man, and pursue it, say not there is a lion in the way;—say not the enemy is formidable, and hath iron charriots? Is not Jehovah with thee? Now is the acceptable time, now is the day of salvation. O lose not the present opportunity of securing thy salvation. "Prepare reader to meet thy God."

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6. °*In the days of Jael.* 1 ms.

n is highly poetical; and has been deservedly admired; though some rts of it are very obscure, and others in the common version, unintelligie. Kennicott supposes that it was sung responsively; and he has attempted to distribute certain parts to Deborah, to Barak, and to others as oruses. Without deserting the text, I hope the version given will be und just and perspicuous.

2 I have adopted the version of Geddes, who alone has understood s text. This verse is evidently an introductory exposition of the subject the song. Parkhurst has observed there is no authority for attributing the word (פרע) the sense of 'avenging.' It denotes, to be free, dissolute, exposed. He would render, 'For the deliverance wrought for Israel, &c.' but this, I think is foreign from the radical sense.

3. This is an elegant Apostrophe to the neighbouring kings, and their counsellors.

4, 5. An appeal to past times, when Israel was under the special protection of the Lord; compared with their late disastrous situation.

7. *Deserted were the villages.* All the unfenced towns and single homesteads; which were continually liable to be pillaged by the enemy.

8. I have followed the present text; and consider the general sentiment to be, that in consequence of their idolatry, the enemy not only ravaged the open country, but was brought to the gates of their fortified cities; nor had the Israelites spirit to defend them. See Note, Heb. Bible.

14 Among the mighty were the sons of Ephraim:
Those settled near *mount* Amalek:
Next among thy people was Benjamin.
From Machir came down leaders,
And from Zebulun, sceptre-bearers.
15 With Deborah were numbered the chiefs of Issachar;
Issachar also was Barak's steady *guard*,
When he marched into the valley.
In the districts of Reuben were great deliberations!
16 Why abodest thou within thy barriers,
To listen to the whistling herdsmen?
In the districts of Reuben were great deliberations!
17 [v]Gad", too, abode beyond the Jordan;
And Dan continued among his ships.
Asher abode by the sea-shore,
And remained among his havens.
18 Zebulun was the people, that braved death;
And Naphtali, —on the high-places of the field.

17. [v] Syr. the rest *Gilead.*

The kings advanced, — they fought! 19
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
A fragment of silver they took not away.
From the heavens the stars fought! 20
In their courses they fought against Sisera.
The torrent Kishon swept them away! 21
That ancient torrent, torrent Kishon!
Over mighty persons thou didst prevail.
Then were broken the horse's hoofs, 22
From the headlong speed of his rider!
Curse ye Meroz, (saith the messenger of Jehovah) 23
Curse ye bitterly its inhabitants,
Because they came not to the help of Jehovah;
To the help of Jehovah, among the mighty!
Blessed above other women, be Jael, 24
The wife of Heber, the Kenite!
Blessed shall she be, above women of the tent.
He asked water, she gave to him milk, 25
In a costly bowl she brought butter-milk.
With her left she seized a pin, 26

29. [v] Syr. Vulg. Arab. 6 mss.

9. *My love.* Literally, 'my heart;' but the heart often signifies the affections. Cranmer's and the Bishops' Bible have, 'My heart loveth, &c.'

10. *Riders on fine streaked asses.* Harmer supposes that the asses are called (צחרות), *white*, or *streaked*, from their caparisons, or various coloured cloths on which they rode, as it is the present custom of the Arabs. Bochart understands asses of the Zebra kind to be meant, which are party-coloured.—*Those wont to sit, &c.* I give this sense to the verb as here necessary, and consider this line as describing, by their office, those who rode on fine streaked asses. Geddes renders this line, 'Travellers sitting in counes,' and applies it to females, who generally travel in this manner. See Note, Isa. lxvi. 20. I cannot but think this version, wholly unsupported by the text or the ancient translators. The sentiment is, 'that the nobles who rode, and the common people who walked on foot, were equally unsafe.'

11. *Were abashed, &c.* Literally, 'were humbled.' I join the verb (שׁחוּ) to this verse, and place the period after (משׁאבים) *watering places.* The common punctuation has introduced obscurity and incoherency.—*Then they rehearsed, &c.* Their distresses led them to confess the justice of God in his conduct towards them. Then they went down to the gates; that is, as I understand the words, they assembled to deliberate on what might be done, to obtain deliverance, and to supplicate divine aid.

12. *Utter a song.* This can only signify as its connexion verifies, rousing, animating words; for the point was to rouse the people from their supine and spiritless state. The address to Barak is beautiful, and produced the effect intended. At the call of Deborah, he collected forces and sprang to action.—*Lead thy captivity, captive;* that is, lead those captive, whose captive thou art. So the Syr. which is doubtless the sense. Our old versions, 'Arise Barak, and apprehend thy captives.' Geddes, 'Reverse thy captivity, &c.' Be no longer the slave of Jabin and his Canaanites, but subdue them in thy turn.

13. *Then came down, &c.* Not one of the ancient translations supports our version in rendering (ירד) *to have dominion.* They all give the sense I have done. Deborah now begins to describe the brave men who formed the army, and obtained so signal a victory.—*Among the mighty, &c.* I join the last word of the preceding verse to this. See Note, Hebrew Bible.—*Those settled near, &c.* Literally, 'rooted, or planted.' I follow the Sept. in considering Amalek, the name of a mountainous tract, in the territory of the Ephraimites. Compare Ch. xii. 15. It is probable it was thus called because the Amalekites had once occupied it.

15. *Were numbered, &c.* I have followed the text as arranged by Green. See Note, Hebrew Bible.—*When he marched.* Namely when he went down from Mount Tabor, to meet the enemy on very disadvantageous ground; having no cavalry.—*In the districts of Reuben, &c.* This is a delicate but severe irony; as appears from its repetition after, and indeed from the context. The Reubenites *deliberated* much, but *did* nothing.

16, 17. *Why abodest thou, &c.* The Reubenites, Gadites, Danites, and Asherites, remained inactive, and preferred their occupations to the dangers of war. The tribes of Benjamin, Zebulon, Naphtali, Issachar, only joined the Ephraimites. Not the least mention is made of Judah or of Simeon.

18. *High places of the field;* that is, in the most dangerous places. They nobly sustained the attack of the enemy, and repulsed him.

19. *A fragment of silver.* They expected victory, and a large spoil as the consequence, but were greatly disappointed.

23. *From the heavens the stars, &c.* A most beautiful image. A tempest meeting the enemy in the face, discomfited them; and the torrent Kishon was so suddenly swelled by the rain, that many of them were swept away by it in their precipitate flight: hence the poetess calls it the *first*, or *prince* of torrents. The whole is exceedingly poetical.

21. *Over mighty persons.* I consider (נפשׁ עז) as in construction, with Houbigant and others; and every Hebrew scholar knows that (נפשׁ) not only means, *soul*, but *person*, and even sometimes is applied to the *dead body.* This preserves the connexion with what precedes. Geddes renders, 'Thou trampledst on mighty personages.' Is there any meaning in the common version? 'O my soul, thou hast trodden down strength.' A Critic has objected to my Note, Hebrew Bible, and contends that the

and with her right a ponderous hammer:
and she smote Sisera, she smote his head;
he pierced and struck through his temples.
at her feet he tumbled, — he fell down;
at her feet he tumbled, — he fell:
Where he tumbled, there he lay dead.
The mother of Sisera gaz'd through a window;
Through a lattice, she, lamenting, cried,
'Why is his chariot so long in coming?
Why linger the wheels of his chariot?'
The wisest[v] of her ladies answered her;
Yea she returned *these* words to her.
'Have they not sped, and are dividing the spoil?
To every chief man, a damsel or two?
To Sisera a spoil of various colours,
A spoil of various coloured embroidery,
A spoil of coloured embroideries for the neck?"
So perish all thine enemies, O Jehovah!
But may they who love [v]thee" become
Like the Sun, when he riseth in his glory!"
And the land, *after this*, had rest forty years.

CHAPTER VI.

B. C. 1256. Israelites oppressed by Midian; an angel appears to Gideon, and gives him a commission to deliver them.

AGAIN the children of Israel did evil in the 1
sight of Jehovah; and Jehovah delivered them
into the hand of Midian, for seven years. And 2
the hand of Midian prevailed against Israel;
and the children of Israel [a]fled" from the face
of Midian, and made for themselves the dens
which are in the mountains, and the caves, and
the strong-holds. And when the Israelites 3
sowed *their land,* then the Midianites and the
Amalekites, and other people of the east, came
up against them; And they encamped against 4
them, and destroyed the increase of the earth,
till one come unto Gaza, and left no sustenance
for Israel, neither sheep, nor oxen, nor asses.
For they came up with their cattle and their 5
tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they came into the land to

CHAP. VI. 2. [a] Syr.

8. [a] Sept. Syr. Arab.

REFLECTIONS UPON CHAPTER V. 1. How kind and merciful was God to his people, in raising up among them such persons as Deborah and Barak! The former by her wisdom, and the spirit of holy which animated her, taught them their duty, recalled them from their idolatry, and predicted their triumphs. Encouraged by the assurances of divine aid, Barak collected forces and found them endued with the most determined resolution. Let us be thankful when individuals of talent, virtue and eminent piety, are raised up in a nation! they are shields of the land.

2. We are here reminded how becoming it is to celebrate those deeds, by which our freedom is obtained and established, especially to praise God as the author of them. The description of Israel's calamity when under oppresssion, should make us thankful that it is not ours, and we should frequently rehearse these mighty acts of the Lord, who has delivered us from our enemies, and give praise to the God of Israel. We can pursue our occupations in safety, the high road is occupied, our villages flourish, and enjoy the fruit of honest labour without fear; especially "we can go up to the house of Jehovah, to see his beauty, and to inquire in his temple."

3. The conduct of many of the tribes was disgraceful; and they were unworthy the name of Israel. The love of ease, the fear of trouble, too great a regard to the interests of this world, the care of their estates, or of their flocks, engage the attention of men, and indispose them for active services in God's cause and honour. Let us guard against these things, cultivate a generous, public spirit; be willing to give up our own trifling concerns for the interest of God's church and people, and join hearts and hands to promote it. For those who come not to the help of Jehovah, fall under the curse of disaffection, and will be esteemed as enemies. When duty calls, let us be the first to obey, and we shall not lose our reward.

ction of treading down cannot be applied to a river. Why not? When a river is personified, it may as well have feet as hands attributed to it; and see no more impropriety in the one case than in the other. I have given the sense, as *to tread on*, denotes complete victory.

22. *Horse's hoofs broken.* In those times horses were not shod; nor are they yet in many parts of the east.—*Speed of his rider.* So Castel renders (מהר). Two nouns in construction as the text; the latter is taken as an adjective in the superlative degree.

23. *Meroz.* The same, perhaps, with Merom, mentioned in Josh. xi. 5.—*Saith the messenger, &c.* Probably he who was sent to summon them to the standard of Barak. Some think Barak himself is meant: and so the Chaldee paraphrase understood it.—*To the help of Jehovah;* that is, of his people; for this cause is also his.

27. Geddes rightly observes, this is most beautifully expressed in the original: every word of which, to use a common phrase, tells; yet the repetition seems to me to add force to the sentiment.

28. Nothing could be more happily imagined, than this poetical transition, from Sisera, lying dead in the tent of Jael, to his mother anxiously waiting his triumphant return.

29. *Yea, she returned, &c,* The common version is, 'yea, she returned answer to herself. The sense of this line depends on the preceding; and if the reading of the Syr. Vulg. Arab. and six mss. be adopted, the version I have given is the true one. Is it probable that the author would introduce *all her ladies,* or one of them, as giving an answer to sooth her agitated and anxious mind; and then without telling us what they said; bring her forward again as replying to her own questions? As this does not seem to me likely, I have preferred the various reading, and consider the next verse as the words which one of her Ladies returned in answer to her.

6 lay it waste. Thus was Israel greatly impoverished by the Midianites.

But the children of Israel cried to Jehovah.
7 And when the children of Israel cried to Jeho-
8 vah, because of the Midianites, Jehovah sent a prophet to the children of Israel, who said to them, "Thus saith Jehovah, the God of Israel, 'I brought you up from [a]the land of" Egypt, and brought you out of the house of bondage;
9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you; and drove out from before you,
10 *these nations*, and gave you their land; And I said unto you, 'I am Jehovah your God; fear not the gods of the Amorites, in whose land ye dwell;' but ye have not obeyed my voice."
11 There then came an angel of Jehovah, and sat under the turpentine-tree which was in Ophrah, which belonged to Joash, the Abi-ezrite; and his son Gideon was threshing wheat by the wine-press, to hide it from the Midi-
12 anites. And the angel of Jehovah appeared unto him, and said to him, "Jehovah is with
13 thee, thou mighty man of valour." And Gideon said to him, "Oh my Lord, if Jehovah be with us, why then hath all this befallen us? and where are all his miracles which our fathers told us of, saying, 'Did not Jehovah bring us from Egypt?' but now Jehovah hath forsaken us, and delivered us into the hands of the
14 Midianites." And the angel of Jehovah turned to him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" And he 15
said unto him, "Oh my Lord, by what *means* shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." And the [a]angel" of Jehovah said to him, 16
"Surely I will be with thee, and thou shalt smite the Midianites as one man." And he said 17
to him, "If now I have found favour in thy sight, then shew me a token that thou speakest with me *in the name of Jehovah*. Depart not 18
hence, I pray thee, until I come to thee, and bring forth my present, and set it before thee." And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid, 19
and unleavened cakes of an ephah of flour; the flesh he put in a basket, and pure wine he put in a pot, and brought it to him under the turpentine-tree, and presented it. And the 20
angel of God said to hm, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the pure wine." And he did so. Then the angel of Jehovah put forth 21
the end of the staff which he had in his hand, and touched the flesh and the unleavened cakes; and fire issued from the rock, and consumed the flesh and the unleavened cakes: and the angel of Jehovah vanished from his sight. Gideon now perceived that he was an angel of 22
Jehovah, and Gideon said, "Alas *for me*, Jehovah! since I have thus seen, face to face, an angel of Jehovah." But Jehovah said to 23
him, "Peace be to thee; fear not: thou shalt not die."

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14. [a]Sept. Syr. Arab. and 1 ms.

16. [a]Sept

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33. *A damsel or two.* Females were generally taken in those days as the slaves of the conquerers. So Homer represents the Greeks as taking the women for their slaves.—*A spoil of coloured, &c.* The spoil alluded to seems to have been rich, short mantles, which warriors used to wear.

31. *So perish, &c.* In this line, remarks Bishop Lowth, the fatal disappointment of female hope and credulity, tacitly insinuated, by the sudden and unexpected apostrophe, is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.

CHAP. VI. 3. *Other people of the east.* The various Arab tribes.

8. *A prophet, &c.* Thus God raised up and sent among his people prophets to teach them, warn them of their sins and bring them to repentance.

11. *Was threshing wheat.* The word rendered *threshing*, seems to denote *beating with rods*; that the noise might be small as possible.

17. *Show me a token.* The Sept. render at least, clearly, 'And do, now, what thou hast said to me.' As Gideon supposed the person addressing him to be a prophet, I prefer the version given, as explained by the words added.

19. *Pure wine.* The term (המרק) is generally rendered *broth*; but I think that the Syr, and Arab. have given the sense; rendering *pure wine*, as every wheaten-offering was accompanied with a drink-offering.

21. *Vanished, &c.* The angel disappeared so that Gideon did not see him depart.

23. *But Jehovah said to him.* Probably in a dream, that night; and at the same time, that he suggested to him, the demolition of Baal's altar, &c. as is related v. 25. For v. 24 is an historical anticipation, very common in scripture narratives; which has not been always attended to by translators.

26. *The second bullock.* It is not said what he was to do with the other young bull or steer: but we may readily suppose he was to be offered as a simple sin-offering, or eucharistic sacrifice; the flesh of which might be

Then Gideon built an altar there to Jehovah, nd called it JEHOVAH-SHALOM: [JEHOVAH PEAKETH PEACE]. Unto this day it remaineth n Ophrah of the Abi-ezrites. For on that ame night, Jehovah said to him, "Take thy ather's young bullock, seven years old, and hrow down the altar of Baal, which belongeth o thy father, and cut down the grove that is by t; And build an altar to Jehovah thy God, pon the top of this rock, on which the former ffering was placed, and take the second bul- ock, and offer for a burnt-offering, with the vood of the grove which thou shalt cut down." Then Gideon took from among his servants, ten nen, and did as Jehovah had said to him; and, because he feared his father's household, and he men of the city, he could not do it by day, o he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the grove was cut down that was by it, and the second bullock was offered upon the altar which was built. And they said one to another, "Who hath done this thing?" And they inquired and sought, and some said, "Gideon, the son of Joash, hath done this thing." Then the men of the city said to Joash, "Bring forth thy son, that he may die, because he hath broken down the altar of Baal, and because he hath cut down the grove that was by it." And Joash said to all that stood against him, "Will ye contend for Baal? Should ye preserve him who hath contended with him, he will die ere the morning dawn. If he be a god, he will contend for himself, with him who hath broken down his altar." From that day hence 32 he was called Jerubbaal [LET BAAL CONTEND] from *his father's* saying, "Baal will contend for himself, with him who hath broken down his altar."

Then all the Midianites and Amalekites and 33 other people of the east, assembled and passed over [s]the Jordan", and encamped in the valley of Jezreel. And the spirit of Jehovah 34 came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered to him. And he 35 sent messengers thoughout all Manasseh; who also was gathered to him: and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.

And Gideon said to God, "If thou wilt save 36 Israel by mine hand, as thou hast said, Behold, 37 I will put a fleece of wool on this threshing-floor; and if dew be on the fleece only, and all the ground be dry, then I shall know that thou wilt save Israel by mine hand, as thou hast said." And it was so; for he arose early on the mor- 38 row, and squeezed the fleece, and wrung the dew from the fleece, a bowl full of water. And 39 Gideon said unto God, "Let not thine anger be kindled against me and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night: 40 for it was dry upon the fleece only, and there was dew on all the ground.

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33. [s]Vulg.

REFLECTIONS UPON CHAPTER VI. 1. A generous solicitude the good of others, is highly becoming a true Israelite. Gideon's ad and heart were full of concern for oppressed Israel, and therefore e angel saluted him. He put himself among the rest saying, 'if Jehoah be with us.' He had no comfort while Israel was in sorrow; he as chiefly concerned for the public interest, and could take no satisfaction in any message, while Israel was oppressed. Let us thus cultivate a concern for the public good, and esteem the welfare of Jerusalem as our chief joy.

2. Those who are raised up to reform and deliver others, must first begin at home. The idolatry, and other sins of Israel brought down divine judgments; and Gideon must destroy the altars of Baal,

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aten by the offerer and his associates.

31. *Should ye preserve him, &c.* I have adhered to the order of the text, and the sense given, I am satisfied, is that intended. The common version is contradictory. It makes Joash propose, that he who pleadeth for Baal, should be immediately put to death, and then assert that Baal would plead for himself. Some render, 'Should ye preserve him who hath contended with him until the morning, &c." I have followed Menochius (See Poole) and consider the meaning to be, 'If Baal be really a god, ye need not avenge his quarrel, or desire the death of my son: Baal will speedily avenge himself; and you will see the demolisher of his altar die a sudden death.'

36—40. Gideon, by the signs requested, desired to know, whether the

CHAPTER VII.

B. C. 1249. Gideon's army reduced to three hundred; encouraged by the dream of a Midianite; stratagem of lamps in pitchers.

1 Then Jerubbaal, (who is Gideon,) and all the people who were with him, arose early, and encamped beside En-Harod; so that the host of the Midianites were on the north side of them, in the valley by the hill of Moreh.
2 And Jehovah said to Gideon, "The people who are with thee, are too many, for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, "Our own hand
3 hath saved us." Now, therefore, go, proclaim in the hearing of the people, saying, "Whosoever is fearful and terrified, let him return and depart early from [v]Gilboa." And there returned of the people twenty two thousand; and
4 there remained ten thousand. And Jehovah said to Gideon, "The people are yet too many; bring them down to the water, that there I may try them for thee: and it shall be, of whomsoever I say to thee, "This shall go with thee, the same shall go with thee; and of whomsoever I say to thee, 'This shall not
5 go with thee, the same shall not go." So he brought down the people to the water: and Jehovah said to Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, thou shalt set apart by himself; so also every one that boweth down on his knees to drink." And the number of those who lapped 6
putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down on their knees to drink water.
And Jehovah said to Gideon, "By the three 7
hundred men who lapped, will I save you, and deliver the Midianites into [v]your" hand: and let all the other people go, every one to his own place." So they took the victuals of the 8
people, and their trumpets, for their own use: he retained only those three hundred men, but sent all the rest of Israel, every one to his own tent.

Now the host of Midian was beneath him in the valley. And that same night, Jehovah 9
said to him, "Arise, go down to the camp; for I deliver it into thine hand. But if thou be 10
afraid to go down, *with thy men*, go down thyself to the camp, with Phurah thy servant;
And thou shalt hear what they say; and after- 11
wards thou shall be encouraged to go down to the camp *with thy men*. Then he went down with Phurah his servant, to the outermost of the armed men who belonged to the camp.
And the Midianites and the Amalekites and all 12

CHAP. VII. 3. [v]So Houbigant and Le Clerc. The text *Gilead.*

7. [v]So Syr. Ar. the rest *thine.*

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which his father had built, before God would save Israel by his hand. How could he expect to succeed, unless this evidence of the defection of his family from God was removed? Gideon displayed a noble spirit; and, on the same night he received the divine command, broke down Baal's altar. Let us make no delay in reforming ourselves, and putting away our idols.

3. We see in the men of Abiezer the power of sin. They were ready to put Gideon to death for demolishing Baal's altar. Their distresses had not yet taught them to forsake their idols. Their subsequent conduct shows, that a change of mind respecting Gideon, had been effected. They were the first, who assembled, when he blew the trumpet of war. Thus divine grace often changes enemies to friends, persecutors into preachers, and the most profligate sinners into converts of truth and righteousness.

4. We here see God's condescension to the weakness of his servants. The angel, instead of rebuking Gideon for his doubts and fears, looked favourably upon him, gave him one sign upon another, comforted his heart, and invigorated his faith. Thus graciously does God deal with his servants, 'he breaks not the bruised reed,' but pities their infirmities, and takes a variety of methods to give the heirs of promise strong consolation. But while we have such encouragements, let us 'not tempt the Lord our God,'

Lord would now fulfil his promise; and also to satisfy the people that God had sent him.

CHAP. VII. 3. *Mount Gilboa.* I have adopted the conjectural emendation of Houbigant and Le Clerc. Serariens, Menochius and others adopt the same opinion (See Poole). (Note, Hebrew Bible.)

4. *Try them, &c.* Litterally, 'prove them as silver is proved by the fire.'

5. *Every one that lappeth.* Lapping water from the hollow of the hand, was considered as a mark of sobriety and promptitude. The manly, active soldier contented himself with a passing sup of the refreshing stream; while the more dainty, kneeled down to draw large draughts from the water's brim.

8. *They took, &c.* that is, Gideon and the three hundred men took the provisions and trumpets of those who were sent home I have followed the order of the text in the first clause, and transposed the latter for the sake of perspicuity.

11. *Shall be encouraged.* Literally, 'thine hand shall be strengthened;' I prefer the sense to the idiom.

the other people of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea shore for multitude. And when Gideon had come, behold, one man was telling a dream to another, and said, "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came to a tent, and smote it that it fell, and so overturned it, that the tent lay flat." And his companion answered and said, "This is nothing but the sword of Gideon, the son of Joash, a man of Israel; into whose hand God delivereth Midian, and the whole camp."

And when Gideon heard the telling of the dream, and its interpretation, he worshipped, and returned into the camp of Israel, and said, "Arise; for Jehovah delivereth into your hand, the camp of Midian." And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said to them, "Look on me, and do likewise; and, behold, when I come to the outside of the camp, as I do, so shall ye do. When I and all who are with me blow the trumpet, then blow ye the trumpets also, on every side of the whole camp, and say, '[a]The sword" of Jehovah, and of Gideon."

So Gideon, and the hundred men who were with him, came to the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and broke the pitchers which were in their hands. And the three companies 20
blew the trumpets, and broke the pitchers; and they held the lamps in their left hands, and in their right hands the trumpets, to blow with; and they cried, "The sword of Jehovah, and of Gideon." And they stood still, every one 21
in his place, round about the camp. And the whole camp was thrown into confusion; and they cried out and fled. And the three hun- 22
dred men blew the trumpets, and Jehovah set every man's sword against his fellow, throughout the whole camp; and the [a]whole" camp fled to Beth-shittah of Zererath, and to the border of Abel-meholah by Tabbath. The men of 23
Israel then assembled out of Naphtali, and out of Asher, and out of all Manasseh, and pursued the Midianites.

Gideon now sent messengers throughout all 24
mount Ephraim, saying, "Come down against the Midianites, and take before them the waters at Beth-barah and the Jordan." Then all the men of Ephraim assembled, and took the waters at Beth-barah and the Jordan. And 25
they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock, *from this called* Oreb, and Zeeb they slew at the wine-press, *from this called* Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb, to Gideon, on the other side of the Jordan.

18. [a]Chald. Syr. Arab. 10 mss.

22. [a]Syr. Arab. and 6 mss.

REFLECTIONS UPON CHAPTER VII. 1. We see how careful od is to hide pride from man. He knows the pride of man's art, and conducts his deliverances in such a manner, as to show s own hand. "He will not give his glory to another." None all say, 'My own hand hath saved me;' all is of grace, and the sign of all is, that 'he that glorieth may glory in the Lord.'

2. We have here another instance by what weak instruments God often chooses to bring about his purposes, and therefore 'we must not despise the day of small things.' It is all one to him to work by few as by many. So he did in planting the gospel, as was foretold in allusion to this history, Isa. ix. 4, 5. God often weakens the strength of his church to this day, to show that he can do

18. *A cake of barley-bread.* This seems to allude to the low condition f Gideon, mentioned ch. 6. 15. If a huge stone had rolled against a tent, here would have been no wonder, if it overturned it; but that this should e done by a poor barley cake was wonderful indeed.—The words *a man f Israel*, in the next verse, appear also to have a reference to the meanness of Gideon's family. It was neither king nor chief, that was to subdue them; but a common Israelite.

16. *Empty pitchers.* According to Harmer, these were a part of the camp equipage. They were used to conceal the lamps, until the proper occasion.

19. *Middle watch;* that is, about midnight. This stratagem, blowing the trumpets, breaking the pitchers, and the instant blaze of 300 lamps, must have excited fear and produced confusion through the whole camp of Midian.

22. *Set every man's sword, &c.* In their hurry and consternation, they could not, in the darkness of the night, distinguish friend from foe.

24. *Beth-barah.* Geddes conjectures this to be the same place as Beth-abara.

CHAP. VIII. 1. *Why hast thou served, &c.* The tribe of Ephraim was, after Judah, the most powerful of all the Israelites; and extremely

CHAPTER VIII.

B. C. 1249. The Ephraimites pacified; Zebah and Zalmunna taken; Succoth and Peniel destroyed; Gideon revengeth the death of his brethren; maketh an Ephod.

1 And the men of Ephraim said to him, "Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?" And they contended with him sharply.
2 But he said to them, "How little have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vint-
3 age of Abi-ezer? God hath delivered up the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you?" Then their anger was abated towards him, when he had spoken these words.
4 And Gideon came to the Jordan, and passed over, he, and the three hundred men who were
5 with him, faint, yet pursuing. And he said to the men of Succoth, "Give, I pray you, some loaves of bread to the people that follow me; for they are faint, and I am pursuing Zebah
6 and Zalmunna, kings of Midian." And the chiefs of Succoth said, "Are the hands of Zebah and Zalmunna now in thine hand, that we
7 should give bread unto thine host?" And Gideon said, "Therefore when Jehovah hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with wilderness-thorns and with briers."
8 And he went up thence to Peniel, and spoke to them in like manner; and the men of Peniel answered him as the men of Succoth had answered him.
9 And he spake also to the men of Peniel, saying, "When I come again in peace, I will break down this tower."
10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all who were left of all the hosts of the people of the east: for there had fallen one hundred and twenty thousand men who drew the sword.
11 And Gideon went up by the way of those who dwelt in tents, on the east of Nobah and Jogbehah, and smote the camp, when the camp was secure.
12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited the whole host.
13 And Gideon, the son of Joash, returned from battle by the height of Hares,
14 And caught a young man of the men of Succoth, and inquired of him; and he described to him the chiefs of Succoth, and its elders, seventy and seven men.
15 And he came to the men of Succoth, and said, "Behold Zebah and Zalmunna, with whom ye upbraided me, saying, 'Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread to thy men who are weary?"
16 And he took the elders of the city, and wilderness-thorns and briers, and with them he chastised the men of Succoth.
17 And he beat down

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without the help of those whom men are ready to think most mighty. And both these reflections are included in what the apostle says concerning the christian ministry, 2 Cor. iv. 7, in which, some think, he alludes to this account: "We have this treasure, this light, in earthern vessels, that the excellency of the power may be of God and not of men."

3. Learn from the terrible alarm of the Midianites, the confusion of the last awful day; it shall come suddenly as a thief in the night, when men are not aware. What terror and astonishment shall take hold of them, when the archangel shall blow the trumpet, "when the heavens shall pass away with a great noise, and the elements melt with fervent heat; when the Lord shall descend from heaven with a shout; with the voice of the archangel and the trump of God!" May we prepare for that time, "and give diligence to be found of him in peace; that when Christ shall appear, we may stand before him with joy."

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jealous of their superiority. On this occasion, they were affronted that a mean Abiezrite, from beyond the Jordan, should have undertaken so great an enterprise without consulting them. Hence their expostulation with Gideon, whose prudent and modest answer was well calculated to pacify them. Compare Ch. xi. 1—16.

6. *And the chiefs of Succoth.* It may seem astonishing that the inhabitants of Succoth and Peniel should refuse bread to their famished brethren: but having been seven years under the domination of the Midianites, they dreaded their vengeance; and deemed it highly improbable that Gideon could succeed.

13. *By the height of Hares.* So all the versions render, except the Vulg. which our translators followed. The route of Gideon, from Peniel, seems to have been across the mountains of Gilead, to the north-east of the Jabok, through a tract of country inhabited by Scenites or Bedouins: hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that quarter. If Jogbeha be the same with Ramoth-Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called Ch. xi. 33, Abel-cheramim, that is, the plain of the vineyards. Gideon appears to have returned to Succoth by another short way; namely, by the heights of Hares, or sun-hills; probably so called, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan; and, indeed,

the tower of Peniel, and slew the men of the city.

Then said he to Zebah and Zalmunna, "What manner of men were they whom ye slew at Tabor?" And they answered, "As thou art, so were they; each one resembled the son of a king." And he said, "They were my brethren, the sons of my own mother: as Jehovah liveth, if ye had saved them alive, I would not slay you." And he said to Jether his first-born, "Rise, and slay them." But the youth drew not his sword: for he feared, as he was yet a youth. Then Zebah and Zalmunna said, "Rise thou, and fall upon us; for according to one's age is his strength." And Gideon arose, and slew Zebah and Zalmunna, and took for himself the crescents, *and pendants, and purple garments that were on them,* and the collars, that were on their camel's necks.

Then the men of Israel said to Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian." And Gideon said unto them, "I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you." Gideon also said to them "I will make but one request to you, that ye would, every one, give to me the pendants of his prey:" (For *those slain,* who were Ishmaelites, wore golden pendants.) And they answered, "We will willingly give them." And they spread a garment, and cast therein, every one, the pendants of his prey. And the weight of the golden pendants which he had requested, was one thousand and seven hundred shekels of gold; besides the crescents, and drops, and purple garments, that were on the kings of Midian, and besides the collars that were about the camels' necks. And Gideon made an ephod of it, and put it in his own city, in Ophrah; and all Israel went thither astray after it: which thing became a snare to Gideon, and to his house.

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the land had rest, in the days of Gideon, forty years. And Jerubbaal, the son of Joash, went and dwelt in his own house. And Gideon had twenty sons, of his own body begotten; for he had many wives. And his concubine who was at Shechem, also bare to him a son, whose name he called Abimelech. And Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

REFLECTIONS UPON CHAPTER VIII. 1. We see in the spirit the Ephraimites, pride and jealousy united. They had not d the courage to arise and subdue the Midianites; but when deon did it, they were offended. He had not applied to them; d they appear to have thought themselves robbed of the honour, which they were entitled. Thus pride on all occasions manists itself; and is mortified when others signalize themselves.

2. In the reply of Gideon, we have a proof that *a soft answer rneth away wrath.* Gideon never appeared so great, even when ursuing the Midianites, or destroying kings, as now, when he led his own spirit, treating insolent men with humility, angry ien with meekness. "He that is slow to anger is better than the ighty;" and no man is so truly great and honourable as he, who eeps under his passions, and 'by yielding pacifieth great wrath.'

3. Let us learn by Gideon's example, not to be discouraged from pursuing what is good, by any unkind or ill treatment we may meet with. The men of Succoth and Peniel derided and discouraged him, but he went on, pursued the Midianites, and compleated the victory. In our spiritual warfare, though ready to tire and faint, still let us hold on and pursue the victory, and we shall finally prevail.

4. Gideon's humility should be a lesson to us. He modestly declined the offer the people made him; happy in having conquered the enemies of his country, and restored freedom, he wishes not to possess a power dangerous to it. The love of power is so natural, that his refusal of it is rendered more glorious. Happy the people, whose leading men are thus humble and unassuming!

y all the Israelites, who resided on the western side of that river.

21. *According to one's age.* I have followed the Vulg. as giving the nearest sense. The words in Italic, from verse 26, seem to have dropped out of the text. Most probably a line has been omitted, through haste or nadvertency.

26. *Crescents and drops.* These are allowed to be what the original erms signify. See Parkhurst on the words.

27. *Made an Ephod.* A rich sacerdotal garment; made, probably, in imitation of that worn by the high priest; and then kept at Shiloh. Whether Gideon meant this as a mere commemorative trophy; or whether he had a levitical priest in his house, it is hard to say. The latter I think more probable. Compare Ch. xvii. 5.—*All Israel.* I conceive, all those who lived in Gilead, and on the east side of the Jordan; who, having now an ephod and worship in their own country, would not so readily go over to the tabernacle at Shiloh.

CHAP. III. 1. *Baal-berith.* A Canaanite god; supposed to be the avenger of a breach of covenant.

5. *On one stone.* They were doubtless beheaded like the sons of Ahab.

CHAPTER IX.

B. C. 1209. Israel relapses to idolatry; Abimelech and the Shechemites, murder all Gideon's sons, except Jotham; his parable; war between Abimelech and the Shechemites.

33 AND as soon as Gideon was dead, the children of Israel again went astray after Baal; and they made Baal-berith their *special* god.
34 And the children of Israel remembered not Jehovah their God, who had delivered them out of the hands of all their enemies on every
35 side; Nor did they show regard to the house of Jerubbaal, or Gideon, according to all the kindness which he had showed to Israel.
1 For Abimelech, the son of Jerubbaal, went to Shechem, to his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,
2 "Speak, I pray you, in the hearing of all the leading men of Shechem, 'Whether is it better for you, that all the sons of Jerubbaal, threescore and ten persons, reign over you, or that one reign over you? Remember also that I am
3 your own bone and your own flesh." And his mother's brethren spoke for him, in the hearing of all the leading men of Shechem, all these words: and their hearts inclined to follow Abimelech; for they said, "He is our
4 brother." And they gave to him seventy shekels of silver out of the house of Baal-berith, with which Abimelech hired vain and light
5 persons, who followed him. And he went to his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, seventy persons, upon one stone: yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.
6 And all the leading men of Shechem assembled, and all the house of Millo, and went, and made Abimelech king, by the turpentine tree, which stands near Shechem.

7 And when they told this to Jotham, he went and stood on the top of mount Gerizim, and raised his voice, and cried, and said to them, "Hearken to me, ye leading men of Shechem! so God may hearken to you.' 'The trees went
8 forth to anoint a king over them; and they said to the olive tree, 'Reign thou over us.'
9 But the olive tree said unto them, 'Shall I relinquish my oil, with which God and men are honoured, and go to rule over the trees?'
10 The trees then said to the fig-tree, 'Come thou,
11 and reign over us.' But the fig-tree said to them, 'Shall I relinquish my sweetness, and excellent fruit, and go to rule over the trees?'
12 Then said the trees to the vine, 'Come thou,
13 and reign over us.' And the vine said to them, 'Shall I relinquish my wine, which giveth joy to God and man, and go to rule over the trees?'
14 Then said all the trees to the bramble, 'Come
15 thou, and reign over us.' And the bramble said to the trees, 'If ye truly intend to anoint me king over you, come, take shelter under my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.'
16 Now, therefore, if ye have done truly and uprightly, in making Abimelech king; and if ye have treated kindly Jerubbaal and his house, and have done to him according to his claims
17 upon you; (For my father fought for you, and risked his life, and delivered you out of
18 the hand of Midian: Yet have ye, this day, risen up against my father's house, and have slain his sons, seventy persons, on one stone; and have made Abimelech, the son of his bondmaid, king over the men of Shechem, because
19 he is your brother;) If then ye have dealt

See 2 Kings x. 7.

6. *Leading men.* I have so rendered (בעלי), because I think it never denotes men in general but conveys always the idea of rule, authority and distinction.—*The house of Millo.* Millo appears to have been a fortress or citadel; and is called verses 46 and 49, the tower of Shechem. Here those who inhabited it are understood.

8. This is the first fable or apologue, which we read in the Hebrew Scriptures. It is elegantly turned, and the application is strikingly sarcastical. The genuine and generous offspring of Jerubbaal had no wish to be kings; but the spurious bramble-like Abimelech eagerly grasps the regal power.

9. *God and men are honoured.* God was honoured by the oil used in sacrifices, to feed the lamps, and anoint the priests, and it was useful to man in food and medicine.

13. *Which giveth joy.* Wine was used in sacrifices: it was a part of the provisions of God's house and altar, with which he was delighted, and men were cheered. Thus all these noble trees, that is, Gideon and his sons, much better men than Abimelech, had refused the dignity of which he was so ambitious.

21. *To Beer.* This was a city in the tribe of Judah, or Benjamin, not far from Jerusalem. From this it appears, that the dominion of Abimelech was confined to Shechem and the places contiguous.

ruly and uprightly, with Jerubbaal and with
is house this day, then rejoice in Abimelech,
nd let him also rejoice in you: But if not,
et fire come out from Abimelech, and devour
he leading men of Shechem, and the house of
Millo; and let fire come out from the men of
Shechem, and from the house of Millo, and
levour Abimelech." And Jotham fled with
peed, and went to Beer, and dwelt there, for
ear of Abimelech, his brother.

When Abimelech had reigned over Israel
hree years, God sent a spirit of discord be-
ween Abimelech and the leading men of She-
hem; and the leading men of Shechem dealt
reacherously with Abimelech: That the cruel-
y done to the seventy sons of Jerubbaal might
e avenged, and their blood laid upon Abime-
ech, their brother, who had slain them; and
n the leading men of Shechem, who had
ssisted him in the slaughter of his brethren.
And the leading men of Shechem set ambushes
or him, on the top of the mountains; and they
obbed all who came by them that way; and it
was told Abimelech. Now Gaal, the son of
Ebed, came with his brethren, and went over
to Shechem; and the leading men of Shechem
put their confidence in him. And they went
out into the fields, and they gathered their
vineyards, and trode the grapes; and then
made a feast, and went into the house of their
god, and ate and drank, and cursed Abimelech.
And Gaal, the son of Ebed, said, "Who is
Abimelech, and who *the king* of Shechem, that
we should serve him? Have not the son of
Jerubbaal, and Zebul, his officer, made the
men of Hamor, the father of Shechem, slaves?
yet why should we be slaves to him? O that
this people were under my hand! I would soon
remove Abimelech: [v]I would say" to Abime-
lech, 'Increase thine host, and come forth."

And when Zebul, the governor of the city, 30
heard the words of Gaal, the son of Ebed, his
anger was kindled. And he privately sent 31
messengers to Abimelech, saying, "Behold,
Gaal, the son of Ebed, and his brethren have
come to Shechem; and behold, they fortify the
city against thee. Now, therefore, arise by 32
night, thou and the people who are with thee,
and lie in ambush in the field; And do thou 33
rise early in the morning, as soon as the sun is
up, and rush upon the city; and, behold, when
he and the people who are with him come out
against thee, then mayest thou do with them
as thou shalt find it necessary.

And Abimelech rose up, and all the people 34
who were with him, by night, and they laid
ambushes against Shechem, in four companies.
And Gaal, the son of Ebed, went out, and 35
stood at the entrance of the city-gate; and
Abimelech and the people who were with him,
rose up from the ambush. And when Gaal saw 36
the people, he said to Zebul, "Behold, people
are coming down from the top of the moun-
tains." And Zebul said to him, "Thou seest
the shadow of the mountains as if they were
men." And Gaal again spoke, and said, "See 37
people come down from the heights; and ano-
ther company come along by the turpentine-
tree of Meonenim. Then said Zebul to him, 38
"Where now are thy words, which thou saidst,
'Who is Abimelech, that we should be slaves
to him?' Is not this the people whom thou
didst despise? go out now, I pray, and fight
with them." And Gaal went out before the 39
men of Shechem, and fought with Abimelech.
And Abimelech attacked him, and he fled 40
before him; and many were overthrown and
wounded, even to the entrance of the city-gate.
And Abimelech dwelt at Arumah, until Zebul 41
had driven out Gaal and his brethren, from

CHAP. IX.

29. [v]So Sept. the rest *He said.*

27. *Make a feast.* So the Syr. which I conceive to be the sense. a feast in honour of their idol.

28. *Who is the king of Shechem?* I have supplied for the sake of clision. Others think by Shechem is meant the Shechemites, which to does not seem probable. See Sept. and Vulg.

36. *Shadows of the mountains.* Josephus represents Zebul as telling him, he mistook the shadow of the rocks for men. A commentator might be at a loss to account for this change, that had not read Doubdan's representation of some part of the holy land, in which he tells us, that in those places there are many detached rocks scattered up and down, some growing out of the ground, and others are fragments, broken off from precipices, the shadow of which, it appears, Josephus thought might be

among the inhabitants of Shechem. But on the morning after, some persons told Abimelech
43 that the people went out into the field; And he took his own people, and divided them into three companies, and lay in ambush in the field, until he saw, and, behold, the people had come forth from the city; and he rose up against
44 them, and smote them. For Abimelech, and the company which was with him, rushed forward, and stood at the entrance of the city-gate; and the other two companies fell upon all
45 who were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that were in it; and he demolished the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard this, they went into the strong-
47 hold of the temple of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were there crowded to-
48 gether; And Abimelech went up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, "Ye have
49 seen what I have done;" And all the people likewise cut down every man his bough, and followed Abimelech; and they put them to the strong-hold, and with them they set the strong-hold on fire. Thus, also, died all the men of the tower of Shechem; about a thousand men, and the women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it. But 51
there was a strong tower within the city; and thither fled all the men and women, even all the inhabitants of the city; and they beset the entrance and went up to the top of the tower. And Abimelech came unto the tower, 52
and fought against it; and he approached to the door of the tower to burn it with fire.
And a certain woman cast a piece of a milstone 53
upon Abimelech's head; and it broke his skull.
Then he called hastily unto the young man, his 54
armour-bearer, and said to him, "Draw thy sword, and slay me, that men may not say of me, 'A woman slew him.'" And his young man thrust him through, and he died. And when 55
the men of Israel saw that Abimelech was dead, they departed every one to his own place.

Thus Jehovah requited the wicked deed of 56
Abimelech, which he did to his father, by slaying his own seventy brethren; And all the 57
evil deeds of the men of Shechem, Jehovah brought upon their own heads; and upon them came the curse of Jotham, the son of Jerubbaal.

And after Abimelech there arose to defend 1
Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. And he judged Israel twenty 2
three years, and died, and was buried in Shamir.

And after him arose Jair, a Gileadite, and 3
judged Israel twenty two years. And he had 4
thirty sons, who rode on thirty young asses, and thirty villages, which are called Havoth-jair [THE VILLAGES OF JAIR] unto this day, which are in the land of Gilead. And Jair died, and 5
was buried in Camon.

REFLECTIONS UPON CHAPTER IX. 1. We here see the ingratitude of the people of Israel, both to God and man. They forsook God, though he had so wonderfully appeared for them; and chose as the object of their devotion Baal-berith. They ought to have remembered that Jehovah had entered into covenant with them; and that their ancestors had uniformily found that he would avenge the violation of his own covenant. They were ungrateful to the house of Gideon. They had offered him supreme dominion, which he had nobly refused; and for his generosity, they assisted the son of his concubine to murder all his other offspring.

2. Let us learn to be content with an humble station as the most secure. Jotham in his parable intimates the danger of greatness, as the reason why Gideon and others declined it. A man in power must lose a great deal of ease and comfort, subject himself to much toil and labour, and expose himself to the malice and ill-will of others. This is so common a case, that it should make us content with inferior stations, and bring down all

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most naturally imagined to look like troops of men at a distance, rather than the shadow of mountains.

45. *Sowed it with salt.* In the scripture a *land of salt* denotes a barren land; and by sowing Shechem with salt, Abimelech showed his hatred, wishing that it might never be rebuilt. The transactions of this whole Chapter resemble those of feudal times in our own History.

CHAPTER X.

1161. *The Israelites are again enslaved and oppressed by the Philistines; they are reproved for their idolatry, but on their repentance, God hath compassion, and raiseth up Jephthah.*

AND the children of Israel again did evil in the sight of Jehovah, and served Baals, and Ashtaroth, and the gods of [v]Aram", and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and they forsook Jehovah, and him they served not. And the anger of Jehovah was kindled against Israel, and he gave them up into the hands of the Philistines, and into the hands of the children of Ammon. And at that time they vexed and oppressed the children of Israel eighteen years; all the children of Israel that were on the other side of the Jordan, in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over the Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was greatly distressed.

And the children of Israel cried to Jehovah, saying, "We have sinned against thee, both because we have forsaken our God, and also served Baals." And Jehovah said to the children of Israel, "Did not I deliver you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the [v]Midianites", oppressed you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more. Go and cry to the gods whom ye have chosen; let them deliver you in the time of your tribulation." And the children of Israel said to Jehovah, "We have sinned; do thou to us whatsoever seemeth good to thee; only deliver us, we pray thee, this day." And they put away the strange gods from among them, and served Jehovah [s]only"; and his soul was grieved for the misery of Israel.

The children of Ammon were now gathered together, and encamped in Gilead; and the children of Israel assembled, and encamped in Mizpeh. And the chief people of Gilead said one to another, "What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

Now Jephthah, the Gileadite, (for Gilead begot Jephthah) was a mighty man of valour; although he was the son of a harlot. And the wife of Gilead bare to him sons; and his wife's sons grew up, and they drove out Jephthah, and said to him, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman." Then Jephthah fled from his brethren, and dwelt in the land of Tob; and idle men flocked to Jephthah, and went out with him.

P. x. 6. [s]Syr. Arab. *Edom.* 12. [v]Sept. the Vulg. *Canaanites.* The name wanting Syr. and Arab. Common text and Chald. *Maanites.* 16. [s]Sep.

aspiring thoughts. "Give us neither poverty nor riches; having food and raiment, we may therewith be content."

3. We learn from this history that nothing is more vain than ular applause. The men of Shechem made Abimelech king day, and soon after were for dethroning and murdering . They cursed him in the house of their god, whence they so lately taken money to support him. How little is the clar of the multitude to be depended upon, especially the fame it is gained by evil arts! Let us learn to be mortified to human plause, and act 'as pleasing God who searches the heart.' His probation will be our constant support; for with him there no variableness or change.

4. We see that 'verily there is a God who judgeth in the earth,' and who will make inquisition for blood. How awfully, and yet how justly did he punish Abimelech for murdering his brethren; and the men of Shechem for being accessary to it. They joined in this horrid design, and were destroyed one by another. God delayed the punishment of Abimelech three years; but it came terribly at last. *The triumph of the wicked is short,* and their time to fall quickly comes. Jotham's curse which was not causeless came upon the heads of those bloody and deceitful men. The whole story teaches us, that "Jehovah is known by the judgments which he executeth, and that the wicked are snared in the work of their own hands.

CHAP. X. 6. *The god of Aram.* The spirit of their own law, as ll as its express commands they violated; and from this verse we learn ey served the idols of the nations which were around them.

8. *And at that time.* I render the words indefinitely, as the context requires after the Greek translators. See Note, Hebrew Bible.

12. *Midianites.* As we have no account of a people called *Maanites,* I have adopted the reading of the Sept. Alex. From Ch. viii we know the Midianites had oppressed Israel, and that God, by Gideon had delivered

4 Now, in process of time, the children of
5 Ammon made war against Israel. And when
the children of Ammon made war against
Israel, the elders of Gilead went to fetch Jeph-
6 thah from the land of Tob; And they said
unto Jephthah, "Come, and be our captain,
that we may fight with the children of Ammon."
7 And Jephthah said to the children of Gilead,
"Did not ye hate me, and expel me from my
father's house? and why do ye come to me now
8 when ye are in distress?" And the elders of
Gilead said to Jephthah, "For that reason we
now apply to thee, that thou mayest go with us,
and fight against the children of Ammon, and
be our chief, over all the inhabitants of Gilead."
9 And Jephthah said to the elders of Gilead, "If
ye bring me home again to fight against the
children of Ammon, and Jehovah deliver them
10 before me, shall I be your chief?" And the
elders of Gilead said to Jephthah, "Jehovah
be witness between us, if we do not so, accord-
11 ing to thy words." Then Jephthah went with
the elders of Gilead, and the people made him
chief and captain over them; and Jephthah
uttered all his words before Jehovah in Mizpeh.
12 And Jephthah sent messengers to the king
of the children of Ammon, saying, "What hast
thou to do with me, that thou art come against
13 me to fight in my land?" And the king of the
children of Ammon answered the messengers
of Jephthah, "Because Israel took away my
land, when they came up out of Egypt, from
the Arnon unto the Jabbok, and the Jordan:
now therefore restore those lands peaceably."
14 Again Jephthah sent messengers to the king
15 of the children of Ammon, And said to him,
"Thus saith Jephthah, Israel took not away
the land of Moab, nor the land of the chil-
16 dren of Ammon; But when Israel came up
from Egypt, and had walked through the wil-
derness unto the Red sea, and were come to
Kadesh; Then Israel sent messengers to the 17
king of Edom, saying, "Let me, I pray thee,
pass through thy land: but the king of Edom
would not consent. And in like manner they
sent to the king of Moab; but he would not
consent: so Israel abode in Kadesh. They 18
then went along through the wilderness, and
compassed the land of Edom, and the land
of Moab, and came by the east side of the
land of Moab, and pitched on the other side
of the Arnon, but came not within the boun-
dary of Moab; for the Arnon was the boundary
of Moab. And Israel sent messengers unto 19
Sihon, king of the Amorites, the king of Hesh-
bon; and Israel said to him, 'Let us pass we
pray thee, through thy land, unto our own
place.' But Sihon would not trust Israel to 20
pass through his territory; but Sihon assem-
bled all his people, and encamped in Jahaz,
and fought against Israel. And Jehovah, the 21
God of Israel, delivered Sihon and all his peo-
ple into the hand of Israel, and they smote
them: so Israel possessed all the land of the
Amorites, the inhabitants of that country. And 22
they possessed all the territories of the Amo-
rites, from the Arnon unto the Jabbok, and
and from the wilderness unto the Jordan. So 23
now Jehovah, the God of Israel hath dispos-
sessed the Amorites *of that land,* on account
of his people Israel, and wouldst thou possess
it? Wilt not thou possess what Chemosh thy 24
god hath given to thee to possess? So will we
possess *the land* of all those whom Jehovah
our God shall drive out before us. And now 25
hast thou in any thing a better claim than Ba-
lak, the son of Zippor, king of Moab? Did
he then contend with Israel, or did he ever
fight against them? Three hundred years 26
hath Israel dwelt in Heshbon and its towns, and

his people out of their hands.

CHAP. XI. 3. *And went out with him*; that is made attacks upon the various hordes around them. This kind of warfare was then common, as it is still, in those countries. See Dathe's remarks, Hebrew Bible.

11. *Uttered all his words.* There was a convention of the people at Mizpeh; and Jephthah repeated the terms of agreement with the Gileadites, before Jehovah; that is, solemnly ratifying it; and regulating all things necessary for conducting the war.

13—28. The answer of the king of Ammon, is certainly as void of truth as of justice; and the reply of Jephthah is distinguished by both. Were kings to listen to reason, how few wars would there be! Ambition is the principal cause of fighting.

24. *What Chemoth thy god.* Jephthah here argues on his own principle. He ought to be satisfied with what Chemoth gives to him.

31. *Shall belong to Jehovah;* that is, if it be a person or animal which cannot be offered in sacrifice, it shall be consecrated to the service of

in Aroer and its towns, and in all the cities which are along the coasts of the Arnon? why, during that time, have ye not recovered them? We, then, have not offended against thee, but thou doest us wrong to war against us: let Jehovah, the Judge, decide this day, between the children of Israel and the children of Ammon." Nevertheless the king of the children of Ammon would not hearken to the words of Jephthah, which he sent to him.

Then the Spirit of Jehovah came upon Jephthah, and he passed through Gilead and Manasseh, and passed on to Mizpeh of Gilead, and from Mizpeh of Gilead he passed on towards the children of Ammon. And Jephthah made a vow to Jehovah, and said, "If thou wilt, without fail, deliver the children of Ammon into my hands, Then it shall be, that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely belong to Jehovah, or I will offer it up for a burnt-offering. Then Jephthah passed on to the children of Ammon, to fight against them; and Jehovah delivered them into his hands. And he smote them with a very great slaughter from Aroer, all the way to Minnith, and unto Abel-cheramim; twenty cities. Thus the children of Ammon were humbled before the children of Israel.

And Jephthah came to Mizpeh to his own house; and behold! his daughter came out to meet him with tabours and with pipes: and she was his only child; beside her he had neither son nor daughter. And when he saw her, he rent his clothes, and said, "Alas! my daughter! thou hast brought me low indeed! and thou art among those who distress me: for I have opened my mouth to Jehovah, and I cannot reverse it." And she said unto him, "My father, if thou hast opened thy mouth to Jehovah, do to me according to that which hath proceeded out of thy mouth; forasmuch as Jehovah hath taken vengeance for thee of thine enemies, of the children of Ammon." And she said to her father, "Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and with my companions bewail my virginity." And he said, "Go." And he sent her away for two months: and she went, and with her companions bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned to her father, who did with her according to his vow which he had made; and she knew no man. And it became a custom in Israel, For the daughters of Israel to go yearly to lament with the daughter of Jephthah the Gilcadite; four days in the year.

34 35 36 37 38 39 40

Reflections upon Chapters x & xi. 1. We have another proof in this history, that sin is the cause of sorrow, and repentance the only way to obtain deliverance. When the Israelites put away their idols, God showed himself merciful. He minded them of his past favours, and of their abuse of them, and ingratitude to him. They confessed the truth of these charges, but yet supplicate for mercy. Let those who are under God's rebukes, acknowledge his justice and righteousness. "I will bear the indignation of Jehovah, because I have sinned against him." When, as a nation, we expect calamities at home or abroad, and are praying for deliverances, let us remember to acknowledge our folly and guilt, and prepare to meet God in the way of his judgments, saying, "We have sinned, do thou unto us as seemeth good in thy sight."

2. Let us learn to be upon our guard against rash vows and resolutions. It may be sometimes useful to bind ourselves by our solemn vows, to show our gratitude to God, and confirm our regard to his glory. But those vows should be wisely made, and extend only to those things that will be clearly serviceable to the interest of religion, which are our duty, had no such vows been made. But many persons, besides Jephthah, have run themselves and their families into great inconveniences by rash resolutions

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Jehovah; or if what is proper to be offered, it shall be offered. I follow our marginal version in rendering, *or* instead of *and*.

34. *His only child.* She was therefore, more dear to her father; and as he had devoted her to God, all hope of posterity by her was cut off. This accounts for his distress.

36. *If thou hast opened, &c,* The reply of Jephthah's daughter shows both piety and magnanimity. Since God had made him the instrument of saving her country, she was content to die in her virgin state.

39. *And she knew no man.* Some suppose Jephthah offered his daughter as a burnt-offering to Jehovah; a sentiment which I think unsupported by the text. Dathe has produced strong arguments against this opinion; and I conceive the remark which concludes this verse decisive. For if she was put to death, in her virginity, it is needless to inform us, she knew no man; but if she was devoted to a virgin-state, then this remark is just.

40. *To lament with the daughter, &c.* I have again adopted our marginal version; as giving the genuine sense. According to Houbigant this custom only continued during the life of Jephthah's daughter, as we find no reference to it afterwards.

CHAPTER XII.

B. C. 1143. A civil war between the Ephraimites and Gileadites; the former conquered; Jephthah dies, and Ibzan, Elon and Abdon successively judge Israel.

1 And the men of Ephraim assembled, and went northward, and said to Jephthah, "Why didst thou pass on to fight against the children of Ammon, and didst not call us to go with thee? We will burn thy house, about thee
2 with fire." And Jephthah said to them, "I and my people had a great contest with the children of Ammon; and when I called you, ye would not deliver me out of their hands.
3 And when I saw that ye would not deliver me, I exposed my life, and passed on against the children of Ammon, and Jehovah delivered them into my hand: wherefore then are ye come up to
4 me this day, to fight against me?" Then Jephthah assembled all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, "Ye are only fugitives of Ephraim: Gilead *is a base*
5 *breed* between Ephraim and Manasseh! And the Gileadites took the fords of the Jordan before the Ephraimites: and when any of those Ephraimites who had escaped, said, 'Let me go over;' the men of Gilead said to him, 'Art thou an Ephraimite?' If he said, 'Nay;' Then said 6
they to him, 'Say now Shibboleth: and he said Sibboleth: for he could not rightly pronounce it: then they took him, and slew him at the fords of the Jordan. And there fell at that time, of the Ephraimites, forty two thousand.
And Jephthah judged Israel six years. Then 7
died Jephthah, the Gileadite, and was buried in [v]his own city", in Gilead.

And after him Ibzan of Bethlehem judged 8
Israel. And he had thirty sons, and thirty 9
daughters; those he married out, and took in thirty maidens for his sons. And he judged Israel seven years. Then died Ibzan, and was 10
buried at Bethlehem.

And after him, Elon, a Zebulunite, judged 11
Israel; and he judged Israel ten years. And 12
Elon the Zebulunite died, and was buried in Aijalon, in the country of Zebulun.

And after him Abdon the son of Hillel, a 13
Pirathonite, judged Israel. And he had forty 14
sons and thirty nephews who rode on seventy young asses: and he judged Israel eight years.
And Abdon the son of Hillel, the Pirathonite, died, and was buried in Pirathon, in the land of Ephraim, on mount Amalek.

CHAP. XII.

and vows; therefore it is better to let such things alone, and always guard our hearts and lips. So Solomon advises, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few."

3. We are also reminded by the persevering resolution of Jephthah, and the cheerful submission of his daughter, that lawful vows should be kept. For better is it not to vow, than to vow, and not perform. We have all of us vowed to be the Lord's by our profession of christianity, and by giving up ourselves to him. Let us remember that we have opened our mouth, and cannot go back with honour and a good conscience. Let us be faithful to all our engagements. So Solomon exhorts: "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed."

CHAP. XII. 1. The conduct of the Ephraimites on this occasion shows, that they affected rule and authority over the other tribes. The whole history proves their ambition and love of preeminence.

4. *Fugitives of Ephraim.* The Ephraimites abused their brethren. I have followed the order of the text, and supplied with Geddes, as to the sense.—*A base breed;* that is, a mixed breed, belonging neither to them nor to Manasseh. They intend what is reproachful.

6. *Say Shibboleth.* This shows that the Gileadites, though they spoke the same language, had a different mode of pronunciation; as the people of Nazareth had in the time of Jesus Christ. The word *shibboleth* signifies a *stream;* which would naturally occur to the Gileadites, as a test, being an object before their eyes.

7. [v] Sept.

REFLECTIONS UPON CHAPTER XII. 1. The Ephraimites were now as haughty as they had been unkind. Jephthah invited them, but they would not come to his assistance; and when he had succeeded they were offended. The guilty persons began to accuse their brethren, as is generally the case; but how pitiful, how detestable do they appear! May we guard against thinking that every honour is our due, and envying those that are honoured and distinguished above us. Let us ever maintain an humble spirit; and take heed also to our tongue; for grievous words stir up anger, and separate chief friends.

2. We here see that the beginning of strife is like the bursting forth of waters. Abusive words raise the passions, and these impel men to deeds of violence. The Ephraimites raised a storm by which they severely suffered; and Jephthah and the Gileadites tarnished the glory of their former victory, by the slaughter of

CHAPTER XIII.

A. M. 1161. The Philistines oppress Israel; an angel appeareth to the wife of Manoah and then to him also; a son promised, and Samson born.

AND the children of Israel again did evil in the sight of Jehovah; and Jehovah delivered them into the hand of the Philistines, forty years.

Now, there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And an angel of Jehovah appeared to the woman, and said to her, "Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink no wine nor strong drink, nor eat of any thing unclean. For, lo! thou shalt conceive, and bear a son; but let no razor come on his head: for the child must be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hands of the Philistines."

Then the woman came and told her husband, saying, "A man of God came to me, and his countenance was like the countenance of an angel of God, very awful: but I asked him not whence he came, nor did he tell his name. But he said unto me, 'Behold, thou shalt conceive, and bear a son; but drink now no wine nor strong drink, nor eat any thing unclean: for the child shall be a Nazarite to God from the womb, to the day of his death."

Then Manoah intreated Jehovah, and said, "O my Lord, let the man of God whom thou didst send come again to us, and teach us what we shall do to the child that shall be born." And God hearkened to the voice of Manoah; and the angel of God came again to the woman as she sat in the field; but Manoah her husband was not with her. And the woman made haste, and ran, and showed her husband, and said to him, "Behold, the man hath appeared unto me, that came unto me the other day." And Manoah arose, and went after his wife, and came to the man, and said unto him, "Art thou the man who spokest to the woman?" And he said, "I am." And Manoah said, "When thy words come to pass, how shall we train up the child? and what shall we do to him?" And the angel of Jehovah said to Manoah, "Of all that I said to the woman, let her beware. She must not eat of any thing that cometh from the vine; and she must not drink wine or strong drink, nor eat of any thing unclean: all that I commanded her let her observe."

And Manoah said to the angel of Jehovah, "I pray thee, let us detain thee, until we shall have made ready a kid for thee." And the angel of Jehovah said to Manoah, "Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it to Jehovah." For Manoah knew not that he was an angel of Jehovah. And Manoah said to the angel of Jehovah, "What is thy name, that when thy sayings come to pass we may do thee honour?" And the angel of Jehovah said to him, "Why askest thou

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eir brethren. Though insulted it would have been their honour have borne it; and they would have shown greater magnanity. "For greater is he who ruleth his spirit, than he who eth a city."

8. Let us not be cruel or severe to those of our brethren who nnot pronounce our Shibboleth; who cannot just think, or say, worship, as we do. "Let us do unto them, as we wish they would do unto us." If they should be angry, revengeful, persecuting and malicious, still "let us love our enemies, bless them that curse us; and do good to them that despitefully use and persecute us;" and thus show ourselves to be "the children of our heavenly father, who causeth his sun to shine, and his rain to descend, on the evil and the good, on the just and the unjust." Were this temper cultivated, peace would be preserved.

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7. *In his own city.* I suppose the true reading to be (עירו); and the ו might easily be made a jod.

15. *Mount Amalek.* So the Sept. Compare. Ch. iii. 13, 27, and v. 14.

CHAP. XIII. 1. *Forty years.* This was a long period of cruel pression, but it was justly deserved.

5. *A Nazarite to God*; that is, separated to that service, which God igned, to weaken the power of the Philistines. The mother is comnded to live as Nazarites did. See Numb. vi. and Notes there.

6. *Very awful*; that is, full of majesty and grace, something like the countenance of Stephen. Acts vi. 15.

12. *How shall we train up, &c.* I have preferred the sense to the idiom, with Houbigant. The words allude to what was said verse 8.

19. *When a wonderful thing.* The Vulg. and some copies of the Sept. consider Jehovah as the antecedent, and render, 'who did wonderfully.' Others consider the Angel as the agent. As it is not clear which is the antecedent I have rendered in the passive. Some make the wonderful thing to be, that fire came out of the rock, to consume the sacrifice; but it is clear that this is mere supposition, and that the wonder was the angel's

19 thus after my name! It is a secret?" So Manoah took a kid with a wheaten-offering, and offered them upon a rock to Jehovah; when a wonderful thing was done, while Manoah and
20 his wife looked on. For when the flame went up towards the heavens from off the altar, the angel of Jehovah ascended amid the flame from the altar. And when Manoah and his wife saw this, they fell on their faces to the ground.
21 And as the angel of Jehovah appeared no more to Manoah or to his wife, Manoah then knew
22 that he was an angel of Jehovah. And Manoah said to his wife, "We shall surely die, because
23 we have seen God." But his wife said to him, "If Jehovah had intended to kill us, he would not have received a burnt-offering and a wheaten-offering at our hands, nor would he have showed us all these things, nor have now told us such things as these."

CHAPTER XIV.

B. C. 1141. *Samson falleth in love with a woman of Timnath; on his journey thither killeth a lion; on a second journey findeth honey in its carcase; his marriage feast, and his riddle.*

24 And the woman bare a son, and called his name Samson: and the child grew, and Jehovah
25 blessed him. And the Spirit of Jehovah began to move him at times, in the camp of Dan, between Zorah and Eshtaol. And Samson went 1
down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he 2
came up, and told his father and his mother, and said, "I have seen a woman in Timnath, of the daughters of the Philistines: now, therefore, get her for a wife to me." Then his 3
father and his mother said to him, "Is there no woman among the daughters of thine own brethren, or among all [v]thine own" people, that thou wouldst go to take a wife from [a]among the daughters" of the uncircumcised Philistines?" And Samson said to his father, "Get her for me; for she pleaseth me well." Now his father 4
and his mother knew not that he was moved by Jehovah, and that he sought an occasion against the Philistines: for, at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and 5
his mother, to Timnath; and they came to the vineyards of Timnath; and, behold! a young lion roared against him. And the Spirit of 6
Jehovah came mightily upon him, and he tore him to pieces as he would have torn a kid, though he had nothing in his hand: (but he told not his father or his mother what he had done.) And he went down and talked with the 7
woman; and she pleased Samson well.

CHAP. XIV.

REFLECTIONS UPON CHAPTER XIII. 1. The direction given to Manoah's wife, may remind us, that temperance in all things is an important duty. This greatly contributes to our own health, and that of our offspring. By the wise constitution of nature, the vigour of the human frame in a great measure depends on parents; and general experience proves, that indulgence enervates and enfeebles. From their temperate habits, Nazarites are said to have been 'more ruddy than rubies.'

2. We are here taught, that such as want and seek divine direction, may expect to receive it. Manoah prayed that God would teach him his duty, and God did so. It is thus, that good men own and "acknowledge God in all their ways, and he directs their paths." We should do this especially when we have experienced, as in the case before us, his readiness to favour and help us. There are secret things with which we have nothing to do; but in every case of importance let us look up to Jehovah, and he will teach us his paths.

3. We see in the reflection of Manoah, on this divine appearance, *great fear*, and in that of his wife, *great faith*. He had spoken with great assurance of the son they were to have, and was anxious to know how he was to be trained up; but now he is so alarmed, that instead of expecting a son, he looks for death. How just the reasoning of the wife? She was now his support; the weaker vessel was the stronger believer. She infers from the many tokens of God's favour, his design was not to kill, but to save; not to reject but to honour them, and fulfil his promise.

4. We may reason as Manoah's wife did respecting the sacrifice of Christ. God appointed the sacrifice of Christ, and declared his acceptance of it, by raising him from the dead; by sending down his

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ascending amid the flame towards the heavens.

22. *Have seen God*; that is, in his angel.

CHAP. XIV. 1. *To Timnath.* Jerom informs us, that this place was on the confines of three tribes, Judah, Dan and Ephraim, between Ptolemais and Gazah.

3. [v]Syr. Arab.—ibid. [a]3 mss.

6. The clause in brackets has to me the appearance of an interpolation. For how could Samson do this attended by his father and mother, and they not know it? And if they knew, how could he conceal it from them? Some suppose that on hearing the roaring of the young lion he went to attack him, but did not tell his father or his mother, what he had done.

And, after some time, he returned to take
r *for his wife;* and he turned aside to see
e carcase of the lion; and, behold! there was
swarm of bees and honey, in the carcase of
ıe lion. And he took some of it in his hands,
ıd went on eating; and when he came to his
ıther and mother, he gave some of it to them,
ıd they ate: but he told them not that he had
ıken the honey out of the carcase of the lion.
So his father *and mother* went down unto
ıe woman; and Samson made there a feast [a]of
even days"; for it was the custom for young
nen *on their marriage* to do so. And when
he Philistines saw this, they brought thirty
companions to be with him. And Samson said
o them, "I will now put forth a riddle to you:
f ye can certainly find it out and expound it to
ne within the seven days of the feast, then I will
give you thirty shirts and thirty suits of raiment:
But if ye cannot declare it to me, then shall ye
give me thirty shirts and thirty suits of raiment."
And they said to him, "Put forth thy riddle,
hat we may hear it." And he said unto them,
'Out of the eater came eatables, and out of
the fierce came sweetness." And, during three
days they could not expound the riddle. And
it came to pass on the [v]fourth" day, that they
said to Samson's wife, "Entice thy husband,
that he may declare to [v]thee" the riddle; else
we will burn thee and thy father's house with
fire. Have ye called us to take what we have?
Is it not so?" And Samson's wife wept before 16
him, and said, "Thou dost but hate me, and
lovest me not: thou hast put forth a riddle to
the children of my people, and hast not told it
to me." And he said to her, "Behold, I have
not told it to my father or my mother, and shall
I tell it to thee?" And she wept before him 17
the seven days, while their feast lasted: and it
came to pass, on the seventh day, that he told
her, because she strongly pressed him; and she
told the riddle to the children of her people.
And the men of the city said unto him on the 18
seventh day, before the sun went down, "What
is sweeter than honey? and what is more fierce
than a lion?" And he said to them, "If ye
had not plowed with my heifer, ye had not
found out my riddle."
And the Spirit of Jehovah came upon him, 19
and he went down to Ashkelon, and slew of
them thirty men, and took their spoil, and gave
suits of raiment to them who expounded the
riddle. And his anger was kindled, and he
went up to his father's house. But Samson's 20
wife was given to his companion, whom he had
used as his friend.

10. [a] Sept. Syr. Arab.

15. [v] So Sept. Syr. Arab. the rest *seventh.*—ibid. [v] So Sept. Vulg.

, and acknowledging and accepting his Son as our mediator and
esentative, therefore he will not be inexorable; if we apply to him
e gospel way. She argued from a promise given; we, in the
ent case, from a promise fulfilled. "I beseech you therefore in
st's stead, be ye reconciled to God, for he hath made him a sacri-
for sin, for us, though he knew no sin, that we might be made
ighteousness of God in him."

REFLECTIONS UPON CHAPTER XIV. 1. However brave Sam-
was, he discovered little prudence and less piety. He acted in a
ner very unworthy a nazarite, or a patriot, in marrying a Philis-
tine, an enemy to God and Israel. He sacrificed every important
consideration to his foolish fancy. There are many such melancholy
instances as this in scripture, which were recorded *for our admonition;*
yet young people will not take warning. When they are only govern-
ed by fancy and caprice, no wonder they entail sorrow and calamity
on themselves and their offspring. 'I wish, says Bp. Hall, Manoah
could speak so loud, that all our Israelites might hear him.' "Is there
never a woman among the daughters of thy brethren, or among all my
people, that thou goest to marry a stranger to God and religion?"

2. We see how ancient the custom is of feasting on the occasion

this seems scarcely probable.

10. *Seven days.* That the words added have been omitted in the text
is clear from what follows, 'that so young men did.' For it was not
ssary to inform his readers, that on the marriage of a person a feast
usually made; but it was necessary to tell them, that it was the cus-
to keep the feast *seven days.* Compare com. 12.

12. *Thirty shirts.* So our old versions after the Greek and Vulg,
Harmer has proved that this is the meaning, and conformable to exis-
customs, among the better sort of people.

14. *Fierce came.* So the word is rendered, in the common version,
xix. 4; and in this connexion I think more proper.

18. *Before the sun went down.* Geddes renders, 'before the supper
was served,' and observes, he thinks the word commonly rendered *the sun*
denotes 'the evening meal.' It signifies in Arabic, 'food prepared on the
account of the birth of a son, or a marriage;' but I think there is no in-
stance of such a sense in Hebrew. It is, however, probable, that they
expounded his riddle, before they ate.—*Plowed with my heifer.* This seems
to have been a proverbial expression: the purport of which is, if ye had
not dived into my secret, through my petulant bride, ye would not have
been able to solve my riddle.

20. *Whom he had used as his friend;* that is, the friend of the bride-
groom, his first attendant. Samson seems to have been displeased with the

CHAPTER XV.

B. C. 1140. *Samson denied his wife; burneth the corn of the Philistines; they burn his wife and her father; he is bound and delivered to the Philistines; but rouseth them with the jaw-bone of an ass.*

1 But it came to pass, in a while after, in the time of wheat harvest, that Samson visited his wife with a kid: and he said, "I will go in to my wife into the chamber." But her father
2 would not suffer him to go in. And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her."
3 And Samson, said concerning them, "Now shall I be more blameless than the Philistines,
4 though I do them a displeasure." And Samson went and caught three hundred jackals, and took firebrands, and turned tail to tail, and put a firebrand in the middle between two
5 tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burned up both the piled up corn, and also the standing corn, with the
6 vines and the olives. Then the Philistines said "Who hath done this?" And some answered, "Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion." And the Philistines came up and burned with fire both her and her father's [a]house". Then Samson said to them, 7
"Since ye have done this, will I be avenged of you, and then will I cease. And he smote 8
them shoulder upon thigh, with a great slaughter; and he went down and dwelt in a cleft of the rock Etam.

Then the Philistines went up, and encamped 9
in Judah, and spread themseves, in Lehi. And 10
the men of Judah said, "Why are ye come up against us?" And they answered, "To bind Samson are we come up, to do to him as he hath done to us." Then three thousand men 11
of Judah went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?" And he said unto them, "As they did to me, so have I done to them." And they said to him, "We are 12
come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said to them, "Swear to me, that ye will not fall upon me yourselves." And they 13
spoke to him, saying, "No; but we will bind thee fast, and deliver thee into their hand; but assuredly we will not kill thee." And they bound him with two new cords, and brought him from the rock.

And when he came to Lehi, the Philistines 14
shouted against him; and the Spirit of Jehovah

CHAP. XV.

of marriage. Samson complied with it; and had there been no greater fault, than compliance with such a custom, it would have been well for Samson and others! Our Lord honoured a marriage feast with his presence, and there manifested his glory. On such occasions to be singular, is often more the effect of pride than piety.

3. We learn, from Samson's riddle, that on such occasions it was usual to spend the time in proposing and answering suitable questions. Noisy mirth, riot and intemperance are alike inconsistent with the dignity of man and the precepts of religion. There is much ingenuity in Samson's riddle; and without some clue it would have been impossible to expound it. How many things, in providence, are like this riddle, to us inexplicable! They will in the end, to all who serve God, be subservient to their happiness.

4. The Philistines, in threatening Samson's wife with destruction, if she did not entice him to tell her his riddle, show their pride and cruelty. Had they possessed the least generosity, they would have acknowledged their incompetency to expound it; and paid the forfeit. They deserved the treatment they afterwards received, both from Samson and their own people. Let us always pray that honour and integrity may preserve us!

6. [a] So Sept. Syr. Arab. and many mss.

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treachery of his wife and the mean spirit of her relations; and on this account he departed. The conduct of his wife and her friends shows how little regard was paid to matrimonial rights in those days.

CHAP. XV. 1. *With a kid.* Kids were and are considered, in the east, as the most delicious food. Hence Samson intended by this present to do honour to his wife.

4. *Jackals.* It is now generally allowed that the animal meant is the Jackal. It is a gregarious animal, somewhat like a fox, but far less cunning, and more easily caught. They abounded in Judea. Those commentators, who would render 'sheaves,' have surely never attended to the context. It has been thought that Samson tied one tail to another, so that the animals would pull different ways. But he might tie tail to tail, so that they might run side by side, and nothing is said to lead us to judge otherwise.

8. *Shoulder upon thigh;* that is, as I conceive, so thickly, that the shoulder of the one fell upon the thigh of the other. At least if this be not the meaning, I understand not the words. Dathe supposes the word to be proverbial, and the meaning to be expressed by (שבר גדולה) 'a great

came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands were loosed from
5 off his hands. And he found a new jaw-bone of an ass, and put forth his hand and took
6 it, and smote a thousand men with it. And Samson said, "With the jaw-bone of an ass, I have utterly routed them; with the jaw-bone
7 of an ass I have smote a thousand men." And when he had made an end of speaking, he cast away the jaw-bone out of his hand, and called that place Ramath-lehi, [THE JAW-BONE-HILL.]

18 And he was exceedingly thirsty, and called on Jehovah, and said, "Thou hast wrought this great deliverance by the hand of thy servant; and shall I now die through thirst, and fall into the hand of the uncircumcised?"
19 God then opened a crevice which was at Ramath-lehi, and from it water issued forth; and having drunk, his spirit was restored and revived. Hence he called the name *of that well* En-hakkore [THE INVOCATION-HILL,] which is to this day in Ramath-lehi. °

CHAPTER XVI.

C. 1120. Samson carrieth away the gates of Gaza; Delilah, corrupted by the Philistines, enticeth him; his eyes are put out; his strength being recovered he pulleth down the house on himself and the Philistines.

1 THEN Samson went to Gaza, and saw there a harlot; and went in to her. 2 [a]And it was told" the Gazites, saying, "Samson is come hither." And they surrounded him and lay in wait for him all night, near the city-gate, and were quiet all the night, saying, "In the morning, when it is day, we will kill him." 3 And Samson lay till midnight; and at midnight he arose, and took the doors of the city-gate, and the two posts, with the bar; and, having put them on his shoulders, he went away with them, and carried them up to the top of a hill which is opposite to Hebron.

4 Now, after this, it happened, that he loved a woman in Nahal-sorek, whose name was Delilah. 5 And the lords of the Philistines came up to her, and said to her, "Entice him, and see wherein lieth his great strength, and by what means we may prevail against him, so as to bind him and humble him; and we will each of us give to thee eleven hundred *shekels* of silver." 6 And Delilah said to Samson, "Tell me, I pray thee, wherein lieth thy great strength, and with what thou mayest be bound and humbled?" 7 And Samson said to her, "If they bind me with seven green withes which were never dried, then shall I be weak, and be as another man." 8 Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. 9 Now, while men lay waiting in her chamber, she said to

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20. °*And he judged Israel in the days of the Philistines, 20 years.*

REFLECTIONS UPON CHAPTER XV. 1. From the calamity which befel Samson's wife, we learn, that 'the fear of the wicked shall come upon them.' She had betrayed and abused her husband, for fear of being burned; and now she is plunged into the flames she would have avoided. When men through unreasonable fears, or from other motives, betray their friends and violate their consciences, what can they expect but suffering? The God to whom vengeance belongeth brought this evil upon her; and it often happens that those who deal treacherously, are dealt treacherously with: sooner or later there will be a recompense both of good and evil.

2. We see in the conduct of the men of Judah, a base and servile spirit, who instead of setting Samson at their head and nobly con-

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CHAP. XVI. 2. [a] Sept. Chald. Syr.

slaughter.' Houbigant renders, 'He contended with them and slew them with a great, &c.'—*Etam.* An almost inaccessible rock, in the tribe of Judah. 2 Chron. xi. 6.

15. *Smite them.* The Hebrew word, which we render *smite*, is not always equivalent to *kill*. It means any sort of discomfiture; and seems here to denote the total *rout* of those Philistines, after mentioned.

16. *Utterly routed them.* The Sept. Chald. and Syr. render so as clearly to prove, that they read the two last words as verbs and not as nouns, according to the present Masoretic points. They render with perspicuity and force; 'with the jaw bone of an ass I have utterly routed them, &c.' See Note, Hebrew Bible.

19. *A crevice which was at Ramoth-Lehi.* The name of Ramath-Lehi was given to the place, where Samson cast away the jaw bone. To consider the word then, as an appellative, in the next verse; and to say that, 'when Samson was thirsty, God clave an hollow place that was in the *jaw*, and there came water thereout;' must be through want of common attention; because they immediately subjoin, 'wherefore he called the name thereof En-hakkore, (that is, the well of him that called,) which is in Lehi, unto this day.'

20. It is probable that this com. has been inserted here through mistake; as we find it in its proper place at the beginning of the next chapter.

CHAP. XVI. 1. Samson must have gone to Gaza privately. His conduct in going in to a harlot cannot be justified. It was his sin, and had nearly proved his ruin.

him, "The Philistines are about to fall upon thee, Samson." And he broke the withes, as a thread of tow is broken when it toucheth the fire. So *the cause of* his strength was not
10 known. And Delilah said to Samson, "Behold, thou hast deceived me, and told me lies; now tell me, I pray thee, with what thou mayest be
11 bound." And he said to her, "If they bind me fast with new ropes which have never been used, then shall I be weak, and be as another
12 man." Delilah therefore took new ropes, and bound him with them, and while men were waiting in the chamber, she said to him, "The Philistines are about to fall upon thee, Samson." And he broke the *ropes* from off his
13 arms like thread. And Delilah said to Samson, "Hitherto thou hast deceived me, and told me lies: tell me with what thou mayest be bound." And he said to her, "If thou interweave the seven locks of my head with that web, [a]and fasten them to the pin, I shall become weak, and be as another man." So, while he was asleep, she interwove with the web, the seven
14 locks of his head", And she fastened them to the pin, and said to him, "The Philistines are about to fall upon thee, Samson." And he awoke out of his sleep, and went away with the pin of the beam, and with the web.
15 And she said to him, "How canst thou say, 'I love thee,' when thy heart is not with me? thou hast deceived me these three times, and hast not told me in what thy great strength lieth. Now as she pressed him daily with her 16
words, and urged him, so that his soul was vexed unto death; He told her all his mind, 17
and said unto her, "There hath not come a razor upon my head; for I have been a Nazarite to God, from my mother's womb: were I shaved my strength would depart from me, and I should become weak and be like any other man." And when Delilah saw that he had 18
told her all his mind, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath showed me all his mind. Then the lords of the Philistines came up to her, and brought money in their hand. And 19
she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to humble him, for his strength had departed from him. And she said, "The Philistines are 20
about to fall upon thee, Samson." And he awoke out of his sleep, and said, "I will go out as at former times, and rouse up myself:" for he knew not, as yet, that Jehovah had departed from him. The Philistines now took 21
him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of

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13. [a]Sept.

tending for their freedom, resolve to sacrifice him to his enemies. Samson submits to be bound, on condition that his brethren would not smite him, which they readily assent to. Thus they would purchase peace by betraying their brave countryman; and live in slavery rather than follow him to victory and liberty. How oft is this done in the world! Men complain of oppression, when it is the effect of their own apathy and crimes!

3. With joy the Philistines beheld their captive-enemy! They shouted against him! In this instance, at least, the triumphing of these sinners was of short duration! Soon they felt the power of Samson's arm, and were utterly routed. Thus was God's word fulfilled, "One shall chase a thousand, and two put ten thousand to flight." Aided and influenced by his Spirit, one or few can save as well as many. Samson celebrates his own victory, not doubtless through vanity, but in admiration of what God had enabled him to do, with the jaw-bone of an ass! Let us ever give God the glory of all our success, both in temporal and spiritual affairs; for he it is that arms us for the fight, and causes us to triumph.

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4. *Nahel-Soreh.* This was in the tribe of Dan, not far from Eshtaol. Delilah, was doubtless a courtezan; and Samson's attachment to her proved his ruin.

7. *Tell me, I pray thee, &c.* Had Samson given her a positive refusal, he would have acted more like a man of honour, than by repeatedly imposing on her. His conduct shows the influence this woman had over him; and justifies the remark of Solomon, that by such a character many 'strong have been cast down.'

13, 14. The Sept. read here as in the other instances; and there can be no doubt, but some transcriber omitted a whole line, and others have followed his faulty codex. In order to have some idea of what is here told, the reader must know, first, that the looms of Palestine were extremely simple; probably, not unlike those that are still used in many parts of Asia and Africa: secondly, that they were worked by women: thirdly, that the web was narrow, little more, perhaps, than a hand's breadth: fourthly, that the woof was driven into the warp, not by a reed, but by a wooden spatula: fifthly, that the end of the web, was fastened to a pin or stake, fixed, probably in the wall, or driven into the ground: sixthly, that Samson was, probably, sleeping with his head on Delilah's lap, when she wove his hair into the web. Compare v. 19.

brass; and he was made to grind *at a mill* in the prison-house.

The hair of his head after he had been shaved began now to grow again. And the lords of the Philistines assembled to offer a great sacrifice to Dagon, their god, and to rejoice: for they said, "Our god hath delivered Samson, our enemy, into our hand." And when the people saw him, they praised their god, for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, who slew so many of us." And when their hearts were merry, they said, "Call for Samson that he may make us sport." And they called for Samson out of the prison-house; and they set him between the pillars *of the house*: and he made them sport. And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars upon which the house standeth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, who beheld while Samson made sport. And Samson called to Jehovah, and said, "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took 29
hold of the two middle pillars upon which the house stood, and by which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, "Let me die 30
with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were in it. So the dead, whom he slew at his death were more than those whom he had slain in his life. Then his brethren and all the house 31
of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

B. C 1406. *Images made of the money which Micah first stole, and then restored to his mother; he hires a Levite to be his priest; Danites come and take his gods and the Levite.*

And there was a man of mount Ephraim, 1
whose name was Micah. And he said to his 2

Reflections upon Chapter xvi. 1. We may learn from this ular History, that great gifts are often connected with great imperons. Samson had courage and strength, and bravely fought against enemies of his country; but he had little self-government, and lged the most criminal passions. While as a Nazarite he was ful to abstain from strong drink, he took little heed of cultivating purity of sentiment and conduct, which always stamps the highest ity on man.

2. From the remark of Delilah, we may infer, that 'they only e our love, who have our hearts.' This is true with regard to our of God: if any profess love to him, and it is no more than exterworship, or bodily exercise, it is all vain and empty show. Love sists in the sincerity and warmth of our affection; and if we do not God with our whole heart, how can it be said that we love him ll? His demand is, 'my son, give me thine heart.'

3. Samson overcome by sin, was for arising and arousing himself t other times; but alas! he was shorn of his strength. He knew not that God had left him. Like him, there are many from whom God is departed, who yet are ignorant of it; they continue rich, healthy and merry; but God is become their enemy, and they know it not nor consider it; never complain of their loss, but go on as if all was well, and expect 'that things will be as at another time.' This is the worst calamity than can come upon us: "Wo unto them, says God, when I depart from them."

4. In the treatment of Samson, we see the just judgment of God. His sin is marked in his punishment. Those eyes which had gazed on harlots are put out; and he who had become a slave to his passion, is made a slave to his enemies. Samson, the terror of the Philistines, through his own sin, becomes the subject of their mirth. Let us hope that in his affliction he repented; and as God enabled him to avenge himself of his enemies, lest they should exult and ascribe their success to their god Dagon, that his magnanimity and faith in his last struggle, were accepted and that he was saved. He is mentioned as one of those who possessed and exercised strong faith, Heb. xi.

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20. *He knew not, as yet, &c.* It was natural to expect that as he had aken God, indulged a most criminal passion, and betrayed a secret ch he ought to have kept, God would so far forsake him as to let him w the consequence of his conduct.

27. *Upon the roof.* The temple of Dagon seems to have been a round, val edifice. In the middle were two main posts, from which, beams diverging to the wall supported a gallery that went round the building. Samson was placed between those posts, that he might be seen, not only by those who were below; but also by those who were in the gallery. This gallery is here called the roof. So Dr. Shaw explains it, which seems most probable.

CHAP. XVII. 1. See Introductory Remarks to this Book. The

mother, "The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spokest of also in mine hearing; behold, the silver is with me; I took it." And his mother said, "Blessed of Jehovah be my
3 son." And when he had restored the eleven hundred shekels of silver to his mother, his mother said, "I had wholly dedicated the silver to Jehovah on account of my son; that it might be made into an engraved, molten image:
4 therefore to thee I will now return it." But he gave back the money to his mother, and his mother took two hundred shekels of the silver, and gave them to the founder, who made of them an engraved, molten image: and
5 it was placed in the house of Micah. And the man Micah had a house for his god; and he made an ephod, and teraphs, and consecrated
6 one of his sons, who became his priest. In those days there was no king in Israel; so every man did what was right in his own eyes.
7 Now there was a young man from Bethlehem-Judah, ° who was a Levite, and had so-
8 journed there. And the man departed out of the city of Bethlehem-Judah, to sojourn where he could find a place: and he came to mount Ephraim, to the house of Micah, as he jour-
9 neyed. And Micah said to him, "Whence comest thou?" And he said to him, "I am a Levite of Bethlehem-Judah, and I go to
10 sojourn where I may find a place." And Micah said to him, "Dwell with me, and be to me a father and a priest, and I will give to thee every year ten shekels of silver, and a suit of clothes, and thy victuals." So the Le-
11 vite went in. And the Levite was content to dwell with the man; and the young man was
12 to him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then 13
said Micah, "Now know I that Jehovah will do me good, seeing I have a Levite for my priest."

In those days, there was no king in Israel; 1
and in those days the tribe of the Danites sought an inheritance to dwell in; for to that day all their inheritance had not fallen to them among the tribes of Israel. And the children 2
of Dan sent five men of their own family, men of valour, from their own boundaries, from Zorah, and from Eshtaol, to spy out the land and to search it; and they said unto them, "Go, search the land." And they came to mount Ephraim, near to the house of Micah, and they lodged there. When they were near 3
the house of Micah, they distinguished the voice of the young man, the Levite; and they turned in thither, and said to him, "Who brought thee hither? and what doest thou in this place? and what is thine office here?" And he said to them, "Thus and thus Micah 4
treateth me, and I am his priest." And they 5
said to him, "Ask counsel, we pray thee, of God, that we may know whether our enterprise on which we go, shall be prosperous." And the priest said to them, "Go in peace: 6
Jehovah is with you, in your enterprise, on which ye go."

Then the five men departed, and came to 7
ᵛ Leshem"; and they saw that the people who dwelt in it were careless; after the manner of the Zidonians, quiet and secure; and there was nothing to molest them in the land: they possessed also riches without restraint. And they were far from the Zidonians, and had no intercourse with other men. And they came 8

7. ° *Of the family of Judah*, Syr. Arab. 1 ms.

CHAP. XVIII. 7. ᵛ So Joshua.

things now related must have occurred soon after the time of Joshua.

3. *An engraved, molten image.* I agree with those Critics, who consider both the words (פסל ומסכה) as only denoting one image; which was first cast by the founder and then engraved. The verb in the end of the next verse is singular, in the text and versions, and makes it evident that only one image is here intended. For it is, not *they were placed*, but *it was placed.*

7. In the common text two words have been inserted by mistake; and had we no authority for their omission, but the general history, they ought to be omitted; for how could a man be a Levite, and yet of the family of Judah!

CHAP. XVIII. 1. *The Danites sought, &c.* The inheritance first assigned to the Danites was too narrow for them, which forced them to undertake this expedition. See Josh. xix. 47.

7. *Leshem.* So the place is called Josh. xix. 47, where this history is briefly related. I consider the context leads to the version given. They

to their brethren to Zorah and Eshtaol; and their brethren said to them, "What *is your report?*" And they said, "Arise, let us go up against them; for we have seen the land, and behold, it is very good: hasten therefore, delay not to go and take possession of the land. When ye go, ye shall come to a secure people, and to an extensive country; a place in which there is no want of any thing on the earth; and which God will deliver into your hands."

And there went thence of the family of the Danites, from Zorah and from Eshtaol, six hundred men armed with weapons of war. And they went up, and encamped near Kirath-jearim, in Judah; hence that place, to this day, is called Mahaneh-Dan: [THE CAMP OF DAN] behold, it is behind Kirjath-jearim. And they passed thence to mount Ephraim, and came to the house of Micah. Then spoke the five men who had gone to spy out the country of Leshem, and said to their brethren, "Do ye know that there is in these houses an ephod, and teraphs, and an engraved, molten image? now therefore consider what ye have to do." And they turned thitherward, and came to the house of the young man, the Levite, to the house of Micah, and saluted him. And the six hundred men armed with their weapons of war, which were of the children of Dan, stood near the entrance of the gate. And the five men who had gone to spy out the land, went up, and came in thither, and took the engraved, molten image, and the ephod, and the teraphs; and the priest stood near the entrance of the gate, with the six hundred men, who were armed with weapons of war. So these men went into Micah's house, and brought out the engraved, molten image, the ephod, and the teraphs. Then said the priest to them, "What are ye about to do?" And they said to him, "Be thou silent; 19 lay thine hand upon thy mouth; and go with us, and be to us a father and a priest. Is it better for thee to be a priest to the house of one man, or to be a priest to a tribe-family in Israel?" And the priest's heart was glad, 20 and he took the ephod, and the teraphs, and the engraved, *molten* image, and went along with the people. So they turned and departed, 21 and put before them the little ones, and cattle and substance.

When they were a good way from the house 22 of Micah, the men whose houses were near to Micah's house assembled, and followed after the children of Dan. And they cried to the 23 children of Dan; and they turned their faces, and said to Micah, "What aileth thee, that thou thus [r] criest aloud?" And he said, "Ye 24 have taken away the gods which I made for myself, and the priest, and ye are gone away: and what have I more? and how can ye say to me, "What aileth thee?" And the children 25 of Dan said to him, "Let not thy voice be heard among us, lest angry men rush upon thee, and thou lose thy life, with the lives of thy household." And the children of Dan 26 went on their way; and when Micah saw they were too strong for him, he turned and went back to his own house.

So they took the *gods* which Micah had made, 27 and the priest which he had, and came to Leshem, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. And there was 28 no deliverer, because it was far from Zidon, (for it was in the valley, which is by Bethhoreb,) and the people had no intercourse with other men. And they rebuilt the city, and

23. [r] So Sept. Syr. Ar. Vulg.

secluded from others in a rich fertile vale; and being unprepared for might easily be conquered.

1. *The little ones.* The text is here doubtful; and most suppose the ones, and cattle, and substance, to belong to the Danites. I agree Geddes in thinking they belonged to the Levite.

30. *Son of Moses.* It is disputed whether we should read משה or מנשה. ews themselves confess the נ has been inserted, or as it is in many mss and editions, suspended, for the honour of Moses, to denote that Jonathan was more worthy to be the grandson of Manasseh, the idolatrous king of Israel, than of Moses the legislator. Some critics still contend for Manasseh; and among these I am surprized to find Dathe. If he had been consistent with himself (see his note on the 17 ch.) he must have admitted that the circumstance of time invalidates this opinion; and the authorities in favour of Moses being the original reading are also of considerable weight.

29 dwelt in it; And they called the name of the city Dan, after the name of Dan their father, who was born to Israel: but the name
30 of the city was formerly Leshem. And the children of Dan set up the engraved image *of Micah;* and Jonathan, the son of Gershom, the son of [v] Moses", he and his sons were priests to the tribe of Dan until the day of the cap-
31 tivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAPTER XIX.

B. C. 1406. A Levite goeth to Bethlehem to fetch his wife; an old man lodgeth him; the Gibeahites abuse his concubine-wife to death.

1 And it came to pass in those days, when there was no king in Israel, that a certain Levite who sojourned on the side of Mount-Ephraim, took to him a concubine-wife out of Bethlehem
2 of Judah. But his concubine [v]disliked" him, and departed from him unto her father's house, to Bethlehem of Judah, and was there four whole
3 months. And her husband arose, and went after her, that he might gain her affection, and bring her back, having his servant with him, and a couple of asses. And she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him again.
4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: and they ate, and drank, and lodged together.
And on the fourth day, they arose early in the morning, and he prepared to depart; but the damsel's father said to his son-in-law, "Refresh thyself with food, and afterwards depart." And
6 they sat down, and both of them ate and drank together: and the damsel's father said to the man, "Consent, I pray thee, to tarry all night, and enjoy thyself." And when the man rose to
7 depart, his father-in-law urged him, so that he lodged there again. And he arose early in the
8 morning, on the fifth day, to depart: and the damsel's father said, "Refresh thyself, I pray thee." And they tarried until afternoon, and they both of them ate. And the man then rose
9 to depart, he, and his concubine, and his servant; but his father-in-law, the damsel's father, said to him, "Behold, now the day draweth towards evening, tarry, I pray thee all night: behold, the day vergeth to an end, lodge here, and enjoy thyself; and early to morrow go on your way, and get home." But the man would
10 not tarry that night, but rose up and departed, and came over against Jebus, which is Jerusa-

30. [v] So Vulg. and several copies of Sept.

REFLECTIONS UPON CHAPTERS XVII, XVIII. 1. We see in Micah, what evils the love of money produces; it tempted him to rob his mother, and her to fly into such a violent rage, as to curse the person that had meddled with her treasure. Her silver was her god before she had made an image of it; or else she would not have been so outrageous when it was stolen. The loss of a little money makes covetous men impatient and fretful; and they are ready to curse the persons by whom they have suffered. Would we govern our passions, let us lessen our value for the things of this world, as well knowing that *the love of money is the root of all evil.*

2. We may learn from these idolaters, the reasonableness of acknowledging God in all our ways. They consulted idolatrous images, to know whether it was agreeable to the will of God, that they should proceed in their design. How proper is it for us to inquire by prayer, 'what God would have us to do,' and to take him with us. If 'our way is before the Lord,' we may go in peace, and depend on success.

3. We may also learn what is the supreme object of our affection, by observing what we are most unwilling to part with; what it is, the loss of which affects us most. If we lose our money, or health, or friends, or reputation, and act as if we had lost our all, and say, 'what have we more?' it is a sign we make those things idols, and set them up in the place of God. If our happiness be bound up in any earthly comfort whatever, it usurps the regard we owe to him, and shows we are real idolaters. An interest in God is our best treasure; the loss of his favour, our greatest calamity, and an irreparable damage; 'wo be to us if he depart, for what have we more?' Jehovah is the portion and treasure of a good man.

CHAP. XIX. 2. [v] So Sept. Chald.

CHAP. XIX. 1. The history here recorded, is, in Josephus, placed after the expedition of the Ephraimites to Bethel (recorded c. i. 22.) It is plain from c. xx. 28, that it happened while Phinehas was high priest: and therefore is here entirely out of its place.

2. I have followed the versions in reading here, 'she disliked him;' for had she played the harlot, he would have had the right to have punished her. Besides, his going to gain her heart or affection is a proof that this is the true reading.

4—9. We here see much simplicity and hospitality. The Levite succeeds in gaining the affection of his concubine-wife, and she is willing to go with him.

15. *No man took them into his house.* This shows that the people of

lem; and there were with him two saddled asses,
1 and his concubine also was with him. And when
they were by Jebus, the day was far spent; and
the servant said to his master, "Come, I pray
thee, and let us turn in to this city of the Jebu-
2 sites, and lodge in it." And his master said to
him, "We will not turn aside hither into the
city of strangers, who are not of the children of
3 Israel; we will pass on to Gibeah." And he
said unto his servant, "Go on, until we reach
one of those places, and let us lodge in Gibeah,
4 or in Ramath." And they passed on and went
forward; and the sun went down upon them
when they were by Gibeah, which belonged to
5 Benjamin. And thither they turned aside, to go
in to lodge in Gibeah; and when they went in,
they sat down in a street in the city; for no
man took them into his house to lodge.

6 And, behold, there came from his work out
of the field at even, an old man; who was
likewise of Mount-Ephraim, although he so-
journed in Gibeah: but the men of the place
7 were Benjaminites. And when he raised his
eyes, he saw a wayfaring-man in the street of
the city: and the old man said, "Whither go-
8 est thou? and whence comest thou?" And he
said to him, "We are passing from Bethlehem
of Judah unto the side of Mount-Ephraim,
whence I am. And I went to Bethlehem of
Judah, but am now going to the house of Je-
hovah; and there is no man that receiveth me
9 to his house. Yet we have both straw and
provender for our asses; and bread and wine
also for myself, and for thine hand-maid, and
for the young man who is with thy [v]servant[v]:
10 we want not any thing." And the old man said,
"Peace be with thee; howsoever, let all thy
wants lie upon me; only lodge not in the street."
11 So he brought them unto his house, and gave
provender unto the asses: and they washed
their feet, and ate and drank.

22 Now as they were enjoying themselves, be-
hold the men of the city, certain worthless men,
surrounded the house, beat at the door, and
spoke to the master of the house, the old man,
saying, "Bring forth the man who came into
23 thine house, that we may know him." And
the man, the master of the house, went out to
them, and said to them, "Nay, my brethren,
I pray you, act not wickedly; seeing this man
is come into mine house, do not this shameful
24 deed. Behold here is my daughter, a maiden,
and his concubine; them I will bring out now,
and humble ye them, and do with them what
seemeth good to yourselves: but unto this man
25 do not so shameful a deed." But the men would
not hearken; so the man took his concubine,
and brought her forth unto them; and they
knew her, and abused her all the night until
the morning: and when the day began to dawn,
26 they let her go. Then came the woman at the
dawning of the day, and fell down at the door
of the man's house, in which her husband was;
where she lay till it was light. And her hus-
27 band arose in the morning, and opened the doors
of the house, and went out to go his way; and,
behold, the woman, his concubine, was fallen
down at the door of the house, and her hands
28 were upon the threshold. And he said to her,
"Rise, and let us be going." But none answer-
ed. Then the man took her upon an ass; and
the man set out and went to his own place.
29 And when he had come to his own house, he
took a knife, and dismembered his concubine,
into twelve pieces, and sent her into all the dis-
30 tricts of Israel. And whosoever saw it said,
"There hath been no such deed done nor seen
from the day that the children of Israel came

19. [v]So Chald. Syr. Vulg. 30 mss.

beah were unkind and inhospitable.

19. *We want not any thing.* They had provisions and necessaries with em; they only wanted shelter during the night. Such was then, and such still, the mode of travelling, in that and other eastern countries.

22. *Worthless men.* This is allowed to be the sense of the idiomatic phrase, 'sons of belial,' which I have preferred as not liable to be misderstood. Their conduct shows the highest degree of depravity.

23—25. The conduct of the old man and the Levite, reminds us of that of Lot. The same sense of the rights of hospitality is manifest.

26. Nothing can be more base than their conduct towards strangers; and they deserved that vengeance which at last fell on them.

29. *And dismembered, &c.* This expresses the sense of the text, without the idiom.

CHAP. XX. 1. *In Mizpeh.* This was a central place, and not far

up out of the land of Egypt unto this day: consider it, take advice, and speak your minds."

CHAPTER XX.

B. C. 1406. A general assembly of the Israelites; their determination; the Benjaminites refuse to destroy the men of Gibeah, and twice repulse the other tribes; they are at last destroyed.

1 THEN all the congregation of Israel, from Dan even to Beer-sheba, with the land of Gilead, came out as one man, and held an assembly
2 before Jehovah at Mizpeh. And the chief of all the people, of all the tribes of Israel, presented themselves in this assembly of the people of God, four hundred thousand footmen who
3 drew the sword. And the children of Benjamin heard that the children of Israel were gone up to Mizpeh.

Then said the children of Israel, "Tell us
4 how this wickedness was done?" And the Levite, the husband of the woman who had been slain, answered and said, "I came to Gibeah which belongeth to Benjamin, I and my con-
5 cubine, to lodge; And certain men of Gibeah arose against me, and surrounded the house where I was, by night, and me they intended to have slain: and my concubine they so abu-
6 sed that she died. And I took my concubine and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed most shameful lewdness in Israel. Behold, ye are all children of 7
Israel; give here your advice, and counsel."

And all the people arose as one man, saying, 8
"We will not any of us go to his tent, nor will any of us return to his own house. But 9
now this shall be the thing which we will do to Gibeah; [a]"we will go up" by lot against it; And we will take ten men of a hundred through- 10
out all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to the shameful deed which they *of that city* have wrought in Israel." So 11
all the men of Israel were gathered and combined as one man against that city.

Still the tribes of Israel sent men through 12
all the tribes of Benjamin, saying, "What wickedness is this which hath been done among you? Now, therefore, deliver to us the men, 13
the worthless men, who are in Gibeah, that we may put them to death, and put away evil from Israel." But the children of Benjamin would not hearken to the voice of their brethren, the children of Israel: But the children 14
of Benjamin assembled out of the other cities unto Gibeah, to go out thence to battle against the children of Israel. And the children of 15

CHAP. XX.

REFLECTIONS UPON CHAPTER XIX. 1. This Chapter may teach us, not to waste our time in prolonging our visits. Time is a precious gift, and every man should husband it by diligence in his calling. When friends press us still to tarry with them, the conduct of the Levite should remind us not to comply. Kindness, in this respect, is sometimes a snare; and friendships are often most lasting, when intercourse is conducted with prudence.

2. When we are in the most agreeable circumstances of life, we know not what evil may be before us, and therefore should never be secure. This Levite was pleased in having regained the affections of his wife; she was pleased to return to him; the father in law was pleased that the breach was made up. This history may teach us, that we know not what danger may be before us, nor how soon the end of our mirth may be heaviness. Our earthly comforts and enjoyments are all uncertain; and therefore we should be as though we possessed them not, and prepare for disappointments.

3. Let us reflect on the shameful deeds of these worthless Benjaminites, to inspire us with hatred, and to animate us in the service of God. The first sign of their wickedness was leaving a stranger, and a Levite, to lodge in the street. If the fear of God had been in any of their houses, his servants had not been excluded. The worst of pagans, says Bp. Hall, were saints to these Israelites. What availed it to have Shiloh in their neighbourhood, and Sodom in their streets? to have the laws of God in their hands, and upon their fringes, and the devil in their hearts? Nothing but hell can yield a worse creature than a depraved Israelite, a wicked professor of religion.

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from Shiloh. This general assembly proves, that all the Israelites were not like the men of Gibeah.

9. *We will go up by lot.* I have followed the Sept. Houbigant renders, 'We will draw lots against Gibeah; and I doubt, whether this may not be the sense.

9. [a] Sept.

16. *Left-handed.* Geddes, after some others, renders, 'lame of the right hand,' but observes it is hard to conceive how seven hundred men should all be lame of their right hand. Hard indeed! This should have convinced him that the common version is here doubtless right.

18. *Went up to Bethel.* Our translators and others render, 'the

Benjamin were numbered, at that time, out of the cities, twenty and six thousand men who drew the sword, besides the inhabitants of Gibeah, of whom were numbered, seven hundred chosen men. Among all this people there were seven hundred chosen men, left-handed; every one could sling stones at a hair, and not miss. And of the men of Israel, besides Benjamin, were numbered four hundred thousand men who drew the sword: all these were men of war.

And the children of Israel arose, and went up to Bethel, and asked counsel of God, and said, "Which of us shall go up first to the battle against the children of Benjamin?" And Jehovah said, "Judah shall go up first." And the children of Israel arose in the morning, and encamped against Gibeah. And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty two thousand men. And the children of Israel went up and wept before Jehovah until the evening, and asked counsel of Jehovah, saying, "Shall we go up to battle against the children of Benjamin our brother?" And Jehovah said, "Go up against them." And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. And on the second day, the children of Israel drew near *to fight* the children of Benjamin. And Benjamin went forth against them out of Gibeah on the second day, and again destroyed down to the ground of the children of Israel, eighteen thousand men; all these drew the sword.

Then all the children of Israel, and all the people, went up, and came to Bethel; and wept and sat there before Jehovah, and fasted that day until the evening, and offered burnt-offerings and feast-offerings before Jehovah. And the children of Israel inquired of Jehovah, (for the ark of the covenant of God was there in those days, And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, "Shall we yet again go out to battle against the children of Benjamin our brother, or shall we cease?" And Jehovah said, "Go up; for to morrow I will deliver them into your hand." Israel now placed men in ambush round about Gibeah. And the children of Israel went up against the children of Benjamin on a third day, and put themselves in array against Gibeah, as at other times. And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, one of which went up towards Bethel, and the other to Gibeah in the field, about thirty men of Israel. And the children of Benjamin said, "They are smitten down before us, as at the first." But the children of Israel said, "Let us flee, and draw them from the city to the highways." And all the men of Israel arose out of their place, and put themselves in array at Baal-tamar; and the men of Israel in ambush came forth out of their places, out of the caves of Gibeah. Hence came against Gibeah ten thousand chosen men of all Israel, and the battle was dreadful; but *the children of Benjamin* knew not the evil that was near them. And Jehovah smote Benjamin before Israel: and the children of Israel destroyed of the Benja-

of God.' The old versions consider Bethel as meant, which lay in way to Gibeah. Besides, the house is never called (בית אל) but, בית or בית האלהים). Nor does their consulting God imply, that they ome to Shiloh to the tabernacle; for they consulted God, when were before Gibeah, doubtless by the High-Priest.

Twenty two thousand. From the nature of the ground, on which ught, it is probable the numbers of the Israelites, were of no advanand hence their final stratagem to draw the Benjaminites away, and ambush take the city.

23. These two verses have been clearly transposed. Modern cri- anspose after the next, where they properly belong. The order of the narrative requires this change. Can it be supposed that the men of Israel were encouraged to set the battle in order, before they had consulted God, and received his command to go up again before Gibeah? By transposing the two verses all is natural and easy.

27. *For the ark of the covenant, &c.* The ark was often taken from the tabernacle as we learn in the subsequent history; and it was now at Bethel, though the Tabernacle was at Shiloh.

31. *Gibeah in the field.* Geddes supposes this might be a village, called from its situation, Gibeah in the field. This is no improbable supposition.

33. *Caves of Gibeah.* So Rabbi Levi renders, and I think justly; for how could ambushes be laid in meadows?

minites, that day, twenty-five thousand and one
36 hundred men: all these drew the sword. For the children of Benjamin saw that *the children of Israel* were smitten as before: for the men of Israel gave place to the Benjaminites, because they trusted to the men in ambush, whom
37 they had placed about Gibeah. And the men in ambush hasted, and rushed upon Gibeah; and they invaded, and smote the whole city
38 with the edge of the sword. Now a signal had been appointed between the men of Israel and the men in ambush; *namely*, that they should make a cloud of smoke to rise up out of the
39 city. And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, "Surely they are smitten down before us,
40 as in the first battle." But when the cloud of smoke began to rise out of the city like a pillar, the Benjaminites looked behind them, and, behold, the flame of the city ascended up
41 to the heavens. And when the men of Israel turned again, the men of Benjamin were confounded; for they saw that evil was come upon
42 them. They, therefore, retreated before the men of Israel by the way of the wilderness; but the battle overtook them: and they who came out of their own city destroyed them in
43 the mid-way. Thus they surrounded the Benjaminites, and chased them, and trod them down with ease, over against Gibeah, towards the sunrising. And there fell of Benjamin eigh- 44
teen thousand men; all these were men of valour. And the rest turned and fled towards 45
the wilderness, unto the rock of Rimmon: and they gleaned of them in the highways five thousand men! and pursued them to [v] Gibeon, and slew of them two thousand men. So that 46
all who fell that day, of Benjamin, were twenty-five thousand men, who drew the sword; all these were men of valour. But six hun- 47
dred men turned and fled to the wilderness, to the rock of Rimmon; and on the rock of Rimmon they abode four months. And the 48
men of Israel returned upon the *rest of the* children of Benjamin, and smote whomsoever they found, with the edge of the sword, as well the men of every city, as the beasts; also they set on fire all the cities to which they came.

CHAPTER XXI.

B. C. 1406. *The Israelites bewail the destruction of Benjamin; they take the virgins of Jabesh-gilead for wives to those who remained; and advise those still without to take the young women of Shiloh by surprise.*

Now the men of Israel had sworn in Mizpeh, 1
saying, "There shall not any of us give his daughter unto Benjamin to wife." And the 2
people came to Bethel, and abode there till the evening, before God; and they raised their voices, and wept much: "And said, O Jehovah, 3

Reflections upon Chapter xx. 1. We ought justly to admire the zeal of this great assembly. They acted with spirit and resolution, to put away the evil from Israel. They did not suffer their zeal to abate by unnecessary delay; nor did they act rashly against the other Benjaminites. They only required that those sinners of Gibeah should be given up to public justice, who had disgraced the name of Israelites, by their flagitious deed. Thus it is good to be always zealously affected in a good cause; and for zeal to be according to knowledge.

2. We may justly suspect, from the losses of the Israelites in their first attacks, that they had not acted righteously before God. They inquired of him who should *go up first* against Benjamin; but we do not find that they had sought his aid and blessing. Perhaps they went confiding in their numbers, and supposing that the Benjaminites could not be so rash as to venture to come to a contest. If this were their spirit, the Lord taught them by sad experience that the battle is not always to the strong.

3. In the humiliation, fasting, and prayer of the Israelites, and in the confidence of the Benjaminites from past success, we might almost infer what would be the consequence of another battle. An humble, penitent people, God has promised to bless; and a haughty people to abase. Hence the Benjaminites soon found that the triumphing of the wicked is short. How dreadful the judgment which fell on them; but how justly deserved! They not only connived at the wicked deeds of others, but they associated to defend them; and therefore fell with them. What calamities did the sinners of Gibeah bring on their whole tribe! Thus we see, that the wicked shall not go unpunished.

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45. [v] Syr. Arab.

36. These and the ten following verses, are a more minute account of the manner in which the battle was carried on.

Chap. xi. 3. *One tribe wanting, &c.* Those who felt any regard to the welfare of their country, must have deeply lamented the sad necessity which had nearly blotted out one of the tribes of Israel. They had many enemies around them, and civil war weakened them.

the God of Israel, why is this come to pass in Israel that there should be, this day, one tribe 4 wanting in Israel?" And early on the morrow, the people arose, and built there an altar, and offered burnt-offerings and feast-offerings. And the children of Israel said, "Who is there among all the tribes of Israel that came not up to the assembly, *held* before Jehovah?" For they had made a great oath concerning such as came not to Mizpeh, before Jehovah, saying, "They shall surely be put to death." And the children of Israel repented concerning Benjamin their brother, and said, "There is one tribe cut off from Israel, this day." What shall we do for wives for those who remain, seeing we have sworn by Jehovah, that we will not give them for wives any of our daughters?"

And they said, "What one is there of the tribes of Israel, that came not up to Mizpeh, before Jehovah?" And, behold, there came none to the camp and the assembly from Jabesh-gilead. For the people were numbered, when, behold, there were none of the inhabitants of Jabesh-gilead there. And the congregation sent thither twelve thousand of the most valiant, and commanded them, saying, "Go and smite the inhabitants of Jabesh-gilead with the edge of the sword; with their wives and children. And this is the thing ye shall do, 'Ye shall utterly destroy every male, and every woman that hath lain with man; [a]but the virgins ye shall preserve alive".' And they found among the inhabitants of Jabesh-gilead four hundred young virgins who had not lain with man: and they brought them to the camp to Shiloh, which is in the land of Canaan.

The whole congregation then sent messengers 13
to speak to the children of Benjamin, who were
on the rock of Rimmon, and to proclaim peace
to them. And the Benjaminites at that time 14
returned; and they gave to them for wives the
women of Jabesh-gilead, whom they had
preserved alive; but these were not sufficient
for them. And the people repented concerning 15
Benjamin, because that Jehovah had made a
breach in the tribes of Israel.

Then the elders of the congregation said, 16
"What shall we do for wives for them that
remain, seeing the women are destroyed out
of Benjamin." And they said, "The inherit- 17
ance of Benjamin must be kept for those who
have escaped, that a tribe be not destroyed
out of Israel. Yet we may not give to them 18
wives of our daughters; for the children of
Israel have sworn, saying, 'Cursed be he that
giveth a wife to Benjamin." They then said, 19
"Behold, there is a yearly feast to Jehovah
in a place in Shiloh, (which is on the north
side of Bethel, on the east side of the high-
way that goeth up from Bethel to Shechem,
and on the south of Lebonah.) They therefore 20
advised the children of Benjamin, saying, 'Go
and lie in ambush among the vineyards; And 21
look, and lo! when the daughters of Shiloh
come out to dance in companies, then come ye
out of the vineyards, and catch ye every one
his woman from among the daughters of Shi-
loh, and go to the land of Benjamin. And 22
it shall be. when their fathers or their breth-
ren come to us to complain, we will say to
them, 'Be favourable to them for our sakes;
because we reserved not to each man his wife

11. [a] Sept. Vulg.

5. *They shall surely be put to death.* On solemn occasions the Israelin their general assemblies, thus entered into mutual engagements, dertake some enterprize, or to avenge some injury; and as such an nbly constituted the supreme civil power of the state, they had a right emand aid and assistance from the nation, and to punish those who ed to give it. On principles of natural justice, the inhabitants of sh-gilead, deserved the treatment they received, as enemies to the

11. The addition now found in the Sept. is supported by the context; even the cautious Dathe admits it to be genuine.

2. *In the land of Canaan.* These words may seem redundant, but it is probable they are added from Joshua, to intimate, that Jabesh-Gilead was on the other side the Jordan, and strictly speaking in the land properly called Canaan.

13—15. The proposal of peace to the few Benjaminites who remained, and the solicitude to provide them wives, shows the repentance of the other Israelites for what had occurred.

19. *A feast of Jehovah.* This was the feast of tabernacles, which was celebrated with rejoicing; and at this place the young women who dwelt in Shiloh, and the cities about, used to assemble to dance when the weather permitted them.

21. *Catch every one, &c.* This might easily be done, as there were

in the war: for as ye did not at this time give
23 to any of them, ye cannot be guilty." And the children of Benjamin did so, and took wives, according to their number, of those, whom they caught dancing: and they went and returned into their own inheritance, and repaired the cities, and dwelt in them. And at that 24 time the children of Israel departed thence, every man to his own tribe and family; and they went thence every one to his own inheritance. In those days there was no king in Israel: every 25 one did what was right in his own eyes.

REFLECTIONS UPON CHAPTER XXI. 1. Though we may commend the zeal of the assembly of Israel, in engaging to punish the men of Gibeah, and those who came to their assistance, yet their conduct in smiting all the cities, and in destroying the innocent with the guilty, merits abhorrence. How difficult is it for men to govern their passions? To be humble in prosperity, to display placid submission in adversity; in the moment of victory, to temper justice with mercy? How much better would those Israelites have acted, if they had shown some tenderness and compassion! They would not then have had ground for lamentation and remorse; but rash vows and actions are generally accompanied with sorrow and distress.

2. We sympathize with the assembly, when their passions became cool, and they reflected on what had been done. Filled with remorse, they say, 'Why is this come to pass, that there should be this day, one tribe wanting in Israel?' Ah, how often do we bring on ourselves miseries, and then ask, why is this come to pass? Let us trace the cause of all our calamities n our own sins. For is God unrighteous who taketh vengeance? In the discords of families and nations, and all the effects of them, may we not see, that he punishes less than our iniquities deserve.

3. What is related in this whole book ought deeply to impress us with gratitude for the blessing of a wise and good civil government. This is an ordinance of the God of nature; and the end of it is security to our persons and property. The due administration of justice by fixed laws is necessary to its preservation. Let us be thankful that we live under such a government; and that justice is administered, not by armies, but by peace-officers. To such a government we ought to be subject, not only for the sake of peace, but of conscience; we should render to Cæsar the things which are Cæsar's, and to God the things which are God's; honour to whom honour is due.

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only the young women together, *the daughters of Shiloh.* No men, as is the custom of the present day; nor did the married women so far forget their gravity, and regard to their families, as to go with them.

22. This contrivance to supply the Benjaminites with wives, will recall to the Classical reader, a like contrivance of the Romans. It is here supposed, that the brothers of the young women ought to have defended them; and we see this custom early established. Compare Gen. xxiv. 50. and xxxiv. 25—31, and notes there.

RUTH.

INTRODUCTION.

This book is a kind of supplement to the book of Judges, and is supposed to have been written by Samuel, as it brings down the ory of Israel to his time. It is called the book of Ruth, because it treats of her, and details the manner, in which she was united ıe Israelites. It may be considered as an introduction to the history of David, whose genealogy it contains; and designed to show, the Messiah, who was the descendant of David, sprang from Judah, by Ruth, according to the prophecy of Jacob. The Jews sidered it disgraceful to David, to have derived his birth from a Moabitess; and some think Shimei alludes to this in his revilings inst him. This circumstance is a striking proof of its verity; for had it not been an incontrovertible fact, a circumstance so little ering to the most beloved of their kings, would not have been recorded. It has been observed that the Evangelists have also stam- the seal of divine authority on this book, by referring to it in the genealogy of our Lord; and perhaps the union of a Moabitess, h the family, from which our Lord sprang, was intended to intimate, that he was to be alike the Saviour of Jew and Gentile.

CHAPTER I.

C. 1312. Elimelech driven by famine into Moab, dieth; his two sons also die there; Naomi returning to Bethlehem, persuades her daughters-in-law to remain, but Ruth attends her.

Now in the days when the judges ruled, there was a famine in the land. And a certain man of Bethlehem, of Judah, went to sojourn in the country of Moab, he, and his wife, and
2 his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem of Judah. And they came into the country of Moab, and
3 continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons.
4 And they took to themselves wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they
5 dwelled there about ten years, When both Mahlon and Chilion likewise died: thus the woman was left behind her two sons and her husband.
6 Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard, in the country of Moab, how Jehovah had visited his people, by giving them bread. Therefore she departed from the place 7
where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said to 8
her two daughters-in-law, "Go, return, each to her mother's house: may Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant that ye may each find 9
rest, in the house of her own husband." Then she kissed them; and they raised their voice, and wept. And they said to her, "Surely we 10
will return with thee unto thy people." And 11
Naomi said, "Return, my daughters: why will ye go with me? are there yet any sons in my womb, that they may be husbands to you? Return, my daughters, go back; for I am too 12
old to have a husband. Should I say there is yet hope; should I this night, have a husband; and should I also bear sons; Would ye tarry 13
until they were grown up? would ye on account of them be detained from having husbands? No, my daughters! although it be more bitter to me than to you, that the hand of Jehovah hath gone forth against me." And they raised their 14

CHAPTER 1. 4. *Took to themselves wives.* This was a violation of he law of God; for this, perhaps, they died childless.

8, 9. *Naomi said to her.* She probably thought, that their situation would be better in their own country than in Judea; and this was the reason of her advice. She had witnessed in both her daughters-in law, prudence and kindness, and devoutly prayed that each might again be married.

11—13. From this address it seems probable that Naomi had informed them of the nature of the Levirate-law, or that some such law also obtained in Moab.

13. *Although it be more bitter, &c.* This is the version of the Sept. Syr. Arab. and Targums, and I am persuaded is it the real sense of the text. The meaning I take to be, "My loss is greater than yours, my affliction

voice, and again wept: and Orpah kissed her mother-in-law, [a]and returned to her own peo-
15 ple"; but Ruth cleaved to her. And she said, "Behold, thy sister-in-law is gone to her people, and to her gods: return thou after thy
16 sister-in-law." But Ruth said, "Intreat me not to leave thee, or to return from following thee: for, whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be
17 my people, and thy God my God. Where thou diest, I will die, and there will I be buried. May Jehovah do so and so to me, if ought but
18 death part me from thee." When she saw that she was determined to go with her, she then ceased to reason with her.

19 So they both went on until they came to Bethlehem; and when they were come to Bethlehem, all the city was moved about them,
20 and they said, "Is this Naomi?" And she said to them, "Call me not Naomi, [JOYFUL]; call me Mara, [SORROWFUL]; for with bitter sorrow
21 hath the Almighty dealt with me. I went out full, and Jehovah hath brought me back empty; why then call me Naomi, since Jehovah hath humbled me, and the Almighty hath afflicted me?"

CHAPTER II.

B. C. 1312. *Ruth gleaneth in the field of Boaz; he kindly noticeth her, and gives her liberty to glean with his maidens.*

THUS Naomi returned from the country of 22
Moab, and Ruth, the Moabitess, her daughter-in-law, with her; and they came to Bethlehem in the beginning of the barley harvest.

And Naomi had a kinsman of her husband's, 1
of the family of Elimelech, a man of great wealth; and his name was Boaz. And Ruth, 2
the Moabitess said to Naomi, "Let me now go to the field, and glean ears of corn after him, in whose sight I may find favour." And she said to her, "Go, my daughter." And she 3
went, and came, and gleaned in the field, after the reapers; and she happened to light on a part of the field belonging to Boaz, who was of the family of Elimelech. And, behold! Boaz 4
came from Bethlehem, and said to the reapers, "Jehovah be with you." And they answered, "Jehovah bless thee." Then said Boaz to his 5
servant who was set over the reapers, "Whose damsel is this?" And the servant who was set 6
over the reapers, answered and said, "It is the Moabitish damsel that came back with Naomi, out of the country of Moab. And she said, 7

CHAP. I.

REFLECTIONS UPON CHAPTER I. 1. The conduct of Elimelech appears to have been improper; and he was perhaps too hasty in quitting his country, and exposing himself and his family to the temptations of idolatry. It appears he that had some property in Bethlehem; this he ought to have sold before he had taken such a step. He might intend to abide only for a short time, and then return; but new circumstances arose and he died there. It is a dangerous thing, and truly displeasing to God, to forsake the station in which providence hath placed us, because there are some inconveniences in it; it shows an unstable mind and a distrust of providence.

2. Naomi and her daughters-in-law appear alike amiable, and may teach mothers and daughters-in-law, how to behave to each other. These are relations in which there are more differences and contentions, than in any other; and therefore caution is very proper. Naomi had been a kind, friendly mother to her daughters-in-law, and tender of their comfort and interest; and they showed great respect to her. Kindness generally wins the heart; and if persons are not beloved, it is often, if not always, their own fault.

3. The resolution of Ruth may teach all, and particularly young persons, that they ought to go and do likewise. Be willing to take the Lord for your God, your father, and ruler; and his people for your people. Let them be your friends and companions; associate with them, and continue among them; and bind yourselves to this in the strongest manner. Let no difficul-

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14. [a] Sept. and partly Syr. Arab. and Vulg.

more bitter. You have only lost your husbands; I have lost both my husband and my two sons, and am too old to expect another husband and children.

14. *And returned, &c.* All the versions have the two first words, *and returned;* the Greek only, *to her own people.*

16, 17. The artless simplicity of Ruth's reply to Naomi; the tender attachment it discovers, her firm and dignified resolution to share in her fortunes in life and death; have been justly and deservedly admired. There is not in all the compass of classic literature, any thing comparable to this.

21. *Humbled me.* So all the old versions render; for 'humbled me,' is parallel with 'afflicted me,' in the next clause.

22. *The beginning of barley-harvest.* According to the Targum, this was at the Pass-over, when they began to mow the sheaf to be waved, which was of barley.

CHAP. II. 1. *And glean.* This shows both an humble soul, and a readiness to do what she could to support her aged mother-in-law.

7. *Just sat down in the shed.* It was usual to raise temporary sheds in their harvest fields, to which they could retire during the extreme heat of the mid-day.

12. *Thou art come to take shelter.* So Purver and others; and thus

'Let me, I pray you, glean and gather after the reapers among the sheaves;' so she came, and hath continued even from the morning until now, that she hath sat down in the shed."
8 Then said Boaz to Ruth, "Hearest thou not, my daughter? Go not to glean in another field; nor go hence, but abide here, close by
9 my maidens: Observe on what field they reap, and go thou after them: have I not charged the young men not to touch thee? and when thou art thirsty, go to the vessels, and drink of what
10 the young men have drawn." Then she fell on her face, and bowed herself to the ground, and said to him, "Why have I found such favour in thine eyes, that thou shouldst take notice of
11 me, since I am a stranger?" And Boaz answered and said to her, "All which thou hast done to thy mother-in-law since the death of thy husband, hath been fully made known to me: thou hast indeed left thy father and thy mother, and the land of thy nativity, and art come to a people whom heretofore thou knewest
12 not! May Jehovah recompense thy work, and a full reward be given to thee, by Jehovah, the God of Israel, under whose wings thou art
13 come to take shelter." Then she said, "Let me find favour in thy sight, my lord; for since thou hast comforted me, and hast spoken kindly to thine handmaid, ᵛlet me be as" one of thine
14 own handmaids." And Boaz said to her, "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." So she sat beside the reapers; and he reached her parched corn; and she ate, and was satisfied, and yet left. And when she rose up to glean, 15
Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not: And let fall also some of the 16
handfuls, on purpose, for her; and leave them, that she may glean them, and rebuke her not."
So she gleaned in the field until evening; and 17
she beat out what she had gleaned; and it was about an ephah of barley.

And she took it up, and went into the city; 18
and ᵛshe showed" her mother-in-law what she had gleaned: and she brought forth, and gave to her what remained after she was satisfied.
And her mother-in-law said to her, "Where 19
hast thou gleaned to day? and where hast thou laboured? blessed be he who took notice of thee." And she told her mother-in-law with whom she had laboured, and said, "The man's name with whom I laboured to day, is Boaz."
And Naomi said to her daughter-in-law, "Bles- 20
sed be ᵛJehovah", who hath not left off his kindness, to the living nor to the dead." And Naomi said to her, "The man is near of kin to us, one of our next kinsmen." And Ruth 21
the Moabitess said, "He said unto me also, 'Thou shalt keep close by my ᵛmaidens", until

13. ᵛ Sept. Syr. the rest, *though I be not as, &c.*

18. ᵛ So Syr. Vulg. Arab. and 2 mss.

ties deter you; no intreaties or solicitations prevail, to abide in sin; or when turned from idols to go back to them. On your steadfastness depends your peace, comfort, and final happiness. Adhere, then, to God your Saviour, with strong affection; and when like Orpah, some forsake him, say, 'to whom shall I go? thou only hast the words of eternal life.'

4. Naomi drank deep of the cup of sorrow. One distress followed another; the loss of her husband was succeeded by that of her sons. Let this teach us, that though we may now be full—full of comfort, abounding in those delights, which possess the heart, we know not how soon we may be deprived of all, and be made empty! We may change our names and say, call us not Joyful, but Sorrowful. From this, let us give to him who never changes and never fails, our warmest affection; and live in expectation of those vicissitudes of which life is made up. Let those who possess, be as though they possessed not.

the beautiful metaphor is preserved.

13. *Let me be as one of thine handmaids.* The common version of this clause shows that it is not without difficulty. 'Though I be not like unto one of thy handmaids.' How is this connected with the context? Neither the Sept. nor the Syr. read the negative לא; and by this omission their version is appropriate, and expresses the request of Ruth, 'that she may be as one of his own handmaids.'

14. *Vinegar.* When Boaz is represented as having provided vinegar for his reapers, into which they might dip their bread, and kindly invited Ruth to share with them in the repast, we are not to understand it of simple vinegar, but vinegar mingled with a small portion of oil. For even the Algerines indulge their miserable captives with a small portion of oil to the vinegar they allow them with their bread, according to the account Pitts gives of the treatment he and his companions received from them.

18. *And showed her mother, &c.* The various reading is more apposite than the text, as it makes חמותה the object of the verb ותרא. Ruth returned to the city, and then showed her mother-in-law what she had gleaned. This order supposes Ruth the nominative to all the verbs; but the text makes Naomi the nominative to ותרא, and also to the following, which is absurd and contradictory.

22 they have ended all my harvest." And Naomi said to Ruth, her daughter-in-law, "It is good, my daughter, that thou go out with his maidens,
23 that they meet thee not in any other field." So she kept close by the maidens of Boaz; and gleaned unto the end of barley harvest and of wheat harvest; but shedwelt with her mother-in-law.

CHAPTER III.

B. C. 1312. *By Naomi's direction, Ruth lieth at Boaz's feet; he acknowledges the right of a kinsman; gives her six measures of barley.*

1 THEN Naomi, her mother-in-law, said to her, "My daughter, shall I not seek rest for thee,
2 that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou hast been? Behold! to night he winnoweth
3 barley in the threshing-floor. Wash thyself then and anoint thyself, and put on thy best raiment, and go down to the threshing-floor: keep thyself unnoticed by the man, until he have done
4 eating and drinking. But when he lieth down, thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lie down; and he will tell thee what thou
5 must do." And she said to her, "All that thou sayest to me I will do."

And she went down to the threshing-floor, 6
and did according to all that her mother-in-law bade her. And when Boaz had eaten and 7
drunk, and his heart was joyful, he went to lie down at the end of the corn-heap: and she came softly, and uncovered his feet, and lay down. And at midnight, the man was asto- 8
nished, when he turned himself, and, behold, a woman lay at his feet. And he said, "Who 9
art thou?" And she answered, "I am Ruth thy handmaid: take, therefore, thy handmaid under thy protection: for thou art a near kinsman." And he said, "Blessed be thou by 10
Jehovah, my daughter: for thou hast showed more kindness in this last instance than before, inasmuch as thou hast not followed young men, whether poor or rich. And now, my daughter, 11
fear not; I will do to thee all that thou requirest: for all my fellow citizens know that thou art a virtuous woman. And now it is 12
true that I am thy near kinsman; but there is a kinsman nearer than I. Lodge this night, 13
and it shall be in the morning, that if he will perform to thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then as Jehovah liveth will I do the part of a kinsman

REFLECTIONS UPON CHAPTER II. 1. The conduct of Ruth affords an example of industry, humility and gratitude. She brought her mind to her condition; was content to glean for her support. She was not ashamed to confess her poverty, nor willing to eat the bread of idleness. Many had rather beg, and stoop to the greatest meanness, or the worst villany, than labour with their own hands. Ruth is also a good example of gratitude and respect; she was very thankful for the kindness shown her, and desirous also to secure the interest and favour of her benefactor. We see no arrogant airs, no abuse of his kindness; but the greatest thankfulness united with the greatest modesty. This amiable spirit was the basis of her subsequent elevation. Thus, as an haughty spirit goeth before a fall, so humility before honour.

2. The conduct of Boaz ought to be an example to masters and persons in affluent circumstances. Those who wholly trust the management of their business to others, have often reason to repent. Though Boaz had a steward he came himself to the reapers, and looked well to the ways of his household. He wished to know how the business went on, and to see whether his servants did their duty. Every motive should influence us to follow this example. Religion commands it, and self-interest requires it. "Be not slothful then, but diligent in business, for the diligent hand maketh rich,"

3. With diligence we are taught to unite piety and kindness. Boaz did not enter his harvest-field like a demon, cursing those who were labouring for him; but like a man of God, or an angel of peace, he prays for their welfare: 'Jehovah be with you.' They return his kindness by saying, 'Jehovah bless thee.' Such behaviour on his part, could not fail to gain their esteem and good wishes; and to make them more attentive to his interest. How often do masters teach their servants to injure them, by their own unkind treatment? Love is the most perfect bond; and he who exercises it towards others will generally find others exercise it towards him.

CHAP. III. 3. *Until he hath done eating, &c.* The harvest being completed, it was the custom to make a feast; and though Boaz only be mentioned, I think it probable that he treated all the labourers.

7. *At the end of the corn-heap.* This ought to excite no surprize, when the heat of the climate, and the custom of the country is recollected.

8. *The man was astonished, &c. Fluttered, agitated,* is the radical import of the verb, and may doubtless apply to fear; but here I think the radical sense preferable. When the Levirate-Law is considered, (see Introduction, Pt. ii. Ch. 3, § 3) the advice of Naomi and the conduct of Ruth, are free from all blame. They only did what the law ordered and justified.

9. *Take, therefore, thine hand-maid, &c.* Literally, 'spread thy wing

to thee: lie still until the morning. And she lay at his feet until the morning; and she rose up before one could know another: for he said, "Let it not be known that a woman came to the threshing-floor." Also he said, "Bring the veil which is upon thee, and hold it." And when she held it, he measured six measures of barley, and laid it on her; and she went into the city. And when she came to her mother-in-law, she said, "How *hast thou succeeded* my daughter?" And she told her all that the man had done to her. And she said, "These six measures of barley he gave to me; for he said to me, "Go not empty to thy mother-in-law." Then said she, "Sit still, my daughter, until thou know how the matter will fall out: for the man will not rest, until he have this day finished the matter.

CHAPTER IV.

. 1312. Boaz calleth Ruth's nearest kinsman to redeem; he refuseth, and Boaz then redeems the inheritance and marrieth Ruth, who beareth Obed, the grand-father of David.

THEN went Boaz to the gate, and sat down there: and, behold, the kinsman passed by, of whom Boaz had spoken; to whom, calling him by his name, he said, "turn aside, sit down here." And he turned aside, and sat down. And he took ten men of the elders of the city, 2
and said, "Sit ye down here;" and they sat down. He then said to the kinsman, "Naomi 3
who hath returned from the country of Moab, hath a field to sell which belonged to our kinsman Elimelech: So I thought *it right* to tell 4
thee, saying, "Buy it before the inhabitants, and before the elders of my people." If thou wilt redeem, redeem; but if thou wilt not redeem, tell me that I may know: for there is none to redeem besides thee; and I am next to thee." And he said, "I will redeem." Then 5
said Boaz, "What day thou buyest the field of Naomi, thou must buy also Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." And 6
the kinsman said, "I cannot *on this condition* redeem for myself, lest I injure mine own inheritance: redeem thou for thyself my right; for I cannot redeem." Now this was the manner in 7
former time in Israel, concerning redeeming and concerning changing, for the purpose of confirming all things; a man pulled off his shoe, and gave it to his neighbour: and this was a testimony

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REFLECTIONS UPON CHAPTER III. 1. From Naomi's concern her daughter-in-law, we may observe, that which should be desi- in the marriage state is rest, and that it may be well with us; that affections may be fixed, and ease and happiness be found. It is wisdom and duty of parents to seek this rest for their children; by isting them in the choice of proper help-mates: and to remember, it this rest is not to be expected, where there is not a real union of npers and affections. And may we all remember, that it is never ll with us, truly well, till it is well with our souls; without this we all never have true rest.

2. Virtue in any station should have its due praise, and be held high esteem. Boaz commends Ruth for her honest industry and ial affection; yea the whole city could not but own, that she was a rtuous woman; her poverty did not hide her virtue, but made it ore eminent and remarkable. We ought to commend what is good in the poorest and meanest; steady virtue will approve itself to mankind; and those who behave consistently with their rank and condition, will find favour both with God and man.

3. We are also taught by the conduct of Boaz, that we should be careful to preserve our reputation and good name. He knew the purity of Ruth's intention, and was conscious of his own virtue; yet he was desirous to conceal what might raise suspicion; that he might not trouble those who were good, nor give an occasion to those who were bad, to reproach and censure. We ought to be afraid of scandal, as well as of sin; and not do that which will lay us open to blame, nor let that be known which may be misinterpreted. We should "think on those things that are lovely and of good report; and herein exercise ourselves daily, to keep our consciences void of offence towards God and man." By such a conduct we honour God, and may become blessings to men.

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rer me.' I have preferred the sense to the idiom, because the latter may e misunderstood and misapplied. She claims from him the protection and ight of the Levirate-Law. Take me under thy protection, by marrying ne; for thou art a near kinsman; or thou art the person whose right it is o redeem.

10—14. Boaz acknowledges her claim, and engages to see justice lone to her. As unfavourable inferences might be drawn from the manner n which Ruth had preferred her claim, Boaz adviseth her to return pri- ately from the threshing-floor.

CHAP. IV. 1. *Calling him by his name.* The versions generally so render; and I cannot think it probable, that Boaz should say to a kinsman, 'Ho, such an one.' Compare 1 Sam. xxi. 2, and 2 King. vi. 8.

5. *Thou must also buy Ruth.* The whole connexion leads to this sense. With the inheritance he must take the widow of the dead. So I ms. and the Syr.

7. How simple the mode of transferring property in those days. Wit nesses and giving the shoe or sandal. Perhaps this last was preserved by the purchaser, and might answer the purpose of deeds. I take the mean-

8 in Israel. Therefore the kinsman said to Boaz, "Buy it for thyself;" and he pulled off his shoe, [a]and gave it to him".

9 And Boaz said to the elders, and to all the people, "Ye are this day witnesses, that I have bought of Naomi all that belonged to Elimelech, and all that belonged to Chilion and Mah-
10 lon. Also Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from among his fellow citizens: ye are this day witnesses."
11 And all the people who were in the gate, and the elders, said, "We are witnesses. Jehovah make the woman who is coming into thy house, like Rachel and like Leah; those two who builded the house of Israel; and make her *an example* of virtue in Ephratah, and famous
12 in Bethlehem. And may thy house be like the house of Pharez, whom Tamar bare to Judah, through the offspring which Jehovah shall give to thee by this young woman."

So Boaz took Ruth, and she became his wife; 13
and when he went into her, Jehovah made her
fruitful, and she bare a son. And the women 14
said to Naomi, "Blessed be Jehovah, who hath
not left thee, this day without a kinsman, whose
name shall be famous in Israel. And he shall 15
be to thee a comforter and the support of thine
old age: for thy daughter-in-law, who loveth
thee, who is better to thee than seven sons, hath
born him." And Naomi took the child, and 16
laid him in her bosom, and became his nurse.
And the women, her neighbours, gave him a 17
name, saying, "There is a son born to Naomi;"
and they called his name Obed [ATTENDANT].
He was the father of Jesse, the father of David.
Now these are the generations of Pharez: Pha- 18
rez begot Hezron, And Hezron begot Ram, 19
and Ram begot Amminadab, And Amminadab 20
begot Nahshon, and Nahshon begot Salmon,
And Salmon begot Boaz, and Boaz begot Obed, 21
And Obed begot Jesse, and Jesse begot David. 22

CHAP. IV.

REFLECTIONS UPON CHAPTER IV. 1. From this chapter we may learn, that contracts, and especially marriage contracts, should be open and public. Those whose designs are upright and honourable, have no reason to be ashamed, or to dread exposure. It is only when trick and wickedness are intended, that men court secrecy; but let such characters remember, that what is done in secret, shall one day be published as on the house-tops.

2. The conduct of Boaz may remind us of our Lord. Boaz acted the part of kinsman, and redeemed; he took Ruth, though poor, and raised her to dignity and wealth. So our Lord, most willingly acted the part of kinsman to us. We had lost our inheritance, and were altogether unable to redeem it; but he who was rich, came to claim and redeem for us; yea, not only to restore our inheritance, but to raise us to honour, riches, happiness and glory!

3. The devotion and piety of these early ages, are worthy of our imitation. We see in the most common occurrences of life, they express a deep sense of God, and much of the spirit of prayer. The manner in which the neighbours of Boaz congratulated him upon his marriage, and the birth of his son, teaches us to mingle devotion with civility, and to acknowledge the hand of God in every favourable event. It is a pity that this pious language should be lost among us, or grow into mere custom, and words without meaning.

4. It is matter of comfort to parents, to see their children prosper; and to serious parents, to see them wise and good. This was Naomi's comfort, that her daughter was married, not only to a man of wealth, but to a man of integrity, generosity and piety. She was blessed with a grandson, and saw a new generation rising up to serve God. Let christian parents endeavour to 'bring up their children in the nurture and admonition of the Lord,' that they may have comfort in them when old and dying, and leave them behind with a good hope, that they will be the ornaments and supports of religion. It is delightful to a good man, to see his children, fear and serve God.

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8. [a]So Sept. Arab.

ing to be, that he who purchased of another might be said to put on his shoes, and occupy his place.

11. *Make her an example of virtue.* So the Vulg. and I think properly. Our translators refer this to Boaz, and so Dathe and others. I take it to mean Ruth, with Jerom, Houbigant and a many other divines. Nor is the imperative mood an objection, as it is often used for the future, and vice versa. See Glasius.

13. *Made her fruitful.* The idiom of the text is unusual, and for this reason I have rendered equivalently.

17. Michaelis and Geddes conjecture, that the reason of the name has dropped from the text. They would therefore supply, *Because he will be the attendant of Naomi.*

I. SAMUEL.

INTRODUCTION.

Whether this and the following book are called the books of Samuel, because he was the author of them, or because his history itutes a chief part of the narrative, is uncertain. Among the Hebrews, the two books were considered as one, and the Talmudists tain that the first 24 Chapters were written by Samuel and the rest by Gad and Nathan. They found this opinion on what is 1 Chron. xxix. 29; and it is not improbable, as the prophets are generally believed to have been the Historians of contemporary ts. It is certain that both these books were composed prior to those of Kings and Chronicles, as many things in these last are ly taken from them. In the Greek and Vulg. these Books are called the 1st and 2nd of Kings, and the two following the 3rd 4th. The first Book of Samuel contains a space of nearly 80 years, reckoning from the birth of Samuel to the death of Saul.

CHAPTER I.

1171. *Elkanah, a Levite, and his two wives; loveth Hannah, who was barren; her prayer; Samuel born, and presented to the Lord; Hannah's song.*

Now there was a certain man of Ramathaim-zuphim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite; And he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. And this man went yearly from his city to worship, and to sacrifice to Jehovah [a]the God" of hosts in Shiloh. And [v]Eli and his" two sons, Hophni and Phinehas, were the priests of Jehovah.

And whenever Elkanah offered sacrifices, he gave to Peninnah his wife, and to all her sons and daughters, portions; But to Hannah he gave a special portion; for he loved Hannah, although Jehovah had given her no children. And her rival also greatly provoked her to fretfulness, because he had given her no children. Thus she did year by year, when she went up to the house of Jehovah; so she provoked her; Hannah, therefore, wept, and did not eat. Then would Elkanah her husband say to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"

Now Hannah *one year*, after she had eaten and drunk in Shiloh, arose, [a]and went up to the tabernacle of Jehovah"; and Eli the priest sat upon a seat by one of the posts of the tabernacle of Jehovah. And she was in bitterness of soul, and prayed to Jehovah, and wept greatly. And she made a vow to Jehovah, and said, "O Jehovah, [a]the God" of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give to thy handmaid a male child; then will I give him to Jehovah all the days of his life; and he shall not drink either wine or strong drink; nor shall a razor come upon his head." And

CHAP. I. 3. [a]Sept.—ibid. [v]Sept. 9. [a]So the Arab.

11. [a]Sept. 3 mss.—ibid. Sept. 2 mss.—ibid. [a]Sept.

CHAPTER I. *The son of Zuph*; that is, Zuph, who was originally Ephratah or Bethlehem, had removed to mount Ephraim; where his sterity were called Zuphites: and the place where they dwelt Ramathaim-phim; or Rama of the Zuphites.

8. *God of hosts.* It is probable, that originally (אלהים) uniformly tained before (צבאות). The Sept generally so render, as if they found (אלהים) in their copies. I have followed the order of the Sept. in the latter clause as more natural. The sons of Eli officiated under him.

5. *Had given her no children.* This is the meaning of the text; which as it is not capable of any misapplication, I have preferred to the literal rendering.

9. The clause added from the Arabic renders the narrative more full

as she continued praying before Jehovah, Eli
13 marked her mouth. Now Hannah spoke only
in her heart; her lips moved, but her voice
was not heard: therefore Eli thought that she
14 was drunk. And Eli said to her, "How long
wilt thou be drunk? put away thy wine from
15 thee." And Hannah answered and said, "Nay
my lord; I am a woman of a distressed mind:
I have drunk neither wine nor strong drink,
but have poured out my soul before Jehovah.
16 Account not thy handmaid a worthless woman;
for, from the greatness of my distress and
17 grief, have I hitherto spoken." Then Eli an-
swered and said, "Go in peace; and the God
of Israel grant thy request, which thou hast
18 made to him." And she said, "Let thine
handmaid find favour in thy sight." So the
woman went her way [a]to her own lodgings",
and she ate [a]and drank with her husband",
and her countenance was no more sad.
19 And they arose early in the morning, and
worshipped before Jehovah, and returned, and
came to their own house in Ramah; and El-
kanah knew Hannah his wife; and Jehovah
20 remembered her. And when, after Hannah
had conceived, the due period had come, she
bare a son, and called his name Samuel [GOD
HATH HEARD]; for of Jehovah, *said she*, I ask-
21 ed him. And the man Elkanah, and all his
household, went up [a]to Shiloh" to offer to Je-
hovah the yearly sacrifice, and votive offerings,
22 [a]and all his tithe". But Hannah went not
up [a]with him"; for she said to her husband,
"I will not go up until the child be weaned;
and then I will bring him, that he may appear
before Jehovah, and there abide for ever." And 23
Elkanah her husband said to her, "Do what
seemeth good to thee; abide until thou have
weaned him; only may Jehovah establish thy
word." So the woman abode, and suckled her
son until she weaned him. And when she 24
had weaned him, she took him up with her [a]to
Shiloh", with [v]a steer three years old", and
an ephah of flour, and a skin-bottle of wine,
and brought him to the tabernacle of Jehovah
in Shiloh: and the child was yet very young.
And [a]his father slaughtered his yearly sacrifice 25
to Jehovah", and then slew the steer. [a]And
his mother Hannah" brought the child to Eli;
And she said, "Oh my lord! as sure as thou 26
livest, my lord, I am the woman who stood
by thee here, praying to Jehovah. For this 27
child I prayed; and Jehovah hath granted my
request which I made to him; Therefore I 28
also have devoted him to Jehovah; as long
as he liveth he shall be devoted to Jehovah."
And there [v]they" worshipped Jehovah.

Then Hannah prayed and said, 1
"My heart exulteth in Jehovah:
Through Jehovah my horn is exalted:
My mouth is opened before mine enemies,
Because, through thy salvation, I rejoice.
There is none holy like Jehovah; 2
For there is no rock like our God;
Yea, there is no God besides thee.
Talk no more so vain-gloriously; 3

18. [a]Sept. ibid.—[a]Sept. Vulg. 2 mss. 21. [a]Sept.—ibid. [a]Sept. 23. [a]Sept—[a]Sept.

23. [v]Sept. Syr. Arab. 24. Sept.—ibid. Sept. Syr. Arab. 25. Sept. 28. [v]Syr. Vulg. 5 mss. the rest, *He worshipped.*

and complete. I mention once for all, that I uniformly render the phrases היכל יהוה & בית יהוה by *tabernacle of Jehovah*; as the terms, *house, or temple of Jehovah*, ought to be appropriated to the temple of Solomon.

11. The addition now found in the Sept, is a part of the vow belonging to the Nazarites. Compare Numb. vi. 3, and Judg. xiii. 5, &c.

16. *A worthless woman.* The common idiom, *a daughter, or son of Belial*, for a worthless, or profligate man or woman, I believe is generally misunderstood. I have asked persons of some reading and good natural parts, what they supposed it meant; and they have replied, that they thought Belial, a name of the Devil. Had not our translators some such notion, as it is printed with a capital Belial, as if it denoted a person? The Bishops' and Geneva versions, are *wicked woman*; Purver, *ungodly woman*. How often did James's translators, by retaining the Hebrew idiom, obscure the sense?

18. The additions found in the Sept. are necessary to reconcile this with the following verse. For it is clear that Hannah did not now go on her way home, but abode all night at Shiloh; and that on the following day, after having performed their devotions, they all returned together.

24. *A steer of three years old.* Every critic must prefer the various lection to the text, because it is the usual reading in other places, and because in the following verse it is said, they slaughtered the (רפר) *steer*, not (הפרים) *steers*. Dathe admits this to be the proper and genuine reading.

CHAP. II. 1. *My horn is exalted.* There is through the whole of this song an oblique reference to Peninnah, and I think a direct one to the enemies of Israel. Hannah can now lift up her head and rejoice; can open her mouth with confidence in the presence of her rival.

2. I have followed the order of the Sept. See Green.

3. *For an all-knowing God.* Literally, 'a God of knowledge,' but the plural noun is often used in Hebrew for an adjective in the superlative degree.

Let no arrogance come from your mouth;
For an all-knowing God is Jehovah,
And by him are events regulated.
The bows of the mighty have been broken,
And the feeble have been girded with strength.
The full have hired themselves for bread,
And the famished have ceased to want.
The barren hath born in abundance,
And she, abounding in children, is worn out.
Jehovah killeth, and maketh alive;
Bringeth down to the grave, and raiseth up.
Jehovah maketh poor, and maketh rich;
He humbleth, and he exalteth:
He raiseth up the poor from the dust,
The beggar he exalteth from the dunghill;
To place them with the nobles [a] of the people",
And make them possess the seat of honour.
For Jehovah's are the foundations of the earth,
And on them hath he placed the world.
The footsteps of his saints he will guard,
But the wicked in darkness shall abide.
For through [a]his" own strength shall no one prevail.
Jehovah will dismay his adversaries:
From the heavens, he will thunder upon them:
The ends of the earth: Jehovah will judge.
But to his own king he will give strength;
And exalt the horn of his anointed."

Elkanah then went to Ramah, to his own 11
house; but the child ministered to Jehovah, in the presence of Eli, the priest.

CHAPTER II.

B. C. 1165. *The profligacy of Eli's sons; Samuel ministers to the Lord; Eli reproveth his sons; prophecy against them.*

Now the sons of Eli were worthless men; 12
they regarded not Jehovah, Nor the duty of 13
the priests towards the people. When any one offered a sacrifice, the young priest came, while the flesh was boiling, with a three pronged fork in his hand; And he struck it into the 14
kettle, or caldron, or pot, or pan; and all that the fork brought up the priest took for himself. Thus they did in Shiloh to all the Israelites who came thither [a]to sacrifice to Jehovah". Also before they burnt the fat, the young 15
priests came, and said to the man who sacrificed, "Give flesh to roast for the priest; for he will not take of thee boiled flesh, but raw. And if any one said to him, "Let the fat by 16

Chap. II. 8. [a] mss. 9. [r] mss. 14. [a] Sept.

Reflections upon Chapter I. 1. Elkanah exhibits an iiable example of affection and piety; affection to his wives and ty towards God. 'He feared God with all his house;' took em with him to public worship; was kind and affectionate to a od wife, and bore meekly and patiently the perverse temper d insolent spirit of a bad one. "Husbands are to love their ves, and not be bitter against them," and should be peculiarly reful to comfort them under their afflictions. Parents may rn likewise to devote their children to God, to teach them the nguage of prayer, and bring them to God's tabernacle and ordinnces; and then they may hope that they will prove comforts them.

2. From the conduct of Hannah we are taught where to seek relief in our distress. "Is any man afflicted? let him pray." Under all our troubles, crosses, and vexations, let this be our refuge: let our prayers, like Hannah's, be humble and fervent. We shall find this to be a remedy for every complaint, a support in every trouble; it will give ease to the heart under all our sorrows; it refreshes the mind, and brightens the countenance. And when we seek mercy, let us accompany our prayers with pious resolutions.

3. The remark of Eli and the modest reply of Hannah suggest to us, that we should be careful to avoid rash censures; but if censured, we should not retort with bitterness and wrath. How often do men blame and praise without any just cause for either? They judge from appearances, and these are not always

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8. This verse, and most part of the next, is wanting in the Sept. but contains the following: "Who giveth to the vower his wish, and blesseth ie years of the just; for man by his own might is not mighty. Holy is ie Lord! Let not the wise man glory in his wisdom, nor the mighty man lory in his might, nor the rich man glory in his riches: but in this alone et him glory; in understanding and knowing the Lord, and doing judgnent and justice in the earth. The Lord ascendeth the heavens, and thunlereth, he judgeth the ends of the earth: to our kings he will give power; nd exalt the horn of his anointed."—And she left him there before the Lord and returned to Ramah. A part of this is copied from Jeremiah, xxii. , and I am satisfied that the Sept. has been here interpolated.

10. *But to his own king, &c.* Under the influence of the spirit, Hannah in this verse, predicts the future victories of Israel over the Philistines, the rise of the monarchy, and according to Kimchi, the Saviour, the king Messiah, or anointed. In the song of the virgin, Luke i, 46, and of Zechariah, 69, 70, there seems to be a reference to the song of Hannah. See Note there.

12, 13. The song of Hannah ought to have concluded the first Chapter, as properly connected with it. I have followed the punctuation of the Sept and Vulg. with most modern critics; and this alone converts confusion into order.

14—16. The law authorized the priests to demand the 'breast and

all means be burnt, as usual, then take for thyself, what thy soul desireth;" he would say "Nay; but now thou shalt give it, and if 17 not, I will take it by force." Therefore the sin of the young men was very great before Jehovah; for men were induced to abhor the offerings of Jehovah.

18 Now Samuel the child, girded with a pe- 19 culiar ephod, ministered before Jehovah. Moreover his mother made for him every year a little robe, and brought it to him, when she came up with her husband to offer the yearly 23 sacrifice. And Eli blessed Elkanah and his wife, and said, "Jehovah give to thee seed by this woman for the gift which she hath devoted to Jehovah. And they went to their 21 own home; And Jehovah visited Hannah, and she conceived, and bare three sons and two daughters: and the child Samuel grew up before Jehovah.

22 Now Eli was very old, and heard all that his sons did to all Israel; and how they lay with the women who ministered at the door 23 of the congregation-tabernacle. And he said to them, "Why do ye such things? for from 24 all this people I hear of your evil deeds. Nay, my sons; truly not good is the report that I hear: ye make Jehovah's people to transgress. If one man sin against another, then judges may 25 decide; but if a man sin against Jehovah, who shall entreat for him?" But they hearkened not to the voice of their father; because Jehovah had purposed to slay them. And the 26 child Samuel grew up, and was in favour both with Jehovah, and also with men.

And a man of God came to Eli, and said 27 to him, "Thus saith Jehovah, 'I clearly revealed myself to the house of thy father, when they were in Egypt, in Pharaoh's house; And 28 I chose him, out of all the tribes of Israel, to be my priest, to offer *sacrifices* upon mine altar, to burn incense, to wear an ephod before me; and I gave to the house of thy father all the burnt-offerings of the children of Israel. Why spurn ye, through perverseness, at my 29 sacrifice and my offering, which I have commanded? Yea, thy sons thou hast honoured more than me, while ye fatten on the choicest of all the offerings of Israel my people. There- 30 fore Jehovah, the God of Israel saith, 'I said indeed that thy house, and the house of thy father, should minister before me for ever;' but now saith Jehovah, 'Far be it from me; for them who honour me I will honour, but

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to be trusted. No vice is more degrading than drunkenness, and especially to women. All such are indeed worthless women. When Eli made this charge Hannah explains, and assures him that she was filled not with wine, but with sorrow. "Be not drunk with wine, in which there is excess; but be filled with the spirit," the spirit of devotion, meekness, and humility."

4. We are here taught to perform our vows, and render praise to God for his mercies. Elkanah and Hannah brought the child to the tabernacle, and solemnly devoted him to God. As he was the child of prayer, he was given up to the God of prayer. They felt the warmest emotions of gratitude, and could each say with David, "I love the Lord, because he hath heard my voice, and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Hannah in particular, magnified Jehovah, while her spirit exulted in God her Saviour. What noble sentiments does her song contain!

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the shoulder,' of all feast-sacrifices. The sin of those sons of Eli consisted, not only in demanding more than their right, but in taking what they chose, before that which belonged to God, had been offered to him. See Leviticus vii. 23—25.

17. *For men, &c. to abhor.* Their conduct disgusted the Israelites, and led them to disregard the tabernacle and the offerings.

22. *Who ministered.* See Exodus xxxviii. 8.

25. *Then judges may decide.* That is, in matters of trespass between neighbours, there is an appointed method of reparation; the law prescribes what is to be done, that the trespass may be forgiven; but if a man sin against Jehovah himself, rebel against the sovereign, and be guilty of treason against the majesty of heaven, who shall become an intercessor for him? As the text stands, this is obviously the sense; but I suspect that the text has suffered, and that *Jehovah* is the genuine reading in the former part as well as the latter. The Sept. Syr. and Arab. seem to have so read. Admitting this reading, the version will be,, "If one man sin against another, Jehovah may be entreated; but if a man sin against Jehovah, who shall entreat for him?" Geddes renders, "If one man sin against another, he has God for his arbiter; but if a man sin against God, who shall be his arbiter?" Coverdale's version, is excellent, "If one man sin against another, the judge, (Cranmer and Matthews, days-man,) can redress it; but if a man sin against Jehovah who can redress it? (Matthews,) who can be his days-man?" Such a sinner must be left to the judgment of God. Eli, by his language, shows the greatness of the offence of his sons.—*Because Jehovah had purposed, &c.* for their many and aggravated sins already committed.

29. *Through perverseness.* I consider the term (מעין) as the noun with the preposition, and the sense given, without any change in the text, suitable and coherent. The Sept read (מעין) and probably supplied a word to convey the sense: 'Why spurn ye, &c *through an evil eye?* Compare Chap. xviii. 9.

30. *Thy house and the house of thy father.* There were two patriarchal

they who despise me shall themselves be despised.' Behold, the days come, [a] saith Jehovah", that I will cut off thine arm, and the arm of thy father's house, so that there shall not be an old man in thy house. And with envy thou shalt see a rival, who in every thing shall do good to Israel; but there shall not be an old man of thy house for ever. And the man of thine, whom I cut not off from mine altar, shall *remain only* to consume thine eyes, and to grieve thy heart: for the whole increase of thy house shall die in the flower of their age. And this which shall come upon thy two sons, Hophni and Phinehas, shall be a sign to thee; in one day both of them shall die. And I will raise up for myself a faithful priest, who shall do according to what is in my heart and my mind; and I will firmly build up his house; he shall minister before me and mine anointed continually. And every one who is left of thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, 'Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread."

CHAPTER III.

B. C. 1141. *Jehovah revealeth himself to Samuel; denounceth the destruction of Eli's house; Eli's submission.*

AND the youth Samuel ministered to Jehovah 1
before Eli, [a] the priest. In those days the word
of Jehovah was rare; *prophetic* vision was not
common. Now, at that time it was, when Eli 2
lay down in his own place, and his eyes had
become so dim, that he could not see; And 3
before the lamp of God went out in the tabernacle of Jehovah, where was the ark of God,
that Samuel also lay down: And Jehovah 4
called to Samuel: and he answered, "Here I

[a] Syr. Arab. 4 mss. 32. [o] The Sept. only has the last clause, *There, &c.*

CHAP. III. 1. Sept. Syr. Arab. 1 ms.

REFLECTIONS UPON CHAPTER II. 1. We behold religion graced in the conduct of Eli's sons. The very office bound em, not only to regard the rules of propriety and decorum, but cultivate the spirit of piety and devotion. Forgetting all obli- tion they broke through every bound of decency, honour and ligion. Their first crime was *injustice;* taking from the offerers ore than right. Their second *luxury;* pampering themselves, d dressing their food to please their own vitiated taste. Their ird crime was *sacrilege;* robbing God of what had been appro- iated to his altar. And lastly *wantonness,* as the effect of their her vices. What degraded wretches are wicked priests! They e the scandal of religion, and the scorn and contempt of the un- odly themselves. They are two fold more the children of hell an other sinners! O let ministers of the sanctuary, consider that ie vows of God are upon them; and dreadful will be their lot, if ey feed themselves instead of the flock, and ruin souls, instead of aiming to save them.

2. We are taught, how lovely piety is, especially in young people. The encomium upon Samuel in this chapter is very remarkably introduced. After the wickedness of Eli's sons had been specified, then comes Samuel's good character. He minded his business, and did it unmoved by the example of those priests, though they were his superiors in age, knowledge, and station. He kept his integrity, regarded and profited by Eli's instruction; and God loved him, and all the good people of Israel loved him. Good children will always be the favourites of heaven, and of all wise and good men. It should be our hearty prayer, that all our children and young friends may grow in wisdom as they grow in stature, 'and in favour with God and man.'

3. Let us attend to that important maxim, that settled rule of God's government, that 'those who honour him, he will honour.' If we honour God by serious worship, by a holy behaviour, and

milies of the house of Aaron, that of Eleazar and Ithamar. Eli sprung om the latter; but when the office of High Priest was taken from the fami- y of Eleazar, or for what reasons, is not mentioned in the Scriptures. It hould seem some conditional promise had been made when this transfer ras made; but as Eli was not so faithful as he ought to have been, and suf- ered his sons to disgrace the priestly office, God now assures him, that nisery and disgrace should come on his race.

31. *Cut off thine arm;* that is, thy power. The Greek translator read another word; and rendered *seed.*

32. *Thou shalt see, with envy.* We have here the same word, as in the 29 verse. It is a word of the most general signification, denoting every kind of depravity. As it is here connected with seeing, it must have the sense attributed. The Vulg. renders (צר) *æmulus, rival.* This refers to Samuel.

33. *To consume thine eyes, &c.* What is said must be thus understood, that such should be the calamities of his house, that if he were then alive, his eyes would be consumed with weeping.

35. *And mine Anointed.* The faithful priest refers to Zadok, who was of the line of Eleazar, and whom Solomon made High Priest, instead of Abiathar, who was the last of Eli's house, who enjoyed that office. I make Anointed the nominative of the verb, and understand it to refer to the high priest; others render, 'He shall minister before mine Anointed,' and refer it to the king of Israel, Solomon. The former I think the true version. So both Syr. and Arab. reuder.

CHAP. III. 1. *The youth Samuel.* Josephus and others suppose he was now upwards of twelve years old; and under the direction of Eli performed such services in the tabernacle as were fit for his age.—*The word of Jehovah was rare.* I have followed Mendoza in this version. Compare Ps. cxvi. 15, and Isa. xiii. 2. So also Poole explains, *rare* or *scarce.* The next words illustrate and confirm these, 'Prophetic vision *was not common.*' So the Tigurine version. Others, 'No open vision;' and Purver, 'no vision coming forth.' I prefer the sense to the idiom. There was no pub-

5 am." And he ran to Eli, and said, "Here I am; for thou calledst me." And he said, "I called not; lie down again." And he went and
6 lay down. Again Jehovah called to Samuel. And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me." And he answered, "I called not, my son; lie down
7 again." Now Samuel did not know *that it was* Jehovah; for as yet the word of Jehovah had
8 not been revealed to him. And Jehovah called to Samuel the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me." Eli now understood that Jeho-
9 vah had called to the youth. Therefore Eli said to Samuel, "Go, lie down; and it shall be, if one call to thee, that thou shalt say, "Speak, O Jehovah; for thy servant heareth." So Samuel went and lay down in his own place.
10 And Jehovah came, and stood, and called as before, "Samuel, Samuel." Then Samuel answered, "Speak, [a]O Jehovah"; for thy servant heareth."
11 And Jehovah said to Samuel, "Behold, I will do a thing in Israel, at which, both the ears of every one who heareth of it, shall tingle.
12 In that day, I will perform against Eli, all that I have spoken from first to last, concerning his
13 house. For I have told him that I will judge his house for ever, because, although he knew the iniquity of his sons, who made themselves vile, he restrained them not. And therefore,
14 I have sworn concerning the house of Eli, that the iniquity of Eli's house, shall never be expiated by sacrifice, or other offering."
15 And Samuel lay until the morning, and opened the doors of the tabernacle of Jehovah. And Samuel feared to tell the vision to Eli;
16 But Eli called to Samuel, and said, "Samuel, my son." And he answered, "Here am I."
17 And he said, "What is the thing which Jehovah hath spoken to thee? I pray thee, conceal it not from me: God do so and so to thee, and more also, if thou conceal a thing from me of
18 all the things which he said to thee." And Samuel told him every thing, and concealed from him nothing. And he said, "It is Jehovah; let him do what to himself seemeth good."
19 And Samuel grew up, and Jehovah was with him, and not any of his words did he suffer to
20 fail. And all Israel, from Dan, even to Beer-

10. [a] Syr. Vulg. Arab.

21. [r] mss.

zeal for his glory, he will honour us by reputation among men, his own esteem, and innumerable benefits. But if we despise him, by forgetting his worship, breaking his laws, and being unconcerned about his glory, we shall sink into contempt, become mean and vile creatures, and be the objects of the divine displeasure, which is the greatest evil that can possibly befal us. Religion makes men honourable in the sight of God, and all wise and good beings; but sin is the greatest reproach of human nature, and will bring upon men everlasting shame and contempt.

4. Let parents learn from the awful threatening denounced against Eli, the terrible consequence of spoiling their children, and conniving at their vices. Eli appears, in every other respect, to have been a worthy, good man; but a foolish partiality and fondness for his children, brought ruin upon them. He reproved them indeed, but it was in the most gentle manner for the most execrable crimes; and treated them more lightly than he did Hannah, whom he only suspected. Let parents then reprove and admonish, and always proportion their reproofs to the nature of the crime; otherwise 'they honour their children above God:' an awful and awakening expression! Those who allow their children in any evil way, are more tender of them than of God's honour and glory, more solicitous to honour their children than honour him. Let all learn then to take warning by this melancholy story, and not be accessary to the present and eternal ruin of their children: and thus, as was the case with Eli, have 'their grey hairs brought down with sorrow to the grave.'

licly authorized prophet, to whom persons could apply for satisfaction, in their doubts and difficulties. This contains the reason of what follows in respect of Samuel.

7. *Did not know, &c.* From this account it appears, that Jehovah revealed himself by an audible voice, but which Samuel not knowing, thought it had been Eli who had addressed him.

10. *Speak O Jehovah, &c.* The reading of the versions is supported by the direction of Eli, in the preceding verse.

12. *From first to last.* Purver renders, 'beginning and ending;' and Cranmer, 'from the beginning to the ending,' which is the literal sense, and to the same purport with that given; and so the Syr. The Vulg. after the Sept. 'I will begin and make an end.'

13. *Because, although, &c.* I have followed the text as corrected on the authority of the Sept. See Note, Hebrew Bible.

18. *It is Jehovah*; that is, His judgments are righteous, and I ought to be resigned.

19. *Any of his words, &c.* I have preferred the sense to the idiom with our old translators, and with those of James, in other places. Compare Josh. xxi. 45; 1 Kings viii. 56, and Esther vi. 10.

21. *Spoke to all Israel.* I have adopted the correction of the text proposed in my Hebrew Bible, and supported by the Sept. Syr. and Arab versions.

sheba, knew that Samuel was established a prophet of Jehovah. And Jehovah again appeared in Shiloh: for in Shiloh, Jehovah revealed his own word to Samuel, and [v]Samuel spoke it to all Israel[w].

CHAPTER IV.

A. 1141. A disastrous war with the Philistines; the ark of God taken, the sons of Eli slain, and his own death.

[a]Eli was now very old, and his sons still went on, and their way was evil before Jehovah; and the Philistines assembled and came forth to fight against Israel[w]. And Israel went forth against the Philistines to battle, and encamped near Eben-ezer; and the Philistines encamped in Aphek. And the Philistines put themselves in array against Israel; and when they joined battle, Israel was smitten before the Philistines: and they slew of the army, on the field, about four thousand men.

And when the people were come into the camp, the elders of Israel said, "Why hath Jehovah smitten us to day before the Philistines? Let us bring to us from Shiloh, the ark of the covenant of Jehovah, that it may go among us and save us from the hand of our enemies. So the people sent *persons* to Shiloh, that they might bring thence the ark of the covenant of Jehovah, the *God* of hosts, who dwelleth between the cherubs: And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

Now when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of Jehovah was come into the camp. And the Philistines were afraid, for they said, "A god is come into the camp." And they said, "Woe to us! for there hath not been such a thing heretofore. Woe to us! who shall deliver us out of the hands of those mighty gods? those gods which smote the Egyptians with every kind of plague, [a]and did such wonders[w] in the wilderness! Be strong, and quit yourselves like men, O ye Philistines, that ye become not servants to the Hebrews, as they have been to you: quit yourselves like men, and fight." And the Philistines fought, and Israel was smitten, and they fled every one to his own home: and the slaughter was very great; for there fell of Israel

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Chap. iv.

Reflections upon Chapter iii. 1. We are here taught that ıng persons should be subject to the aged; that children and servants ıuld pay due respect to their masters and instructors. How humble d diligent was Samuel! ready to rise out of his bed at every call of i; and was very careful and tender of him. Children should ho-ur their aged and weakly parents; and servants do all they can for e ease and comfort of those whom they serve: and learn from this ous child, that their obedience should be ready and cheerful, and en it will be acceptable.

We learn, that when God speaks, his creatures should attend. it be our duty to obey the calls, and attend to the instructions, of ırthly masters, much more of the infinitely great and glorious God, hose servants we all are. When reading or hearing his word, this ıould be our language, "Speak, Lord, for thy servant heareth."

1. Sept. and partly Vulg.

Let us hear 'and attend to 'what the Lord' our God will speak,' and then we may hope 'he will speak peace to us.'

3. We may learn from the example of Eli, a submissive temper of mind under all the dispensations of providence. When this dreadful threatening was heard, he said, "It is Jehovah, let him do what to himself seemeth good." He lays it down as a plain truth, *It is Jehovah*, a Being of perfect justice, almighty power, and infinite wisdom, who never punishes without a just cause, and in a righteous manner. And then he draws this very proper and satisfactory conclusion, *let him do what to himself seemeth good.* Not what I think just and fit, who am so ignorant, and have so often erred, but what his perfect knowledge judges to be best. May we thus accept the punishment of our iniquity, and "bear the indignation of the Lord, because we have sinned against him."

CHAP. IV. 1. I have followed the Sept. and partly the Vulg. and he passage thus corrected, is at least, more full and connected.

3. *Let us bring to us the ark.* They might be induced to do this rom recollecting that the ark was carried by their ancestors; and they ight hope that this special token of God's presence would secure them ictory.

4. *Two sons of Eli were there.* In Shiloh; but they went with the ark to the field of battle. It does not appear that either Israel or the priests consulted God on this occasion, but acted according to their own will.

7—9. They speak as idolaters; and from their remarks we infer, that it had not been usual with them or the people, with whom they had intercourse, to carry the images of their gods to the field of battle.

12. *With his clothes rent, &c.* These were the actual tokens of grief and distress. Compare Gen. xxxvii. 29; Josh vii. 6, &c.

11 thirty thousand men. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 And a man of Benjamin ran from the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli was sitting upon a high seat, by the ᵛgate", watching; for his heart trembled for the ark of God. And when the man came to the city, with the news, the

14 whole city cried aloud. And when Eli heard the noise of the cry, he said, "What meaneth the noise of this tumult?" And the man came

15 in hastily, and told Eli. Now Eli was ninety-eight years old; and his eyes were so dim, that

16 he could not see. And the man said to Eli, "I come from the army; and from the army I this day fled." And he said, "What hath been

17 done, my son?" And the messenger answered and said, "Israel fled before the Philistines; and there hath been also a great slaughter among the people, and thy two sons also,

18 Hophni and Phinehas, are dead, and the ark of ᵛJehovah" is taken. Now when he made mention of the ark of ᵛJehovah", Eli fell backward from off the high seat, which was by the gate, and broke his neck, and died; for he was an old man, and heavy. And he judged Israel forty years.

19 And his daughter-in-law, the wife of Phinehas, was with child, near the time of delivery; and when she heard the tidings, that the ark of ᵛJehovah" was taken, and that her father-in-law and her husband were dead, she fell in labour; for her pains came upon her. And near the 20 time of her death, the women who attended her said to her, "Fear not; for thou hast born a son." But she neither answered nor regarded *what was said.* Yet she named the child 21 I-chabod, [INGLORIOUS] saying, "The glory is departed from Israel:" because the ark of ᵛJehovah" was taken, and because *of the death of* her father-in-law and her husband. So she said, "The glory is departed from Israel: 22 for the ark of ᵛJehovah", ᵃthe God of Israel" is taken."

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13. ᵛSept. 17. ᵛthe rest *God.* 18. ᵛChald. Arab. the rest *God.* 19. ᵛChald. Arab. the rest *God.*

21. ᵛChald. Arab. the rest *God.* 22. ᵛChald. Arab. Syr. and some copies of the Sept.—ibid. ᵃChald. 19 mss.

REFLECTIONS UPON CHAPTER III. 1. How common is it for men, destitute of all piety, to pay a superstitious regard, to some sacred things, or outward ceremonies! Thus the Israelites did to the ark. They expected this would save them. Thus in the present day, men boast of their external privileges, and trust to the rites and ceremonies of religion, while by their sins they are displeasing God, and drawing down ruin upon themselves. They think they shall be saved by a fiery zeal for these things, while humility, piety, and charity are neglected: but the instance before us shows, that such expectations will disappoint them. The ark was never designed to be a sanctuary for impenitent sinners. The outside of religion will never save those who are strangers to the soul and substance of it. Let us be cautious then, not to rest in a form of godliness, while we are destitute of the power.

2. We may learn from Eli and his daughter-in-law, that pious persons are peculiarly concerned for the church of God. Eli trembled for the ark of God; and when it was taken, his daughter-in-law, said, 'the glory is departed from Israel.' Good men are more concerned for the interests of the church, than their own private and secular affairs; they esteem the welfare of Jerusalem as their chief joy; cultivate a public spirit; and their hearts take the alarm when they see iniquity abound. Let us show our concern, by earnest prayer and vigorous endeavours to stand in the breach, to appear on the Lord's side, in support of his cause and interest in the world.

3. We learn that God's ordinances and presence are the glory of a nation; and to lose them is the greatest loss it can possibly sustain. The ark was the symbol of God's presence, a token of his favour to Israel, and that he dwelt among them. When they lost that, their glory was gone. If a nation provoke God to withdraw from them, to take his ordinances away, to remove his candlestick from them, nothing can be more dreadful. And have we no reason to fear this should be the case with our nation? Have not we too many profane priests? Have we not much superstition, and but little devotion? Let us remember what God did to Shiloh, Jerem. vii. 12—16; and what he has done to other places, where once his glory was manifested. Britain, read and fear.

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13. *Sitting upon a seat.* It was a sort of elevated throne, on which, most probably, Eli was wont to administer justice.

15. *Ninety-eight years old.* So the text Chald. Vulg. and some copies of the Sept; but the Syr. and Arab. have *seventy-eight.*

18. *Eli fell backward.* As we know not the precise form of the seat, we cannot decide in what manner this accident occurred. Excessive grief might so affect him, that falling backward, and being heavy, the high seat, might also be overturned. For forty years, he presided as chief both in the administration of religious and civil affairs.

19—22. Distress of mind, brought on the wife of Phinehas premature labour, which proved the occasion of her death. The name, which she gave to her son, indicates the state of her mind; and shows that she felt sensibly the loss of the ark.

CHAP. V. 1. Bishop Wilson observes, that in this Chapter all the

CHAPTER V.

1141. *The Philistines carry the ark to the temple of Dagon, who falls before it; they are afflicted with piles and mice; after seven months they send back the ark, with golden images of their piles and mice.*

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. And the Philistines having taken the ark of [v]Jehovah", they brought it into the house of Dagon, and set it beside Dagon. But, on the morrow, the men of Ashdod arose early, and, behold! Dagon was fallen upon his face to the earth before the ark of Jehovah. And they took Dagon, and set him in his place again. But when they arose early on the next morning, behold, Dagon was fallen upon his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands were cut off, and lying upon the threshold; only the fish form of him remained. On this account neither the priests of Dagon, nor any of those who go into Dagon's temple, tread on the threshold of Dagon in Ashdod, unto this day.

But the hand of Jehovah was heavy upon the people of Ashdod, and he destroyed them, and smote them with piles, Ashdod and its territory: [a]the land also swarmed with mice, and there was great confusion and destruction in the city". And when the men of Ashdod saw that it was so, they said, "The ark of the God of Israel shall not abide with us; for his hand is hard upon us, and upon Dagon our god." They sent therefore and gathered to them all the lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" And the Gathites answered, "Let the ark of the God of Israel be carried round to Gath." And they carried round the ark of the God of Israel [a]to Gath". And it was so, that, after they had carried it round [a]to Gath", the hand of Jehovah was upon the city, with a very great destruction; for he smote the men of the city, both small and great, so that they had the piles inwardly. Therefore they sent the ark of [v]Jehovah" to Ekron: but when the ark of [v]Jehovah" came to Ekron, the Ekronites cried out, saying, "They have brought round to us the ark of the God of Israel, to slay us and our people." So they sent and gathered all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to its own place, lest he slay us, and our people:" for when the ark of the God of Israel was carried thither, the hand of Jehovah was heavy upon them, and there was a mortal destruction throughout all the city. And the men who died not were smitten with the piles; so that the cry of the city went up to the heavens.

Now the ark of Jehovah had been in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, "What shall we do with the ark of Jehovah? Tell us in what manner we shall send it away to its own place?" And they said, "If ye send away the ark of the God of Israel, send it not away empty, but certainly return him a trespass-offering: then, should you

CHAP. V. 2. Chald. the rest *God*. 6. [a]Sept. Vulg. Compare Ch. vi. 4, 5. 8. [a]Sept. Vulg.—ibid. [a]Sept. 9. [a]Sept. Arab. 10. [v]Chald. the rest *God*.—So ibid. 11. [a]Sept. —ibid. [v]So Chald. the rest *God*.

ttributes of God are displayed. His *justice*, in punishing his own people or their sins. His *goodness*, in thus manifesting himself to them that new him not. His *power*, in making the idols fall before him. His *truth*, n vindicating himself upon the Israelites for their sins, and the Philistines or their idolatry and false gods.

2. *And set it beside Dagon.* As a trophy of their victory, and a reproach to the God of Israel.

4. *Dagon was fallen.* They might think the first fall was casual; but when they found the idol broken, they began to fear.—*The fish form.* The word clearly denotes this here. Dagon had the form of a man from the navel upwards; and below, the form of a fish. See Introduction, Part iii. Chap. 6.

5. Hence we learn, that they were not reformed, but long after showed their respect for Dagon, by not treading on the threshold of his temple, where he had been broken.

6. *Piles.* Geddes renders, 'blind piles.' The word only occurs in reference to this divine correction, and Deut. xxviii. 27; but according to the best Lexicographers, I have given the sense.

7—10. The removal of the ark from city to city, and the plagues which attended it, so alarmed the Ekronites, that they proposed to send it back to Israel.

CHAP. VI. 2. *In what manner, &c.* That is, with what gifts; for they had before agreed to send it away.

3. *A trespass-offering.* Thereby acknowledging they had trespassed against God, and also imploring his forgiveness.

5. *And give glory.* The glory of his power in conquering you, who

be healed, it will be known to you why his
4 hand hath not been removed from you." And
said they, "What shall be the trespass-offer-
ing which we shall return to him?" They an-
swered, "Five golden piles, and five golden
mice, according to the number of the lords
of the Philistines: for the same plague was
5 on you all, as was on your lords. Therefore
ye shall make images of your piles, and images
of your mice that ravage the land; and ye
shall give glory to the God of Israel; perhaps
he will remove his hand from off you, and
from off your gods, and from off your land.
6 Why would ye harden your hearts, as the
Egyptians and Pharaoh hardened their hearts?
Did they not, when he exalted himself among
them, let the people go and they departed?
7 Now, therefore, make a new cart, and take
two cows, on which there hath come no yoke,
and tie the cows to the cart, and bring their
8 calves home from them; And take the ark of
the [v]God of Israel", and lay it upon the cart;
and put the golden images, which ye return
him as a trespass-offering, in a coffer beside
it, and send it away, that it may depart. And
9 if ye see, that it goeth up by the way of his
own territory to Beth-shemesh, then hath he
done us [a]all" this great evil; but if not, then
we shall know that his hand smote us not; it
was only an accident that hath befallen us."
10 And the men did so; and they took two
milk cows, and tied them to the cart, and
11 shut up their calves at home; And they laid
the ark of Jehovah upon the cart, and the
coffer with the golden mice, and the images
12 of their piles. And the cows took the straight
road to Beth-shemesh; they went along the
highway, lowing as they went; and turned not
aside to the right hand or to the left; and
the lords of the Philistines went after them to
the boundary of Beth-shemesh. And the peo- 13
ple of Beth-shemesh were reaping their wheat
harvest in the valley; and they raised their
eyes, and saw the ark, and rejoiced to see it.
And the cart came into the field of Joshua, 14
a Beth-shemite, and stood there, where there
was a great stone; and they clove the wood
of the cart, and offered the cows a burnt-of-
fering to Jehovah. And the Levites took down 15
the ark of Jehovah, and the coffer that was
with it, in which were the golden images, and
put them on the great stone; and the men
of Beth-shemesh offered burnt-offerings and
slaughtered other sacrifices, that day, to Je-
hovah. And when the five lords of the Phi- 16
listines had seen all this, they returned the
same day to Ekron. And these are the golden 17
piles which the Philistines returned as a tres-
pass-offering to Jehovah; for Ashdod one, for
Gaza one, for Askelon one, for Gath one, for
Ekron one; And the golden mice, according 18
to the number of all the cities of the Phi-
listines, of the five lords, both of fenced cities,
and of country villages, even unto the great
[v]stone", on which they set down the ark of
Jehovah, (*and which remaineth* unto this day,)
in the field of Joshua, the Beth-shemite.

And Jehovah smote the men of Beth-shemesh, 19
because they had looked into the ark of Jeho-
vah; even he smote of the people [v]seventy"
men: and the people lamented, because Jeho-
vah had smitten the people with so great a

CHAP. VI. 8. [v] Chald. Syr. Arab. 9. [a] 11 mss.

18. [v] Sept. Chald. 4 mss. 19. [v] 3 mss. and Josephus.

seemed and pretended to have conquered him; of his justice in punishing you, and of his goodness if he shall relieve you.

6. *When he had exalted himself among them.* Geddes renders, 'when he had befooled them.' I follow Parkhurst; and conceive every place where the verb is used, supports this version. The Sept. countenances the version of Geddes. Purver, 'when he had wrought upon them,' referring to the plagues, with which they were smitten.

7—9. This contrivance was singular; and shows in what manner these idolaters were accustomed to form conjectures respecting the will of their gods. It would be evident, they thought, if the cows took the road to the land of Israel, undirected, and leaving their calves, that the God of Israel had brought on them their plagues.

13. *Wheat-harvest.* Most probably in the month of April. See Introduction, Part iv. Chap. 1

15. *And the Levites took, &c.* Beth-shemesh was in the tribe of Judah; and given to the Levites. Josh. xv. 10, and xxi. 16.

18. *The great stone, &c.* For *Abel*, we should read *Aben*, with the authorities given. This makes the narrative clear and consistent.

19. *Seventy men.* In the common text, a clause has been interpolated. 'He smote seventy men, and fifty thousand men.' This is contrary to the usual order of the Hebrew, in which the greater number always precedes the less. The Syr. and Arab. have 5070. I have adopted the least number, as most probable. See Kennicott on the place; and Note, H. B.

21. I have added the first, and part of the second, verse of the next

slaughter. And the men of Beth-shemesh said, "Who is able to stand before this holy God Jehovah? And to whom shall he go from us?"

And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of Jehovah; come ye, fetch it to you." And the men of Kirjath-jearim came, and fetched the ark of Jehovah, and brought it into the house of Abinadab, [a] which was" on a hill; and they sanctified Eleazar, his son, to keep the ark of Jehovah. Now the ark [a] of Jehovah" abode in Kirjath-jearim a long time; for it was there twenty years.

CHAPTER VII.

C. 1120. Samuel exhorteth the people to repentance; through his intercession the Philistines are overcome, and the cities which they had taken from the Israelites restored.

Now all the house of Israel lamented after 3 Jehovah. And Samuel spoke to the whole house of Israel, saying, "If ye return to Jehovah with all your heart, and put away the strange gods, the [a] Baals", and Ashtaroths from among you, and prepare your hearts for Jehovah, and serve him only: then he will deliver you from the hand of the Philistines." And the children of Israel put away the Baals 4 and Ashtaroths and served Jehovah only. And 5 Samuel said, "Gather all Israel to Mizpeh, and I will pray to Jehovah for you." And they 6 assembled at Mizpeh, and there they drew water, and poured it out before Jehovah, and fasted on that day, and said, "We have sinned against Jehovah." And Samuel judged the children of Israel in Mizpeh.

And when the Philistines heard that the 7 children of Israel were assembled at Mizpeh, the lords of the Philistines went forth against Israel. And when the children of Israel heard this, they were afraid of the Philistines. And 8 the children of Israel said to Samuel, "Cease

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CHAP. VII. 1 [a] Sept. Chald. Syr. Ar. and many mss.

2. [a] Arab. Vulg. and 1 ms.

REFLECTIONS UPON CHAPTERS V, VI. 1. We have here a remarkable instance of the folly and stupidity of idolatry. What could be more ridiculous than the conduct of the Philistines, in worshipping a god that could not help himself. Lifting up their hands to him that could not lift up himself! A poor god indeed, that had lost both hands and head, so that he could have neither power nor wisdom to help them! Yet they continued their regard to him; yea, reverenced the very threshold on which he was broken. What a lamentable instance of the corruption of human nature, that men should be so besotted! Justly might the psalmist say concerning idols, "they that make them are like unto them, and so are all they that put their trust in them."

2. We are also taught how natural it is, even for the wicked, under affliction, to seek relief. The Philistines sought it by sending the ark from place to place, and this only increased their calamity, spread the contagion, and multiplied the triumphs of the ark. Thus sinners fret and murmur under their afflictions; they have recourse to company, or pleasure, to some false principle or superstitious practice, but do not return to God. Had the Philistines been led to worship God, it would have been no more than might have been expected and then the ark would have been a blessing, and not a plague; but they sent away the ark, when they should have sent away Dagon. Thus sinners, while they are weary of the hand that punisheth them, will still hold fast the cause of their punishment.

3. Divine judgments should be recollected to restrain us from sin, and lead us to repent of it. The wisest part of the conduct of the Philistines, is their arguing from the plagues brought on Pharaoh. This story, with many others in the bible, is recorded *for our instruction.* God's judgments on impenitent sinners were intended that we might 'hear, and fear, and do no more wickedly.'

4. We see, from what we have read, that God will triumph over his enemies, and be honoured among his own people. His ark for a few months seemed to be in disgrace; but we see it return accompanied with lasting proofs of its victory over Dagon. Well might the Levites be glad to see this token of the divine presence again among them! Doubtless the pious went mourning, while the ark was in the possession of the enemy, and when religion was under a cloud. On its return, the men of Beth-Shemesh, left their harvest-work, and offered sacrifices. Happy had it been for them, if they had maintained the reverence due to God. Prompted by a rash curiosity, they wished to see what God had concealed, and they were punished for it. Let us ever remember that God is holy, and will be honoured by those who draw near unto him.

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h. to this with Geddes, as clearly connected with it.

CHAP. VII. 2. *Lamented after, &c.* They now regretted their own n, in departing from him, and sought him by sacrifice and prayer.

3. *Baals and Ashtaroths.* I have ventured to give a plural termination to the latter word, as I think the context requires. Various images f these gods and goddesses were formed; and these they had worshipped, either alone or in connexion with Jehovah. They now put them away.

6. *They drew water, &c.* This was a rite of humiliation, and contained an acknowledgment of their impurity. Houbigant considers it as a part of the ceremonial of fasting. Compare 2 Sam. xiv. 14.

10. *And so confounded them, &c.* The storm might be in the face of the Philistines, and by occasioning disorder, render the conquest easy.

not to cry to Jehovah our God for us, that he may save us from the hand of the Phi-
9 listines. Samuel then took a sucking lamb, and offered it a whole-burnt-offering to Jehovah. And Samuel cried to Jehovah for Israel; and
10 Jehovah heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with so great thunder, on that day, upon the Philistines, and so confounded them, that
11 they were smitten before Israel. For the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, as far as below
12 Beth-[v]car". Then Samuel took a stone, and set it between Mizpeh and Beth-shen, and called the name of it Ebenezer, [THE HELP-STONE] saying, "Hitherto hath Jehovah helped us."
13 So the Philistines were subdued, and they came no more into the territory of Israel: and the hand of Jehovah was against the
14 Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and their territories did Israel deliver from the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days 15 of his life. And he went yearly, in circuit, 16 to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. He then returned 17 to Ramah; for there was his house; and there he judged Israel; and there he built an altar to Jehovah.

CHAPTER VIII.

B. C. 1112. *Samuel's sons govern ill; the Israelites in consequence, desire a king; Samuel showeth the claims of a king.*

Now when Samuel became old, he made his 1 sons judges over Israel. And the name of his 2 first-born was Joel; and the name of his second, Abiah. They were judges, *the one in Bethel,* 3 *and the other* in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel assembled, and 4 came to Samuel, to Ramah; And they said to 5

11. [v]Syr. and Arab. Beth-jashan.

REFLECTIONS UPON CHAPTER VII. 1. We behold in this Chapter a sight, which occasions joy among the angels of heaven; not only one sinner repenting, but a sinful nation! They had long dishonoured their God, and suffered greatly for their sins; but now they lamented them, and inquired how they might return to him. A happy time indeed was this to Israel! And nothing can be more agreeable to a pious mind, than to see those who have forgotten God, and lived without him; who have been insensible of his presence, and unconcerned about his glory and honour, beginning with grief and concern to inquire after him, and to be uneasy till they have recovered his favour. Would to God this were more frequently seen in our days, and that one and another were 'asking the way to Zion, with their faces thitherwards.'

2. We are here taught the nature of true repentance. We must not only put a way our idols, and break off some outward sins, but we must prepare our hearts for Jehovah, that he may accept and bless us. We must think on our former ways; turn from every sin; particularly from that 'which most easily besets us.' We must dismiss every idol that has twined about our hearts, and taken deep root in our affections. Without this we shall only affront God, injure ourselves, and make our condemnation the more aggravated.

3. Here is another instance of the power of fervent prayer. The penitent Israelites were sensible they could not succeed without divine aid; and they not only sought it themselves, but requested Samuel to cry to Jehovah, their God, for them. On the approach of the enemy, when the skies gathered blackness, the lightenings blazed, and the loud peals of thunder, succeeded each other, they witnessed, in the confusion and flight of the Philistines, an answer to the cry of Samuel. Let us then ever pray, and not faint, encouraged by the character of God, who heareth prayer, and who is able to do for us all that we need.

4. The conduct of Samuel, both as a prophet and a judge, deserves not only applause but imitation. When Israel had conquered, he thankfully acknowledged the hand of God; and to perpetuate the remembrance of the favour, erected a stone, and called it Eben-ezer. Let us ever be mindful of benefits; and give glory to the giver of all our blessings. How happy was Israel under the government of such a pious, active, generous man, as Samuel was, who administered justice so faithfully; who took so much pains to travel through the land of Israel, to promote righteousness and peace; and who kept up the public exercises of religion. We should earnestly pray for judges and magistrates, that they, like Samuel, may be able men, men of truth, 'fearing God, and hating covetousness.'

12. *Beth-shen.* The Syr. and Arab. read as in the 11 verse. Geddes suspects the text to be corrupted and reads as Josh xv. 52. *Eshcan.*

16. *Went yearly in circuit, &c.* This was a proper method of maintaining the honour of the law; and from this other nations derived the custom.

CHAP. VIII. 2. *The one in Bethel.* What I have supplied in Italic is now found in Josephus, and has all the appearance of truth in its favour. It seems improbable, that Samuel would appoint his sons judges of one place only.

him, "Behold, thou art old, and thy sons walk not in thy ways: now appoint for us a king to judge us, like all the nations."

6 But the thing displeased Samuel, when they said, "Give to us a king, to judge us." And
7 Samuel prayed unto Jehovah. And Jehovah said to Samuel, "Hearken to the voice of the people in all that they have said to thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.
8 According to all the works which they have done since the day that I brought them out of [a]the land of" Egypt, even unto this day; for they have forsaken me, and served other gods;
9 so also do they do to thee. Now, therefore, hearken to their voice; yet solemnly protest to them, and show them the manner in which a king will reign over them."

10 And Samuel told all the words of Jehovah to
11 the people who had asked of him a king. And he said, "This will be the manner in which a king will reign over you. He will take your sons, and appoint them for his chariots, and his horsemen; and some shall run before his cha-
12 riots. And he will appoint of them captains over thousands, and captains over [a]hundreds, and captains over" fifties, [a]and captains over tens". And he will take of them to till his ground, and to reap his harvest, and to make his instruments of war, and the furniture of his chariots. And your daughters he will take 13
to be confectioners, and cooks, and bakers. And he will take the best of your fields, and of 14
your vine-yards, and of your olive-yards, and give them to his servants. And he will take 15
the tenth of your seed, and of your vine-yards, and give to his officers, and to his servants. And he will take your chosen and best men- 16
servants, and maid-servants, and your asses, and put them to his own work. He will take 17
the tenth of your sheep; and his servants ye shall be. And ye shall cry out in that day 18
because of your king whom ye yourselves have chosen; but Jehovah will not hear you in that day."

Nevertheless, the people refused to hear the 19
voice of Samuel; and they said, "Nay; but we will have a king over us; That we may be 20
like all the nations; and that our king may judge us, and go out before us, and fight our battles." And Samuel heard all the words of 21
the people, and he rehearsed them in the ears of Jehovah. And Jehovah said to Samuel, 22
"Hearken to their voice, and appoint for them a king." And Samuel said to the men of Israel, "Go ye every man unto his own city."

CHAP. VIII. 8. [a]Syr. Arab. 2 mss.

REFLECTIONS UPON CHAPTER VIII. 1. How distressing is it to see the sons of so good a man as Samuel, acting in the manner they did! Forgetting the awful calamities brought on the house of Eli, they became oppressive and unjust. They had doubtless received the best instructions, and these enforced by a life devoted to the service of God and his people. Perhaps they were considered as promising, and promoted, in consequence, to the office of judges. How must it have grieved Samuel to hear this account of them! Thus, many children, who begin well, and who promise fair, when they get abroad from under the eyes of their parents, become vicious and the companions of fools. Preferment and power have spoiled multitudes, who in inferior situations might have kept their integrity.

12. [a]Sept. Syr. Vulg. Arab.—ibid as before.

2 The description given of arbitrary government should make us thankful for our civil freedom. How wretched must the people under such a one be! Let us bless God for our liberty and safety; that our property is secure; that our children are not torn from us by violence that we can eat of the labour of our hands, none making us afraid. This is owing to the care and goodness of God to us. Let us be tenacious of our freedom as Britons; and pray for a succession of wise and good princes, who may preserve our constitution inviolate.

3. The persevering obstinacy of the people in their request for a king, shows their pride and folly. What a strange infatuation! They would indulge their pride at the expense of their liberty. They would have a king, with all the pomp and ostentation of an eastern

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3. *Turned aside after lucre.* Like the sons of Eli, they perverted justice to enrich themselves, and their conduct led to their humiliation.

5. *Appoint for us a king,* &c. They requested him to do this as a prophet. They must have known, that Moses allowed them to choose one, under certain limitations. Deut. xvii. 14.

6—9. Samuel was grieved, not so much on his own account as for the dishonour this step reflected on God. He was in a peculiar sense their king; and by desiring another, they showed disrespect to him. He gave them a king, but it was in anger. Hosea xiii. 11.

10—18. They wanted a king like the nations around them; and these were despotic. Hitherto the Israelites had had Governors, who exacted no tribute, who kept no guards, nor standing army. Samuel, therefore, suggested to them, the sacrifices they must make, if they persisted in their demand. No doubt they found hereafter the truth of what the prophet had said. They however persisted in their request; and nothing would satisfy them, but a king.

CHAPTER IX.

B. C. 1095. Saul sent to seek his father's asses; by the advice of his servant he goeth to consult Samuel, who entertaineth him.

1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah,
2 a Benjaminite, a man of great wealth. And he had a son, whose name was Saul, a choice and goodly young man: and among the children of Israel there was not a goodlier person than he: from his shoulders and upward, he was
3 higher than any of the people. And the asses of Kish, Saul's father, were lost. And Kish said to Saul, his son, "Take now one of the young men with thee, and arise, go, seek the asses." [a]And Saul took one of the young men,
4 and went to seek the asses of his father". And [v]they" passed through mount Ephraim, and through the land of Shalisha, but they found them not. They then passed through the land of Shalim, and they were not there; and [v]they" passed through the land of the Benjaminites,
5 but they found them not. When they were come to the land of Zuph, Saul said to his young man who was with him, "Come, let us return; lest my father cease *to think* on the asses,
6 and become anxious for us." And he said unto him, "Behold now, there is in this city a man of God, and he is an honourable man; all that he saith assuredly cometh to pass: let us now go thither; perhaps he may show us the way in which we should go." Then said Saul to his 7
young man, "But, behold, should we go, what shall we present to the man? for the bread which was in our bags is spent, and we have not a present to bring to the man of God: what have we?" And the young man answered Saul 8
again, and said, "Behold, I have in my possession, the fourth part of a shekel of silver: that [v]let us" give to the man of God, that he may show us our way." Then said Saul to his 10
young man, "Thy saying is good; come, let us go." So they went to the city where the man of God lived.

And as they went up the hill to the city, they 11
found young maidens going out to draw water, and said to them, "Is the Seer in this place?" (Formerly, when any man, in Israel, went to 9
inquire of God, he said thus, "Come, and let us go to the Seer:" for a prophet was formerly called a Seer.) And they answered them, and 12
said, "He is: behold, there he is before you: make haste then; for he is come to day to the city, because there is to day a sacrifice of the people on the high place. As soon as ye come 13
into the city, ye will certainly find him, before he go up to the high place to eat: for the people will not eat until he come, because it is he who blesseth the sacrifice; after which, they who are invited, eat. Now, therefore, go up; for about this time ye will find him." And they 14
went up into the city; and when they were come into the city, behold, Samuel met them,

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CHAP. IX. [a]Syr. and Arab.

8. [v]So all the versions.

monarch, imagining this would be a greater honour to them than a theocracy. This is the case with sinners, 'they will not have this man to reign over them.' They choose the world and the flesh for their sovereigns, though they are hard masters; their government is terrible, and their wages is death.

4. How foolish and miserable must they be, who imitate bad examples because they are numerous! The Israelites would have a king like other nations: they would not be singular and differ from them, though their singularity was their glory. Thus men follow a multitude to do evil; though there is no readier way to sin and ruin, than doing so, and choosing that which is the way of the world. Those that share in their sins, must share in their plagues. May we guard against a disposition so fatal, and yet so common. Let us dare to be singularly pious, and steady in our adherence to God, though all men should forsake him. Our duty and our interest are alike involved in such a noble conduct.

CHAP. IX. 1. *A man of great wealth.* This refers, I think, to Aphiah, and not to Kish the father of Saul. Coverdale renders, 'a valiant man.' I have followed our marginal version.

3. *And Saul took, &c.* This addition to the common text is so much in the style of the Hebrew, and so agreeable to the context, that I cannot but deem it genuine.

5. *To the land of Zuph.* In which was Ramah, the place of Samuel's birth and habitation. See Ch. i. 1, and Note there.

7. *What shall we present, &c.* It is the invariable custom of the east, on visiting a superior, to present a gift. See Harmer.

9. I have transposed this verse with Houbigant after the 11th, which gives a reason for the name then given to a prophet.

15. *Had revealed his will, &c.* Literally, 'had revealed to the ear of Samuel.' Geddes renders, 'had wispered in the ear of Samuel.' I prefer

in going up to the high place.

Now Jehovah had revealed his will to Samuel the day before Saul came, saying, "To morrow about this time I will send to thee a man from the land of Benjamin, and thou shalt anoint him Chief over my people Israel; that he may save my people from the hand of the Philistines: for I have seen the affliction of my people; because their cry is come unto me." And when Samuel saw Saul, Jehovah said to him, "Behold, the man of whom I spoke to thee! this is he, who shall govern my people." Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is." And Samuel answered Saul, and said, "I am the seer; go up before me to the high place; for ye shall eat with me to day: and to morrow, when I have told thee all that is in thy heart, I will let thee go. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is every desirable thing in Israel? Is it not for thee, and for all thy father's house?" And Saul answered and said, "Am not I a Benjaminite, of the smallest tribe of Israel? and my family the least of all the families of the tribe of Benjamin? why then speakest thou so to me?" And 22
Samuel took Saul and his young man, and brought them into the dining room, and placed them at the head of those invited, who were about thirty persons. And Samuel said to the 23
cook, "Bring the portion which I gave thee, of which I said to thee, 'Set it apart, by thee,' [t] when I told thee that I had invited the people." And the cook took up the shoulder, and what 24
was upon it, and set it before Saul. And Samuel said, "Behold what hath been reserved *for thee,* set before thee; eat, for it hath been on purpose, kept for thee." So Saul, on that day, ate with Samuel. They then came down 25
from the high place into the city, and Samuel communed with Saul on the roof of the house; [a] for in the roof a bed had been made for Saul in which he slept".

CHAPTER X.

B. C. 1095. *Samuel privately anointeth Saul; and predicts three things which should occur to him, and be tokens of his advancement to the throne of Israel.*

Now when the morning dawned, Samuel cal- 26

23. [t] from the 24 verse.

25. [a] Sept. Vulg.

REFLECTIONS UPON CHAPTER IX. 1. Saul manifested a ready mpliance with his father's will; and hastened to seek the asses which ere lost. When he did not find them, he showed a filial regard, in s concern lest his father should be grieved for his delay. All young :ople should desire to be employed, and should consult their parents' terest; be willing to submit to what may seem a mean office, if it be r their advantage; and do nothing that will make them uneasy. Honour thy father and mother," is the first command with promise.

2. We may learn from the example of Saul, to take advice even om inferiors. He paid a regard to what his servant said, because carried reason with it. Wisdom and piety do not always go by rank id fortune. Servants may see further than their masters; and as their lvice should be given with respect and deference, it should be receiv- l without any haughty airs; especially when their advice is such as ill be of service to our best interest.

3. To own the hand of God in giving us food, by blessing him r it, is a duty which we should all perform. It was Samuel's invariable custom; nor did the people think of eating till this was done. Let none neglect it, nor perform it in a few hasty, muttering words, which have no meaning, and in which those who are present cannot join. God may justly withold his blessing, when we have not the grace to ask for it; and better not ask it at all, than do it in a trifling or profane manner. "Every creature of God is good, if it be received with thanksgiving."

4. We are led to form a high opinion of the piety, humility, and submission of Samuel, from his treatment of Saul. He discovers no disinclination to resign his power into his hands; no envy of one who was to succeed him. He made for him a feast; gives him the most honourable place, and, knowing the divine will, intimates his advancement to the throne. Truly good men are not ambitious of honour; and are willing to lay it down when God pleases. Those make an idol of honour, who grudge at the promotion of others. John rejoiced concerning Christ, saying, "He shall increase, but I shall decrease."

e sense to the idiom.

19. *All that is in thy heart.* That is, all that thou desirest.

20. *Is every desirable thing, &c.* All our old translators with Purver, nder as I have done with little variation. By becoming king, he would joy that honour and those good things which belonged to the throne.

23. I have followed Geddes in transposing the words marked from the end of the next verse. They give here a suitable sense; but as they stood they were wholly inexplicable.

25. I think the addition of the Sept. and Vulg. makes the narrative more full; and is supported by the next verse, which implies that Saul slept on the roof. Had Samuel communed with Saul on the roof, it is probable he would have there informed him, that God had chosen him to be

led to Saul on the roof of the house, saying, "Arise, that I may send thee away." And Saul arose, and both he and Samuel went out,
27 abroad. As they were going to the end of the city, Samuel said to Saul, "Bid the young man pass on before us; (and he passed on,) but stand thou still a while, that I may show
1 thee the purpose of God." Then Samuel took a vial of oil, and poured it upon his head, and kissed him and said, "Is it not because Jehovah hath anointed thee chief [a]over his people Israel? for thou shalt govern Jehovah's people, and shalt save them from the hand of their enemies, who are around them. And this shall be a token to thee, that Jehovah hath anointed
2 thee chief over his inheritance". When to day thou hast departed from me, thou wilt meet two men by Rachel's sepulchre, on the border of Benjamin, at Zelzah; and they will say to thee, "The asses which thou wentest to seek are found; and, lo! thy father hath no more concern about the asses, but is anxious for you, saying, 'What shall I do for my son?'
3 Then shalt thou pass on forward thence, and thou wilt come to the plain of Tabor, and there shall meet thee three men going up to *worship* God at Bethel; one carrying three kids, and another carrying three loaves of bread, and
4 another carrying a skin-bottle of wine. And they will salute thee, and give to thee two [a]loaves" of bread; which thou shalt receive
5 from their hands. After that thou wilt come to the hill of God, where there is a garrison of the Philistines; and it shall be when thou art come into the city, that thou wilt meet a company of prophets, coming down from the high place, preceded by a psaltery, and a tabor, and a pipe, and a harp: and themselves prophesying. And the Spirit of Jehovah will come 6
upon thee, and thou shalt prophesy with them, and be changed into another man. And when 7
[a]all" these signs have happened to thee, then do thou as it may be necessary; for God is with thee. But thou shalt go down, before me 8
to Gilgal; and, behold, I will come down to thee, to offer burnt-offerings, and to slaughter feast-sacrifices; seven days shalt thou tarry, until I come to thee, and show thee what thou shalt do."

When now he had turned his back to go from 9
Samuel, God gave him another heart; and all those tokens came to pass that day. For when 10
[v]he had come thence to the hill of *God*, behold a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And, when all who knew him be- 11
foretime saw, and behold, he prophesied among the prophets, they then said one to another, "What is this that hath happened to the son of Kish? Is Saul, also, among the prophets?" And 12
one that was there answered and said, "But who is his father? [a]Is it not Kish"?" Hence it became a proverb, "Is Saul also among the prophets?" And when he had done prophesying, 13
he went to the high place. And Saul's uncle 14
said to him, and to his young man, "Whither went ye?" And he said, "To seek the asses: and when we could see them no where, we came to Samuel." And Saul's uncle said, "Tell me, I pray thee, what Samuel said to you." And 16
Saul said to his uncle, "He told us plainly that

CHAP. X. 1. Sept. and Vulg. partly, and Arab. 4. [a] All the versions.

10. [v] So the versions and 2 mss. 12. [a] Sept. Alex.

king over Israel, and would also have anointed him, as he might have done both with the greatest privacy; but we find from what follows he did not.

CHAP. X. 1. The addition of the Sept. is so suitable to the place, that several Critics deem it genuine. Houbigant admits the latter part, "And this shall, &c."

5. *The hill of God.* Some suppose this was Gibeah, See Ch. xiii. 3; and that it was thus called, because there was a school of the prophets.—*Prophesying.* Not predicting future events, but singing sacred hymns, in a style like what the prophets used. Some think they were extemporary. Harmer supposes that this company of the prophets consisted of the young men who had finished their religious education, and were now going in solemn procession, according to a custom which still prevails. See his Observations, vol. ii. p 414.

6. *Into another man.* That is, filled with another spirit; a spirit of wisdom and courage, suitable to the dignity conferred on him.

9. *Gave him another heart.* It is not said a *new* heart, but *another*; and this explains the 6th verse. God gave him such qualifications as were suitable to his office.

12. *Who is his father?* They wondered how a man who was not *the son of a prophet*, could so suddenly prophesy. The present text has, *but who is their father?* without the additional words, which are only in some copies of the Greek version; but which, I am persuaded, were originally in the Hebrew.

19.—22. The first king of Israel was chosen by lot; to prevent all disputes, and the claims of the different tribes, or of the more powerful families.

the asses were found." But respecting the kingdom, whereof Samuel spoke, he told him not.

And Samuel called the people together at Mizpeh before Jehovah; And said to the children of Israel, "Thus saith Jehovah, the God of Israel, 'I brought up [s]the children of" Israel out of Egypt, and delivered you from the hands of the Egyptians, and from the hand of all those kings who oppressed you; Yet ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said to him, 'Nay, but set a king over us.' Now, therefore, present yourselves before Jehovah by your tribes, and by your [t]families"." And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found. Therefore they inquired of Jehovah further, if the man would yet come thither. And Jehovah answered, "Behold, he hath hid himself among the baggage." And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people, from his shoulders and upwards. And Samuel said to all the people, "See ye that there is none like him, whom Jehovah hath chosen among the people?" And all the people shouted, and said, "Long live the king." Then 25
Samuel told the people the rights of the kingdom, and wrote them in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his own house.

And Saul also went home to Gibeah; and 26
there went with him a band of men, whose hearts God had touched. But some worthless persons 27
said, "How shall this man save us?" So they despised him, and brought him no presents; but he regarded them not.

CHAPTER XI.

B. C. 1095. Nahash, the Ammonite, besieges Jabesh-gilead, and offers a reproachful condition to the inhabitants; they send messengers, and are delivered by Saul; his authority solemnly acknowledged.

THEN Nahash, the Ammonite, came up and 1
encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, "Make a covenant with us, and we will serve thee." And 2
Nahash, the Ammonite, answered and said, "On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay a reproach upon all Israel." And the elders 3
of Jabesh said to him, "Give to us seven days respite, that we may send messengers to all the districts of Israel: and then, if there be no man to save us, we will come out to thee."

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19. [s] So Sept. Syr. Vulg. and many mss.

—ibid. [t] Vulg.

REFLECTIONS UPON CHAPTER X. 1. The events which Samuel redicted, all came to pass, by which his character as a prophet f God was still more established. He spoke by that spirit which earcheth all things, yea, the deep things of God. What a conrmation must these occurrences have been to the mind of Saul. n like manner let us contemplate all the wonderful predictions f scripture, and their fulfilment, as the firmest ground of conidence; and as an encouragement to trust in the Lord, and to ope and wait for his salvation.

2. We may admire the wisdom of God in appointing prophets as the spiritual instructers of his people; and seminaries in which pious young men were trained up for this office. We read of such being in Bethel, Jericho, Gibeah and Naioth in Ramah, of which Samuel was president. The service of the tabernacle belonged to the priests and Levites; and it is probable they were too much devoted to the ceremonial of religion. The prophets were trained up, by a long course of study, temperance and discipline, to be preachers of righteousness; and to receive, upon extraordinary occasions, the inspiration of the spirit. God generally chose prophets out of such as were educated in these colleges. This was a very wise institution; let us be thankful that we have such among us; and pray for the schools of the prophets, that from these fountains, such streams may issue forth, as shall 'make glad the city of God.'

3. When Saul was anointed, some honoured him as king, and brought presents; others refused subjection, and in contempt said, 'how can this man save us?' So men treat God's anointed Son. They whose hearts God hath touched, own him to be their Lord,

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25. *The rights of the kingdom, &c.* Some think Samuel founded his rights on what Moses had said Deuter. xvii. 16, &c. It is clear from this, that there was a mutual stipulation between the king and the people; the rights of both were specified, and laid up in the tabernacle. Hence the Jewish kings were by no means absolute; though they often exercised a despotic power.

CHAP. XI. 1. *Then Nahash, &c.* From the next Chapter we learn, that the fear of this invasion, was one ground of the people's requesting a

4 Then came the messengers to Gibeah, of Saul, and told the tidings in the ears of the people: and all the people raised their voices, and wept.
5 And, behold, Saul came, following his oxen, from the field; and Saul said, "What hath befallen the people that they weep?" And they
6 told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.
7 And he took the pair of oxen, and hewed them in pieces, and sent them throughout all the districts of Israel by the hands of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done to his oxen." And the fear of Jehovah fell on the people, and
8 they came forth with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the
9 men of Judah thirty thousand. And they said to the messengers who had come, "Thus shall ye say to the men of Jabesh-gilead, 'To morrow, by mid-day ye shall have help.'" And the messengers came and told this to the men of Jabesh;
10 and they were glad. Therefore the men of Jabesh said [a]to Nahash, the Ammonite", "To morrow we will come forth to you, and ye may do
11 with us all as seemeth good to you." But on the morrow, Saul having put the people in three companies, they came into the midst of the camp, in the morning watch, and slew the Ammonites until noon: and they who remained were scattered, so that two of them were not left together.
12 And the people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' bring the men, that we may put them to death." And 13
Saul said, "There shall not a man be put to death this day: for to day Jehovah hath wrought salvation in Israel." Then said Samuel to the 14
people, "Come, and let us go to Gilgal, and renew the kingdom there." And all the people 15
went to Gilgal; and there they made Saul king before Jehovah; and there they slaughtered feast-sacrifices before Jehovah; and there Saul and all the men of Israel rejoiced exceedingly.

And Samuel said to all Israel, "Behold, I 1
have hearkened to your voice in all that ye said to me; and have made a king over you. And 2
now, behold, that king is your conductor: for I am become old and gray-headed; yet lo, my sons are with you: and I have conducted you from my youth to this day. Behold, here I am: 3
answer me before Jehovah, and before his anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whom have I oppressed? or from whose hand have I received a bribe wherewith to blind mine eyes? Tell me and I will restore it to you." And they said, "Thou hast not defrauded us, 4
nor oppressed us, neither hast thou taken aught from any man's hand." And he said to them, 5
"Jehovah is witness, and his anointed is this day witness against you, that ye have not found aught in my hand." And they answered, "Jehovah is witness."

And Samuel said to the people, "Jehovah, 6
who appointed Moses and Aaron, and who

CHAP. XI. 10. [a]Arab. Sept.

CHAP. XII. 3. [a]All the versions and many mss. 6. [a]Sept.

and render to him love and obedience. Others 'will not have this man to reign over them;' they despise him, distrust his power, and reject his authority. For a while Christ may hold his peace; but he will not always do it; in the end they shall all be brought forth, and slain before him. Remember Christ is God's anointed son; he has chosen him to reign over us, and to reign for ever. "Kiss the son, therefore, lest he be angry, and ye perish from the way when his wrath is kindled."

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king; and the condition which Nahash proposes, shows that he was cruel, and probably powerful.

7. *And sent them, &c.* This method of summoning a people devoted to agriculture was natural; but yet it discovers the rude manners of the times. Like some of the brave generals of Rome, king Saul, laboured in his own farm.

9. *By mid-day.* Literally, *when the sun is hot*; which in v. 11, is called *the heat of the day*: a common phrase among the people of all nations, for *mid-day*.

11. *In the morning watch.* Saul surprised the Ammonites. Not expecting an attack they were routed and slain.

14. *Let us go to Gilgal.* This place was near, and celebrated for the covenant Joshua made, between God and the Israelites.—*Renew the kingdom there.* That is, solemnly confirm the choice we have made.

CHAP. XII. 1. The address of Samuel is so connected with the preceding Chapter, that it ought not to have been separated from it.

2. *Is your conductor.* So the Targum, and more properly, as *walking before*, does not convey, in this connexion, the sense of the text.

4. *Thou hast not defrauded us.* This is a noble testimony to the integrity of the prophet and leader of Israel.

brought your fathers out of the land of Egypt ᵗis witness". Now, therefore, stand still, that I may reason with you before Jehovah, on all the righteous acts of Jehovah, which he hath done to you and to your fathers. When Jacob had come into Egypt, and your fathers cried to Jehovah, then Jehovah sent Moses and Aaron, who brought your fathers out of the land of Egypt, and made them to dwell in this place. And when they forgot Jehovah their God, he delivered them into the hand of Sisera, captain of the host of ᵃ Jabin, king of" Hazor; and into the hand of the Philistines; and into the hand of the king of Moab; and they fought against them. And they cried to Jehovah, and said, "We have sinned, because we have forsaken Jehovah, and have served Baals and Ashtaroths: but now deliver us out of the hand of our enemies, and we will serve thee.' And Jehovah sent ᵛ Deborah and Barak, and Gideon, and Jephthah, and Samson", and delivered you out of the hand of your enemies on every side, and ye dwelled securely. Yet, when ye saw that Nahash, the king of the children of Ammon, came against you, ye said to me, 'Nay; but a king shall reign over us,' when Jehovah your God was your king. Now, therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold, Jehovah hath set a king over you. If ye will fear Jehovah, and serve him, and obey his voice, and rebel not against the commandment of Jehovah; then shall ye ᵛlive", both ye and also the king who reigneth over you, besides Jehovah your God. But if ye will not obey the voice of Jehovah, but rebel against the commandment of Jehovah, then shall the hand of Jehovah be against you, ᵛand against your king".

Now, therefore, stand and see this great thing, which Jehovah will do, before your eyes. Is not this the time of wheat harvest? I will call on Jehovah, and he shall send thunder and rain; that ye may perceive and see, how great is the evil, which ye have done, in the sight of Jehovah, in asking for yourselves a king. Samuel then called on Jehovah; and Jehovah, that day, sent thunder and rain; and all the people greatly feared Jehovah and Samuel. And all the people said to Samuel, "Pray for thy servants to Jehovah thy God, that we may not die: for we have added this evil, in asking for ourselves a king, to all our other sins."

And Samuel said to the people, "Fear not, although ye have done all this evil; only turn not aside from following Jehovah; but serve Jehovah with your whole heart; And turn not aside after vain idols, which cannot profit or deliver; for vain they are. Then indeed, Jehovah will not, on account of his great name, forsake his people; because it hath pleased Jehovah to make you his people. As for me, God forbid that I should sin against Jehovah, by ceasing to pray for you. I will also teach you the good and the right way: Only fear Jehovah, and serve him in truth with your whole heart: for consider how great things he hath done for you. But if ye will still do wickedly, ye shall be consumed, both ye and your king."

9. ᵃSept. 11. ᵛSo Syr. and Arab. 14. ᵛTarg. 15. ᵛSept. the rest, *and against your fathers.*

REFLECTIONS UPON CHAPTERS XI XII. 1. We may learn, what ives courage, and rouses a people to defend their property and aintain their honour and freedom. His spirit came upon Saul, nd his fear fell on all the people, so that they came forth as one an. No men are so fit to fight, as those, who are in some deree fit to die; but alas! how often are those who enter the field f slaughter and death, wholly unprepared for another world. t is wisdom in all men to prepare to meet their God.

2. We are also taught how fickle the disposition of mankind is, what little dependence is to be placed on their applause, and how little we should be affected by their contempt. Many despised Saul, and many of those who adhered to him saw him despised without resenting it. But great success made great alterations in the affections of the people; no sooner was he victorious, than every one was for Saul, and against his enemies; every one was the friend of him who prospered in his way. This instance,

12. See Note, Chap. xi. 1.

14. *Then shall ye live.* The reading here adopted is admitted by the best and most cautious critics; and so the next verse.

16, 17. *The time of wheat harvest.* This thunder and rain must have been unusual, or the intention of Samuel in praying for it would not have been answered. The wheat harvest is over by the end of May, or early in June; and it is clear that the latter rain was over before harvest. Compare Deut. xi. 14, and the note there. *In asking for yourselves a king.*

CHAPTER XIII.

B. C. 1095. *Saul selecteth three thousand men; assembleth the people against the Philistines; weary of waiting for Samuel, he offereth sacrifices.*

1 SAUL, when he began to reign, was [a] thirty" years old; and when he had reigned two years
2 over Israel, Saul chose for himself three thousand men of Israel; two thousand were with Saul, in Michmash and in mount Bethel, and a thousand were with Jonathan, in Gibeah of Benjamin: and the rest of the people he sent,
3 every man to his own home. Now Jonathan smote a garrison of the Philistines that was in Gibeah, and the Philistines heard of it. And Saul caused the trumpet to be blown throughout all the land, saying, "Let those beyond *the Jor-*
4 *dan* hear." And all Israel heard that Saul had smitten a garrison of the Philistines, and that Israel also had become detestable to the Philistines; then the people flocked together after Saul to Gilgal.

5 And the Philistines assembled to fight with Israel, with [v] three" thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore for multitude: and they came up, and encamped in Michmash, to the east of Beth-aven. When the men of Israel saw what 6
distress they were in, because the *Philistine* people approached, they then hid themselves in caves, and in thickets, and in rocks, and in towers, and in pits; And those who dwelt beyond 7
the Jordan, went back to the land of Gad and Gilead: but Saul as yet abode in Gilgal, and all the people followed him, trembling. And 8
he tarried seven days, according to the time which Samuel had mentioned; but Samuel had not come to Gilgal; and the people were scattered from him. And Saul said, "Bring hither 9
to me a burnt-offering, and feast-offerings." And he offered the burnt-offering. But when he 10
had made an end of offering the burnt-offering, behold, Samuel came; and Saul went forth to meet him, that he might salute him. And Sa- 11
muel said, "What hast thou done?" And Saul said, "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines had assembled at Michmash; I, therefore said, 'The 12
Philistines will come down upon me, to Gilgal; and I have not made supplication to Jehovah:'

CHAP. XIII. [a] 1 Greek copy; the rest *one year*. 5. [v] So Syr. Arab. the rest *thirty*. 6. [o] *Because the Philistine people approached*, Syr. Arab.

and many others in the holy scriptures, teach us to cease from man, and never to lay any stress on the enjoyment or want of popular applause, for it is easily gained, and as easily lost. Let it be our ambition to secure the honour which cometh from God, for 'his loving kindness is better than life.'

3. We may also learn from Samuel, that it is our duty to be have in such a manner, as that we may be able to appeal to God and men for the integrity and unblameableness of our conduct. This should be the care of all, more especially of those in superior stations, as magistrates, ministers and parents. Let us 'herein exercise ourselves, to keep a conscience void of offence;' and when we come to review life, we shall have comfort in ourselves and the approbation of others. Let our whole conduct be such, that we may be able at the close of life to say, with the apostle, "Ye are witnesses, and God also is my witness, how unblameably I have walked among you."

4. We have, in this conduct of Samuel, an example of humility, disinterestedness, and piety; and in his exhortation, we are taught what brings and secures the prosperity of a people. He assumes no airs, nor discovers any discontent, that they had preferred another to him. They give a public testimony to his uprightness; and he avows his determination to pray for Israel. To neglect prayer for ourselves is our sin; and to neglect praying for others, especially for our country and the church, would witness against us, as being without benevolence and public spirit. Let us ever remember, that obedience is better than sacrifice; and that if a people would prosper, they must 'serve the Lord in truth and righteousness.' This, in the natural course of things, secures prosperity, and obtains the blessing of heaven. Let us, therefore, cultivate practical religion, and serious godliness, as the only way to secure the continuation of national blessings and the salvation of our own souls.'

The evil of this request arose from the peculiar relation of God to them, as their civil governor, as it manifested ingratitude for what he had done, and want of confidence in his power and goodness.

CHAP. XIII. 1. *Saul was thirty.* I have followed Houbigant in admitting the reading of one Greek copy. Geddes leaves a blank: "Saul was .... years old when he was made king; and he reigned over Israel ..... years."

3. *Let those beyond, &c.* The common version, 'Let the Hebrews hear.' Michaelis, Dathe and others render as I have done; and the use of the word in the 7th verse, supports this rendering. Saul collected troops from all the tribes, as the Philistines seemed to resent the insult offered in the slaughter of their garrison, most highly, and prepared to avenge it.

5. *Three thousand.* The common reading is improbable; and the error might easily be made.

6. *Because the Philistine people, &c.* If the words be retained, they must be so rendered, as Osiander long ago remarked; and they afford a

hence I forced myself, and offered a burnt-offering." And Samuel said to Saul, "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: for *hadst thou done so*, now would Jehovah have established thy kingly power over Israel for ever. But now thy kingly power shall not continue: Jehovah hath sought for himself a man after his own heart; and Jehovah hath commanded him to be chief over his people, because thou hast not observed what Jehovah commanded thee." And Samuel arose, and went from Gilgal.

[a]But the remainder of the people went up after Saul" to Gibeah of Benjamin; and Saul numbered the people with him, and found them to be about six hundred men. And Saul, and Jonathan his son, and the people with them abode in Gibeah of Benjamin; but the Philistines encamped in Michmash. And foragers came out from the camp of the Philistines, in three companies: one company turned by the way of Ophrah, to the land of Shual: And another company turned the way to Beth-horon: and another company turned towards the wilderness, by the way of that district which lieth opposite the valley of Zeboim.

Now there was no smith found in the whole land of Israel; for the Philistines said, "We must take them away lest they should make swords or spears." But all the Israelites went to the *stations of* the Philistines to sharpen every man his plough-share, and his spade, and his ax, and his mattock; And, *now* had the edge of their plough-shares, and their spades, and their mattocks, and their axes, and the paddles of their goads, become blunt. So it was on the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Saul and Jonathan: only with Saul and with Jonathan his son, *such weapons* were found.

15. [a]Sept. Vulg.

REFLECTIONS UPON CHAPTER XIII. 1. We may learn from hat is here recorded, that the very methods we sometimes adopt extricate ourselves from difficulties, increase and aggravate em. The Israelites would have a king to govern them; and ey expected that he would save them from all their enemies. ow they found themselves in a worse condition than ever. Fear id dread universally prevailed. Without arms, without confi-ence and courage, they found they had as much need as ever of od's assistance and gracious interposition. May we learn, that ithout him we can do nothing; that our help is in the Lord, id ever look and trust to him for it; and then we may hope to iumph over our enemies.

2. We learn, that all breaches of the divine commands are folly, and such as nothing will excuse for. Saul would be thought very prudent in securing his soldiers from division, and very pious in sacrificing before he went out to battle; but his conduct was wicked, for he disobeyed God's commandment. Men sometimes think themselves wise and politic, while they act contrary to the law of God; but it is the height of folly, especially in those who substitute prayer, or any external performances, or ceremonial observances, instead of obedience to the weightier matters of the law. Nothing is more foolish than to imagine that God will be pleased with services directly contrary to his orders, and in disobedience to his commands. "A good understanding have all they, and only they, who fear the Lord, who do his commandments, hearkening to the voice of his word."

ason for the fear and conduct of the Israelites.

7. *And those who dwelt, &c.* So the Sept. and Symmachus render; nd the connexion requires and justifies it. Literally, 'the trans-jordanites passed the Jordan, to the land of Gad.

8—13. Samuel had expressly appointed to meet Saul at Gilgal, to ffer public sacrifices, and to show him what he should do, Chap. x. 8 aul impatient at Samuel's delay, by his own authority, orders sacrifices be offered; and thus gives proof that he would not be governed by the w, but would act according to his own will and caprice. The Apology e makes, under pretence of religion, shows but too plainly his hasty, rannical temper; and justifies God's rejection of him and his family om the throne.

14. *A man after his own heart.* This phrase, as applied to David, as afforded matter to many infidel writers, of reproach and sarcasm. The rivate vices of David have been swelled and blazoned to prove that he ould not be a man after God's own heart. But as Warburton has observed, is character is given him, not so much for his private, as for his public spirit and conduct. His knowledge of, and zeal for, the Law, were uniform; and he never fell into idolatry. The phrase itself is best explained by the case of Samuel. Eli was rejected, and Samuel chosen in his place, just as David superseded Saul. On this occasion God said, "I will raise up for myself a faithful priest, who shall *do according to what is in my heart.*" Chap. ii. 35. And is not he, who does according to what is in God's heart, 'a man after God's heart?'

15. *But the remainder, &c.* The clause retained in the two versions noticed gives light to the passage. Samuel being displeased at Saul's disobedience leaves him; and Saul returns to his own city, to defend that as long as possible.

19. *We must take them away.* So Poole and others. This was also the policy of the Chaldeans, 2 Kings, xxiv. 14, Jerem. xxiv. 1.

22. *Neither sword nor spear.* It is singular that among those brave men who abode with Saul, none had these weapons of war. This was suffered that the glory of the following victory might be given to God. In those times they had other weapons, such as bows and arrows; and

CHAPTER XIV.

B. C. 1087. *Jonathan, with his armour-bearer attacketh the garrison of the Philistines; confusion ensues in their camp; and Saul and other Israelites pursue them; Saul's mad adjuration, &c.*

23 And the garrison of the Philistines went out
1 to the passage of Michmash, When, one day, Jonathan, the son of Saul, said to the young man who bore his armour, "Come, and let us go over to the Philistine garrison, which is op-
2 posite to us;" but he told not his father. And Saul tarried in the uttermost part of Gibeah, under the pomegranate tree, which is by Migron: and the people with him, were about six
3 hundred men. And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, Jehovah's high-priest, in Shiloh, wore the ephod. Now the people knew not that Jonathan was gone.
4 And between the passages, by which Jonathan sought to go over to the Philistine garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other
5 Seneh. The sharp point of the one looked northward, over against Michmash; and of the
6 other southward, over against Gibeah. And Jonathan said to the young man who bore his armour, "Come, and let us go over to the garrison of these uncircumcised: it may be that Jehovah will work for us: for, with Jehovah there is no restraint, to save by many or by
7 few." And his armour-bearer said to him, "Do all that is in thy heart; march on; behold, I
8 am with thee according to thy desire." Then said Jonathan, "Behold, we will pass over to these men, and we will discover ourselves to
9 them. If they say thus to us, 'Stop until we come to you;' then we will stand in our place and not go up to them. But, if they say thus, 10
'Come up to us;' then we will go up: for this shall be a token to us that Jehovah hath delivered them into our hands." And they both 11
discovered themselves to the garrison of the Philistines; and the Philistines said, "Behold, the Hebrews are coming forth out of the holes where they had hid themselves." And the men 12
of the garrison addressed themselves to Jonathan and his armour-bearer, and said, "Come up to us, and we will teach you something." And Jonathan said to his armour-bearer, "Come up after me: for Jehovah hath delivered them into the hand of Israel." And Jonathan climb- 13
ed up, upon his hands and upon his feet, and his armour-bearer followed him: and they fell before Jonathan; and his armour-bearer gave the death-stroke after him. And this first 14
slaughter, which Jonathan and his armour-bearer made, [v]with spears, pebbles, and flints of the field", was of about twenty men. And 15
there was terror in the camp in the field, and among all the people of the garrison; and the foragers were also struck with terror, and the land quaked; so very great was the terror. And the watchmen of Saul, in Gibeah of Ben- 16
jamin, looked; and, behold, the multitude melted away, and were going [a]hither" and thither. Then said Saul to the people who were 17
with him, "Number now, and see who is gone from us." And when they had numbered, 18
behold, Jonathan and his armour-bearer were not there. And Saul said to Ahiah, "Bring hither the ephod;" for he at that time wore the ephod among the children of Israel. But while 19
Saul talked to the priest, the tumult in the

CHAP. XIV.

14. [v]Sept.

even their goads served the purpose of pikes.

CHAP. XIV. 4. *Bozez and Seneh.* They received these names from what grew upon them. The former signifying *flower;* and the other *thorn.* Some, from the Arabic, explain the first to denote *whiteness;* and the second *a sharp point.*

6. *To save by many or by few.* Doubtless Jonathan was divinely excited to this deed of valour, that he might be the instrument of saving Israel.

7—10. Jonathan desired a token of divine favour in this enterprise; and he received it. His armour-bearer was ready to second him in whatever he undertook.

14, 15. I have followed the Greek text; the Hebrew is unintelligible. It is literally, 'as in the half of a furrow of a yoke of a field.' It is probable that some of the garrison flying to the army which lay encamped on the side of the hill, threw them into great confusion, thinking that an army was coming against them. The circumstances were aggravated beyond the truth, as is usual in such cases; and they suspected treachery among themselves.

18. *Ephod.* The common text has *ark;* but this is highly improbable. The Israelites could not forget what had happened in the time of Eli. We

camp of the Philistines went on and increased: and Saul said to the priest, "Withhold thy hand." And Saul, and all the people who were with him, shouted and came to the battle: and, behold, every man's sword was against his fellow; and very great confusion. Moreover, the Hebrew [a]slaves", who were before that time with the Philistines, and had come up with them into the camp; even they also turned to be with the Israelites who were with Saul and Jonathan. Likewise all the men of Israel who had hidden themselves in mount Ephraim, when they heard that the Philistines fled, even they also pursued them in the battle; [a]so that the whole people, now with Saul, were about ten thousand men". Thus Jehovah, that day, saved Israel: and the battle passed on to Beth-aven.

And the men of Israel were that day distressed; for Saul had adjured the people, saying, "Accursed be the man that eateth food until evening, that I may be avenged of mine enemies." So none of the people tasted food [a]until the evening". For although the whole people had to come to a wood, where was honey *dropping* upon the ground; Yet when the people came into the wood, and, behold, the honey dropped, no man ate of it: for the people feared the oath. But Jonathan had not heard when his father charged the people with the oath: he, therefore, put forth the end of the staff which was in his hand, and dipped it in a honeycomb, and eat of it; and he was much refreshed. Then one of the people addressed him, and said, "Thy father strictly charged the people with an oath, saying, "Accursed be the man that eateth food this day.' Hence the people are faint." Then said Jonathan, "My 29
father hath troubled the people: see, I pray, how much I have been refreshed, by having tasted a little of this honey! How much 30
better, if the people had to day freely eaten of the spoil of their enemies, which they found? for had there not been now a much greater slaughter among the Philistines?"

And they smote the Philistines that day from 31
Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and 32
took sheep, and oxen, and calves, and slew them on the ground: and the people ate *the flesh* with the blood. They told Saul, saying, 33
"Behold, the people are sinning against Jehovah by eating *flesh* with the blood." And he said, "Ye are transgressing: roll now to me a great stone." And Saul said *to the officers,* 34
"Disperse yourselves among the people, and say to them, 'Bring hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against Jehovah, by eating *flesh* with the blood." And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar 35
to Jehovah: this was the first altar which he built to Jehovah.

And Saul said, "Let us go down after the 36
Philistines by night, and spoil them until the morning light, and let us not leave a man of them." And they said, "Do whatsoever seemeth good to thee." Then said the priest, "Let us draw near hither to God." And Saul asked 37
counsel of God, "Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?" But he answered him not

22. [a] Sept. Vulg. Josephus.

24. [a] Arab.

rn that it was usual to consult God by the Ephod from the whole history David, Compare Ch. xxiii. 9 and xxx. 7, in what manner this was done, not certainly known; but it was most probably by casting lots.

24. *Had that day adjured.* This was a rash oath, as destitute of prunce as it was of piety. Had the people received food, they might have complished a complete victory.

27. *And he was much refreshed.* After his exertions and fatigue, any ing to quench thirst or satisfy hunger would be grateful. As Jonathan as ignorant of his father's oath, he could not be criminal in tasting the oney. The literal version, 'and his eyes were enlightened,' may be misderstood; and for this reason I have given the sense.

31—35. The consequence of Saul's rash oath was the transgression of the people, flying on the spoil and devouring flesh with the blood. Moses had repeatedly prohibited this; and they could not be ignorant of the law. Their sin was therefore committed knowingly and wilfully.

35. *This was the first altar.* Houbigant renders, 'And when he had begun to build an altar, &c. Saul said, Let us go, &c.' The former part of the verse expressly asserts that he built an altar; and as we are not informed that he had done this before, I prefer the common version.

37. *He answered him not.* Either because Saul had offended by his adjuration, or rather to show, that however improper this was, yet when made, God would have it observed.

38 that day. And Saul said, "Draw near hither, all ranks of the people; and know and see
39 wherein hath been this day our sin. For, as Jehovah liveth, who hath saved Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the people
40 that answered him. Then said he to all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side." And the people said to Saul, "Do what seemeth good to thee."
41 Therefore Saul said, "[r]O Jehovah", the God of Israel, give a just lot." And Saul and Jonathan were taken; but the people escaped.
42 And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was taken.
43 Then Saul said to Jonathan, "Tell me what thou hast done." And Jonathan told him, and said, "I certainly tasted a little honey with the end of the staff which was in my hand; here
44 I am; let me die." And Saul answered, "May God do so and more also to me, if thou Jona-
45 than, do not assuredly die." And the people said to Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as Jehovah liveth, there shall not one hair of his head fall to the ground; for with God he hath wrought this day." So the people rescued Jonathan that he died not. Then Saul 46 went up from following the Philistines; and the Philistines went to their own place.

Saul now obtained the kingly power over Israel 47 and fought against all his enemies on every side; against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he marched, he harrassed *the enemy.* And he acted with valour, and smote the Ama- 48 lekites, and delivered Israel out of the hands of those who plundered them.

Now the sons of Saul were Jonathan, and 49 Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal. And the name of Saul's wife was 50 Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. For Kish, the father 51 of Saul, and Ner, the father of Abner, were the sons of Abiel. And there was vigorous war 52 with the Philistines all the days of Saul: and when Saul saw any strong or any valiant man, he took him into his service.

41. [r] So Sept. Syr. Arab.

REFLECTIONS UPON CHAPTER XIV. 1. From the spirit and confidence which Jonathan displayed, we may learn, that however discouraging our circumstances may be, we should not give way to unnecessary fear and despondency. Had Jonathan done so, Israel would not have achieved so glorious a victory. He confided in Jehovah, fully assured that he could save by few as well as by many. Let the christian act in the same noble manner. When called to contend not only with flesh and blood, but with principalities, powers and spiritual wickednesses in high places, let him trust to him, who has said, 'my grace shall be sufficient for thee.'

2. We are also taught to consult God in all our undertakings. It is surely proper to address ourselves to him in prayer, and ask his direction and guidance, in every affair of importance, as he only has the disposal of all events. How suitable then was the advice of the priest, 'Let us draw nigh hither to God.' Even Saul now complied with this advice; but to his great mortification, received no answer. This ought to have led him to repent of his rash oath, by which he had brought guilt on the people, and prevented their complete triumph! When we find God displeased with us, let us be assured our sin is the cause; and by humiliation and application to the blood of atonement, let us seek forgiveness and reconciliation.

3. We may here see, what misery and mischief an ungoverned spirit produces. Whatever may be our rank or dignity, if we are under the dominion of our passions, we shall disgrace our-

41. *Give a just lot.* The Vulg. and partly the Sept. has an addition here: "O Jehovah, the God of Israel, [show to us why thou hast not answered thy servant Saul this day. If this iniquity be in me, or in Jonathan my son, discover it by Urim; or if this iniquity be in the people] discover it by Thummim." Houbigant adopts and defends this as genuine. The word I have rendered *just*, is Thummim; and from the use of this term here, Michaelis conjectures, that what are called Urim and Thummim, were three sacred lots contained in the high priest's breast plate. See Introduction, Part iii. Ch. 3, § 3.

43. *Here I am; let me die.* The common version represents Jonathan as complaining of his lot, 'and lo! I must die. I am satisfied they contain a sentiment more becoming the spirit and patriotism of Jonathan. 'Here am I, let me die:' that is, since my country is saved, and her enemies vanquished I am content to die.

45. *And the people said to Saul, &c.* Saul makes no inquiry, whether Jonathan had done this knowingly; but at once resolves on his death. The people interpose, and determine not to suffer the death of one whom God had honoured as the instrument of their deliverance.

48. *Acted with valour.* Matthews, 'played the man;' demeaned himself valiantly. Becket and Margin, 'wrought mightily.'

CHAPTER XV.

C. 1079. Saul sent to destroy Amalek; he spares Agag and the best of the spoil; Samuel denounceth his rejection, and killeth Agag.

SAMUEL now said to Saul, "Jehovah sent me to anoint thee king over his people, over Israel: now, therefore, hearken thou to the words of Jehovah. Thus saith Jehovah, *the God* of hosts, 'I remember what Amalek did to Israel, how he opposed him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And Saul assembled the people, and numbered them in Telaim, two hundred thousand men, of whom were ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, "Depart and get away from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah, until one cometh to Shur, which is opposite Egypt. And he took Agag, the king of the Amalekites, alive; and all the people he utterly destroyed with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the [r]full grown" camels, and the camel-pillions; even all that was good, and would not utterly destroy them: but whatsoever was vile and refuse, they utterly destroyed.

Then came the word of Jehovah to Samuel, saying, "I repent that I have made Saul king: for he hath turned away from me, and hath not performed my commandments." And this grieved Samuel; and he cried to Jehovah all that night. And when Samuel rose early in the morning to meet Saul, it was told Samuel, saying, "Saul came to Carmel, and, behold, he set up for himself a monument, and then passed away, and went down to Gilgal." And Samuel came to Saul; and Saul said to him, "Blessed be thou of Jehovah! I have performed the commandment of Jehovah." And Samuel said, "What meaneth then this bleating of sheep, and this lowing of oxen, which I hear with mine ears?" And Saul said, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to Jehovah thy God; and the rest we have utterly destroyed." Then Samuel said to Saul, "Suffer me to tell thee what Jehovah said to me this night." And he said to him, "Speak." And Samuel said, "When thou wast little in thine own eyes, wast thou not made chief of the tribes of Israel? and did not Jeho-

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CHAP. XV.

elves and injure others. How despicable does Saul appear, when acting under the influence of an impetuous temper! Asking counsel of God, then restraining the priest in the midst of the service; making a rash oath and keeping it; swearing without consideration, and then, under pretence of religion, ready to sacrifice his own son! Who but must see while contemplating such a picture, the truth of Solomon's remark! "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Reader, art thou warm and passionate? Be always on thy guard; and as thou lovest peace of mind, be not easily provoked. Remember that self-government is an essential part of christian excellence.

9. [r]Syr. Chald. Arab. the text *second sort.*

CHAP. XV. 2. *I remember Amalek.* Compare Exod. xvii. 8; Numb. xxiv. 20, and Notes there.

3. *And utterly destroy.* The command to Saul is express, that he must destroy all their goods by consuming them; and kill *all the persons, and cattle.* Nothing is to be rescued. They seem to have lived by plundering; and it became necessary to exterminate them.

6. *To the Kenites.* The descendants of Jethro, who formerly lived in caves and rocks, near to the Amelekites. Numb. xxiv. 21. Some of them afterwards removed and lived in Judah, Judg. i. 16; and it is probable that on the subjection of the Israelites to the neighbouring nations, they had retreated to their old abode for their safety.

9. *Full grown camels, &c.* I follow Dathe, Michaelis and others, in this version. It is clear that the word (כר) signifies camel-pillion, Gen. xxxi. 34; and the word here is regularly the plural, camel-pillions. This fixes the sense of the preceding term, rendered in the common version *fatlings*; and it is probable that (בהמ) may have dropped from the text. The common version is tautological, as lambs are implied in the term *sheep*, or *flocks*, and fatlings in that of *oxen*. Junius adheres to the textual reading, and renders, *of the second sort.* He supposes they divided the herds and flocks into three kinds; and the *best* and the *second*, they preserved; but the *third* or worst they destroyed. I have followed the correct reading of the versions noticed.

12. *Set up for him a monument.* 'To set up a place,' is a singular combination of words; and however explained, improper. There is no doubt, but (יד) signifies *a monument:* (Compare 2 Sam. xviii. 18); and Saul seemed anxious to erect a trophy of his victory, before he had made

18 vah anoint thee king over Israel? And Jehovah sent thee on a journey, and said, 'Go and utterly destroy these sinners, the Amalekites; and fight against them until they be consumed.'
19 Why then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and do evil in
20 the sight of Jehovah?" And Saul said to Samuel, "Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites.
21 But the people took of the spoil, sheep and oxen, the choice of the things, which should have been utterly destroyed, to sacrifice to Je-
22 hovah thy God, in Gilgal." And Samuel said,

"Hath Jehovah delight in burnt-offerings and sacrifices,
As in obeying the voice of Jehovah?
Behold, to obey, is far better than sacrifice,
And to hearken, than the fat of rams.
23 For rebellion is as sinful as divination,
And stubbornness as wicked as idolatry:
Since then thou hast rejected the word of Jehovah,
[a]Jehovah" hath rejected thee from reigning."

24 And Saul said to Samuel, "I have sinned: for I have transgressed the commandment of Jehovah, and thy words: because I feared the
25 people, and hearkened to their voice. Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah [a]thy God"." And Samuel said to Saul, "I will 26
not return with thee, for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel." And as Sa- 27
muel turned about to go away, he laid hold on the skirt of his mantle, so that it was torn off.
And Samuel said to him, "So hath Jehovah 28
torn from thee this day, the kingdom of Israel, and given it thy neighbour who is better than thou. Nor will He who gives victory to Israel, 29
lie or repent: for he is not a man that he should repent." Again [a]Saul" said, "I have sinned: 30
yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn back with me, that I may worship Jehovah, thy God." So Samuel turned back with Saul; and 31
Saul worshipped Jehovah.

Then said Samuel, "Bring ye hither to me 32
Agag, the king of the Amalekites." And Agag came to him pleasantly: for Agag said to himself, "Surely the bitterness of death is past."
But Samuel said, "As thy sword has made wo- 33
men childless, so among women shall thy own mother be childless." And Samuel hewed Agag in pieces before Jehovah, in Gilgal.

Then Samuel went to Ramah; and Saul went 34
up to his own house, to Gibeah of Saul. And 35
Samuel came no more to see Saul unto the day of his death; nevertheless Samuel mourned for

25. [a]Sept. Vulg. Ar. 11 mss.

30. [a]Sept. Syr. Arab.

any acknowledgment to God.

13—15. Saul boasts of his compliance with the divine will, and his performance of it. Samuel had, from what Jehovah had said to him, reason to question the truth of his declaration; and when he heard the bleating of the flocks, he was certain of his transgression.

21. *Yea I have obeyed,* &c. Saul persists in defending his own conduct; and pretends that what they had preserved was for the purpose of religion. It is probable this was only pretence, and that covetousness had prompted Saul and the people to seize the spoil.

22. *Hath Jehovah delight,* &c. Obedience to God is a moral duty, constantly and invariably necessary; but sacrifice is only a ceremonial institution. Gross disobedience is not to be compensated by offering sacrifices. Compare Hos. vi. 6; Math. v. 24, and ix. 13, and xii. 7.

23. *Is as sinful,* &c. The noun, in Hebrew, is often used adjectively; and is obviously so used in each of these lines. Rebellion against God is as *sinful* as divination; they are alike forbidden, and in consequence violations of the divine command.

24. *I feared the people.* He excuses his sin, by laying it to the charge of the people. There is reason to suspect this was not the cause. Compare Chap. xi. 7, xiv. 24.

26. *I will not return with thee.* Samuel, no doubt, spoke what he intended, but afterwards saw reason to change his mind; nor in such cases is any man guilty of lying or prevarication. Compare Gen. xix. 2.

28—29. Samuel strongly asserts God's rejection of Saul; his house is not to be established on the throne of Israel.—*He who gives victory.* The various significations of the original term (נצח) has occasioned different versions. Bates renders, 'the Eternal one;' Houbigant, 'He who presides over Israel;' and Geddes, 'the true God of Israel.' I have followed Matthew's version, and the Vulg. Luther renders to the same purpose, 'the Hero of Israel.' Parkhurst explains the term in the sense I have given. The context I conceive supports the sense. Saul had obtained a victory, and built, in commemoration of it, a monument to himself. Samuel tacitly reproves his ingratitude, and points out to whom the honour of the victory was due. By this language, he also intimates, that though Saul should be removed from the throne, God would still give victory to Israel.

32. *Pleasantly.* So the Geneva version, and most modern critics render. Saul having spared his life, he now thought himself secure.

33. The conduct of Samuel has been thought indecorous; and he has been charged with cruelty. It should seem, that Agag deserved the punishment inflicted for his cruelty towards others. Harmer has shown, that

Saul: but Jehovah had repented that he had made Saul king over Israel.

CHAPTER XVI.

', 1063. *Samuel sent to Bethlehem; he is directed to anoint David; David is influenced by the Holy Spirit; Saul sends for him.*

AND Jehovah said to Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thy horn with oil, and go, (for I send thee) to Jesse the Bethlehemite: for among his sons I have provided for myself a king." And Samuel said, "How can I go? If Saul hear, he will kill me." And Jehovah said, "Take a heifer with thee, and say, 'I am come to sacrifice to Jehovah.' And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint for me him whom I name to thee." And Samuel did what Jehovah commanded, and came to Bethlehem. And the elders of the town trembled at his coming, and said, "Comest thou peaceably?" And he said, "Peaceably: I am come to sacrifice to Jehovah: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice. 5

And when they had come, he looked on Eliab and said *to himself*, "Surely Jehovah's anointed is before him." But Jehovah said to Samuel, "Regard not his countenance, nor the height of his stature: since I have rejected him; for Jehovah doth not see as man seeth; for man looketh at the outward appearance, but Jehovah looketh at the heart." Then Jesse called Abinadab, and made him pass before Samuel: but he said, "Neither hath Jehovah chosen 6 7 8

REFLECTIONS UPON CHAPTER XV. 1. Though God bear, with h long-suffering, the conduct of sinners, he will at length execute hteous judgment. The Amalekites had unjustly opposed Israel en delivered from Egypt; the descendants imitated the conduct of ir fathers, and now God determines their ruin. The measure of ir iniquity was full, and the day of retribution was come. Saul is inely commissioned to this work; and he hastes to accomplish it. t every sinner be assured, that, without repentance and reformation, re will be no safety; and that reprieve is not pardon. Justice y sometimes be slow, but it is always sure.

2. The conduct of Saul indicates gross hypocrisy. He boasted what he had done, and by justifying himself, hoped to escape being lged. The prophet brings evidence of his guilt: 'What meaneth s bleating of the sheep?' While men make pretensions to piety, w often do their spirit and practice refute their pretensions! What an their indulgence, their love of the world, their neglect of holy ties? Saul vindicates himself by laying the blame on the people. ey spared the sheep and oxen; and they did it with a good inten-n, to sacrifice to Jehovah. Had he not authority to command the ople? And did he not receive a command to sacrifice them by the ord, and not on the altar? The obedience of hypocrites is partial. hey serve God so far as it suits their designs; and they vindicate eir own way; but God at length will expose them.

3. Insincere professors often lay great stress on ceremonial obser-nces, while they neglect moral duties. They are ready to offer crifice, but unwilling to yield obedience to moral precepts and com-ands. Be it remembered, that obedience is better than sacrifice. hat is enjoined by the law of nature; this is only a positive institute: that was required in innocence; this supposes sin come into the world, and shows only God's design of mercy. God is more glorified by obedience than sacrifice. It is much more easy to offer sacrifice, than to bring every thought and affection into subjection to the will of God. Obedience is the end of sacrifice. When properly offered, it contains an acknowledgment of sin, and is the means of obtaining pardon and reconciliation, that we may serve God in holiness all the days of our lives. Rebellion and obstinacy, are as bad as divination or idolatry, however they may be accompanied with offerings. All disobedience is idolatry, as it sets up the will of the creature above the will of God.

4. Samuel assures Saul, that God for his disobedience had rejected him; yet he seems little affected. Knowing the influence of Samuel as a prophet, he is anxious to retain his favour; and begs that he would honour him before the people. Alas! what could Samuel do for him. He, however, complied so far as to attend the public sacrifice, and punish Agag. Samuel mourned for Saul; for his disobedient, haughty and tyranical spirit, and for that mischief he would occasion to Israel. Thus faithful ministers mourn for the sins of their people; and if some are their joy and crown of rejoicing, others cause them to go sorrowing. Let us take heed, lest like Saul we be rejected for disobedience, or like Agag cut off for our crimes. Bitter is the death of the sinner; to him the sting is not removed; and when he thinks death remote, all dangers are past, and pleasantly says to himself, 'surely the bitterness of death is past,' lo! it is at hand. It is only the humble believer who will realize those expressions! To him indeed, *the bitterness of death is past*; the sting is taken away, the monster conquered.

is common in the East, for the greatest Emperors sometimes to put to eath with their own hands, those who have merited such punishment. ee vol. iv. p 230.

CHAP. XVI. 1. *For myself a king.* That is, one who will do all my leasure; who will make it the study of his life, not only to conquer his enemies, but to honour me.

2. *He will kill me.* This shows the spirit of Saul. He made his will the law; without any regard to God, or his institutions.

4. *Comest thou peaceably?* Is all well? Hath God sent thee to announce his displeasure, or Saul for some sanguinary purpose?

9 this. Then Jesse made [v]Shimeah" to pass by; but he said, "Neither hath Jehovah chosen this."
10 Thus Jesse made seven of his sons pass before Samuel; but Samuel said to Jesse, "Jehovah
11 hath not chosen these." And Samuel said to Jesse, "Are all thy sons here?" And he said, "The youngest yet remaineth; and lo! he tendeth the flock." And Samuel said to Jesse, "Send and fetch him: for until he come hither,
12 we will not sit down *to eat*." And he sent, and brought him in. Now he was ruddy, with beautiful eyes, and a goodly appearance: and Jehovah said [a]to Samuel", "Arise, anoint him: for
13 this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and from that day forward, the Spirit of Jehovah came upon David. Samuel then arose and went to Ramah.
14 But the Spirit of Jehovah had departed from Saul; and an evil Spirit from Jehovah troubled
15 him. And Saul's servants said to him, "Behold now, an evil spirit, from God, troubleth thee.
16 Let our lord now command his servants who wait on him, to seek out a man, a skilful player on the harp: so that when the evil spirit, from God, is upon thee, he may play with his hand [a]on his harp", and thou mayest be well." And Saul 17
said to his servants, "Look out, I pray, for a man, who can play well, and bring him to me." Then answered one of the servants, and said, 18
"Behold, I have seen a son of Jesse, the Bethlehemite, and a skilful player, a man of valour, and a warlike man; and prudent in conduct, and comely in person; and Jehovah is with him." Saul now sent messengers to Jesse, and said, 19
"Send to me David thy son, who tendeth the flock." And Jesse took a homer of bread, and 20
a skin-bottle of wine, and a kid, and sent them, to Saul by David his son. And David came to 21
Saul, and stood before him; and he loved him greatly; and he became his armour-bearer. And Saul sent to Jesse, saying, "Let David, I 22
pray thee, attend on me; for he hath found favour in my sight." Now, when the evil spirit, 23
from God was upon Saul, David took the harp and played with his hand: and Saul was relieved, and was well, and the evil spirit departed from him.

CHAP. XVI. [v]2 Samuel xiii. 3, and 1 Chron. ii. 13.

12. [a]Sept. Syr. Arab. 16. [a]So the versions.

REFLECTIONS UPON CHAPTER XVI. 1. Samuel, the judge and prophet of Israel, after denouncing God's judgments to Saul, had retired to Ramah, to superintend the school of the prophets, and to end his days in privacy. He there continued to mourn for Saul, and doubtless to pray for him; and thus set an example to us, to pray for kings and those in authority, that we may live peaceably, in all honesty and godliness. His grief for Saul became excessive and he is reproved for not acquiescing in the divine will. Thus our passions are often sinful by their excess. Let us learn to moderate them, as not only a duty to God, but to ourselves.

2. Samuel, who mourned so much for Saul, had relinquished the reigns of government without expressing any regret for himself or his family. He was sent as the last act of his public and virtuous life, to anoint a successor to Saul. Though commissioned by the highest authority, he knew the temper of Saul was too impetuous to be restrained, should he know of this transaction. He was directed how to act, and he made no delay. He took his horn and went to Bethlehem. Let us not only admire his prudence, spirit and ready obedience, but let us imitate them. When called to any duty, let us not consult with flesh and blood; our ease, self-interest or reputation,

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5. *He sanctified;* that is, ordered to be sanctified; for a prophet is often said to do what he orders to be done, or predicts shall be done.—*Called them to the sacrifice.* Most suppose, that the feast of the sacrifice is here intended; to which Samuel only invited Jesse and his sons, that he might secretly anoint him whom the Lord should name.

9. *Shimeah.* So we have this name in the places noted; and the (v) might easily be omitted. It is certainly proper to write the same name in the same manner.

11. *Sit down to eat.* Samuel would not enjoy the feast, until he had done what the Lord had commanded.

13. *The spirit of Jehovah.* God not only appointed him to rule his people, but gave him suitable qualifications. By his spirit, he gave him wisdom, prudence and courage.

14. *An evil spirit from Jehovah.* Saul, by his disobedience, had provoked God, so that he no longer directed and prospered him; but left him a prey to his own gloomy mind. Conscious guilt, foreboding the loss of his dominion, and perhaps the destruction of his house, made him jealous, sanguinary, and irritable; and occasionally melancholy. This was the evil spirit which troubled him; and his courtiers properly advised music to sooth his mind, and mitigate his complaint. Had he been possessed by a demon, music would have had no effect.

18. *Behold, I have seen a son.* David being anointed, providence opens the way for his advancement. His skill on the harp introduces him to court; and his prudence and valour gain the affection of Saul and the people. Some, to support the narrative, in the next chapter, contend that what is related here must have occurred after David had killed Goliath; but this to me is highly improbable.

20. *A homer of bread, &c.* So the Sept. others, an *ass* loaded with bread. These different versions depend on the points; and I am satisfied the Greek translators were as likely to understand the text as the Masorets. The homer, as a measure of capacity, was more likely to be mentioned, than the ass, which carried the bread. To appear before the king without

CHAPTER XVII.

1063. *New war between the Israelites and Philistines; Goliath defies the hosts of Israel; challengeth to single combat; David accepts the challenge, and slayeth him; women celebrate the victory, and Saul becomes jealous.*

AGAIN the Philistines assembled their hosts to battle, and were convened at Shocoh, which belongeth to Judah; and they encamped between Shocoh and Azekah, in Ephasdammim. And Saul and the men of Israel assembled also, and encamped by the valley of Elah; and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on the mountain on the other side; and a valley was between them.

And there came from the camp of the Philistines, a champion, named Goliath of Gath, whose height was six cubits and a span. And on his head was a helmet of brass, and he was clothed with a brass coat of mail, and the weight of the coat was five thousand shekels. And he had greaves of brass on his legs; and a lance of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's iron point weighed six hundred shekels, and one bearing a shield went before him. And he stood and cried to the hosts of Israel, and said, "Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for yourselves, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him and kill him, then shall ye be our servants, and serve us." The Philistine also said, "[a]Lo"! I this day defy the host of Israel; give me a man, that we may fight together." When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

David now said to Saul, "Let no man's heart

CHAP. XVII. 10. [a] Sept.

12 [v] *Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.* 13 *And the three eldest sons of Jesse went and followed Saul to the battle: and the name of the three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.* 14 *And David was the youngest: and the three eldest followed Saul.* 15 *But David went and returned from Saul, to feed his father's sheep at Bethlehem.* 16 *And the Philistine drew near morning and evening and presented himself forty days.* 17 *And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;* 18 *And carry these ten*

t remember the way of God's commandments.

3. We are taught to reverence and fear that God who looketh o the heart, and discerns the temper and principle, the affections d thoughts. Samuel, though a wise and good man, was deceived in sse's elder sons. If we trust to outward appearances, we shall often deceived. But let us always remember, that *God searches the art;* he knows who will best fill up particular stations, and often es on those persons who to us seem most unfit; and rejects others, ho appear most likely; but at length it will appear that we were mis-ken. Let this be a caution to us to guard our hearts; to see that e act upon right principles, and for good ends, *for God cannot be ceived.* Let us also learn to judge of others by their tempers and uls, and not by outward appearances; to value those most, whose inds are most holy, and whose tempers are kind and obliging.

4. How miserable is that person from whom the Lord is departed, and his spirit withdrawn! There is not a more pitiable creature on this side hell, than the man who is forsaken of God, and given up a prey to his own hearts' lusts. No one needs a worse punishment, than to have his own passions let loose upon him, and the restraints of divine grace taken away. May we learn therefore highly to value, and diligently to seek and cherish, the influences of the good spirit of God; to guard against every iniquity, especially wilful rebellion and disobedience; for this will provoke God to take away his holy spirit; and no dignity or power can secure the possession of it. May we learn to consider the displeasure of God, and the absence of his good spirit, as the greatest of all evils; for thus saith the Lord, Hos. ix. 12. 'Wo also to them when I depart from them!' If in his favour there be life, in his frowns there must be death.

present, would have been deemed indecorous.

CHAP. XVII. 4. *A champion, named Goliath.* When Joshua conquered the Anakites, some of them fled to the city of Gath. Josh. xi. 22, 3. Goliath might be of this race. There have been in most ages, some men of gigantic size; nor have we any reason to doubt the truth of what is here said.

5. *Five thousand shekels.* About seventy-eight pounds weight; and the weight of his spears' point, about nine pounds.

8. *He stood and cried.* History furnishes many instances of single combat. Thus Paris and Menelaus in Homer, and the Horatii and Curiatii in Livy, are said to fight at the head of the army, upon condition, that the party of the vanquished, should receive laws from the party conquering. Goliath might be brave, but the language is intended to insult, and strike fear, into the Israelites.

12—32. In these verses we have a strange and incoherent narrative; which so far from deserving to be regarded as a part of sacred writ, scarcely merits the notice of a common legend. That it formed no part of the original, has been proved by arguments unanswerable. It is obvious to remark upon this passage, 1st that after David had been of so much service to the king, in causing the evil spirit to depart from him: after its being recorded how greatly Saul loved him, and that he had made him his Armour-bearer: after the king had sent to Jesse, to signify his intention of keeping his son with him: all which are particularly mentioned, in the latter part of the preceding chapter: The account of keeping his father's

fail because of him; thy servant will go and
33 fight with this Philistine." And Saul said to
David, "Thou art not able to go against this
Philistine and to fight with him: for thou art
only a lad; but he a man of war from his youth."
34 And David said to Saul, "Thy servant tended
his father's flock, and if there came a lion or a
35 bear, and took a lamb out of the flock, Then
I pursued him, and smote him, and snatched
it from his mouth: and if he arose against me,
I caught him by his beard, and smote him and
36 slew him. Both lions and bears hath thy ser-
vant smitten; and this uncircumcised Philistine
shall be like one of them: [a]let me go then,
and smite him, and take away the reproach
from Israel; for who is that uncircumcised Phi-
listine, that he should defy the hosts of the living
37 God"?" David said moreover, "Jehovah who
delivered me from the power of lions and bears,
will deliver me from the hand of this Philistine."
And Saul said to David, "Go; and may Jeho-
vah be with thee."
38 Saul would now clothe David with his armour;
and he put on his head a helmet of brass; and
39 clothed him with a coat of mail; And over his
armour [v]he girded" his own sword. [a]Once and
again" David attempted to go, *but could not*;
for he had not been accustomed to them. And
David said to Saul, "I cannot go with these;
for I have not been accustomed to them." And
David put them off him; And took his staff in 40
his hand, and chose five smooth stones out of the
brook, and put them in a shepherd's bag which
he had with him; thus with a scrip, and his
sling in his hand, he drew near to the Philistine.
And when the Philistine looked, and saw David, 42
he disdained him; for he was but a youth, of a
ruddy, and of a fair countenance. And the Phi- 43
listine said to David, "Am I a dog, that thou
comest to me with staves, [a]and with stones"?"
And the Philistine cursed David by his god.
The Philistine also said to David, "Come to 44
me, and I will give thy flesh to the fowls of the
air, and to the beasts of the field." Then said 45
David to the Philistine, "Thou comest to me with
a sword and with a spear, and with a shield; but
I come to thee in the name of Jehovah, *the God*
of hosts, the God of the hosts of Israel, whom
thou hast defied. This day will Jehovah deliver 46
thee into my hand; and I will take thy head
from thee; and I will give [a]thy carcase, and" the
carcases of the hosts of the Philistines this day

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cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. 19 *Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.*

20 *And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.* 21 *For Israel and the Philistines had put the battle in array, army against army.* 22 *And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.* 23 *And as he talked with them, behold there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.* 24 *And all the men of Israel, when they saw the man, fled from him, and were sore afraid.* 25 *And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and will make his father's house free in Israel.* 26 *And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?* 27 *And the people answered him after this manner, saying, So shall it be done to the man that killeth him.*

28 *And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.* 29 *And David said, What have I now done? Is there not a cause?*

30 *And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.* 31 *And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.*

36. [a]Sept. Vulg. 39. [v]Sept.—ibid. [a]Sept.

41. [o]*And the Philistine came on and drew near unto David; and the man that bare the shield went before him.*

46. [a]Sept.

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sherp, afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable. 2dly That what is here said of the premium that Saul had first offered, to him who should conquer the Philistine, is not very consistent with the accounts afterwards given; of which we shall have occasion to take particular notice. 3dly That Eliab's behaviour, as here represented, is not only remarkable, but unaccountable and absurd. And 4thly That the inquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king.—But now, if this passage be supposed to have been interpolated, we must see how the connexion stands, upon its being omitted. The Vatican copy of the Sept. contains none of these verses, and Kennicott has shown, that the Alex. did not, till Origin inserted them. See Gen. Diss. p 9. Michaelis, Dathe, Houbigant, and the best modern critics consent, that the whole passage is interpolated.

36. The addition to the text here is so suitable to the narrative, that its own evidence supports its right to a place in the text.

50. The next passage omitted in the Vatican copy, is the 50th verse of this chap. which is a sort of recapitulation, that is entirely needless; the

to the fowls of the air, and to the wild beasts of the earth; that the whole earth may know that there is a God in Israel. And all this assembly shall know that Jehovah can save without sword or spear: for the battle is Jehovah's, and he will give you into our hands." And the Philistine arose, and came forward to meet David; and David ran with speed towards the list to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine on his forehead *with such force*, that the stone sunk into his forehead; and he fell on his face to the earth. David then ran, and stood upon the Philistine, and took his sword and drew it from its sheath, and with it slew him, and cut off his head. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, unto [v] the entrance to Gath", and to the gates of Ekron. And on the way to Gath and Ekron, lay the smitten Philistines. And the children of Israel returned from chasing the Philistines, and plundered their camp.

Now the women came from all the cities of 6
Israel, singing joyfully, with tabors, and flutes, and stringed instruments. And as they played, 7
they sung responsively and said,

"Saul hath smitten his thousands,
But David his ten thousands."

And Saul was very wroth, (for the saying dis- 8
pleased him); and he said, "They have ascribed to David ten thousands; and to me they have ascribed but thousands: what more can he have but the kingdom?"

And Saul was afraid of David. Hence Saul 12 13
removed him from himself, and made him captain over a thousand people, whom he conducted out and in. And David behaved wisely in all 14
his ways; and Jehovah was with him. Where- 15
fore when Saul saw that he behaved wisely, he was the more afraid of him. But all Israel and 16
Judah loved David, because he conducted them out and in. Michal also, Saul's daughter loved 20

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50. ° *So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.*

52 [v] So Sept. Josephus.

54. ° *And David took the head of the Philistine, and brought it to Jerusalem, and he put his armour in his tent.* 55 *And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.* 56 *And the king said, Enquire thou whose son the stripling is.* 57 *And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.* 58 *And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.*

CHAP. XVIII. 1. ° *And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.* 2 *And Saul took him that day, and would let him go no more home to his father's house.* 3 *Then Jonathan and David made a covenant, because he loved him as his own soul.* 4 *And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.* 5 *And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of all Saul's servants.*

9. ° *And Saul eyed David from that day and forward.* 10 *And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.* 11 *And Saul cast the javelin; for he said, I will smite David even to the wall withit. And David avoided out of his presence twice.*

17. ° *And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said let not mine hand be upon him, but let the hand of the Philistines be upon him.* 18 *And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?* 19 *But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.*

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ense is complete, and the connexion regular, without it. The connexion, n the Vatican copy, stands thus; "The Philistine fell upon his face to the arth; and David ran and stood upon him, and took his sword, &c." When this is mentioned, was it at all necessary, was it at all proper, to ay, in the preceding verse, that there was no sword in the hand of Da-id; after the particulars of his accoutrements had been given us in the 0th verse? And when we are told in the 39th, that after he had girded on is sword upon his armour and assayed to go, finding them inconvenient, e put them off from him?

54. From the 54th verse of the 17 Chap. to the 6th of the 18th, we ave an account, 1st that when Saul saw David go forth against the Philis-ine, neither he, nor Abner, the captain of the host, knew who the young man was. 2dly, that Jonathan, Saul's son, instantaneously conceived a violent affection for him, loved him as his own soul, and stript himself of all his armour, and his garments, to give them to David. And 3dly, that Saul set him over the men of war. Accounts, which, when examined, will neither appear probable, nor consistent with the other parts of this history. There are no traces of them in the Vatican copy of the Greek version; and, leaving them out, the connexion is entire, and the whole account altogether probable and consistent.

CHAP. XVIII 9. The Vatican copy omits all this com. to the 11th inclusive, and thus both the sense and connexion are clear; and Saul's conduct represented to be such as might naturally be expected. But, there would be some difficulty in endeavouring to make it appear consistent; should we suppose that Saul, after he had made two attempts to slay David, should immediately give him the command of a thousand men, or advance him to any post of honour. The truth seems to be, that Saul had yet thrown no Javelin at him; nor did he do so, till after some attempts to destroy.

David; and they told Saul, and the thing pleased him. 21 And Saul said, "I will give her to him, that she may be to him a snare, and that the hand of the Philistines may be against him." And Saul commanded his servants, saying, 22 "Speak with David secretly, and say, 'Behold, the king delighteth in thee, and all his servants love thee: now therefore, be the king's son-in-law." And Saul's servants spoke those words 23 in the hearing of David: but David said, "Is it in your eyes an easy thing, for one so poor as I am, to become the king's son-in-law?" And 24 the servants of Saul told him, saying, "On this manner spoke David." And Saul said, "Thus 25 shall ye say to David, 'The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies: for Saul thought to make David fall by the hand of the Philistines. And when his servants told 26 David these words, it pleased David well to be the king's son-in-law; and after a few days, David arose and went, he and his men, and slew 27 of the Philistines [v]a" hundred men; and David brought their foreskins; and they gave them in full tale to the king, that he might become the king's son-in-law. And Saul gave to him, Michal, his daughter, for a wife. And Saul saw 28 and knew that Jehovah was with David, and that Michal his own daughter, [a]and all Israel" loved him; Then Saul was yet the more afraid 29 of David; and Saul became, at all times, David's enemy. But, whensoever the princes of 30 the Philistines came forth, David behaved himself more wisely than all the other servants of Saul; so that his name was greatly renowned.

CHAPTER XIX.

B. C. 1063. *Saul's further jealousy and persecution of David; his design to put him to death defeated by Michal, and then by a divine influence on his mind.*

And Saul spoke to Jonathan his son, and to 1 all his servants, that they should put David to death. But Jonathan, Saul's son, delighted much 2 in David; and Jonathan told David, saying,

27. [v] Sept. Vat. the rest two hundred.

28. [a] Sept. Vat.

Reflections upon Chapters xvii xviii. 1. The Philistines doubtless thought themselves secure of victory, when they had such a champion as Goliath on their side. They relied on his strength, and he seems confidant, that no one could be found to equal him in courage or might. How vain was their confidence, and how groundless the fears of Israel. Let us learn not to trust in man and make flesh our arm; for whereof is he to be accounted? 'In his best estate,' said David feelingly, 'he is altogether vanity.'

2. The servants of God ought to take encouragement from former appearances of providence in their favour. How wisely and piously did David argue, that God would deliver him, because he had done so out of the paw of the lion and the bear. He recollected what he had done, that he still had the same power, and therefore trusted that he would do it. So St. Paul reasons, (some think with allusion to this history) "I was delivered out of the mouth of the lion; and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

3. We see here an affecting instance of the vanity of the world. Who so seemingly happy as David! He returned in triumph, Saul caressed and advanced him, Jonathan the king's son, became his friend, the king's daughter fell in love with him, the courtiers and soldiers esteemed him, and he was beloved by all the people; yet this was the beginning of his sorrows; and innumerable artifices were made use of to destroy him. See what slippery places great men stand in; and what little reason there is to envy their condition. David was much happier when a shepherd, than now. Let us learn contentment in a low condition, and check the risings of ambition. The greater height, the greater danger.

4. If David reckoned it such an honour to be Saul's son-in-law, what an honour is it to be 'the sons and daughters of the Most High,' the King of Kings! David speaks of the alliance with great respect, though he himself had many deserving qualities. How great an honour then, have the saints, to call God their father, and to receive the tokens of his love and care, and an heavenly inheritance! If this is a light matter to any of us, we know not the dignity and happiness resulting from it. But every good man will say with John, "Behold, what manner of love the father hath bestowed upon us, that we should be called the sons of God."

him had proved ineffectual: (see xix. 9.) And that the ancient and original Hebrew copies contained no more than what we find translated in the Vatican is, I think, certain. See Note H. B.

17—19. The Vatican copy of the Sept. omits this and the two following verses; in which we have an account, 1st Of a proposal made by Saul to David to give him his eldest daughter Merab to wife; and, at the same time, encouraging him to valour, in hopes that he might fall by the hands of the Philistines. 2dly Of David's modesty in declining the honour of being the king's son in law. And 3dly That when this marriage seemed, on all parts, to be concluded upon, Merab was given to Adriel the Meholathite to wife. The inconsistencies that must arise from supposing this, and the other passages we have been examining, to be any part of the original text, will be evident to every attentive reader.

CHAP. XIX. 1. *Saul spoke to, &c.* What he had before proposed, he now openly avowed. His jealousy and fear excited him to this outrageous conduct.

Saul my father seeketh to put thee to death: now, therefore, I pray thee, take heed to thyself until the morning, and abide in some secret place, and hide thyself, And I will come out and attend my father in the field where thou art; and I will speak of thee to my father; and what I see, that I will tell thee."

And Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works for thee have been very good. For he exposed his own life, and slew the Philistine; and Jehovah, by him, wrought a great salvation for all Israel; which thou sawest, and didst rejoice. Why then wouldst thou sin against innocent blood, in putting David to death without a cause?" And Saul hearkened to the voice of Jonathan; and Saul swore, "As Jehovah liveth, he shall not be put to death." And Jonathan called David, and Jonathan told him all these things. And Jonathan brought David to Saul, and he was in his presence, as in time past.

And again there was war; and David went out, and fought with the Philistines, and slew them with a [a]very" great slaughter; for they fled from him. And an evil spirit from Jehovah was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand *upon his harp*. And Saul sought to smite David to the wall with the javelin; but he slipped away from Saul's presence, and he smote the javelin into the wall; but David fled and escaped. Saul also, on that night, sent messengers to David's house, to watch him, and to put him to death in the morning; and Michal David's wife told him, saying, "If thou save not thy life to night, to morrow thou wilt be put to death." Michal then let David down through 12
a window; and he fled away, and escaped. And 13
Michal took the teraphs, and put them in David's bed, and put a net of goat's-hair at their head, and covered them with a cloth. And 14
when Saul sent messengers to take David, she said, "He is sick." Again Saul sent messen- 15
gers to see David, saying, "Bring him up to me, in the bed, that he may be put to death." But when the messengers went in, behold! the 16
teraphs were in the bed, with a net of goat's hair at their head. And Saul said to Michal, 17
"Why hast thou thus deceived me, and sent away mine enemy, so that he is escaped?" And Michal answered Saul, "He said to me, 'Let me go; why should I put thee to death?"

And David fled, and escaped; and came to 18
Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth. And it was told Saul, 19
saying, "Behold, David is at Naioth of Ramah." And Saul sent messengers to take David; but 20
when they saw the company of the prophets prophesying, (over whom Samuel presided), the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was 21
told Saul, he sent other messengers, and they prophesied likewise. Again Saul sent messengers, and they prophesied also. [a]And Saul's 22
anger was kindled", and he also went to Ramah; and came to the great well that is in Sechu: and

CHAP. XIX. 8. [r]Sept. 1 mss.

22. [a] Sept. Vulg.

4—7. The steady friendship of Jonathan saved the life of David; and is just eulogium on David, for once, softened the obdurate heart of Saul.

8, 9. David's success against the Philistines awakened the fears of Saul; and instead of rejoicing at the event, his gloomy soul determined to destroy the chief instrument of it.

11. *To put him to death in the morning.* Why in the morning? It appears to have been a custom, not to execute persons by night, even when they executed them without any just cause. Compare Judg. xvi. 2.

13. *A net of goat's hair.* According to Dr. Shaw, something of this kind is still usual, to keep off the gnats during sleep, both in Judea, Egypt, and other parts of the east. This net was to show that some one was in bed; and as it was the custom to sleep with the head covered, Michal covered the head of the teraphs, with a cloth, or the usual bed-covering, to render the deception more complete. The women had a strange propensity to the worship of teraphs; and from this account some infer, that these idols were half as big as a man, and probably made in the human form. Geddes adopts the reading of the Sept. and Josephus, and placed *a goat's liver* at their head, and supposes it might be an entire *pluck*, which by its motion, might make Saul's messengers imagine David was really in bed. I prefer the text, in the sense given, as more probable.

17. *Why hast thou deceived me?* The conduct of Michal deserves praise, in thus saving her innocent husband, from the cruelty and injustice of her father. Other women have imitated her, and received the applause of all, who regard nuptial fidelity and virtue.

18. *At Naioth.* Naioth seems to have been a sort of conventual school, in the neighbourhood of Rama, where young men were taught to

he asked and said, "Where are Samuel and David?" And one said, "Behold they are at
23 Naioth of Ramah." And he went thither to Naioth of Ramah; and the Spirit of God was upon him also, and he went on, and prophesied,
24 until he came to Naioth of Ramah. And he stripped off his upper garments and continued to prophesy before Samuel; and lay unclothed, all that day and night. Wherefore it is said, "Is Saul also among the prophets?

CHAPTER XX.

B. C. 1062. *David consulteth with Jonathan; their mutual covenant; Saul missing David attempteth to kill Jonathan.*

1 And David fled from Naioth of Ramah, and came and said to Jonathan, "What have I done? what is mine iniquity? and what is my sin before
2 thy father, that he seeketh my life?" And he said to him, "God forbid; thou shalt not die: behold, my father will do nothing, either great or small, without informing me: and why should my father hide this thing from me? it cannot
3 be." And David swore moreover, and said, "Thy father certainly knoweth that I have found favour in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved.' but truly, as Jehovah liveth, and as thyself liv-
est, there is but a step between me and death." Then said Jonathan to David, "Whatsoever 4
thou desirest, I will even do for thee." And 5
David said to Jonathan, "Behold, to morrow is the new moon, when I should not fail to sit with the king at table: but let me go and hide myself in the field until the evening of the third day. If thy father at all miss me, then say, 6
'David earnestly asked leave of me to run to Bethlehem his own city: for there the whole family have an annual sacrifice.' If he say thus, 7
'It is well;' thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal 8
kindly with thy servant; for into a covenant of Jehovah hast thou caused thy servant to enter with thee; yet, if there be in me iniquity, slay me thyself: for why shouldst thou bring me to thy father?" And Jonathan said, "Far be 9
it from thee: for if I certainly knew that my father were determined to bring evil upon thee, should I not then tell thee?" Then said Da- 10
vid to Jonathan, "Who shall tell me whether thy father answer thee roughly?"

And Jonathan said to David, "Come, and 11

Reflections upon Chapter xix. 1. We may observe, that no dependence ought to be placed on a man of ungoverned passion. David possessed every quality likely to secure him from violence; goodness, merit, great services, affinity; Saul's reason was on his side; he had bound himself by an oath not to hurt him; yet he overlooked and broke through all. There is no trusting to a man's honour, his word, or even his oath, if he has no command over his passions. How proper then, the advice of Solomon, "Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul."

2. How detestable are the passions of jealousy, envy, and rage! They are the torment of the persons who indulge them; and they lead to acts the most flagitious. Jealousy fires at the merit of another, as if the merit of another detracted from our own. Envy pines at achievements and successes, which ought to excite every noble, generous feeling of the heart. Under the dominion of these passions, Saul lost his patriotism, persecuted his best general, and his most faithful servant. Let us hate a temper like Saul's, and take Christ's yoke upon us, and learn of him who was meek and lowly in heart.

3. We see how easily God can control the minds of men. Saul's messengers, doubtless, intended to seize David; but under the influence of the spirit, they were detained prisoners. Saul goes

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prophesy; hence some modern translators render the word *Naioth* appelatively, *the cells*. So Dathe renders. I conceive the Sept. and Vulg. right in rendering as a proper name. The Chald. paraphrases, 'in the house of doctrine.'

19—24. How wonderful the influence, which God has occasionally, exercised over the mind. Had Samuel or David intended to have cut off Saul, how easily might they have done it, when he lay exposed and defenceless? He was detained by a divine influence, until David had made his escape.

CHAP. XX. 1. *And came and said to Jonathan.* He came to Gibeah, where Saul resided, and where Jonathan then was. Compare verse 5, 35 and 40.

2. *It cannot be.* Was Jonathan ignorant of his father having sent to Naioth, to take David? or did he impute his late conduct to his disordered state of mind? I suspect that Saul hid his design from Jonathan, knowing his partiality to David; and he expected that David, having returned to Gibeah, would again appear as usual at court, when he might without failure, accomplish his purpose.

5. *The new moon.* Which was observed by offering sacrifices, and keeping a feast. Compare Numb. x. 10, and xxviii. 11; Ps. lxxxi. 5. David, as one of the family, was accustomed to eat with Saul on these festival days.

6. *Asked leave of me.* From this, it should seem, Jonathan was chief commander, under Saul; and had a right to grant leave of absence

let us go into the field." And they both of them
went into the field. And Jonathan said to Da-
vid, "Jehovah, the God of Israel, [a]be witness,"
if when I have sounded my father sometime to
morrow, or the next day, and, behold, there be
good-will towards David, and I then send not
to thee, and show it thee; Jehovah do so and
much more also to Jonathan: but if it please
my father to do thee evil, then I will show it to
thee, and send thee away, that thou mayest go
in peace. But when Jehovah shall be with thee
as he hath been with my father, Then thou, if
I be [v]yet alive", shalt show me the kindness of
Jehovah, that I die not: Nor shalt thou ever
withdraw thy kindness from my house: no not
when Jehovah hath cut off all the enemies of
David, from the face of the earth. But should
Jonathan cut off any of the house of David, may
Jehovah require it at the hand of David's ene-
mies." Again Jonathan swore to David, because
he loved him: for he loved him as he loved
himself. Then Jonathan said to David, "To
morrow is the new moon: and, because thy seat
will be empty, thou wilt be missed. And on the
third day, still more wilt thou be missed." Go
then to the place where thou didst hide thyself
on the day of thine escape, and remain by [v]that"
stone. And on that side I will shoot three arrows 20
as though I shot at a mark. And, behold, I 21
will send a lad, saying, 'Go, find the arrows."
If I expressly say to the lad, 'Behold, the ar-
rows are on this side of thee, take them; then
come thou: for as Jehovah liveth, there is peace
to thee, and no harm; But if I say thus to the 22
young man, 'Behold, the arrows are beyond
thee;' go thy way; for Jehovah sendeth thee
away. And as to the matter which thou and I 23
have spoken of, behold, Jehovah shall for ever
be *witness* between thee and me."

So David hid himself in the field: and when 24
the new moon was come, the king sat down to
the feast to eat. And the king sat on his 25
seat, as at other times, on a seat by the wall:
and Jonathan [v]sat on one side", and Abner
sat on the other side of Saul; but David's
place was empty. Nevertheless Saul spoke not 26
any thing that day: for he thought, "Something
may have befallen him; or he may not be clean;
because he [v]hath not purified himself". But 27
when, on the morrow, the second day of the
month, David's place was empty, Saul said to
Jonathan his son, "Why cometh not the son of
Jesse to the feast, neither yesterday nor to day?"
And Jonathan answered Saul, "David earnestly 28

CHAP. XX. 12. [a]Sept. Syr. Arab. 14. [v]So Sept. Syr. Vulg. others, *if I be not alive.*

19. [v]Chald. Syr. Arab.—ibid. [v]Sept. Syr. 25. [v]Syr. 26. [v]Sept.

mself, perhaps in the greatest rage, to kill David; but he too influenced and prophesies. He came dressed as a king, per-ps with his weapons of war in his hand; but they are laid down d forgotten, his robes put off, and he appears as poorly dressed the prophets. While the lion is thus chained, David escapes. ow many have come into the assemblies of God's people to mock, d have been constrained to pray.

4. Extraordinary gifts are no proof of true grace. A man ay have excellent abilities, both natural and acquired, yea, supernatural endowments, and yet continue ignorant of God and religion. Though Saul prophesied, his heart continued corrupt and unchanged. Hence we learn, not to trust to any gifts whatever, for thus saith the apostle Paul, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; though I have all faith, so that I could remove mountains; though I bestow all my goods to feed the poor, or give my body to be burned, and have not love, I am nothing." Gifts were for a sign to others, but grace is a personal blessing.

other officers.

8 *Covenant of Jehovah.* To the stipulations of which his name has en appealed to; it has been made before him.

14. *If I be yet alive.* I have followed the versions noticed in this ndering; and the context requires it. The meaning is, 'If I be alive, en thou art made king, then preserve my life; but if I be dead, show ndness to my family.'—*Kindness of Jehovah.* Which he shows in sparing d preserving us.

16. The version given is the literal one; and without any supplement both perspicuous and coherent.

17. *Again swore to David.* So our old translators after the ancient rsions; and the following words support this sense. For because Jonathan loved David he gave him the most solemn assurance of his readiness to serve him.

19. I have followed the versions noticed in the first part of this verse. The common text is, 'and the third thou shalt go down much,' which is scarcely sense. In the latter part I have followed a conjectural reading. From the connexion Jonathan seems to refer to some past transaction; and to a place well known to David, and where he had before concealed himself. We have an account of David concealing himself in some place in a field in the preceding ch. ver. 2, 3. On these grounds I would propose to read ביים תשועך. The text is, 'on the day of the work,' which is assuredly an error.

27. *David's place was empty.* From this account it appears that Saul

29 asked leave of me to go to Bethlehem. For he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, hath commanded me to be there: and now, if I have found favour in thine eyes, let me go I pray thee, and see my brethren.' Therefore
30 he cometh not to the king's table." Then Saul's anger was kindled against Jonathan, and he said to him, "Thou perverse, rebellious man, do I not know that thou hast chosen the son of Jesse to thine own confusion, and to thy mother's
31 shame? For as long as the son of Jesse liveth upon the earth, neither thou nor thy kingdom can be secure. Therefore, send now, and fetch
32 him to me that he may be put to death." And Jonathan answered Saul his father, and said to him, "Why should he be put to death?
33 what hath he done?" And Saul cast a javelin at him to smite him; so Jonathan knew that his father had determined to put David to
34 death. Jonathan then arose from the table, in fierce anger; and he ate no food on the second day of the month: for he was grieved for David, and because his father had disgraced him.

35 Now the next morning, Jonathan went out into the field, at the time appointed with David,
36 and a little lad with him. And he said to his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad had come to 37
the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan cried 38
after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and brought them to his master. But the lad knew 39
not any thing: only Jonathan and David knew the matter. And Jonathan gave his weapons 40
to his lad, and said to him, "Go carry them to the city."

And as soon as the lad was gone, David arose 41
from behind the *stone*, and fell on his face to the ground, and three times did obeisance: and they kissed each other, and wept one with another, [v]with great lamentation". And Jonathan 42
said to David, "Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, 'Jehovah be *witness* between me and thee, and between my seed and thy seed for ever." And he arose and departed; and Jonathan went into the city.

CHAPTER XXI.

B. C. 1062. *David at Nob obtains hallowed bread, and Goliath's sword; goeth to Gath, thence to Adullam, and then to Hareth.*

THEN David went to Nob, to Ahimelech, the 1
priest; and Ahimelech was astonished on meet-

41. [v]Sept.

REFLECTIONS UPON CHAPTER XX. 1. In Jonathan we see a noble instance of faithful friendship. "A friend loveth at all times, and a brother is born for adversity." He loved one who was to supplant him, and one who was in adversity. This was an extraordinary friendship, built on the purest principles. This example of candour, integrity and steadiness in friendship, deserves our imitation. He that hath such a friend, should show himself friendly, and make all possible returns. It was great kindness in Jonathan to hazard his own life in the service of his friend. "Greater love hath no man than this, to lay down his life for his friend; but God commendeth his love towards us, in that while we were yet sinners Christ died for us;" and after his example, we are commanded *to be willing to lay down our lives for the brethren.*

2. We have here a further proof, in the conduct of Saul, of the influence of ungoverned passions. Few are more hard to be convinced and reformed, than men of strong passions and ungoverned spirits. In the example of Saul they may see, as in a glass, their own features. What a violent passion was he in with his dutiful, valiant and pious son. Saul vented all the scandalous, ill natured words he could think of, and then attempted to kill him. Let persons of hot and hasty tempers recollect this instance, and read this story again and again; let masters of families and parents often reflect upon it; that seeing the odiousness of anger and passion, they may treat their servants with mildness, and their children with tender affection. "Fathers, provoke not your children to wrath; but, as the elect of God, holy and beloved, put on bowels of affection, compassion, and gentleness; forbearing and forgiving one another, even as God for Christ's sake hath forgiven you."

lived in some degree of state; and at this feast he had intended to despatch David.

30—34. We need not wonder that Saul should behave as he did to David, when he insulted his own valiant and dutiful son.

41. *Rose from the south side of the stone.* The preceding account justifies this version. In the last clause I have followed the usual phrasco-

ing David, and said to him, "Why art thou alone, and no man with thee?" And David said to Ahimelech, the priest, "The king hath commanded me a business, and said to me, 'Let no man know any thing of the business about which I send thee, and which I have commanded thee:' and I have appointed my servants to meet me at such and such a place. Now, therefore, give what thou hast at hand, be it only five loaves of bread, or what else is present." And the priest answered David, and said, "I have no common bread at hand, but hallowed bread there is at hand: if the young men have indeed abstained from women." And David answered the priest, and said, "From women truly, we have been restrained these three days since I came out; and ᵛall" the young men were holy; but if by the way, they have become unclean, they may all, this day, be hallowed." So the priest gave him hallowed bread: for there was no bread there but the presence-bread, which was taken from before Jehovah, to put hot bread in *its place*, when it was taken away. (Now one of the servants of Saul was there that day, detained before Jehovah; and his name was Doeg, an Edomite, the chief of Saul's herdsmen.) David also said to Ahimelech, "Hast thou not here either spear or sword? for I have neither brought my sword, nor my weapons with me, because the king's business required haste." And the priest said, "The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it: for save that, there is no other here." And David said, "There is none like that; give it me."

And David arose, and fled that day for fear 10
of Saul, and went to Achish the king of Gath.
And the servants of Achish said to him, "Is not 11
this David, the king of the land? did they not
sing of him in alternate Choirs?

"Saul hath slain his thousands!
But David, his ten thousands!"

And David laid up these words in his heart; 12
and was greatly afraid of Achish, the king of
Gath. And he changed his behaviour before 13
them, and feigned himself mad among them,
and made marks on the doors of the gate, and
let his spittle fall down upon his beard. Then 14
said Achish to his servants, "Lo, ye see the
man is mad; why have ye brought him to me?
Have I need of mad-men, that ye have brought
this one to play the madman in my presence?
shall such a one come into my house?"

David therefore departed thence, and escaped to the cave of Adullam: and when his brethren and all his father's house heard, they went thither to him. And every one in distress, and 2
every one in debt, and every one discontented,
flocked to him; and he became chief over them:
and there were with him about four hundred men.

And David went thence to Mizpeh of Moab; 3
and he said to the king of Moab, "Let my father and my mother, I pray thee, ᵛdwell with
you, till I know what God may do for me."
And he brought them before the king of Moab; 4
and they dwelt with him all the time that David
was in the hold. But the prophet Gad said to 5
David, "Abide not in the hold; depart, and

CHAP. XXI. 5. ᵛSept.

CHAP. XXII. 3. ᵛSyr. Vulg. Arab. 1 ms. the rest *come forth.*

ly. One word has been omitted in the text. See Note, Heb. Bible.

CHAP. XXI. 1. *Went to Nob.* This was in the tribe of Benjamin, out 12 miles from Gibeah, and not far from Anathoth and Jerusalem. was a city of the priests; and the Tabernacle was here for some time. mpare Ch. xxii. 11—19; Nehem. xi. 32, and Isa. x. 32.

2. *Said to Ahimelech.* This pretence of David was certainly false; d if any thing could excuse this, it was the circumstances in which he s placed. Ahimelech was brother to Ahiah, and had most probably suc-eded as High-priest. Compare xiv. 3, and xxii. 11.

4. *No common bread.* The presence-bread, was appropriated to the ests; but in a case of necessity, this ceremonial law was superseded. vit. xxiv. 5; Mark ii. 25.

10. *Fled to Achish, &c.* How often have brave commanders been obliged, from injustice, to fly to those for safety, whose attacks they have repulsed, and whom they have conquered.

13—15. This conduct of David must have taken rise from well-grounded apprehensions of treachery. The device succeeded, and he fled to a more secure retreat.

CHAP. XXII. 2. *Every one in distress, &c.* Or oppressed, those subject to unrelenting creditors, and those aggrieved by unjust exactions, or in other ways. They were not a lawless banditti, but a number of brave men, who suffered under the tyranny of Saul and others.

3. *Mizpeh of Moab.* The Jod has been here carelessly omitted. It is now found in many copies, and the text before com. 1, 2, contains it.

6. *Under a tamarisk tree.* The common version is equally obscure and contradictory, by making Ramah a proper name. The version of Mat-

go into the land of Judah." Then David departed, and came to the forest of Hareth.

CHAPTER XXII.

B. C. 1062. Saul complaineth of his people; Doeg accuseth the priests, and at Saul's command slayeth them.

6 When Saul heard that David was discovered, and the men that were with him, (now Saul was sitting on a hill, in Gibeah, under a tamarisk tree, having his spear in his hand, and all his
7 servants were standing about him); Then Saul said to his servants who stood about him, "Hear now ye Benjaminites! will the son of Jesse give every one of you fields and vine-yards? will he make all of you captains of thousands, and
8 captains of hundreds? That all of you should conspire against me; and no one inform me that my son hath made a league with the son of Jesse! Yet none of you is sorry for me, or informeth me that my son hath stirred up my servant against me, to lie in wait, as at this day?"
9 Then answered Doeg, the Edomite, (who was standing among the servants of Saul,) and said, "I saw the son of Jesse coming to Nob, to
10 Ahimelech, the son of Ahitub. And he inquired of Jehovah for him, and gave to him victuals; and he also gave to him the sword of Goli-
11 ath, the Philistine." Then the king sent to Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob: and they all of them came to the king.
12 And Saul said, "Hear now, thou son of Ahitub." And he answered, "Here I am, my
13 lord." And Saul said to him, "Why have ye conspired against me, thou and the son of Jesse! to him thou hast given bread, and a sword, and hast inquired of God for him, to excite him to lie in wait against me, as at this day." Then
14 Ahimelech answered the king, and said, "And who is so faithful among all thy servants, as David, who is the king's son-in-law, and goeth at thy bidding, and is honourable in thy house?
15 Did I then begin to inquire of God for him? be it far from me; let not the king impute any thing to his servant, nor to all the house of my father: for thy servant knew nothing of all
16 this, less or more." And the king said, "Thou shalt surely die, Ahimelech, thou, and all thy father's house."

17 And the king said to the men who stood about him, "Turn, and slay the priests of Jehovah; because they have assisted David; and because they knew when he fled, and did not inform me." But the servants of the king would not put forth their hand to attack the priests of Jehovah.
18 And the king said to Doeg, "Turn thou, and

Reflections upon Chapter xxi. 1. We hence learn, that mercy is to be preferred to sacrifice, and that ritual observances must give way to moral duties. Many things may be done in cases of urgent necessities, which would otherwise be improper; and this vindicates doing acts of necessity and mercy on the Lord's day. But we should be careful on the other hand, that we do not run into unjustifiable liberty, which seems to be more peculiarly the fault of the present day. *Remember the sabbath day to keep it holy.*

2. When providence reduces us to straits and difficulties, we have great need to watch over our own hearts. When David was driven out, and wanted provision, what sins did he run into! What mean artifices did he use to secure himself! Such as were unbecoming a good man, and one that knew better. He afterwards severely repented of his folly. The greatest straits will not justify stealing, lying, and such evil practices. It is better to want bread than grace; better to starve, than sin against God. We may all learn the suitableness of Agur's prayer, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

3. From David's example we may infer, that the care of aged parents is a great duty in youth, and highly commendable. When they are in sickness or old age, it is but justice to make a return for their care and kindness. They should never be suffered to want any thing that will conduce to their comfort. "If any widow have children, or nephews, let them learn first to show piety at home; and to requite their parents; for that is good and and acceptable before God." They must do this, as they hope to have the same returns of love when they grow old; or, as David expresses it in the twenty seventh psalm, composed on this occasion; *when father and mother forsake them, Jehovah may take them up.*

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thews is proper, 'on a high bank.'

8. *A league with the son of Jesse.* Saul pretends that David had drawn Jonathan into a league against him, than which nothing could be more false. They neither stipulated any thing against him, nor ever did any thing. He was the offender, and sought David's life without cause.

9. *Was standing among, &c.* Noldius thus renders, and I think justly; for it is certain that Doeg was not set over the servants, who attended Saul, but over his herdsmen.

10—16. The charge brought against Ahimelech he properly repels. He knew nothing of any difference between David and Saul; and he had

attack the priests." And Doeg, the Edomite, turned, and attacked the priests, and slew on that day, eighty-five persons, who wore sacred ephods. And Nob, the city of the priests, he smote with the edge of the sword; both men and women, children and sucklings, and oxen, and asses, and sheep, he smote with the edge of the sword.

And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar told David that Saul had slain Jehovah's priests. And David said to Abiathar, "I knew it that day, when Doeg, the Edomite was there, that he would surely tell Saul. I have caused *the destruction* of all thy father's house. Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou shalt be safe."

CHAPTER XXIII.

C. 1062. David rescueth Keilah; Saul pursuing him, he flieth to the wilderness of Ziph; the Ziphites discover him to Saul; but he is delivered from him.

THEN they told David, saying, "Behold, the Philistines fight against Keilah, and they rob the threshing-floors." David, therefore inquired of Jehovah, saying, "Shall I go and smite these Philistines?" And Jehovah said to David, "Go and smite the Philistines, and save Keilah." And David's men said to him, "Be- 3
hold, we are afraid here, in Judah; how much more then if we come to Keilah, against the hosts of the Philistines?" Again David in- 4
quired of Jehovah. And Jehovah answered him and said, "Arise, go down to Keilah; for I will deliver the Philistines into thy hand." So David and his men went to Keilah, and 5
fought against the Philistines, and smote them with a great slaughter, and brought away their cattle. So David saved the inhabitants of Keilah.

And it was told Saul that David was come to 7
Keilah. And Saul said, "God hath delivered him into my hand; for he is shut in, by entering into a town, which hath gates and bars." And 8
Saul called all the people together to war, to go down to Keilah, to beseige David and his men.

And David knew that Saul secretly practised 9
mischief against him; and he said to Abiathar the priest, "Bring hither the ephod." For 6
Abiathar, the son of Ahimelech, who had fled to David, went down with David to Keilah, and had the ephod with him. Then said David, "O 10

REFLECTIONS UPON CHAPTER XXII 1. How much to be pitied is the man who is troubled with a suspicious, jealous temper. Had we not such flagrant proofs of the wickedness of Saul's heart, we could scarcely help pitying him; though he had all his lords and courtiers about him, he was racked with envy and tormented with jealousy. Such burdens are they to themselves, who suspect and are jealous of all around them; they fear their enemies when they have no reason; and suspect their friends without cause. Such persons are their own tormentors; and one need not wish a man worse, than to have his eye evil towards all about him. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

2. How soon was that power, which the Israelites had given one man, turned against themselves! They found in the first thing, the words of their venerable prophet, Samuel, but too true. Having established a standing army, Saul was able to act as he thought proper; and he found those, raised to honour, and living under his smiles, ever ready to second his measures. No wonder, that many fled to David for their security. How true respecting this king, the words of a prophet; "God gave them a king in anger." Hosea xiii. 11.

3. See what a sad thing a tyrannical government is. In what a mad, arbitrary manner, did Saul give his orders; and how soon did he find some so wicked as to execute them. Innocent actions may have very ill constructions put upon them; no defence however is to be heard; right or wrong, the king's pleasure must be obeyed. Let us earnestly pray, that kings and rulers may have sound minds; and give thanks to God, that our lives and fortunes are not at the mercy of capricious and tyrannical men; and that we live under a good government and the favour of heaven. Blessed be God, "that the lines are fallen to us in pleasant places, and that we have a goodly heritage."

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ily done what was proper to the king's son-in-law.

17—19. It reflects some honour on the attendants of Saul, that they ould not obey his unjust order. How miserable the country, subject such a cruel tyrant, who condemns without proof of guilt, and exterinates without mercy. By this act of cruelty the threatening against Eli's ouse was fulfilled.

CHAP. XXIII. 1. *Rob the threshing floors.* These were usually ithout the cities, on high ground.

2. *And smite these Philistines.* This is one of the noblest actions in David's life. Though he had only so few men, such was his regard to his country, that he was ready to risque all for its safety; and at the very time when Saul was seeking his destruction.

6. I have followed Geddes in transposing this verse. Most critics admit that it is out of its place. As it stands, it represents Abiathar as first coming to David at Keilah; when this historian had already related his arrival, before David undertook the expedition. In rendering the verse

Jehovah, the God of Israel, thy servant hath heard for certain, that Saul seeketh to come to
11 Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hands? will Saul come down, as thy servant hath heard? O Jehovah, the God of Israel, I beseech thee, tell thy servant." And Jehovah said, "He will
12 come down." Then said David, "Will the men of Keilah deliver me and my men into the hand of Saul?" And Jehovah said, "They will deliver thee up."

13 Then David and his men, who were about six hundred, arose and departed from Keilah, and went wither they could go. And it was told Saul, that David had escaped from Keilah; so
14 he gave up his expedition. And David abode in the wilderness in strong holds; and remained on a mountain in the wilderness of Ziph; and though Saul sought him daily, yet God delivered
15 him not into his hand: For David saw that Saul had come out to seek his life.

While David was in the wilderness of Ziph,
16 in a wood, Jonathan, Saul's son, arose, and went to David into the wood, and encouraged
17 him *to trust* in God. And he said to him, "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next to thee; and that also Saul
18 my father knoweth." And they two made a covenant before Jehovah; and David abode in the wood, but Jonathan went to his own house.

19 Now the Ziphites had come to Saul to Gibeah, saying, "Doth not David hide himself with us in strong holds, in the wood, on the hill of Hachilah, which is on the south of Jeshimon?
20 Now, therefore, O king, come down, according to all the desire of thy soul to come down; and be it our part to deliver him into the king's
21 hand." And Saul said, "Blessed by Jehovah
22 be ye; for ye show compassion to me. Go, I pray you, and learn, and know, and see the place which he haunteth; and who hath seen him there: for I am told that he acteth with
23 great subtlety. See, therefore, and endeavour to know all the lurking-places where he is wont to hide himself; and come again to me with certainty, and I will go with you; and if he be in the land, I will search for him throughout all the thousands of Judah." And they arose, and
24 went to Ziph before Saul; but David and his men were in the wilderness of Maon; in the plain, on the south side of Jeshimon. For it
25 was told David, that Saul and his men had gone to search for him; he, therefore, went down and abode in the wilderness of Maon. And when Saul heard this, he pursued David to the wilderness of Maon. And Saul [a]and his men"
26 went on the one side of the mountain, and David and his men on the other side of the mountain. And when David hastened to get away from Saul, and Saul and his men had surrounded David and his men to take them; A mes-
27 senger then came to Saul, saying, "Haste, and come; for the Philistines are plundering the land." Wherefore Saul returned from pursuing
28 David, and went against the Philistines. Therefore that place was called Sela-hammahlekoth, [THE DIVIDING-ROCK].

CHAP. XXIII.

REFLECTIONS UPON CHAPTER XXIII. 1. The magnanimity, patriotism and piety of David, deserve our imitation. Like his friend Jonathan, he knew God could save by few as by many; and though ill-treated by his country, he exposed himself, to save it from its enemies. He did not enter on the enterprise, without thought; but sought divine direction and aid; and being assured of these he delayed not. What is begun in the fear of God, and prosecuted according to his will, must succeed. He that begins an undertaking with fervent prayer, will often accomplish it with the voice of praise and thanksgiving.

2. We learn, what intimate acquaintance God has with the hearts of men. David did not know what the men of Keilah would do; perhaps they did not know themselves how in general they should determine, which way the magistrate would incline;

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26 [a] Sept.

I have followed the Sept. See Note, Hebrew Bible.

7—12. *It was told Saul.* Had Saul been influenced by reason, the conduct of David would have disarmed him; but the success of his rival irritated him. It reflects on the Keilahites that they would have betrayed their brave deliverer.

15—18. This private visit of Jonathan shows that his love to David was unabated, and his remark, that he should be next to him, shows pious submission to the will of God.

23. *The thousands of Judah.* Most probably the phrase means the districts, which were so called from the number of inhabitants they con-

CHAPTER XXIV.

A. M. 1061. David's generosity to Saul; he showeth his innocence; Saul acknowledges his sin; and, having taken an oath of David, departeth.

AND David went up thence, and dwelt in the strong-holds of En-gedi. And when Saul had returned from following the Philistines, it was told him, saying, "Behold, David is in the wilderness of En-gedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men, among the rocks of the wild-goats. And he came to the sheep-cotes, on the way, where was a cave; and Saul went in to repose himself. Now, in the sides of that cave, abode David and his men. And David's men said to him, "Behold the day of which Jehovah said to thee, 'Lo! I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good to thee." Then David arose, and secretly cut off the skirt of Saul's mantle. But afterward, David's conscience smote him, because he had cut off the skirt of Saul's [a] mantle". And he said to his men, "Jehovah forbid that I should do this thing to my master, Jehovah's anointed, to stretch forth my hand against him; for the anointed of Jehovah is he." Thus David, with these words, restrained his servants, and suffered them not to rise up against Saul. But when Saul had risen from the cave, and gone his way; Then afterward, 8
David arose and went out of the cave, and cried after Saul, saying, "My lord, the king." And when Saul looked behind him, David stooped with his face towards the earth, and bowed himself.

And David said to Saul, "Wherefore hearkenest thou to men's words, saying, 'Behold, 9
David seeketh thy hurt?' Behold, this day 10
thine eyes have seen how Jehovah had delivered thee into my hand, in the cave; when some bade me kill thee, but I spared thee; and I said, 'I will not put forth my hand against my lord; for the anointed of Jehovah is he.' Moreover, my father, see, yea, see the skirt of 11
thy mantle in my hand; hence, know and see, that as I cut off the skirt of thy mantle, and killed thee not, with me there is no evil or rebellion. Yea, against thee I have not sinned; yet thou huntest me to take away my life. Je- 12
hovah judge between me and thee; and Jehovah avenge me of thee: but my hand shall not be upon thee. As saith the ancient proverb, 'From 13
the wicked let wickedness proceed;' but my hand shall not be upon thee. After whom is 14
the king of Israel come out? whom dost thou pursue? a dead dog, a flea! Jehovah there- 15

CHAP. XXIV.

the Lord knew. He knows men better than they know themes, and what they will do in such and such circumstances. should therefore reverence him who knows the secret disposis and inclinations of men's hearts, and *beholds the thoughts off.*

3. In Jonathan's private interview with David, we see both strength of friendship, and the duties of it. Had Saul known his, he would have been ready to have put Jonathan to death: strong therefore was the love of Jonathan to his friend! He wed himself a friend, by consoling him in his sufferings, and ouraging him to trust in God. His language to David's

10. [r] *And I thought to have killed thee.* Sept. Vulg.

mind must have been like a reviving cordial to a fainting heart.

4. We see that providence is never at a loss to deliver good men out of their adversity. David wandered about from place to place, but was still safe. God diverted Saul from the pursuit, just when he thought he had David in his hand. The Philistines intended no kindness to David, but God meant it so. Man's extremity is God's opportunity. "In the mount of danger Jehovah will provide for the safety of the virtuous." This should teach us to make God our confidence, and prevent the fear of man, which bringeth a snare. "Trust in him therefore at all times, ye people; and pour out your hearts before him."

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ed, as our hundreds originally were.

CHAP. XXIV. 1. *Wilderness of Engedi.* Eusebius informs us that was on the western confines of the Dead Sea. Solomon mentions it as anding in vineyards. Song i. 4.

3. *To repose himself.* Compare Jud. iii. 24, and Note there.— *David and his men, &c.* Dr Pococke informs us, that some of the s in Palestine are very large; and that he visited one, in which David his men might have been hid, without Saul seeing them; and conjecs that it was the very cave in which the transactions here recorded urred.

4. *Behold the day, &c.* God had promised to David the throne of Israel; and they infer that this gave him a right to cut off Saul, when he had an opportunity. In this instance David acted with more piety and wisdom; he would not do evil that good might come.

10. *And some bade me kill.* Our translators here deserted the text; and adopted the proper reading of the Syr. Chald. and Arab.

13. *From the wicked, &c.* I consider the proverb as confined to these words; and the next to be only a repetition of David's resolution not to injure Saul. The meaning is, 'Had I intended thy death; had I really risen up against thee, I should have killed thee as certainly as wickedness

fore be judge; and judge between me and thee, and see, and plead my cause, and deliver me out of thy hand."

16 And when David had made an end of speaking these words to Saul, Saul said, "Is this thy voice, my son David?" And Saul raised his
17 voice, and wept. And he said to David, "Thou art more righteous than I; for thou hast rendered to me good, when I had rendered evil to
18 thee. And thou hast shown this day, how kind thou art to me: for when Jehovah delivered me
19 into thy hand, thou killedst me not. For if a man find his enemy, will he let him go away well? May Jehovah, then, render good to thee, for what thou hast done unto me this day.
20 And now, behold, I know well, that thou wilt surely be king, and that the kingdom of Israel
21 will be established in thy hand. Swear now, therefore, to me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house."
22 And David swore to Saul. And Saul went home; but David and his men went up to the strong-holds.

CHAPTER XXV.

B. C. 1060. *Samuel dieth; Nabal insulteth David's messengers; Abigail prudently prevents the bad consequences of his behaviour*

SAMUEL now died; and all the Israelites as- 1
sembled, and lamented him, and buried him in his own house at Ramah. And David arose, and went down to the wilderness of Paran.

And there was a man of Maon, whose posses- 2
sions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Na- 3
bal; and the name of his wife Abigail. And she was a woman of good understanding, and beautiful in form; but the man was churlish and evil in all his manners; yea he was irritable as a dog.

And David had heard, in the wilderness, that 4
Nabal was shearing his sheep. And David sent 5
out ten young men; and he said to the young men, "Go up to Carmel, and when ye have come to Nabal, greet him in my name: And 6
thus shall ye say to him, 'Peace be to thee 'through life", and peace be to thy house,

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CHAP. XXV.

REFLECTIONS UPON CHAPTER XXIV. 1. We may observe the good effects of generosity and kindness. David here exhibits a remarkable instance of both. His men wanted him to put an end to their troubles and his own, by putting Saul to death; but he bravely refused. His kindness not only overcame his own men, but made the savage Saul tame, and turned the lion into a lamb. What an honour and a pleasure to him to triumph thus gloriously over his enemies; to see his prince his petitioner, and his enemy intreating his mercy! We learn from this example how to treat our enemies. Such conduct as this may reclaim them; but if not, it will secure pleasure and peace to ourselves. "If thine enemy hunger, feed him; if he thirst, give him drink; for in doing this, thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

2. We have also an example of prudence in David's vindication of himself. Every man has a right to vindicate himself, when unjustly accused; or when his character is wickedly and maliciously aspersed; but to do this effectually, prudence must be used.

6. 'Mayest thou live. Syr. Arab.

David addressed Saul with the greatest respect, 'my lord the king.' He prudently laid the blame of Saul's conduct on the courtiers, rather than on himself; and doubtless, there were many like Doeg, around him, who persuaded him that David sought his hurt. David adduced the strongest proof of his innocence, that he had not done Saul any harm, and did not then harbour any evil intention towards him. His actions proved it.

3. What a happy thing is it to have a tender conscience! David's heart smote him for cutting off the skirt of Saul's mantle. A tender conscience is afraid of the least sin; often regrets those actions which others pass over with ease, and which give them but little or no concern. Let us then endeavour to keep our hearts open to conviction, and our consciences ready to take the alarm. *Happy is he that feareth always;* for presumption is dangerous. The surest way to prevent great evils, and avoid great wickedness, is to be afraid of the *very appearance of evil;* for he who dallies with temptation, and commits smaller offences will be induced to commit greater.

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ceedeth from the wicked.

14. *A dead dog, a flea?* David, by these expressions, represents his own comparative insignificance; and how little becoming the duty of a king it was, to spend his life and harrass his troops in marching after him.

19. *When a man finds, &c.* This is the usual practice of men; but David did not follow the conduct of men, but obeyed the call of duty and benevolence.

CHAP. XXV. 1. *The wilderness of Paran.* This was the most southern part of the land of Judea; and here David might easily depart to any of the neighbouring states.

2. *Maon . . . . Carmel.* Compare Joshua xv. 55.

3. *Yea he was irritable as a dog.* So the Sept. Syr. and Arab. render; and many among the moderns. The Vulg. and Chald. 'of the house of Caleb.' I think it is an additional remark on his temper; and therefore

7 and peace be to all that thou hast. I have just now heard that thou hast sheep-shearers. Now, thy shepherds who were with us, we hurt not, neither was there aught missing to them, all 8 the while they were in Carmel. Ask thy young men, and they will tell thee. Therefore let the young men find favour in thine eyes: (for we come in a good day:) give, I pray thee, whatsoever thou hast at hand to thy servants, 9 and to thy son David." And when David's young men came, they spoke to Nabal according to all those words, in the name of David.

10 But when they had ceased, Nabal answered David's servants, and said, "Who is David? and who is the son of Jesse? In these days many servant men break loose from their masters. 11 Shall I then take my bread, and my water, and my flesh which I have killed for my sheep-shearers, and give it to men whom I know not, whence 12 they are?" So David's young men turned away, and went back, and came and told him all those 13 words. And David said to his men, "Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode with the baggage.

14 But one of *Nabal's* young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to salute our master; 15 and he railed on them. But the men were very good to us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields. They were 16 a wall to us both by night and day, all the while we were with them keeping the sheep. Now, 17 therefore, know and consider what thou wilt do; for evil is determined against our master, and against his whole house. As for him, he is so ungodly that one cannot speak to him."

18 Then Abigail made haste, and took two hundred loaves, and two skin-bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on 19 asses. And she said to her servants, "Go on before me; behold, I come after you." But she told 20 not her husband Nabal. And she having mounted the ass came down by the covert of a hill; and, behold, David and his men came down opposite to her; and she met them. Now David had 21 said, "Surely in vain have I kept all that this man hath in the wilderness, so that nothing hath been missed of all that belonged to him, if he thus return to me evil for good. So and more 22 also may God do to David, if I leave of all that belong to him, by morning light, so much as a single dog." Now when Abigail saw David, she 23 made haste, and alighted off the ass, and fell before David, and bowed herself with her face to the ground. And she took hold on his feet, 24 and said, "Upon me, my lord, upon me, be the blame! yet let thy handmaid, I pray thee, speak in thy hearing, and hearken to the words of thy handmaid. Let not my lord, I pray thee, 25 regard this worthless man Nabal; for according to his name is he; Nabal [FOOL] is his name, and folly is with him: but I, thy handmaid, saw not my lord's young men, whom thou sentest. Now therefore, as Jehovah liveth, and as 26 thyself livest, it is Jehovah who withholdeth thee from coming to shed blood, and from

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refer the sense of the oldest translators.

6. *Peace be to thee through life.* Geddes renders, 'Prosperity through life to thee, &c.' Some mss. omit the (ו) before the pronoun, which renders the text clear.

7—14. David and his men had been a guard to the property of Nabal, and gratitude should have led him to have made some return. His answer showed his disposition.

17. *Know and consider what, &c.* This servant's advice was founded on just grounds, and was the means of saving the house of Nabal.

22. *So much as a single dog.* Most critics consider this the sense of the text; and as David uses the phrase when speaking to Abigail, verse 34, delicacy forbids us to think he would have done so, had it signified what our version implies. As De Dieu observes, this may be agreable to European habits, but is foreign to those of the east. Compare 1 Kings xiv. 10; xxi. 21; and 2 Kings ix. 8.

24. *Took hold on his feet.* Literally, 'fell upon his feet.' If David rode, the version I have given is proper; if he were on foot, we might render, 'And when she lay at his feet she said.' As I think it most probable that David rode, I have preferred the former.

28. *Forgive one this trespass.* This breach of decorum in a female, in thus publicly coming forth to thee. Others apply it to the blame, which she had taken on herself, verse 24.—*And when my Lord, &c.* Castalio thus renders; and this best agrees with the context. She expresses her confidence, that God would make him a firm house, that is, establish him and his family on the throne; and when as a king he fighteth the battles of Jehovah, she prays that no evil may befal him. This seems natural; but the common version referring it to David's past conduct, destroys the connexion.

avenging thyself with thy own hand. And now may thine enemies, and they that seek evil to
27 my lord, be only such as Nabal. And now [a]take, I pray", this present, which thy handmaid hath brought to my lord, and let it be given to
28 the young men, who follow my lord. Forgive, I pray thee, the trespass of thy handmaid. For Jehovah will certainly make my lord a firm house; and when my lord fighteth the battles of
29 Jehovah, may no evil ever befal thee. And should man rise up to persecute thee, and to seek thy life; then may the life of my lord be bound up, in the bundle of life, with Jehovah thy God; but may the lives of thine enemies be slung out, *as it were,* from the middle of a sling.
30 And, when Jehovah shall have done to my lord, all the good that he hath spoken concerning thee, and shall have appointed thee ruler over
31 Israel; Then will not this be a grief to thee, or trouble of mind to my lord; either that thou hast shed [a]innocent" blood without cause, or that my lord hath avenged himself [a]with his own hand". When Jehovah shall have thus dealt kindly with my lord, then wilt thou remember *these words* of thy handmaid."
32 And David said to Abigail, "Blessed be Jehovah, the God of Israel, who sent thee, this
33 day, to meet me. And blessed be thy prudence, and blessed be thyself, who hast kept me, this day, from coming to shed blood, and from a-
34 venging myself with mine own hand. For in very deed, as Jehovah, the God of Israel, liveth, who hath withheld me from hurting thee, unless thou hadst come so speedily to meet me, surely there had not been left to Nabal, by the morn-
35 ing light, so much as a dog." David then received from her hand what she had brought him, and said to her, "Go in peace to thy house; see, I have hearkened to thy voice, and have accepted thy person."

And Abigail came to Nabal; and, behold, 36
he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunk: therefore she told him nothing, less or more, until the morning-light. But when, in the morning, Nabal had become 37
sober, and his wife told him these things, his heart died within him, and became like a stone. And in about ten days Jehovah so smote Nabal, 38
that he died.

And when David heard that Nabal was dead, 39
he said, "Blessed be Jehovah, who hath avenged the reproach cast on me by Nabal, and hath withheld his servant from evil: for the wickedness of Nabal hath Jehovah returned upon his own head." David then sent and communed with Abigail, about taking her for a wife to himself. And when the servants of David had 40
come to Abigail, to Carmel, they spoke to her, saying, "David hath sent us to thee, to take thee to him for a wife. And she arose, and 41
bowed herself, with her face to the earth, and said, "Behold, let thy handmaid be a servant to wash the feet of the servants of my lord." And Abigail made haste, and arose, and rode 42
upon an ass, and five of her damsels attended her; and she went after the messengers of David, and became his wife. And David also took 43
Ahinoam, of Jezreel; and they were both of them his wives. For Saul had given Michal, 44
his daughter, David's *former* wife, to Phalti, the son of Laish, who was of Gallim.

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27. [a]Sept. Vulg.

31. [a]Versions. 1 ms.—ibid. [a]Sept.

Reflections upon Chapter xxv. 1. Let us review the conduct of Samuel, and we shall find an example of fervent piety, public spirit, and unfeigned humility and submission. He was the child of prayer, and devoted to God from the womb; his early days were spent in the tabernacle, and his latest in superintending the schools of the prophets. Descended from prophets, he was himself also one of the greatest—When raised to judge Israel, he acted without partiality, and was neither guilty of oppression nor avarice. When called to resign his power to another, he did it without reluctance; and though he saw the misconduct of Saul, he lamented and prayed for him. His

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29. *And should man rise up, &c.* I have followed Junius, Geddes and others, in rendering conditionally and in referring to a future, and not to a past event; and the latter part of the verse requires this sense. The metaphor is derived from common usage. What things are valuable are collected and carefully preserved. Thus may God preserve thy life, is her prayer; but may those of thine enemies, be like stones put into a sling, to be cast away.

36—38. Nabal appears not only weak but wicked; and while Abigail's conduct and speech show her to be a woman of good understanding, his intemperance and stupidity justify the character given him.

CHAPTER XXVI.

. 1060. Saul again persecuteth David, who again refuseth to kill him, when he had it in his power; Saul confesseth his folly, and departeth; David goeth to Achish.

AGAIN the Ziphites came to Saul, to Gibeah, saying, "Doth not David hide himself [a]among us", in the hill of Hachilah, which is opposite Jeshimon?" Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph; And Saul encamped on the hill of Hachilah, which is by the way, opposite Jeshimon. Now David abode in the wilderness; and he saw that Saul had come after him to the wilderness. (For David had sent out spies, and understood that Saul had indeed come.) Then David arose and came towards the place where Saul was encamped. And David saw the place where Saul lay, and Abner, the son of Ner, the captain of his host: and Saul lay among the baggage, and the people were encamped round about him. Then David addressed himself to Ahimelech, the Hethite, and to Abishai, the son of Zeruiah, brother to Joab, saying, "Who will go down with me to Saul to the camp?" And Abishai said, "I will go down with thee." So David and Abishai came to the people by night; and, behold, Saul lay sleeping among the baggage; and his spear was stuck in the ground, at his head, and Abner and the people lay round about him. Then said Abishai to David, "God hath 8
this day delivered thine enemy into thy hand; now therefore, let me, I pray thee, at once smite him with the spear, even to the earth; and I shall not *need to smite* a second time." And 9
David said to Abishai, "Destroy him not; for who can stretch forth his hand against Jehovah's anointed, and be guiltless?" David moreover 10
said, "As Jehovah liveth, Jehovah shall smite him; or his day to die shall come; or he shall descend into battle, and perish! Jehovah 11
keep me from stretching forth my hand against Jehovah's anointed; but, I pray thee, take now the spear which is at his head, and the water-jug, and let us go." So David took the spear 12
and the water-jug from Saul's head; and they went away, without any one's seeing, knowing, or awaking: far they were all asleep; a deep sleep from Jehovah having fallen upon them.

Then David went over to the other side, and 13
stood on the top of a distant hill; a great space being between them: And David cried to the 14
people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?" Then Abner answered and said, "Who art thou that criest to

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CHAP. XXVI.

ıbition (if it be lawful so to use this word) was to serve and please od; and it was his glory to do so. All bore testimony to Samuel, ıd he was generally lamented.

2. What a contrast have we to Samuel in churlish Nabal! A ıan of wealth but of an unkind disposition; spending what he had on imself and favourites, and refusing any thing to the call of charity. Vo sooner was Nabal asked a favour, in a very civil and respectful nanner, than he fell into a passion, and abused the petitioner. There ıre those who abuse the poor, that they may be excused from relieving hem; who give surly answers, when asked for contributions for public and useful services, and plead their own necessity and inability, with as much earnestness and as little justice as Nabal did. Though he had nothing to spare, Abigail could find a handsome present, and he could find enough to make himself and his servants drunk. It is

1. Sept. 4 mss.

thus that men often spend on their own dress, their tables, or their furniture, that which they ought to do good with; and plead inability when it is really owing to nothing but luxury and extravagance.

3. We may hence infer what a great blessing a wife of prudence and good understanding is to a family. Solomon says, "A virtuous woman is a crown to her husband." Abigail rescued her family from ruin, by her prudence and good sense. Her husband's foibles set her virtues in a more beautiful light. Let those who consult their own safety, honour and happiness, and the regularity and comfort of their families, endeavour to choose such wives; esteem good sense, good temper, and piety, the first things to be sought for in the choice. "The heart of a husband may safely trust in such a wife, and he will have no fear of spoil." How necessary the Apostle's caution, 'be not unequally yoked.'

CHAP. XXVI. 1. *The hill of Hachilah.* Jerom places this, about eight miles east of Hebron.

5. *Lay among the baggage.* Purver, 'among the carriages,' after our marginal version. Geddes, 'in the waggon-path.' I have followed Purver in sense; and from Harmer we learn, that it is yet the custom for the Arabs to encamp as is here stated, among the baggage, the king or leader in the midst and the people around him, with their spears stuck at their heads.

8—12. This circumstance proves either that Saul's troops as well as himself, were exhausted by fatigue; or that God so ordered it, to convince Saul, and again to show David's innocence.

15 the king?" And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the
16 people in to destroy the king thy lord. This thing which thou hast done is not good. As Jehovah liveth, ye are worthy of death, because ye have not kept your master, Jehovah's anointed. And now see where the king's spear is, and
17 the jug which was at his head." And Saul knew David's voice, and said, "Is this thy voice, my son David?" And David said, "It is my voice,
18 my lord, O king." And he said, "Why doth my lord thus pursue his servant? for what have
19 I done? or what evil is in my hand? Now, therefore, I pray thee, let my lord the king hear the words of his servant. If Jehovah have stirred thee up against me, let him be appeased with an offering: but if they be men only, accursed be they before Jehovah; for they now drive me out from abiding in the inheritance of Jehovah, saying, *by this deed,* 'Go, serve other gods.'
20 Now therefore, let not my blood fall to the earth in the presence of Jehovah. Surely the king of Israel is come out to seek a flea; as when one hunteth a partridge among the mountains."
21 Then said Saul, "I have sinned: return, my son David: for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have acted foolishly, and have
22 erred exceedingly. And David answered and said, "Behold the king's spear! and let one of
23 the young men come over and fetch it. May Jehovah render to every man according to his righteousness and his faithfulness: for although Jehovah this day delivered thee into my hand, yet I would not stretch forth my hand against
24 Jehovah's anointed. And, behold, as thy life was this day of great value in mine eyes, so may my life be of great value in the eyes of Jehovah, and may he deliver me out of all tribulation."
25 Then Saul said to David, "Blessed art thou my son David! also whatever thou undertakest to do, thou shalt be able to accomplish." Then David went on his way, and Saul returned to his own place.

1 David now thought in his heart, "I shall one day perish by the hand of Saul: nothing can be better for me than speedily to escape into the land of the Philistines; and Saul despairing of me, will cease to seek me in any of the districts
2 of Israel: so shall I escape from his hand." And David arose, and, with the six hundred men who were with him, passed over to Achish, the son
3 of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household; David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, *formerly* Nabal's wife. And
4 it was told Saul that David had fled to Gath; and he sought no more after him.
5 And David said to Achish, "If I have now found favour in thine eyes, let there be given to me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?" So Achish
6 gave to him that day Ziklag: hence Ziklag, *to* this day, belongeth to the kings of Judah.
7 And the time that David dwelt in the country of the Philistines was a full year and four months.
8 And David and his men went up, and invaded the Geshurites, and the Gezerites, and the Amalekites: for these were of old the inhabitants of the land, as one goeth to Shur, and unto the
9 land of Egypt. And David smote the land; and left neither man nor woman alive; and he took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.
10 And Achish said, "Whither have ye made an inroad to day?" And David said, "Against the south of Judah, and against the south of the Jerahmeelites, and

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19. *Let him be appeased, &c.* This advice was proper; and it would have been well if Saul had sought reconciliation first with God, and then with David.

25. *Whatever thou undertakest, &c.* So Houbigant and others render, which is the sense of the text without any addition.

CHAP. XXVII. 1.—4. David, continually harassed and exposed to danger, begins to fear, and flies to Gath for safety; where, as the supposed enemy of Saul, he is kindly treated.

8. *And invaded the Geshurites, &c.* These were not Philistines, nor even in league with them; so that David's conduct was no breach of hospitality. He thought it prudent to conceal his attacks on these enemies of Israel, lest Achish should suspect he made them to obtain the favour of Saul.

11. *And this was his custom, &c.* I follow the punctuation and rendering of Piscator, Junius, Houbigant and others; and this is doubtless the sense.

against the south of the Kenites." For David had saved neither man nor woman alive, to bring tidings to Gath, saying, "Lest they should tell of us, saying, 'So did David." And this was his custom all the time he dwelt in the country of the Philistines. And Achish trusted David, saying, "He hath made himself so detested by his own people, Israel, that he will be for ever my servant." Hence, when, in those days, the Philistines assembled their hosts for war, to fight with Israel, Achish said to David, "Know thou for certain, that thou shalt go out with me to battle, thou and thy men." And David said to Achish, "Surely thou shalt know what thy servant can do." And Achish said to David, "Truly I could make thee keeper of my head for ever."

CHAPTER XXVIII.

C. 1056. Saul forsaken of God, seeketh to a necromancer; Samuel's appearance, and address to him; Saul's fear.

SAMUEL was now dead, and all Israel had lamented him, and buried him in Ramah, in his own city. And Saul had removed from the land, necromancers and prognosticators. And the Philistines assembled, and came and encamped in Shunem; and Saul assembled all Israel, and they encamped in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of Jehovah, Jehovah answered him not, either by dreams, or by Urim, or by prophets.

Then said Saul to his servants, "Seek out for me, a woman skilful in necromancy, that I may go to her, and inquire of her." And his servants said to him, "Behold, there is a woman skilful in necromancy, at Endor." And Saul disguised himself, and put on other garments, and went, and two men with him, and they came to the woman by night; and he said, "Divine, I pray thee, for me, by necromancy, and bring up to me, the person whom I shall name to thee." And the woman said to him, "Behold, thou knowest what Saul hath done; how he hath cut off necromancers and prognosticators from the land; why then layest thou a snare for my life, to cause me to be put to death?" And Saul swore to her by Jehovah, saying, "As Jehovah liveth, no punishment shall happen to thee for this thing." Then said the woman, "Whom shall I bring up to thee?" And he said, "Bring up to me, Samuel." And the woman saw Samuel, and she cried with a loud voice; and the woman spoke to Saul, saying, "Why hast thou deceived me? for thou art

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REFLECTIONS UPON CHAPTERS XXVI XXVII. 1. Though Saul had been hitherto disappointed in his designs, he hopes to be more successful, and still pursues David. He forgets his convictions, breaks through his promises, and hurries on in the same career of folly and sin. When melted by David's kindness to him, so that he acknowledged his own iniquity, who would have thought that he would so soon have returned to persecution? It is too common for men to be impressed with the folly of their ways; to see the sinfulness of their conduct, and resolve to be better; yet return to sin, *like the dog to his vomit*. What need have we, not only to watch over ourselves, and to form deliberate resolutions, but to pray that God would keep us, and *be surety to his servants for good*.

2. We again see David triumph over his temptation to cut off his enemy; and display the same fear of God as before. Saul acknowledges that he had acted foolishly; invites David to court, and promises him security. How could David trust to one so fickle, so malicious, and blood-thirsty? David trusts not to Saul, but to God, and piously hopes that God would be his preserver, and render to him according to his righteousness. When we are governed by a prevailing regard to God, we may asuredly hope for his protection. He will encompass such men *with his favour as a shield*.

3. Nothing is more dear to a good man than the house and ordinances of God. To be bunished from these is a source of the bitterest grief to a devout mind; and David complained of this more than of leaving the court, or his family, or his friends, or even his native country. To lose the means of grace, and the privileges of God's house, is the greatest of all losses. That this may not be our case; let us highly value them, and carefully improve them while they are continued; and esteem 'a day in Gods court better than a thousand' spent in sin and vanity.

12—2. I join the two next verses to this Chapter as closely connected with it. Achish thinking David made attacks on the Israelites, trusted in him; and determined that he should accompany him in the approaching war.

CHAP. XXVIII. 4. *Shunem-Gilboa*. The first of these places was on the border of Issachar. Josh. xix. 18. Compare 2 Kings iv. 12, &c. Gilboa lay north of Bethshan, and east of Jezreel.

6. *By dreams, or Urim, or Prophets*. In all these ways God was accustomed to answer his people; but Saul having slain the priests, there was neither Urim nor prophet with him. And how could a man so wicked, expect God to admonish him by dreams?

7. *Skilful in necromancy*. See Introduction, Part iii, Ch. 6, § 8.

12. *And the woman saw Samuel*. Equally learned and pious men

13 Saul." And the king said to her, "Be not afraid; for what seest thou?" And the woman said to Saul, "I see a chief ascending from the
14 earth." And he said to her, "What form hath he?" And she said, "An old man cometh up; and he is covered with a mantle." And Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himself.
15 Then Samuel said to Saul, "Why hast thou disturbed me, by bringing me up?" And Saul answered, "I am greatly distressed; for the Philistines make war against me, and God is departed from me, and answereth me not, either by prophets, or by dreams: therefore I have called thee, that thou mayest make known to
16 me, what I shall do." Then said Samuel, "Why then dost thou consult me, when Jehovah is departed from thee, and is with thy
17 neighbour? For Jehovah will do to [v]thee" as he spoke by me; and Jehovah will rend the kingdom from thy hand, and give it to thy
18 neighbour David. Because thou obeyedst not the voice of Jehovah, nor executedst his fierce wrath upon Amalek, therefore, Jehovah, this
19 day, doeth this thing. Moreover, Jehovah will also deliver Israel, with thee, into the hand of the Philistines: and to-morrow, thou and thy sons *shall be among the dead*, with me: Jehovah shall also deliver the camp of Israel into the hand of the Philistines." Then Saul fell sud- 20
denly, his whole length, on the earth; so greatly did he fear, on hearing the words of Samuel. Besides, there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came to Saul; and she saw 21
that he was greatly troubled, and said to him, "Behold, thy hand-maid hath obeyed thy voice, and I have exposed my life, and have hearkened to thy words, which thou spokest to me. Now therefore, I pray thee, hearken thou also 22
to the voice of thy hand-maid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." But he refused, and said, "I will 23
not eat." But his servants, together with the woman, compelled him; and he hearkened to their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat 24
calf in the house; and she made haste, and killed it; and took flour, and kneaded it, and baked of it unleavened bread: And she set it 25
before Saul, and before his servants; and they ate. Then they rose up, and that night, went away.

CHAP. XXVIII.

REFLECTIONS UPON CHAPTER XXVIII. 1. We here see, that they who forsake God, will be at last forsaken of him. Saul had wilfully transgressed the divine commands, slaughtered God's priests, and persecuted his brave and affectionate son-in-law David; and is it matter of surprise that God should not answer him? He had long neglected prayer, and apparently despised religion; and it was not from any regret for his sins, but only from his fears, that he now wished to consult God. Miserable is the man who is given up of God; from whom he is departed! Tremble, O sinner, to think on the day, when God will thus leave thee a prey to thine own guilt. "To day hearken to his voice, and harden not thy heart."

2 We here see that the methods ungodly sinners take in their troubles only increase them. What did Saul get by going to a necromancer? By so doing he transgressed the divine law; and instead of finding relief, his anguish and fears were redoubled. There is no peace to the wicked; nor can it be expected that they should find it

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are divided in opinion, on the nature of what is here recorded. Some suppose, that the woman knowing the king and Samuel, personated the latter; and by her art as a ventriloquist, held the conversation which follows. It is doubtful from the text, whether the king himself saw any thing. The woman *saw* Samuel; *she* describes his form, his dress, &c. It must be recollected that this occurred in the night; when imposition might be more easily practised. Supposing the woman spoke in the name of Samuel, it would be proper for her to use much such language as he would have used. And it must have been generally known, that Samuel had asserted that Saul was rejected, and David anointed to succeed him. Hence she might infer from his fears, from the distracted state of Israel, and from the numbers of the Philistines, that Saul and his army would be defeated; and from his known courage conclude, that he and his sons would perish. She might tell him these things, to render him unhappy,

17. Sept. Vulg. 5 mss.

for having persecuted those who practised her own art—Others think, that God sent either Samuel, or some appearance of him, not at the will of this necromancer, but without her art, and contrary to her expectation, to reprove Saul for his sin in consulting such a character; and to repeat the denunciations, which he had before made. Hence they lay stress on the expression, 'the woman saw Samuel and cried out, thou &c; and also on the prediction that Saul and his sons should be with him. It may be observed, that all Saul's sons did not perish; as Ishbosheth reigned for some time. I leave my reader, to choose which of these opinions he deems most probable; for it is impossible to decide absolutely which may be right.

20. *Fell his whole length, &c.* What an effect had the words which Saul had heard from him! He had lost his reason, when he went to consult this necromancer; and now he lost his courage. How unfit was he to lead the army.

CHAPTER XXIX.

C. 1056. David sent back from the Philistine army; Achish commends him; he finds Ziklag burnt, and the people and property carried away by the Amalekites; he pursues them, and recovers all, and obtains great spoil.

1 Now the Philistines had assembled all their hosts at Aphek; and the Israelites were encamp-
2 ed by a fountain, which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men pas-
3 sed on in the rear with Achish. Then said the princes of the Philistines, "Who are these that pass on?" And Achish said to the princes of the Philistines, "Is not this David, the servant of Saul, the king of Israel, who hath been with me some days and years; and I have found no fault in him, since the day of his defection
4 to this day?" And the princes of the Philistines were wroth with him; and the princes of the Philistines said to him, "Make this man return; and let him go back to his place which thou hast appointed for him; let him not go down with us to battle, lest in the battle he become our adversary; for in what way can he reconcile himself to his master? is it not with
5 the heads of these men? Is not this David, of whom they sang in alternate choirs,

'Saul hath slain his thousands!
But David, his ten thousands?"

6 Then Achish called David, and said to him, "Surely, as Jehovah liveth, thou hast been upright; and thy going out and thy coming in with me in the camp, is good in my sight: for I have not found evil in thee, since the day of thy coming to me, unto this day: yet the lords favour thee not. Therefore, now return, and go 7 in peace, that thou displease not the lords of the Philistines."

And David said to Achish, "But what have I 8 done? and what hast thou found in thy servant so long as I have been with thee to this day, that I may not go and fight against the enemies of my lord the king?" And Achish answered 9 and said to David, "I know that thou art good in my sight, as an angel of God; yet the lords of the Philistines have said, 'He shall not go up with us to the battle.' Therefore, now rise up 10 early in the morning, with thy master's servants, who have come with thee; and, as soon as it is light in the morning, depart." So David and 11 his men rose up early in the morning, to depart; to return into the land of the Philistines; but the Philistines went on to Jezreel.

And when David and his men came to Zik- 1 lag, on the third day, *they found* that the Amalekites had invaded the south *of Judah* and Ziklag, and smitten Ziklag, and burned it with fire; And had taken the [a]men and the[n] women 2 who were in it, captives: they slew not any, either great or small, but carried them off, and had gone on their way.

So David and his men came to the city, and, 3 behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people who were 4 with him, raised their voice and wept, until they had no more power to weep. And David's two 5 wives were taken captives, Ahinoam, the Jez-

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CHAP. XXX.

by the renewed commission of sin? Someengage in dissipation; others, by ascribing their trouble to wrong causes, seek to get rid of them by improper remedies; but all ungodly men do but heap up wrath against the day of wrath.

3. How dreadful is it for a man to be left to the horrors of a guilty conscience! Saul was now a terror to himself: the recollection of past sins, the dread of approaching vengeance; the anticipation of death and misery, all conspired to create a hell within him, and 'to harrow up his soul.' God grant that we may all learn from this awful history, the evil of sin, the sad consequence of combating with conscience, and grieving the spirit of God. Let us secure an interest in his friendship, by faith in Christ, and holy obedience to his will; and then, evil spirits can do us no harm, and good spirits will not. "Happy is he that feareth the Lord, for he shall be satisfied from himself;" and instead of terror, remorse, and despair, his life shall be comfortable, and *his end shall be peace.*

2. [a]Syr.

CHAP. XXIX. 3. *Who are those, that pass on?* So the Sept. Syr. and Arab. render; reading the word (העברים) as a participle, and not a noun; and this is unquestionably the sense.—*Some days and years.* We are informed that David abode one year and four months, but he had before been at Gath, and Achish spoke generally.

4, 5. The remembrance of his defeating Goliath, and the song of the women of Israel excited their fears, lest David should prove treacherous.

CHAP. XXX. 6. *Spoke of stoning him.* As if he had been the cause

reelitess, and Abigail, before the wife of Nabal,
6 the Carmelite. And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every one for his sons and for his daughters: but David encouraged himself in Jehovah his God.
7 And David said to Abiathar, the priest, Ahimelech's son, "Apply for me, I pray thee, the ephod." And Abiathar applied the ephod for
8 David. And David inquired of Jehovah, saying, "Shall I pursue after this horde? shall I overtake them?" And he answered him, "Pursue: for thou shalt surely overtake them, and without fail recover all."
9 So David went, he and the six hundred men who were with him, and came to the brook Besor, where two hundred abode, and were left behind; for they were so faint that they could
10 not pass over the brook Besor. But David with
11 four hundred men, still pursued. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and
12 they gave him water to drink. They also gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, he was revived: for he had neither eaten bread, nor drunk water, for three days and three nights.
13 And David said to him, "To whom belongest thou? and whence art thou?" And he said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three
14 days ago I fell sick. We made an invasion on the south of the Cherethites, and on the south of Judah, and on the south of Caleb; and we
15 burned Ziklag with fire." And David said to him, "Canst thou bring me down to this horde?" And he said, "Swear to me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this horde." [a]And David swore to him".

And when he had brought him down, behold, 16
they were spread abroad over the whole country, eating and drinking, and dancing, because of all the great spoil which they had taken out of the land of the Philistines, and out of the land of Judah. And David [a]came upon them", 17
and smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men, who rode upon camels, and fled. And David 18
recovered all that the Amalekites had taken away; his two wives also, David rescued. And 19
there was nothing wanting to them, either small or great, either sons or daughters, either spoil, or any thing that they had taken with them: David recovered all. And David took all the 20
flocks and the herds *of the Amalekites*; which they drove before *the recaptured* cattle, and said, "This is David's spoil."

And David came to the two hundred men, 21
who were so faint that they could not follow David, whom they had also made to abide at the brook Besor. And they went forth to meet David, and to meet the people who were with him: and when David came near to the people, he saluted them. Then answered all the wick- 22
ed and worthless men, of those who went with David, and said, "Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away and depart. Then David said, "Ye shall not 23
do so, my brethren, with that which Jehovah hath given to us, who hath preserved us, and delivered the horde which came against us into our hand. For who can hearken to you in this 24
matter? Surely as is the share of him who goeth to the battle, shall be the share of him who abi-

15. [a]Syr. Vulg.

17. [a]Sept.

of this calamity. David had only one refuge, on this occasion, but it had never failed him; he had God for his friend, and he encouraged himself in him.

9, 10. The text in these verses has suffered in its order. As the connexion and sense points out the order, I have not hesitated to adopt it.

13. *My master left me.* How little regard was paid to human life! He was sick, and was left by his cruel master to die, or to be devoured by wild beasts; but providence overruled this act of inhumanity, for the destruction of the Amalekites.

17. *From the twilight, &c.* The text is ambiguous. The Sept. render, 'From the morning twilight unto the evening, and on the morrow.'

22—25. The law which David now made for dividing the spoil was equitable; and it continued afterwards to be observed.

26—31. The spoil, which David obtained was great, as his presents

deth by the baggage; they shall share alike.
25 And from that day forward unto this day, he made *this mode of dividing the spoil,* a statute and an ordinance for Israel.

26 And when David came to Ziklag, he sent of the spoil to the elders of Judah, to his friends saying, "Behold a present for you of the spoil
27 of the enemies of Jehovah; To those who were in Bethel, and to those who were in south Ra-
28 moth, and to those who were in Jattir, And to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa,
29 And to those who were in Rachal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites,
30 And to those who were in Hormah, and to those who were in Chorashan, and to those who were
31 in Athach, And to those who were in Hebron, and to all the places where David himself and his men were wont to haunt.

CHAPTER XXXI.

B. C. 1056. *Saul having lost his army, and three of his sons, slays himself; the Israelites fly from their cities, which the Philistines occupy; the men of Jabesh-gilead recover the bodies of Saul and his sons, and having burnt, bury them with suitable honours.*

Now the Philistines fought against Israel; and 1
the men of Israel fled from before the Philistines, and they lay slaughtered on mount Gilboa.
And the Philistines closely followed Saul and 2
his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. The 3
battle was then wholly against Saul, and the archers hit him; and he was grievously wounded by the archers. Then said Saul to his armour- 4
bearer, "Draw thy sword, and thrust me through with it; lest these uncircumcised come and thrust me through, and insult me. But his armour-bearer would not; for he was greatly afraid. Saul, therefore, took a sword, and fell upon it.
And when his armour-bearer saw that Saul was 5

Reflections upon Chapters xxix xxx. 1. We may here e how a good man's steps are ordered by the Lord. David, by flyg to the Philistines, had involved himself in difficulties. On the eaking out of a fresh war, he could not refuse to go with Achish, ithout manifesting ingratitude, cowardice, or treachery; and he could ot fight against his country, without incurring the hatred of those hose affection he ought to conciliate. In these embarassments, his wn bravery, through the direction of God, became the occasion of is deliverance. The lords of the Philistines suspected him, recollectng what had been sung concerning him, and he was honourably disissed. Let it be our care in all our ways to acknowledge God, and e will direct our steps.

2. We have before us also a striking instance of the uncertainty f all created comfort. Little did David and his men think of so meancholy a sight. Being dismissed from the army, they were highly delighted with the thoughts of rejoicing with their families and friends. But what a dreadful scene opened to their view! When we go abroad, we know not what occurrence may happen before we return; we may go out cheerful, and return doleful. Those who have often gone out and come in, and found their families in peace at their return, should be thankful to God for his preserving care. Let us always consider such enjoyments as precarious; and "boast not of to-morrow, since we know not what a day may bring forth." To-morrow may deprive us of all that we hold dear.

3. Let good men learn from David, to encourage themselves in the Lord their God, in the most distressing circumstances. His grief was as great as that of his attendants, and additional troubles fell upon him through their outrage. He was charged as the author of all this mischief; but he encouraged himself in the power and providence of God, who had often appeared for him, and had promised to bring him to the throne; the recollection of this kept up his spirits. Let us all seek an interest in God as our God, then shall we have a sure refuge when trouble comes. Good men should not be cast down, but hope in God. "He shall not be afraid of evil tidings whose heart is fixed, trusting in the Lord."

4. We see how soon destruction may come upon those who seem most secure. The Amalekites were all cheerful, and merry, eating, drinking and dancing; they feared no danger, when destruction came upon them. Such is the case of sensual sinners; they apprehend no danger, and put far off the evil day. Eating, drinking and dancing, have been the soft and pleasant ways by which multitudes have gone down to the grave; and when they said 'peace and safety, lo! sudden destruction came upon them.' Let us then always be upon our guard, for while we indulge sensual inclinations, our spiritual enemies will gain an advantage over us. "Let us take heed to ourselves, lest our hearts be at any time overcharged with surfeiting and drunkenness, or the cares of this life, and that awful day come upon us unawares."

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prove; and his many friends, show the opinion entertained of him.

CHAP. XXXI. 2. *Followed closely, &c.* Geddes, 'pressed hard upon, &c.' Jonathan and those with him would doubtless acquit themselves with their usual bravery; and the force of the enemy seems to have been directed against them; and on their death against Saul.

4. *Saul took a sword and fell upon it.* This last deed of Saul crowns all his other evil deeds. Pride led to it; and no circumstance can justify self-murder. Had he rushed into the midst of the enemy, and fallen like Jonathan it would have been more honourable.

10. *Fastened his body, &c.* Josephus says it was affixed to a cross, by the city walls: and this is probable. The bodies of his sons were doubtless treated in the same manner. See v. 12. and 2 Sam. xxi. 12.

dead, he likewise fell upon his sword, and died
6 with him. So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 And when the men of Israel, who were on the other side of the valley *of Jezreel,* who were on the other side of the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.
8 And on the morrow, when the Philistines came to strip the slain, they found Saul and his
9 three sons fallen on mount Gilboa. And they cut off his head and stripped off his armour, and sent *messengers* through the whole land of the Philistines, to publish it in the temples of their idols, and among the people.
10 And they put his armour in the temple of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul,
12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.
13 And they took their bones, and buried them under a tamarisk tree at Jabesh, and they fasted seven days.

Reflections upon Chapter xxxi. 1. We here see the end of an obstinate sinner. Every aggravating circumstance attended it; full of horror and despair, Saul basely and cowardly destroys himself, and all to keep his body from being abused by the Philistines. There was no sign of care about his soul; he died as he had lived, a terror to himself and all about him. Now his many sins find him out. See here the consequence of disobedience to God's commandments, and his righteous judgments upon one of the greatest of men, when he proved profligate and perverse. It is a warning to us, that we may 'fear the Lord and walk in the way of his commandments.'

2. Victory and success should always be ascribed to God. So the Philistines thought, and they sent to publish their victory in all their idol temples. This shows the sense men have of the reasonableness of acts of public homage to their supposed deliverers. To the shame and reproach of Israelites, blind idolaters often showed more dependence on, and gratitude to, their stocks and stones, than the Israelites did to the living God! Surely such will rise up in the day of judgment to condemn them.

3. Saul was guilty of self-murder to avoid insult; but see how it falls upon his corpse. His head is cut off, and sent as a trophy to the temple of Ashtaroth; his body, with those of his sons, affixed to the walls of their city. The very thing he feared came upon him; and thus will it be with all impenitent sinners. Their sin is their folly, and the end of it is death and disgrace. Fools shall be exposed to shame.

4. The men of Jabesh-Gilead, discover both valour and gratitude. Saul had once saved them, and they boldly go and take his corpse, and inter it with becoming sorrow. We should never be unmindful of favours; and respect is due to kings from their office. Any disgrace they suffer reflects on the nation; and every just and generous principle, should excite a people to prevent or remove it—Thus terminated the reign and life of Saul; and with these events, closes the first book of Samuel. The sun of Israel sets in blood, and darkness and despair cover the land; but it is only the prelude of a brighter day of victory, glory and triumph.

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12. *And they took their bones.* If they burned the bodies, how, afterward, were the bones burned? The Hebrew word which we render, *burnt,* means more properly to scorch than consume. Perhaps, they waited until the sun had dried up the flesh and exhaled the stench; and then buried the body; which might properly then be called bones. Others think, that by *burning* is here meant only burning *aromatics* on them.—I think the word rendered *bone,* might be translated *remains,* or burned substance; which they might put into an urn. Compare Gen. l. 25, 26, and Exod. xiii. 20.

II. SAMUEL.

INTRODUCTION.

If we admit the opinion of the Talmudists, this book was written by the prophets Gad and Nathan, as a continuation of what muel had begun; and for that reason called the Second Book of Samuel. This opinion is highly probable in itself; and it must evident, that Samuel could not write a history of events which happened long after his death.

The book contains the history of about forty-years; and has not improperly been divided into three parts. In the *first* the author cribes the happy beginning and glorious success of the kingdom of David, Chap. i—x In the *second*, he relates his sin and fall, the misfortunes and troubles which followed, notwithstanding the repentance of this monarch, ch. xi. 18. In the *third* he gives account of David's re-establishment, and the events which distinguished the last period of his glorious reign. The most interesting nts of David's life are here recorded, and point out his typical relation to Christ; and also illustrate many of the Psalms.

CHAPTER I.

C. 1056. David informed of the death of Saul sincerely grieves, and composes a beautiful elegy.

Now after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; It came to pass on the third day, that, behold, a man came from the camp, from Saul, with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said to him, "Whence comest thou?" And he said to him, "From the camp of Israel I have escaped. And David said to him, "How went the matter? I pray thee, tell me." And he answered, "The people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan also are dead. And David said to the young man who told him, "How knowest thou that Saul, and Jonathan his son, are dead?" And the young man who told him, said, "As I happened to be by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen closely followed him. And when he looked behind him, he saw me, and called to me; and I answered, "Here am I." And he said to me, "Who art thou?" And I answered him, "I am an Amalekite." He said to me again, "Stand, I pray thee, upon me, and slay me: for convulsion hath seized me, so that there is scarcely life in me." So I stood upon him, and slew him, because I was sure that he could not live, after that he was fallen: and I took the crown which he had upon his head, and the bracelet which he had on his arm, and have brought them hither unto my lord." Then David took hold on his clothes, and rent them; and so did all the men who were with him: And they mourned, and wept, and fasted until the evening, for Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel; because they had fallen by the sword.

And David said to the young man who told him, "Whence art thou?" And he answered, "I am the son of a stranger, an Amalekite." And David said to him, "How wast thou not afraid to stretch forth thy hand, to destroy Jehovah's anointed?" And David called one

CHAPTER I. 6. *As I happened by chance to be, &c.* There are always numerous strollers who follow camps; and their business is to pillage, and strip the dead. This young Amalekite was most probably one of this kind.

9. *For convulsion hath seized me, &c.* I have followed an ingenious conjectural emendation of the text, reading (חיל) for (כל). The common reading is at variance with the next verse, where the Amalekite says, 'he was sure he could not live, and yet he here tells us, according to the text, that Saul said, 'my life was yet whole in me.' Now, though we know that this account was partly invented, yet surely he would not so contradict himself. Did the Amalekite thus smite Saul? It is not improbable, that he might find him before he was wholly dead, and put thus an end to his existence, that he might obtain the spoil and carry it to David in hope of ample reward.

10. *I took the crown, &c.* This was probably one of those diadems, made of a bandage of linen, and ornamented sometimes with Jewels, which the eastern monarchs wear, and which Saul might conceal with his helmet.

13—16. From his account David supposed the Amalekite the mur-

of the young men, and said, "Go near, and fall on him." And he so smote him that he
16 died. And David said to him, "Thy blood be upon thy head; for thy mouth hath testified against thee, saying, 'I have slain Jehovah's anointed."

17 David now lamented over Saul, and over Jona-
18 than his son, with this lamentation. And he commanded [v]it to be taught" the children of Judah. Behold, it is written in the book of Jasher.

19 O, ANTELOPE of Israel!
Pierced on thine own mountains!
How have the mighty fallen!
20 Tell it not in Gath:
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice!
Lest the daughters of the uncircumcised exult!
21 Ye mountains of Gilboa,
On you be neither dew nor rain,
Nor fields *affording* oblations:
Since there hath been vilely cast away,
The shield of the mighty, the shield of Saul!
The armour of him anointed with oil!
From the blood of warriors, 22
From the fat of the mighty,
The bow of Jonathan was not held back,
Nor did the sword of Saul return in vain.
Saul and Jonathan! 23
In their lives were united in mutual love,
And in their death they were not separated.
They were swifter than eagles!
They were stronger than lions!
Ye daughters of Israel, weep over Saul, 24
Who clothed you in delightful scarlet,
Who put golden ornaments on your apparel.
How are the mighty fallen, 25
In the midst of the battle!
O Jonathan, pierced on thine own mountains! 26
I am in distress for thee, my brother Jonathan!
Very dear to me wast thou:
Thy love to me was wonderful,
Surpassing the love of women!
How have the mighty fallen! 27
And the weapons of war perished!

CHAP. I.

REFLECTIONS UPON CHAPTER I. 1. We may observe, that worldly minded men are ready to think all others like themselves. This Amalekite thought David would be glad to be informed that he had killed Saul, his inveterate enemy, with his own hand; but more especially to see the crown which he brought with him, and expected that he would have amply rewarded him. Thus men of base and sordid minds, think others are like themselves; and those who are most ready to cast reflections on the temper or conduct of others, have often most of the very temper and conduct which they censure so freely.

2. We learn from the example of David, to conceal the faults of others, especially of those who are dead. In this elegy we meet not with the least trace of Saul's cruelty to him; he remembered nothing but the brave man, the valiant commander, and the magnificent prince. He said nothing of his disobedience, or his acts of tyranny. He did not insult him now his honour was laid in the dust, and his crown fallen from his head. Thus acted *the man after God's heart*; and charity should teach us to say the best of every one. If we know no good, let us say nothing; but cover the faults of others with a mantle of love. We must 'speak evil of no man.'

3. Pity and tender affection is no way inconsistent with true

18. [v] So Sept. the rest have *bow*.

derer of Saul; and perhaps suspecting that he had acted treacherously, he ordered him to be put to death. This was necessary to vindicate his own innocence; for had he rewarded him, or suffered him to go unpunished, it might have been said that he had employed him. It was necessary to ingratiate himself with the people, and deter others from such practices, and to secure respect to the person of kings, especially the Lord's anointed. It is remarkable, that an Amalekite should bring that crown, which Saul had forfeited by sparing the Amalekites.

18. *He commanded it to be taught, &c.* I have followed the Sept. in this version, and consider (קשת) as probably introduced into the text, from standing as a title to the elegy. Michaelis and Geddes retain the word, and give it the Arabic sense, *measure*. The latter renders, *the measure of which he ordered to be taught*; and explains, 'measure,' to mean the *air*, or musical modulation. See Note, Hebrew Bible.

19. *O Antelope of Israel.* So both the Syr. and Arab. render; and it is well known, that the antelope, is, throughout the east, regarded as the emblem of beauty and agility; and has always afforded an ample field of metaphor to the oriental bards.—*Pierced on thine own mountains.* I believe it is common to all the deer-kind, when closely pursued, to run at last to their usual original haunt, and there to meet the fatal stroke.—Whose heart is not deeply touched by this allusion!

21. *Oblations.* That is, 'may ye be so sterile as to yield neither corn, grapes, nor olives, nor other produce, the first fruits of which were to be offered to God.—*The weapons of Saul.* The Syr. and Chald. omit the adverb and (כלי) *weapons*, consisting only in the change of one letter, and that so similar as to be often mistaken for it.

22. *Warriors.* For this sense of (חלל) I am indebted to Kennicott. The parallelism is inverted, the last line corresponding with the first, and the third with the second. Lowth has produced many instances of this kind. See his Praelectiones.

23. *In their lives, &c.* I have with Houbigant given the sense rather than the idiom; and the next line supports the version.—*They were swifter, &c.* Swiftness, in those days, was considered as one chief quality in a warrior. So, among the Greeks, Achilles is particularly distinguished by the epithet *swift-footed*.

25—27. "Nothing," says an able critic, "can be more pathetic than

CHAPTER II.

1055. *David goeth to Hebron, where he is anointed king over Judah; his message to the men of Jabesh-Gilead; battle between his troops and those of Ishbosheth.*

Now after this, David inquired of Jehovah, saying, "Shall I go up into any of the cities of Judah?" And Jehovah said to him, "Go up." And David said, "Whither shall I go up?" And he said, "Unto Hebron." So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, formerly the wife of Nabal, the Carmelite. And his men who were with him did David bring up; every man with his household: and they dwelt in the city of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

When some told David, saying, "Jabesh-gilead were they who buried Saul;" David then sent messengers to the men of Jabesh-gilead, and said, "Blessed be ye by Jehovah; who have shown this kindness to your lord, to Saul; and have buried him, [a] and Jonathan his son." And now may Jehovah show true kindness to you; and I also will repay you this kindness, because ye have done this thing. Now therefore take courage, and be valiant; for, since your master Saul is dead, the house of Judah have anointed me king over them."

But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; And made him king over Gilead, and over Asher, and over Jezreel, and over Ephraim, and over Benjamin; even over all Israel. Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. And the whole time that David was king in Hebron, over the house of Judah, was seven years and six months.

And Abner the son of Ner, and the servants of Ishbosheth, the son of Saul, went out from Mahanaim to Gibeon. And Joab, the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, "Let the young men now arise, and play before us." And Joab said, "Let them arise." Then there arose and went over by number twelve of Benjamin, who belonged to Ishbosheth, the son of Saul, and twelve of the servants of David. And each seizing his adversary by the head, plunged his

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CHAP II. 5. [a] Sept.

9. [r] So Talmud; some *Ashurites*, and others *Geshurites*.

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urage and firmness of mind. David's heart melted within him; l the tender passions of his soul were affected at once, and burst rth into these elegant and melancholy strains; and while he ows a heart impressed with the strongest emotions of affection nd grief, he displays a most martial and courageous spirit. A ompassionate temper is not a contemptible weakness; the poem before us, compared with the whole of David's conduct, shows it. We should all cultivate a tender and an affectionate disposition in ourselves, and especially in our children; for without this we cannot possibly be happy in relative life. A greater than David hath set us an example of this, even the son of God; whom it is our glory, and will be our highest happiness, to resemble.

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his inimitable stanza; which I could never read without rapture. Indeed, he whole composition is admirable, whether we consider it as a singularly ine piece of lyric poetry, or as a powerful engine to move to reconciliation even the most bitter adversaries of the royal author. Though Jonathan is evidently the chief object of his lamentation, yet he interweaves so artful and fine a panegyric of Saul, his avowed enemy, as must have greatly tended to destroy prejudices; and was, doubtless, highly contributive to that purpose. His ordering it to be taught and sung by those of his own tribe, could not fail to have a strong effect on the other tribes; and this, with the lenity of his government, and his known valour and piety, at length triumphed over the feeble remains of Saul's party. On the whole, I will venture to say, without any fond partiality for my author, that all antiquity affords not a more precious relic of genuine elegiac poetry than this ode." Geddes.

CHAP. II. 1. *David inquired*, &c. Doubtless this inquiry was made by Urim through the High Priest. Compare 1 Sam. xxiii. 6, 9. David acted wisely and piously in seeking divine direction; and the answer he received should encourage us to go and do likewise.

3. *City of Hebron.* The common text has *cities*; but we never find elsewhere any mention of the cities of Hebron. And indeed this form of speaking is wholly improper. The Arabic omits the word, *And they dwelt in Hebron.* I have retained the word, omitting the plural termination.

6. *True kindness to you.* Literally, 'kindness and truth;' but the version given is the sense. David's message to the brave men of Jabesh-Gilead, showed both his generosity and wisdom. It was calculated to win the friends of Saul, and to strengthen him in his kingdom.

7. *The house of Judah.* This was David's own tribe; and now began to be fulfilled the predictions of Jacob and Moses. Become the leading tribe, the royal tribe, *a sceptered chief* was not to depart until the Shiloh, the Messiah, came.

9. *Ashor.* I have followed the reading which is most probable. The tribe of Judah was distinguished from the other tribes long before the separation of the two kingdoms in the reign of Rehoboam.

10. *And reigned two years.* There is an error here which neither mss.

sword into his adversary's side; so that they all fell together; wherefore that place was called Helkath-hazzurim, [THE FIELD OF GRAPPLERS]
17 which is by Gibeon. And there was a furious battle on that day; but Abner was beaten, and the men of Israel, before the servants of David.
18 Now three sons of Zeruiah were there; Joab, and Abishai, and Asahel: and Asahel was swift
19 of foot, as any antelope of the field. And Asahel pursued Abner; and in going after Abner he turned neither to the right hand nor to the
20 left. Then Abner looked behind him, and said, "Art thou Asahel?" And he answered, "I am."
21 And Abner said to him, "Turn aside, to thy right hand or to thy left, and seize one of the young men, and take to thyself his armour." But Asahel would not turn aside from following
22 him. And again Abner said to Asahel, "Turn aside from following me: why should I smite thee to the ground? how then could I hold up
23 my face to Joab thy brother?" Still he refused to turn aside: Abner therefore, with the reverted point of the spear, smote him in the groin, so that the spear came out behind him; and there he fell down, and died in the same place. And so it was, that all who came to the place where Asahel fell down and died, stood still.
24 But Joab and Abishai pursued Abner; and the sun went down when they had come to the hill of Ammah, which is opposite to Giah, by the wilderness of Gibeon.

And the children of Benjamin had gathered 25
together after Abner, and had become one troop, and stood on the top of a hill. Then Abner 26
called to Joab, and said, "Shall the sword devour for ever? knowest thou not that it may be bitterness in the end? how long shall it be then, ere thou bid the people return from following their brethren?" And Joab said, "As God li- 27
veth, if thou hadst so spoken, surely from the morning the people had gone up every one from following his brother." So Joab blew a trum- 28
pet, and all the people stood still; and they pursued Israel no further, nor fought they more.
And Abner and his men marched all that night 29
through the plain, and passed over the Jordan; and they went through all Bithron, and came to Mahanaim. And Joab returned from follow- 30
ing Abner; and when he had gathered all the people together, there were wanting of David's servants nineteen men, and Asahel. But the 31
servants of David had smitten to death of Benjamin, and of Abner's men, three hundred and sixty men.

And they took up Asahel, and buried him in 32
the sepulchre of his father, which was in Bethlehem. And Joab and his men marched all night; and they came to Hebron at break of day.

REFLECTIONS UPON CHAPTER II. 1. We here see the wisdom and piety of David. He had been solemnly anointed to be king over Israel; and now when Saul was dead, it might have been thought just for him to have seized the government. David did not act in this critical state of things from political motives and expediency; but as God had, of his own free will, appointed him to the kingdom, he sought his direction as to the time of his obtaining the possession. Let us learn from his example, 'to acknowledge God in all our ways, and he will not fail to direct our steps.'

2. "The race is not always to the swift, nor the battle to the strong." Abner's confidence was soon defeated, nor could Asahel's swiftness save him. Let this abate our confidence in any accomplishment; for many are betrayed by those excellencies

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nor versions enable us to correct. Houbigant conjectures the true reading is *six years*, and the other *year* which David is said to have reigned over the house of Judah only, he fills up, by supposing that Ishboshesh was not established king over Israel, till a year after the death of his father Saul. That Ishbosheth reigned longer than two years, seems evident from what follows, Chap. iii, 1.

14. *And play before us.* Dathe, whom Geddes follows, renders, *and prelude the engagement.* Before a general battle, in those times, this was a common custom; and indeed skirmishing generally now precedes the battle.

16. *The field of grapplers.* Purver is here unintelligible, *the part of edges.* The marginal version 'is the field of strong men.' I follow the Sept. who read (צוררים) as a participle. Dathe considers it a noun and explains *the field of swords.*

22. Abner seems to have been of a mild pacific disposition; who wished to avoid a civil war, and a quarrel with the opposite commander. He knew the bloody disposition of Joab; and dreaded his resentment: not without reason, as we shall soon see. Compare iii. 27.

23. *With the reverted point, &c.* He thrust his spear backward, without turning his face to Asahel.

26. *It may be bitterness in the end?* Abner insinuates, that though they were routed, yet if driven to despair, they might still cause such a slaughter as would lead Joab to repent.

27. *If thou hadst so spoke, &c.* I have followed the Vulg. Houbigant and others reading (כי לו and not בי לוהא.) Others however would render, 'Unless thou hadst provoked us, (by desiring the young men to play before us) we had from, &c.' I prefer the version given as more agreeable to the context.

CHAPTER III.

. 1053. *David groweth strong; his sons; Abner revolteth to him, on ertain conditions, and is slain by Joab; David lamenteth Abner.*

Now there was a long war between the house of Saul and the house of David; but, while David grew stronger and stronger, the house of Saul grew weaker and weaker.

And unto David were sons born in Hebron: and his first-born was Amnon, by Ahinoam, the Jezreelitess; And his second, Chileab, by Abigail, formerly the wife of Nabal, the Carmelite; and the third, Absalom, the son of Maachah, the daughter of Talmai, the king of Geshur; And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital; And the sixth, Ithream, by Eglah, David's wife. These were born to David, in Hebron.

And it happened, during the war between the house of Saul and the house of David, that Abner exerted himself for the house of Saul.

Now Saul had a concubine, whose name was Rizpah, the daughter of Aiah; and [a]Ishbosheth" said to Abner, "Why hast thou gone in
3 to my father's concubine?" Then was Abner very wroth on account of the words of Ishbosheth, and said, "Am I, who in opposition to Judah, have, to this day, shown kindness to the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, such a dog's head, that thou chargest me to day with a fault concerning this woman? So do God to Abner, and more also; if, 9 as Jehovah hath sworn to David, I do not so to him; By transferring the dominion of the house 10 of Saul, and by setting up the throne of David over Israel, and over Judah, from Dan even to Beer-sheba." And [a]Ishbosheth" could make 11 no answer to Abner, because he feared him.

Abner then sent messengers to David, on his 12 behalf, saying, "Whose is the land?" saying also, "Make thy covenant with me; and, behold, my hand shall be with thee, to bring over all Israel unto thee." And [a]David" said, 13 "Well: I will make a covenant with thee; but one thing I require of thee, 'That thou shalt not see my face, when thou comest to me, unless thou bring Michal, Saul's daughter." And David sent messengers to Ishbosheth, Saul's 14 son, saying, "Deliver up to me my wife Michal, whom I espoused to myself with a hundred fore-skins of the Philistines." And Ish- 15 bosheth sent, and took her from her husband,

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CHAP. III. 11. [a]Sept. Syr. Arab.

13. [a]Sept. Syr. Arab.

hich they are most fond of; and their defeats and disappointment are grievous in proportion to their pride and vanity. May we cultivate humility and moderation, and not depend too much upon any advantage we may have above others." Let not any man think more highly of himself than he ought to think; let not the young man glory in his youth, nor the strong man in his strength; but let him that glorieth, glory in the Lord."

3. It is a maxim of true wisdom, not to begin any important affair, without considering the consequences which may ensue. Had Abner attended to this, he had not been defeated; but he saw his folly when it was too late. He might have known, that it would be bitterness in the end, and therefore should not have given the challenge. The event of things often alters men's opinions. This may be applied to civil war, and to all contentions and differences; when once begun we know not where they will end, but they will certainly produce bitterness. This is true of every sin, if men would consider the remorse of conscience which attends it, the loss of reputation and comfort, and what is of infinitely greater consequence, the loss of their souls, they would, surely not be led so easily to the commission of it. Let us then always remember that sin "will be bitterness in the end; that at the last it will bite like a serpent, and sting like an adder." May we therefore *stand in awe and sin not*, as the only way to preserve our peace, and secure a happy end.

CHAP. III. 3. *King of Geshur.* This name both in Arabic and Syr. denotes *a bridge*; and Michaelis contends the people were so called from residing near one. There were three different people so called; some who dwelt on the east of the Jordan, Josh. xii. 5, and xiii. 13, and 1 Chron. ii. 23; and some who dwelt south of the tribe of Judah, Josh. xiii. 2, and 1 Sam. xxvii. 8, 10. The Geshur here mentioned was in Syria, most probably situate beyond Hamath on the Orontes. Compare Ch. xiii. 37; 1 Chron. xiii. 2.

7. *Gone in to my father's concubine.* According to the custom of the east, the concubines of a deceased king became the property of his successor; and had Abner been guilty of the deed laid to his charge, Ishbosheth might justly suspect, that he was aspiring to the throne. It doth not appear from what follows, whether Abner was guilty or not.

8. *Such a dog's head.* This phrase Dathe considers as denoting what is vile and abject. 'Am I become so abject, &c.'

9, 10. From what is here said, however we may admire Abner as a brave man and distinguished Commander, in supporting the house of Saul, he had acted against the dictates of his own conscience, and as far as was in his power opposed the will of heaven. Compare verse 18.

15. *Ishbosheth sent and took, &c.* David had a right to demand his wife, who had been torn from him unjustly; and he doubtless did it to

16 from Phaltiel, the son of Laish. And her husband went along with her, weeping behind her, to Bahurim. Then said Abner to him, "Go, return." And he returned.

17 Then Abner spoke with the elders of Israel, saying, "Ye sought for David, in times past, to
18 be king over you: Now then, make *him king*. For Jehovah hath spoken of David, saying, 'By the hand of my servant David, I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies."
19 Thus also Abner spoke in the ears of Benjamin. Abner then went to inform David, in Hebron, all that had seemed good to Israel, and that had seemed good to the whole house of Benjamin.
20 So Abner came to David, to Hebron, and twenty men with him. And David made a feast for
21 Abner, and the men who were with him. And Abner said to David, "I will arise and go, and will gather all Israel to my lord, the king, that they may make a covenant with thee, and that thou mayest reign over all that thy heart desireth." And David sent Abner away; and he went in peace.

22 And, behold, the servants of David, with Joab, came from pursuing a horde, and brought with them a great spoil; but Abner was not with David in Hebron; for he had sent him away,
23 and he was gone in peace. When Joab and all the host that was with him had come, they told Joab, saying, "Abner, the son of Ner came to the king; and he hath sent him away, and he is
24 gone in peace." Then Joab came to the king, and said, "What hast thou done? behold, Abner came to thee; why hast thou thus sent him away, so that he is clear gone? Thou must 25
know, that Abner, the son of Ner, came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest."
And when Joab had gone from David, he sent 26
messengers after Abner, who brought him back from the well of Sirah: but David knew it not.
And when Abner had returned to Hebron, Joab 27
took him aside, in the gate, to speak with him secretly; and he smote him there, in the groin, for the blood of Asahel, his brother, so that he died.

And when afterwards David heard, he said, 28
"I, and my kingdom are guiltless for ever, before Jehovah, of the blood of Abner, the son of Ner: Let it rest on the head of Joab, and 29
on all his father's house; and let there not fail to be, in the house of Joab, one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by the sword, or that wanteth bread." Thus Joab, and Abishai his bro- 30
ther, slew Abner, because he had slain their brother Asahel, in the battle at Gibeon.

And David said to Joab, and to all the peo- 31
ple who were with him, "Rend your garments, and gird yourselves with sackcloth, and mourn for Abner." And king David followed the bier.
And they buried Abner in Hebron: and the 32
king raised his voice, and wept at the grave of Abner; and all the people wept also. And the 33
king lamented and said,

"Died Abner, as a criminal dieth?
Thy hands were not bound; 34

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strengthen his dominion, and reconcile the friends of Saul to his person and government.

17—21. Abner soon put his threat in execution. He doubtless knew the inclinations of the leading persons; and in the unsettled state of the kingdom, he and the elders judged it best to give up a hopeless contest, and to endeavour to restore order, and establish peace. They do not propose to submit to David, but on conditions. Abner seems to have stipulated for the chief command; and he engages to bring over the people on certain terms. So that David was not an absolute king; he reigned over a free people; a people who knew their rights and who defended them when necessary.

22—27. Joab who had been clearing the country of a horde of those plunderers who often infested it, returned and was informed that Abner had been with the king. He pretended that Abner was deceiving him; that his real design was to ascertain the force and plans of David. Joab even insinuated that David ought to have secured him, and not sent him away in peace. Unknown to his royal master he sent for Abner back, and treacherously murdered him. I have followed Piscator in rendering (בשלו) *secretly*; and so Coverdale and Cranmer rendered.

28, 29. David might justly maintain his own innocence; but did he not transgress the law, Deut. xxiv. 16, in imprecating a curse on the family and children of Joab for ever? His abhorrence of so foul and base a murder might prompt him to speak thus unadvisedly.

30. *Had slain their brother.* This was in the war, and on the part of Abner with reluctance, and could be no just cause for this treacherous deed. It appears Abishai aided and abetted Joab in the crime; and he is considered as also guilty.

31. *Said to Joab.* The king commands him especially to mourn for Abner, and doubtless for his crime.

33. *As a criminal dieth.* To render (כנבל) *fool*, does not convey the sense. I have followed several modern critics in rendering *a criminal*; and the next verse justifies this sense. Though this elegy is short, it is in David's usual strain of eloquence.

CHAP. IV. 4. I have transposed with Geddes this verse hither for

Thy feet were not put into fetters:
As one falleth, before wicked men—
So *Abner*, fellest thou!"

And all the people again wept over him. And when all the people came to persuade David to eat bread, while it was yet day, David swore, saying, "So may God do to me, and more also, if I taste bread, or aught else, until the sun go down." And all the people took notice of this, and it pleased them, as whatsoever the king did pleased the people: For all the people, and all Israel, understood, that day, that it was not by the king's order that Abner, the son of Ner, had been slain. Again the king said to his servants, "Know ye not that a prince and a great man hath this day fallen in Israel? And I am this day, weak, though anointed king; and these men, the sons of Zeruiah, are too stubborn for me: Jehovah will reward the evil-doer according to his evil deeds."

CHAPTER IV.

C. 1048. Ishbosheth is slain, his head cut off and brought to David; who causeth his murderers to be slain and his head to be buried.

1 And when [a]Ishbosheth", the son of Saul, heard that Abner was dead in Hebron, he was discouraged, and all the Israelites were in a state of confusion. For, though Jonathan, Saul's 4
son, had a son, he was lame of his feet. He was but five years old when the tidings came of the *death of* Saul and Jonathan from Jezreel, and his nurse took him up and fled: and, in the hurry of her flight, he fell, and became lame. And his name was Mephibosheth.

Now, [a]Ishbosheth", Saul's son, had two men 2
who were chiefs of hordes: the name of the one was Baanah, and the name of the other Rechab; the sons of Rimmon, a Beerothite, of the children of Benjamin; for Beeroth was now reckoned to Benjamin: As the *original* Beero- 3
thites had fled to Gittaim, and are sojourners there until this day. And the sons of Rimmon, 5
the Beerothite, Rechab and Baanah, went, and came about mid-day to the house of Ishbosheth, who was then lying on a bed, as it was noon: And they went into the midst of the house, as 6
if to fetch wheat; [a]and the woman who kept the door had fallen asleep". So Rechab and Baanah his brother, went to the house, and as Ishbosheth was lying on his bed in his bed- 7
chamber, they smote him in the groin, and slew him, and took off his head, and escaped. And

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Chap. iv. 1. [a]Sept. Syr. Vulg. Arab.

6. [a]So both Sept. Vulg.

Reflections upon Chapter iii. 1. In Abner we see the fatal effectsof pride and ambition. It was these that tempted him to revolt; he could not bear reproof. Pride also tempted Joab to murder Abner; he could not bear a rival. To what treachery, and often villany, do the pride and ambition of men lead them! Let it be our endeavour to cultivate an humble spirit, and not to mind high things. "Seekest thou great things for thyself? seek them not; for with the lowly is wisdom," and safety and happiness.

2. How odious is it to make religion the tool of policy! Abner had no more religion than most ministers of state have; yet how godlily does he talk when he would gain over Israel. He had no regard to the oracle of God before; but when it would serve his turn, he quoted it, and urged upon the people a regard to it. Who would have expected to hear such good words out of Abner's mouth. He showed no signs of godliness, till his ambition and revenge led him to do so. O, how abominable is it to cloak selfish views with the name of God. This is the way of hypocrites in general, *they have God near to their mouths, but it is far from their thoughts* to honour and obey him. Men may thus be deceived, but God cannot. 'The hypocrite his soul hateth.'

3, We may justly lament the fall of great and honourable men, whatever their private characters may be. Abner had been faithful to Saul, and had great abilities for public services, had they been well employed; and David lamented his fall. Honour is due to the remains and memory of a man of valour and merit, though he feared not God. But we should especially lament the fall of those who are truly great, great in the sight of God and all good men. Considering the loss which the public will sustain, all respect is due to their remains; 'the righteous shall be had in everlasting remembrance.'

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the sake of connexion. He justly observes that this is its proper place: "They had now lost Abner; Ishbosheth was a weak pusillanimous prince; and the son of Jonathan, the next hope of the royal family, was lame. The fourth verse, which mentions this circumstance, comes, therefore, naturally in here; which it does not after v. 3, as every common reader must perceive.

2. *Chiefs of hordes.* These had been engaged to support and strengthen the house of Saul; and like other mercenaries were ready to take the strongest side.

3. *Gittaim.* There was a city in the tribe of Benjamin of this name, Nehem, ii. 33; but Michaelis suspects that this was the entrance or suburbs of Gath.

6, 7. The text here is confused, and generally admitted to be erroneous. From the connexion, with the assistance of the Sept. and Vulg. I

they took his head, and went all night by the
8 way of the wilderness. And they brought the head of Ishbosheth to David, to Hebron, and said to the king, "Behold the head of Ishbosheth, the son of Saul, thine enemy, who sought thy life. Jehovah hath this day avenged my lord, the king, of Saul, and of his seed."

9 And David answered Rechab, and Baanah his brother, the sons of Rimmon, the Beerothite, and said to them, "As Jehovah liveth, who hath redeemed my soul out of every distress!
10 If, when one told me, saying, 'Behold, Saul is dead,' thinking that he brought good tidings, I took hold of him, and slew him in Ziklag, when he expected that I would have given him a re-
11 ward for his tidings: How much more, when wicked men have slain a just person, in his own house, upon his own bed, shall I not now require his blood at your hand, and destroy you
12 from the earth?" David then commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But the head of Ishbosheth, they took and buried in the sepulchre of Abner, in Hebron.

CHAPTER V.

B. C. 1048. *David anointed king over Israel; he takes Jerusalem, and carries on a successful war against the Philistines.*

THEN came all the tribes of Israel to Hebron, 1
to David, and spoke [a]to him", saying, "Behold, we are thy bone and thy flesh. Also, in 2
time past, when Saul was king over us, thou wast he that leddest out and broughtest back Israel. And Jehovah had said to thee, 'Thou shalt tend, as a shepherd, my people Israel, and thou shalt be ruler over them." Thus came all 3
the elders of Israel to the king, unto Hebron; and king David made a covenant with them in Hebron, before Jehovah: and they anointed David king over Israel.

David was thirty years old when he began 4
to reign, and he reigned forty years. Seven 5
years and six months he reigned over Judah in Hebron: and in Jerusalem he reigned thirty three years over all Israel and Judah.

CHAP. V.

REFLECTIONS UPON CHAPTER IV. 1. The unhappy accident which happened to Mephibosheth, may remind us of the danger to which infants are exposed, and should make us thankful for the use of our limbs. His nurse apprehended the Philistines would seek for him, and she fled in a fright, and dropped her charge. To such accidents are little ones exposed; nor are the children of great and good men free from such dangers. What reason have we to be thankful for all our near escapes from death, and for the preservation of our bones; that none of them are broken, or rendered useless, or less useless than they otherwise would have been. It is God who holds us up from the womb, and preserves us through the feeble and dangerous state of infancy.

2. Let the recollection of God's kindness to us, prevent us from taking any unlawful methods for our own security and advancement, or being pleased with others who do so for us. David depended upon God, and found him kind and faithful. He would not be beholden to any man, especially when taking such unjustifiable methods to serve him. He who has observed the divine care, and seeks deliverance from heaven, needs not the aid of treachery: 'he that believeth will not make haste.'

3. We may observe the righteous judgment of God on treachery and villany. Little did these captains think death would be the reward for their intelligence. But their evil doings were turned upon their own heads. God abhors bloody and deceitful men, and they should have no countenance from us. Such will be the case of those who think to serve the cause of Christ, by war and persecution, by fraud and rapine; who, under colour of religion, murder princes, break solemn contracts, and act deceitfully and treacherously. 'But, as Mr. Henry observes, however men may canonize such methods of serving Christ and the catholic church, Christ will let them know another day, that christianity was not intended to destroy humanity; and they who think thus to merit heaven, *shall not escape the damnation of hell.*'

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1. [a] Sept. Syr. Ar. 9 mss.

have attempted to restore it; and my version is, at least, coherent and perspicuous. See Note, Hebrew Bible. Harmer has shown that it was, and is, the custom for soldiers to receive a certain quantity of wheat, &c. per day; and their coming for such a supply could excite no suspicion.

10—12. Ishbosheth had done nothing to deserve death; and these wicked and unprincipled men, met with the treatment they merited. David did not seek the accomplishment of the divine promises, by encouraging such deeds of blood. In his own conduct to Saul he had shown a noble generosity, and a high regard to the life of the enemy.

CHAP. V. 1. *All the tribes of Israel.* That is by their elders or delegates: for it is not probable, that all the men came on this occasion.—*Behold we are thy bone, &c.* This was a reason why they should choose him, and a proof that he was qualified by law, being one of their brethren. In the next verse they assign two other reasons, his valour and conduct under Saul, and God's appointment of him to tend, as a shepherd, his people.

3. *They anointed David, &c.* The first anointing, was only a designation to the office, and was done privately, (1 Sam. xvi. 13.) the second only over the tribe of Judah, (ch. ii. 4,) this third over all Israel. He was probably anointed by the high priest; and we read 1 Chron. xii. that upwards of three hundred and forty thousand came together on this

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said, "Thou canst not come in hither, unless thou canst remove the sentinels and patrols, thinking David could not come in
7 thither. Nevertheless, David took the citadel of Zion, which is *now called* the city of David.
8 For David said on that day, "Whosoever first smiteth the Jebusites, and through the secret passage reacheth the sentinels and patrols, who detest the person of David, (because the sentinels and patrols had said, "Into this house he shall not come,") [a]he shall be chief captain"." [a]So Joab, being the first who went up, was
9 made chief captain". And David dwelt in the citadel, and it was called the city of David: for David built *a wall* round about from Millo and inward.
10 And David went on, and grew great, and Je-
11 hovah, the God of hosts, was with him. And Hiram king of Tyre sent messengers to David, with cedar trees, and carpenters, and masons;
12 and they built a house for David. And when David perceived that Jehovah had established him king over Israel, and that he had exalted
13 his kingdom for his people Israel's sake, David took more concubines and wives at Jerusalem, after he had come from Hebron; and more
14 sons and daughters were born to David. And these are the names of those who were born to him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon, And Ibhar, and 15
Elishua, [a]Elipelet and Nagoh", and Nepheg, and Japhia, And Elishama, and Eliada, and 16
Eliphalet.

But when the Philistines heard that they had 17
anointed David king over Israel, all the Philistines went up to seek David; and David heard of it, and went down to the citadel. The Phi- 18
listines had now come and spread themselves in the valley of Rephaim. And David inquired 19
of Jehovah, saying, "Shall I go out against the Philistines? wilt thou deliver them into my hand?" And Jehovah said to David, "Go out; for I will assuredly deliver the Philistines into thy hand." And David came to Baal-perazim, 20
and David smote them there, and said, "Jehovah hath broken down mine enemies before me, as the breach of waters." Therefore he called the name of that place Baal-perazim, [BAAL OF THE BROKEN.] For there they left their idols, 21
and David and his men burned them.

Again the Philistines came up, and spread 22
themselves in the valley of Rephaim. And 23
when David inquired of Jehovah, he said, "Thou shalt not go out [a]to meet them": make a circuit behind them, and come upon them over against the mulberry trees. And, when 24
thou hearest the sound of a motion in the tops of the mulberry trees, then thou shalt bestir thyself: for then Jehovah will go out before thee, to smite the host of the Philistines." And

8. [a]1 Chron. xi. 6.—[a]ibid.

15. [a]1 Chron. xiv. 5.

23. [a]Sept. Vulg.

occasion, and feasted before the king, with royal magnificence, for three days.

6. *To Jerusalem.* This was formerly called Jebus; and the fortress, from its situation, seems hitherto to have withstood the efforts of the Israelites to reduce it. If the remark of the historian, Judges i. 8, be correct, the town had been taken and burnt; but from Josh. i. 21; xix. 10, it is clear the fortress had not been taken, and the city might have been rebuilt. —*Sentinels and patrols.* I follow Geddes in thus rendering העורים and הפסחים, in the common version rendered, *the blind and the lame.* The meaning given, though not supported by ancient or modern versions, is fairly deducible from the sense of the verbs, עור and פסח; the former of which denotes *to awake, to excite,* or *arouse,* and as a participle, *one who is awake,* and *active,* which is evidently descriptive of a sentinel. The latter verb denotes *to pass on, over,* or *upon; to hop about as birds do;* and nothing can better describe the duty of a patrol The exigence of the place supports this sense of the terms, but the usual sense admits of no explication. Some have supposed, that by *blind* and *lame,* the *idols* of the Jebusites are meant; but how could these say, 'into this house he shall not come,' when it is their character, 'that they have mouths, but speak not?' Others understand the words to mean, the blind and lame are sufficient to defend the place; but the narrative opposes this explanation. The version given removes all the difficulties.

9. *Millo.* This was a strong fortress, a royal palace, and armory. The fort was in the centre, the city within the circle, and Millo in the circumference; perhaps, on that part of the hill which was easiest to attack. It seems to be a general name for any strong fort or bulwark. The cxv psalm was composed on occasion of this victory.

11. *And they built, &c.* The Israelites were chiefly employed in agriculture, while the Tyrians were devoted to merchandise and the arts.

17. *When the Philistines, &c.* The Philistines did not stir during their civil war, hoping they would destroy one another; but when they heard that the kingdom was united, that Jerusalem was taken, and an alliance formed with Hiram, they thought it time to stir themselves, and raised all their forces to go and fight David.

18. *The valley of Rephaim.* As David went into the fortress of Zion, it is evident this vale lay near Jerusalem. Compare Josh. xv. 8; xviii. 16, and Isa. xvii. 5.

David did so, as Jehovah had commanded him; and smote the Philistines from Gibeah along unto Gazer.

CHAPTER VI.

B. C. 1042. David designs to bring up the ark; Uzzah smitten, and the ark left at the house of Obed-edom; at length the ark is brought to Zion with great joy.

1 DAVID now assembled all the chosen men of
2 Israel, thirty thousand. And David arose, and all the chief people who were with him, of the chiefs of Judah, and went [a] to Gibeah" of Kirjath-jearim to bring up thence the ark of God, at which is invoked the name of Jehovah, God of hosts, who dwelleth between the cherubs.
3 And they set the ark of God upon a new cart, and brought it from the house of Abinadab which was in Gibeah: and Uzzah and his brothers, the
4 sons of Abinadab, drove the new cart. And Uzzah walked by the Ark of God; and his bro-
5 thers went before the ark. And David and all the house of Israel sung before Jehovah [v] with all their might"; and played on harps, and on psalteries, and on tabours, and on cornets, and on cymbals.

6 And when they came to Nachon's threshing-floor, Uzzah put forth [a] his hand" to the ark of God, and took hold of it; for the oxen started.
7 And the anger of Jehovah was kindled against Uzzah; and God smote him there; and there he died by the ark of God.
8 And David was grieved that Jehovah had stricken Uzzah; and the name of the place is called Perez-uzzah [THE STRIKING OF UZZAH].
9 And David was afraid of Jehovah that day, and said, "How shall the ark of Jehovah come to me?"
10 So David would not remove the ark of Jehovah unto him into the city of David: but David carried it aside into the house of Obed-edom, the Gathite.
11 And the ark of Jehovah continued in the house of Obed-edom the Gathite three months: and Jehovah blessed Obed-edom, and all his household.

12 And it was told king David, saying, "Jehovah hath blessed the house of Obed-edom, and all that belongeth to him, because of the ark of

CHAP II. 2. [a] Syr Arab. 5. [v] So 1 Chron. xiii. 8, and partly Sept.

6. [a] All the versions and 1 Chron. xiii. 2. 7. [v] Syr. Arab. 1 Chron. xiii. 10.

REFLECTIONS UPON CHAPTER V. 1. We may here observe, that God makes kings for the sake of mankind, and not men for the sake of kings. God made David king, and *exalted his kingdom for his people Israel's sake.* So king David thought; and happy would it be for mankind were all kings of the same mind; would they but consider that they are ministers of God for the good of mankind; that this is the end of their appointment, and that the pursuit of this end is their great duty, and the attaining of it their true glory. How different are these from the sentiments of many kings! Let us pray, that all kings may think and act thus; and be thankful if we find that our own does so.

2. 'The counsel of God, that shall stand.' What a great many hindrances were there to David's settlement on the throne! He had some competitors, and for a long time great disaffection among the people; yet all were broken through: God determined that David should rule, and at length brought his purpose about. *Faithful is he who hath promised*, and able to effect whatsoever he hath foretold, however unlikely it may appear to us.

3. In any settlement or advancement, so far from being secure, let us rather expect trouble and molestation. David was rich, had a numerous army, was settled in a strong fort, had wives and children about him, was never so comfortable and happy before, and seemingly so secure. Then came the Philistines, who had taken no advantage of the distracted state of Israel before; but now, when least expected, they made a formidable attack. In every agreeable scene of life, we should expect alteration, and not indulge too much confidence; for this is a changing world, and he who expects least from it, is likely to be most happy in it.

20. *Baal-perazim.* Compare Isa. xxviii. 21.

CHAP. VI. 2. *Of the chiefs of Judah.* I have followed the Sept. and Vulg. in this version. Dathe and others render as a proper name, from Baale, or to Baale of Judah; the same as Kirjath-jearim, 1 Chron. xiii. 6. I now prefer the version given, because in the next verse, the ark is said to be in the house of Ainadab, which was in Gibeah, or the hilly part of the city; and because the reading here (בעלי) is different from 1 Chron. xiii. 6.

3. *And Uzzah and his brothers.* I follow the Sept. in this version; others render as a proper name.

4 *And Uzzah, &c.* Nothing can be more evident than that the first part of this verse is a mere repetition of a part of the former, and which ought to be omitted. Cappellus contends that the whole verse should be omitted; but Houbigant ingeniously conjectures that (ויבוא) should begin it. —*Set on a new cart.* This was contrary to the law, which required them to carry it on their shoulders. The Philistines had done so, 1 Sam. vi. 11, and they thought they might do the same. Their zeal made them hasty and inconsiderate. The ark had been forty six years in obscurity, perhaps longer; and probably there was not a priest living, who had seen it removed.

5. *With all their might.* The present text has, *on all the woods of fir,* which is evidently corrupted; while the reading in Chronicles is as evidently right. The learned reader may consult the Note, Hebrew Bible. The 68 Psalm is thought to have been composed for this occasion.

7. *For having put forth his hand.* This shows the offence of Uzzah, who did not regard the ark with sufficient reverence, and who thought that God could not take care of that special token of his presence. He seems

God." So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness: [a] for there was with David seven choirs, and victims were slaughtered". And thus it was, that when they who bore the ark of Jehovah had gone six paces, an ox and a fatling were sacrificed. And David danced before Jehovah with all his might; and David was girded with a precious ephod. So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet. And as the ark of Jehovah came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before Jehovah; and she despised him in her heart.

And they brought in the ark of Jehovah, and set it in its own place, in the midst of the tabernacle which David had pitched for it: and David offered burnt-offerings and feast-offerings before Jehovah. And as soon as David had made an end of offering burnt-offerings and feast-offerings, he blessed the people in the name of Jehovah of hosts. He then distributed among all 19
the people, among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of roast meat, and a fritter. And all the people departed, every one to his own house.

Then David returned to bless his own house- 20
hold. And Michal, the daughter of Saul, came out to meet David, and said to him, "How honourable, to day, was the king of Israel, who exposed himself to day, to the eyes of the handmaids of his own servants, as one of the vulgar is wont to expose himself! "Yea, said David 21
to Michal, in the presence of Jehovah who chose me before thy father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel! Hence in the presence of Jehovah I will still play *the vulgar man*; And will be much more vulgar and base in mine own eyes than this. And as to the handmaids of 22
whom thou hast spoken, of them shall I be had in honour. As to Michal, the daughter of Saul, 23
she had no child unto the day of her death.

12. [a] Sept. Vulg.

20. [a] Arab. 2 mss.

Reflections upon Chapter vi. 1. The return of the ark om obscurity, and the reviving of God's public ordinances and orship, are occasions of great joy to all pious people. David as not easy till he had contrived and executed some scheme to ing home the ark; all Israel cheerfully concurred, and the ceremony was performed with great joy. It is a great happiness to nation, when the restraints of public worship are taken off, and hen the civil power supports and encourages religion. We ould be thankful for the revival of neglected ordinances. When ligion is openly and freely professed, and had in reputation, it deservedly matter of the greatest joy.

2. Every stroke upon others for their sin should be a warning us to repent of our own. The death of Uzzah should teach us reverence the Most High, to speak honourably of him and his orship, and show the greatest respect to whatever relates to him or his service. It is an awful illustration of that truth, "I will be sanctified in all them that draw nigh unto me, and before all the people I will be glorified." Uzzah's intention was good, but the action was bad. In all matters of worship we should keep close to our rule, reverence God's sanctuary; and since he is holy and jealous, we should *serve him with reverence and godly fear.*

3. Let us learn from the example of Obed-edom, to give the ark a hearty reception into our houses, as the way to secure God's blessing. Let us set up the worship of God there, and invite him to dwell with us. He is a good guest, and all about us will fare the better for him. The greatest men should not think this below them. David acted as his own chaplain, and blessed his household. It is the highest honour to worship God; and another day he will say to those who sincerely do so, "Well done good and faithful servants, enter ye into the joy of your Lord."

have dropped down dead. Compare Numb. iv. 15—20.

10. *The Gathite.* Not a Philistine Gathite; but an inhabitant of ath-rimmon, a Levitical city in the tribe of Dan. Compare Josh. xxi. 24.

12—15. We have a more full and particular account of the manner f bringing up the ark in the parallel place, 1 Chron. xv. Convinced of eir former error, David and the elders adhered to the law by appointing he Levites to bear the ark.

17. *In the midst of the tabernacle, &c.* The old tabernacle of Moses as still at Gibeon, compare 1 Chron. xvi. 39; xxi, 29, and 2 Chron. i. So that David prepared a new one for the ark, until the temple should e built, which he now designed to build.

18. *He blessed the people.* Prayed for their prosperity; and on this occasion the 105 Psalm was composed and sung. 1 Chron. xvi.

19. *And a fritter.* So all the versions render. There is no authority for the common version, *a flagon.*

20. *Who exposed himself, &c.* The original never means to uncover any part of the body so as to expose it to view. What shocked the pride of Michal was to see her husband, the king of Israel, demeaning himself so; puting off his royal robes, joining with the people, and exposing himself to every girl who went to see the procession.

21 *Play the vulgar man.* Dr. Chandler contends, that playing here refers to David, playing on some musical instrument, like one of the common people. The word never has this sense; but uniformly signifies, *to sport, to dance, &c.* to indicate joy in any way.

CHAPTER VII.

B. C. 1042. David purposes to build a house for God; his purpose is accepted, and a blessing promised to his deed; his prayer and thanksgiving.

1 Now when the king was settled in his own
house, and Jehovah had given him rest from
2 all his enemies around, The king said to Na-
than the prophet, "See now, I dwell in a house
of cedar, but the ark of God dwelleth within cur-
3 tains." And Nathan said to the king, "Go, do
all that is in thy heart; for Jehovah is with thee."
4 But on that night, the word of Jehovah came
5 to Nathan, saying, "Go and tell my servant
David, Thus saith Jehovah, 'Wouldst thou
6 build for me a house to dwell in? For I have
not dwelt in any house since the time that I
brought up the children of Israel out of the land
of" Egypt, even to this day, but have walked
7 about in a tent or tabernacle. In all the places
in which I have walked with the children of Is-
rael spoke I a word to any of the [v]judges" of Is-
rael, whom I commanded to tend my people
Israel, saying, 'Why build ye not for me a
8 house of cedar?' Now then, shalt thou say to
my servant David, 'Thus saith Jehovah, God
of hosts, I took thee from the sheep-cote, from
following the flock, to be ruler over my people
9 Israel: And I have been with thee whitherso-
ever thou wentest, and have cut off from before
thee all thine enemies. Also thy name I will
make as great as the name of the great ones,
who are on the earth. Moreover I will appoint 10
a place for my people Israel, and will so plant
them, that they may dwell in their own place,
and move no more; nor shall wicked men afflict
them any more, as formerly; As from the time 11
I appointed judges over my people Israel. To
thee also will I give rest from thine enemies.
Moreover, I Jehovah declare to thee, that I will
build up thy house. For when thy days shall 12
be completed, and thou shalt sleep with thy fa-
thers, I will raise up thy seed after thee, the off-
spring of thine own body, and I will establish
his kingdom. He shall build a house for my 13
name, and I will establish the throne of his
kingdom for ever. I will be his father, and he 14
shall be my son. If he commit iniquity, I will
chastise him with the rod of men, and with the
stripes of the children of men: But my kind- 15
ness [v]I will not withdraw" from him as I did
from Saul, whom I removed from before [v]thee".
And [v]his" house and [v]his" kingdom shall be es- 16
tablished for ever before [v]me": [v]his" throne
shall be established for ever." According to all 17
these words, and according to all this vision, did
Nathan the prophet speak to David.

CHAP. VII. 4. [a]Syr. Arab. 5 mss. 6. [a]Syr. Vulg. Arab. 2 mss. 7. [v]1 Chron. xvii. 6.

15. [v]All the versions and 5 mss.—[v]ibid. Sept. Syr. and mss. *before me.* 16. [v]So Sept. the other versions, *thy*—[v]ibid. Sept. the rest *thee.*

4. We may learn from David to esteem the duties of religion our honour and our joy. While engaged in serving God, we are most suitably and honourably employed; and nothing should excite such emotions of joy as a sense of the divine favour. Should the wicked, like Michal, despise us, we shall have the approbation of the wise and good; and above all, the approbation of conscience and of the Lord of conscience. Ridicule, not reason, is the weapon often employed by the enemies of truth; but wisdom is justified by her children. A good man will despise calumny, and will commit himself to him who judgeth righteously. Let us remember the words of our Lord, "Happy are ye when men revile you, &c."

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22. And will be yet more vulgar, &c. 'Whatever may be my condition as a king, I will always be humble in the judgment I form of myself; and I am satisfied the meanest of the people will respect me more for my familiarity and condescension, than if I assumed haughty airs.' His resolution was pious, as well as politic.

23. She had no child. God saw fit to mortify her pride in this way; so that though she was a person of the first rank, she had no son to succeed David.

CHAP. VII. *2. Dwelleth within curtains.* God had promised, that when the people were settled, he would choose himself a place, where his name should be invoked, and David thought this was the time. He therefore formed the design of building a temple, but first consulted Nathan the Prophet.

7. To any of the judges. The common reading, 'any of the tribes,' is certainly improper; and it is a happy circumstance, that the parallel place, has retained the genuine word. The difference consists only in one letter. To talk of any of the tribes of Israel, feeding or tending the people of Israel, is wholly at variance with reason and propriety. See Note, Hebrew Bible.

12—16. Some would refer what is here said exclusively to Messiah; but in my opinion, this is to pervert rather than to explain scripture. The words have certainly a reference to Solomon, who was not yet born; and who actually performed what is here said. He built a house for God; and God gave him wisdom, wealth, and prosperity beyond all who were before him. He was an eminent type of Messiah, both in his person and in his works.

14. If he commit iniquity. Kennicott would render, 'Even in his suffering for iniquity;' but in this version he is singular, nor does it agree

Then went king David into *the tabernacle*, and sat before Jehovah, and said, "Who am I, O Lord Jehovah! and what is my house that hitherto thou hast so promoted me? And, as if this was but a small thing in thine eyes, O God Jehovah, thou hast spoken also of thy servant's house, for a great while to come. And is this the manner of man, O God Jehovah? And what can David say more to thee? for thou Lord Jehovah knowest thy servant. For thine own word's sake, and according to thine own heart, thou doest all these great things, which thou hast made known to thy servant. Wherefore thou art great, O God Jehovah: for there is none like thee, nor is there a God besides thee; according to all that we have heard with our own ears. And what one nation on the earth is like thy people Israel, whom thou, O God, wentest to redeem for a people to thyself, and to make thyself a name, and to do for [v]them" great and terrible things, [v]to drive out" before thy people, whom thou redeemedst to thyself from Egypt, the nations and their gods? For thou hast confirmed to thyself thy people Israel to be thy people for ever; and thou Jehovah art become their God. And now, O God Jehovah, the word that thou hast spoken concerning thy servant, and concerning his house, establish for ever, and do as thou hast said. And let men magnify thy name for ever, saying, 'Jehovah, God of hosts, is the God of Israel;' and let the house of thy servant David be established before thee. For thou, O Jehovah, God of hosts, the God of Israel, hast revealed to thy servant, saying, 'I will build up thy house:' therefore hath thy servant been encouraged to make this prayer unto thee. And now, O God Jehovah, thou art the only God, and thy words are true, and thou hast promised this goodness to thy servant: Therefore now let it please thee so to bless the house of thy servant, that it may continue for ever before thee, (since thou, O God Jehovah, hast spoken it,) and with thy blessing let the house of thy servant be for ever blessed."

CHAPTER VIII.

B. C. 1040. *David's victories over the Philistines, and Moabites; over Hadadezer and the Syrians; presents from Toi; he dedicates to God the spoils.*

And after this David smote the Philistines, and subdued them: and David took [v]Gath and her towns" out of the hand of the Philistines. And he smote the Moabites; whom, being laid on the ground, he measured with a line. He measured two line-lengths; a line-length to

23. [v]So Vulg. Arab.—[v]So 1 Chron. xvii. 21.

Chap. viii. 2. [a]Sept. and Vulg.

Reflections upon Chapter vii. 1. We may hence learn how good men feel for the interest of religion. When God prospers them, they show their gratitude, by forming plans to promote his glory; and are ready to honour him with their substance. They cannot see the place of his worship mean, and be satisfied when they dwell in ceiled houses! They cannot endure the thought of his worship, and his ordinances being exposed to contempt! They encourage one another in works and labours of love, for the church of God; and they know 'that their labours shall not be vain in the Lord.'

2. God's promise to be with his people is very gracious, and very encouraging. What is promised concerning Solomon, is applicable to all christians. God is their father, they are his children; if they are dutiful and obedient, they shall find him kind; "if they commit iniquity, he will chasten them with the rod of men," of old men, who are remarkably tender to their children. We see here, that afflictions are articles of God's covenant, and pledges of his parental love; he corrects with all tenderness and compassion, but does not disinherit us, does not take away his loving-kindness. Let us therefore honour our

with the cont. xi!—*With the rod of men;* that is, with moderation and gentleness, suited to human frailty; in such a manner as men are wont to correct their children.

18. *Sat before Jehovah.* Dr. Pococke, in his first volume, has given us the figure of a person half sitting and half kneeling, that is, kneeling so as to rest the most muscular part of his body on his heels: this he observes is the manner in which inferior persons sit at this day before great men. In this manner, I suppose, it was that David sat before the Lord, when he went into the sanctuary to bless him for his promise concerning his family. Sitting, after this manner, was expressive of the greatest humiliation, and therefore no improper posture for one that appeared before the ark of God.

19. *And is this the manner, &c.* Geddes renders, 'Such, O Lord God, is the custom of mankind.' This is the sense which Houbigant and others have given; and they suppose that David wondered that God should show the same solicitude about his posterity, that parents do about their own children. Our version considers it as denoting, that the kindness which God had shown, was far beyond what man has either the inclination, or the ability to bestow; and this I have retained because it seems as probable as any.

23. *To drive out.* Happily the parallel place retains the true reading, and shows in what manner, the corrupted reading, 'thy land,' has obtain-

put to death, and one full line-length to keep alive. Thus the Moabites became David's servants, and brought gifts.

3 David smote also Hadadezer, the son of Rehob, king of Zobah, who came to recover his
4 territory, on the river Euphrates. And David took from him a thousand chariots, and seven [v]thousand" horsemen, and twenty thousand footmen: and David ham-strung all the chariot horses, reserving of them only for a hundred chari-
5 ots. And as the Syrians of Damascus had come to succour Hadadezer, king of Zobah, David slew of the Syrians twenty-two thousand men.
6 David then put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. Thus Jehovah preserved David
7 whithersoever he went. And David took the golden shields which were on the servants of Hadadezer, and brought them to Jerusalem.
8 And from [v]Tibhath", and from Berothai, cities of Hadadezer, king David took very much brass.
9 Then Toi, king of Hamath, heard that David
10 had smitten all the host of Hadadezer. And Toi sent Joram, his son, to king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him; for Hadadezer was at war with Toi. And Joram
11 brought with him vessels of silver, and vessels of gold, and vessels of brass: Which, likewise, king David dedicated to Jehovah, with the silver and gold that he dedicated of all the nations whom he had subdued; Of Syria, and of Moab,
12 and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And
13 David on his return from smiting the Syrians, erected a monument.

[a]Meanwhile Abishai, the son of Zeruiah, slew of the Edomites", in the valley of Salt, eighteen thousand men. And he put garrisons in Edom;
14 throughout all Edom put he garrisons, and all they of Edom became David's servants. Thus Jehovah preserved David whithersoever he went. And David reigned over all Israel; and David executed judgment and justice to all his people. And Joab, the son of Zeruiah, was over the
16 host; and Jehoshaphat, the son of Ahilud, was recorder; And Zadock, the son of Ahitub, and
17

4. [v]Sept. 1 Chron. xviii. 4. 8. [v]1 Chron. xviii. 8.

13. [a]Supplied from 1 Chron. xviii. 12.

father, *and be in subjection to him and live.*

3. Every good man may justly wonder, when he considers his guilt, his nothingness, at God's condescension and grace towards him. Well may his mind be filled with astonishment and surprise; that God should deal so with man, a man, unprofitable, guilty creature, who deserves nothing, and has forfeited all. *Is this the manner of men,* O Lord God! to treat rebels and enemies so favourably? "Lord, what is man, that thou art mindful of him? or the son of man, that thou shouldst visit him?" with such peculiar and distinguishing mercy.

4. After the example of David, good men should be very much concerned to secure the blessing of God upon their families, and be grateful for every instance in which it is bestowed. The best entail is the blessing of God; and this should be diligently sought. Children should be instructed and prepared for it, and taught to value it, and seek it for themselves. David's prayer is a proper one for every head of a family to put up every day. It is the language of holy desire and humble faith. God's blessing is all in all to the happiness of our families; and *if he blesses, we shall be blessed; for whom he blesses, is blessed indeed.*"

ed. With the reading adopted it is plain and coherent.

CHAP. VIII. 1. *Gath and her towns.* This is the reading of the parallel place; and now generally admitted as what was once the reading here. The words, Metheg-ama admit no proper explication; and as a proper name, never occur elsewhere. This error is ancient, as it obtained in the old versions. The Syr. and Arab. have Ramath-gama. The Vulg. renders, "David received a bridle of tribute from the hand of the Philistines." The Chald. "David took the advantage of the revel from &c." When the text is corrupted, thus various and inconsistent are the versions.

2. *One line length to, &c.* So the Vulg. and equivalently the Sept. David found it necessary to cut off many to secure his conquest. We are not to imagine he killed one half of the people. He doubtless only cut off those who had been most active in promoting war, or might have power to excite new wars. The text is too general to admit a sense so particular, as some would attribute to it.

3. *Zobah.* This is supposed to be Nesibis. Saul had probably wrested from him, or his predecessor, a part of his territory (see 1 Sam. xiv. 47) which he now attempted to recover. By the reconquest of his territory, and the subjection of the Syrians of Damascus, the Israelites were now, and not until now, in the possession of the promised land in its full extent. Compare Gen xv. 18; Deut. i. 7; Josh. i. 4.

8. *And from Tibhath, &c.* In the parallel place these names are Tibhath and Chun. I have adopted the first as most probably the true reading here, as it is in the versions mentioned; and I consider that Berothai ought to be restored there for the same reason.

13. *Meanwhile Abishai, &c.* In the parallel account Abishai is mentioned as the commander, who obtained the victory; and as (ארם) *Aram*, had been already conquered, it is obvious we should read (אדום) *Edom*. The vale of salt also proves that (אדום) *Edom* is meant, for this was on the confines of Edom.

16. *Recorder.* The eastern princes used to record all circumstances

Abiathar, the son of Ahimelech, were the priests;
8 and Seraiah was the scribe; And Benaiah, the son of Jehoiada, was over both the Cherethites and the Pelethites; and David's own sons were chief ministers.

CHAPTER IX.

C. 1040. David makes inquiry respecting the house of Saul, sendeth for Mephibosheth, and for Jonathan's sake admits him to his own table, and restores Saul's property to him.

1 And David said, "Is there yet any one left of the house of Saul, to whom I may show
2 kindness for Jonathan's sake?" Now there was a servant of the house of Saul whose name was Ziba. And when they had called him to David, the king said to him, "Art thou Ziba?"
3 And he said, "Thy servant is he." And the king said, "Is there yet one of the house of Saul, to whom I may show peculiar kindness?" And Ziba said to the king, "There is yet a son
4 of Jonathan, who is lame of his feet." And the king said to him, "Where is he?" And Ziba said to the king, "Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar." Then king David sent and brought 5 him from the house of Machir, the son of Ammiel, from Lo-debar.

Now when Mephibosheth, the son of Jona- 6 than, the son of Saul, had come unto David, he fell on his face, and made obeisance. And David said, "Mephibosheth." And he answered, "Behold thy servant!" And David said 7 to him, "Fear not; for I will surely show thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul thy grandfather; and thou shalt continually eat bread at my table." And [s]Mephibosheth bowed him- 8 self, and said, "What is thy servant, that thou shouldst regard such a dead dog as I am?" Then the king called to Ziba, Saul's servant, 9 and said to him, "I have given to thy master's son all that belonged to Saul, and to all his house. Thou, therefore, and thy sons, and thy 10 servants, (now Ziba had fifteen sons and twenty servants) shall till the land for him, and bring in the produce, that thy master's son may have food to eat; but Mephibosheth, thy master's son, shall eat bread always at my table." Then said 11

17. [t]8yr. Arab.

CHAP. IX. 8. [s]Sept.

REFLECTIONS UPON CHAPTER VIII. 1. See how carefully David observed the law of God. He did not multiply horses and chariots; he destroyed them. This was contrary to human policy; but he depended on Jehovah for protection. This is a worthy example for all princes, and indeed for all men, to make God's will the rule of their actions; it is the wisest and safest way.

2. We have here a noble example. David was not only a brave commander, but a just king. He not only conquered the enemies of his country, but governed his own people with equity. All Israel felt and owned his gentle sway; the meanest had free access to him; and he dispensed justice without partiality. Happy the people that have such a king! When law is the principle of government, and justice is faithfully administered, a nation must prosper; for the blessing of God will rest upon such people.

3. Let us learn from the example of David, to consecrate our best to God's service, and honour him with whatsoever he hath blessed us. All the spoils and presents of David were devoted to God, were preparations for the temple, to build and enrich it. He was not intent on enriching his palace, or family, and adorning his armory, but God's house. We should imitate his great zeal and devotion; and abound in works of piety and charity. "Our merchandise and hire should be holiness to the Lord; consecrating our gain unto the Lord, and our substance unto the Lord of the whole earth." Thus David did, and he was not at all the poorer for it; nay, he was the richer, and left his son on the throne, the richest prince then in the world.

of note during their reign, and keep a daily journal. This was an important office, as those who filled it were let into all the secrets of state.

17. *Abiathar, the son of, &c.* The common text makes Ahimelech, the son of Abiathar, in direct contradiction to 1 Sam. xxi. 1, and xx. 20. In the history of David we never read of Ahimelech being priest; but the name of Abiathar frequently occurs. This text, among many others, remains a proof of the necessity of correcting the common text.

18. *Cherethites and Pelethites.* These were the kings life-guards and the ready executors of his orders. It has been thought they consisted of those brave men, who fled to David in his exile, and who for their valour and attachment, were advanced to this post of honour.—*Chief ministers.* So Michaelis explains the word (כהנים), and this sense best suits the connexion.

CHAP. IX. 3. *Peculiar kindness.* Literally, 'the kindness of God;' that is great, distinguishing, peculiar kindness. Geddes renders, 'godlike kindness.' Dathe supposes there is a reference to the oath and covenant, which was between David and Jonathan, 1 Sam. xx. 8, &c. and he forms his version accordingly—'that I may show him the kindness, promised with an oath.' Houbigant, 'to whom I may show kindness, through the help of God.'

4. *Lo-debar.* This was beyond the Jordan; where his friends thought he would be more safe, than in any place nearer to the seat of government. Compare Chap. xvii. 27.

7. *Fear not, &c.* Mephibosheth seems to have been in some confusion and terror; he might not have heard of the oath, between David and Jonathan his father, and therefore was afraid that this was some contri-

Ziba to the king, "According to all that my lord the king hath commanded his servant, so will thy servant do." So Mephibosheth ate at
12 ᵛhis" table, as one of the king's sons. And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of
13 Ziba were servants to Mephibosheth. But Mephibosheth dwelt in Jerusalem: for he ate continually at the king's table. And he was lame of both his feet.

CHAPTER X.

B. C. 1037. On the death of Nahash, king of the Ammonites, David sends messengers to comfort Hanun his son; they are shamefully treated; a war is the consequence, and the Ammonites, with their confederates the Syrians, are conquered.

1 And it came to pass after this, that the king of the children of Ammon died, and Hanun, his
2 son, reigned in his stead. Then said David, "I will show kindness to Hanun, the son of Nahash, as his father showed kindness to me." And David sent to comfort him by his servants, on account of *the death of* his father. And David's servants came into the land of the chil-
3 dren of Ammon. And the princes of the children of Ammon said to Hanun, their lord, "Doth David, in thy sight, honour thy father because he hath sent comforters to thee? Hath not David sent his servants to thee, to search, and to spy out the city, that he may overthrow it?" Hanun therefore took David's servants, 4 and shaved off the one half of their beards, and cut off their garments at the middle, at their thighs, and sent them away. And when it was 5 told to David, he sent to meet them, because they were greatly ashamed; and the king said, "Tarry at Jericho until your beards be grown, and then return."

And the children of Ammon now saw that 6

11. ᵛ1 ms. Sept. *table of David.*

REFLECTIONS UPON CHAPTER IX. 1. We may learn from the example of David, to cultivate a forgiving temper. Saul had been his inveterate enemy, and for a number of years had sought his life, but he now inquires, "Is there any one of the house of Saul, to whom I may show peculiar kindness?" Henry observes, we must evidence the sincerity of our forgiving those that have been any way unjust or injurious to us, by being ready, as we have opportunity, to show kindness both to them and theirs. We must not only not avenge ourselves upon them, but we must love them, and *do them good;* and not be backward to do any office of love, and good-will, to those that have done us many an ill turn. This is the way to overcome evil with good, and to find mercy for ourselves and ours, when we or they need it.

2. We are taught to regard the claims, and to discharge the duties of friendship. Kindness to our friends, even to them and theirs, is one of the laws of our holy religion: *He that has friends, must show himself friendly.* If providence has raised us, and our friends and their families are brought low; yet we must not forget former acquaintance, but rather look upon that, as giving us so much the fairer opportunity of being kind to them; then our friends have most need of us, and we are in the best capacity to help them. Though there be not a solemn league of friendship tying us to this constancy of love; yet there is a sacred law of friendship no less obliging, that to him that is in misery, pity should be showed by his friend.

3. We learn from Mephibosheth, with what temper to receive the distinguishing favours of heaven. There is a great resemblance between his case and ours. As christians, we are adopted into God's family, and invited to his table. We have reason to receive this favour with the greatest humility, and the greatest admiration of his condescension and grace. We have greater favours conferred on us than Mephibosheth had; nobler entertainments, greater honour, and a better estate, even the kingdom of heaven. We are not only restored to the inheritance our father Adam lost, but *to an inheritance incorruptible and undefiled, and that fadeth not away.* Mephibosheth was the son of Jonathan, David's friend, who behaved well. But we are children of rebellious parents, and by our personal revolt have exposed ourselves to the divine displeasure; and as the honour which God shows us is so much superior, so much the deeper should be our humility. *Lord, what is thy servant?* But no words are sufficient to express our meanness, or the matchless grace of God our Saviour.

vance to ensnare and destroy him, lest he should make some pretensions to the kingdom; and therefore David says, 'Fear not.'—*Restore thee all the land, &c.* The property of Saul had devolved on David, either in right of his wife, Saul's sons being dead (Num. xxvii. 8,) or as belonging to the crown.

8. *Such a dead dog, as me.* This is the language of abasement, and expresses the low opinion he had of himself.

11. *Are at his table.* As the common text stands, it is Ziba, and not the king, who is made to speak. Our translators saw the impropriety of this, and inserted in italics, *said the king.* By adopting the reading of one mss. supported in sense by the Sept. there is no need of any addition.

CHAP. X. 2. *His father showed kindness to me.* Nahash had been a cruel enemy to Israel, 1 Sam. xi.; Saul had repulsed him, and it is probable he showed kindness to David, when he was at variance with Saul, out of policy. David remembers it; and determines to return it to his son.

4. *One half of their beards, &c.* Long beards and long robes were, at this period considered as badges of honour, as they still are, through a great part of the east. The beard is much regarded. Taking hold of the beard to kiss it, is a mark of the greatest respect. Hence Harmer conceives that Joab, by taking Amasa by the beard, as if he meant to kiss it, ren-

they had made themselves odious to David; and the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand foot; and a thousand men of the king of Maacah, and twelve thousand men of Ish-tob. [a]And they went and encamped before Medeba". And when David heard of this, he sent Joab, and all the host of mighty men. And the children of Ammon came out, and formed in battle array at the entrance of the gate; and the Syrians of Zoba, and of Rehob, and of Ish-tob, and of Maacha, were posted by themselves in the field. When Joab saw that the battle was against him before and behind, he chose out all the tried men of Israel, and formed them in array against the Syrians: And the rest of the people he placed under the command of Abishai his brother, that he might form them in array against the children of Ammon. And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us act valiantly for our people, and for the cities of our God: and may Jehovah do that which is good in his own sight." Then Joab, and the people who were with him, went on to battle against the Syrians; and they fled before him. And when the children of Ammon saw 14
that the Syrians were fleeing, then fled they also before Abishai, and entered into the city. On this, Joab returned from the children of Ammon, and came to Jerusalem.

And when the Syrians saw that they were 15
smitten before Israel, they assembled together. And Hadadezer sent, and brought the Syrians 16
who were beyond the river: and they came to Helam, under the command of Shobach, the captain of the host of Hadadezer. And when 17
it was told David, he assembled all Israel, and passed over the Jordan, and came to Helam. And the Syrians formed in array against David, and fought with him. But the Syrians fled 18
before Israel; and David destroyed seven hundred chariots of the Syrians, and [r]seven thousand horse", and forty thousand foot. He smote also, Shobach, the captain of their host, who died there. And when all the kings who were 19
servants to Hadadezer, saw that they were smitten before Israel, they made peace with Israel, and served them. And the Syrians were afraid to help the children of Ammon any more.

Chap. x. 6. [a] 1 Chron. xix. 7.

18. [r] Josephus. Compare 1 Chron. xix. 18.

Reflections upon Chapters x. 1. We are taught, from
e example of David, to be grateful for kindnesses received. Nahash
as a monster of cruelty, and used the Israelites very ill; but as he
as kind to David, though his motive for doing so was only to vex
ul, he was willing to show his gratitude. When we receive a kind-
ss, we are not to inquire into the principle whence it flows, or
e grounds of it. If the Pharisees gave alms through pride, the
ceiver was bound to be thankful. Whatever men's hearts are,
e are to look to their hands; and repay, not what they meant, but
hat they did; return the kindness according to our ability. And if
ur benefactors are dead, we should do it to their children.

2. We may observe, that what is well meant may be ill interpreted. and receive a base return; so it was here. It is hard for wicked, selfish men, to think well of others. They judge of others by themselves, and are ready to suspect some selfish design. This suspicious temper argues a very bad mind. If we are so treated, it is no great wonder, for it was so of old. The more we are convinced of the absurdity and impiety of such practices, the more careful we should be not to treat others so. "The soul of the wicked desireth evil, his neighbour findeth no favour in his eyes."

3. Great dangers sometimes inspire bad men with true sentiments of courage and piety. Joab, excepting some actions, behaved

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lered Amasa unsuspicious. See ch. xx. 9. The indignity, on the other hand, offered to David's ambassadors by Hanun, might perhaps be better illustrated by what the same author tells us, 'That it is a greater mark of infamy, among the Arabs that he visited, to cut off any one's beard, than whipping and branding with us.' Many people in that country, he tells us, would prefer death to this kind of punishment. And when they would express their value for any thing, they say, 'it is worth more than his beard.'

5. *Tarry at Jericho.* At this time Jericho lay in ruins; and it is probable, that only a few houses were inhabited. They might live in obscurity here, until the marks of their dishonour were done away. Compare 1 Kings xvi. 34.

8. *At the entrance of the gate.* From 1 Chron. xix. 7, we are informed, that it was at the entrance of the gate of Medeba, that this battle was fought. This city is reckoned to the tribe of Reuben, Josh. xiii. 16. It was not far from Heshbon; and being a frontier city, it was sometimes in the possession of the Ammonites, and at others of the Moabites, Isa. xvi. 2. I have followed Houbigant in supplying the words added.

9, 10. The Syrians seems to have surpassed the Ammonites, in discipline, and perhaps in courage Hence Joab selects the best troops to attack them.

16. *Beyond the river.* That is the Euphrates, on or near to which river Helam was situated. The Vulg. indeed renders, 'and he brought forth their host;' the other versions as the name of a place. The formidable preparations for war roused David; and he hastened to meet the Syrians

CHAPTER XI.

B. C. 1035. While Joab besiegeth Rabbah, David committed adultery with Bath-sheba; Uriah sent for, to cover his adultery, refuseth to go in to his wife; he is sent back with orders to Joab to be slain.

1 And on the return of the year, at the time when kings go forth to battle, David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David abode still at Jerusalem.

2 Now it happened one evening, that David arose from off his bed, and walked upon the roof of the royal palace: and from the roof he saw a woman washing herself; and the woman
3 had a very beautiful countenance. And David sent and inquired after the woman. And one said, "Is not this Bath-sheba, the daughter of
4 Eliam, the wife of Uriah, the Hethite?" And David sent messengers, and took her; and she came in to him, and he lay with her; and when she had purified herself from her uncleanness,
5 she returned to her own house. And the woman conceived, and sent and told David, and said, "I am with child."

6 And David sent to Joab, saying, "Send to me Uriah, the Hethite." And Joab sent Uriah
7 to David. And when Uriah was come to him, David asked him how Joab did, and how the people did, and how the war prospered. And 8
David said to Uriah, "Go down to thy house, and wash thy feet." And Uriah departed out of the palace, and there followed him a mess from the king. But Uriah slept at the gate of 9
the palace, among all the servants of his lord, and went not down to his own house. And 10
when it was told David, saying, "Uriah went not down to his own house," David said to Uriah, "Camest thou not from a journey? why then didst thou not go down to thine own house?" And Uriah said to David, "The ark, 11
and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine own house, to eat and to drink, and to lie with my wife? As thou thyself livest, I will not do this thing." And David said to Uriah, 12
"Abide here to day also, and to-morrow I will let thee depart." So Uriah abode in Jesusalem that day. And on the morrow, David called for him, he made him eat and drink in his presence until he had made him drunk: and at even he went to lie on his bed with the servants of his lord, but went not down to his own house.

Now the next morning, David wrote a letter 14
to Joab, and sent it by Uriah. And he wrote in 15
the letter, saying, "Set Uriah in the forefront

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like a prudent, valiant general, and shone as a great man. Here he talks like a good man; even David himself could scarce have talked better. He argues from the most just and influential topics; not from private glory or advantage, but from the honour of God, the safety and credit of Israel; and under a deep sense of an over-ruling providence, piously leaves the success with God. Oh that our commanders would imitate his example! Zeal for God and religion, and the cause of liberty and our country, are the best arguments to inspire men with ardour and courage.

4. We learn from these Syrians, to avoid those snares and dangers by which we have been already injured. When the Israelites had smitten the Syrians, they forsook their old allies, and made peace. Experience is never good till it is bought; many buy it very dear, and suffer much before they have learned it; but it is better late than never. Let sinners, the enemies of God, act thus. If they have opposed him, and striven with their maker, as all sinners do, let their afflictions, their fears, their terrors of conscience, and disappointment in created comforts, make them solicitous to retreat in time, to make peace with him, and become his servants; otherwise their iniquity will be their utter and everlasting ruin.

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and prevent the invasion of his own country. I uniformly read Hadadezer with Houbigant.

CHAP. XI. 1. *At the time when kings, &c.* Owing to the heat in summer, it was not usual in Judea, and the neighbouring countries to engage in warfare, until September. Few men could bear the fatigues of marching in the hot season; and had they been so imprudent as to engage in war at that season, more would have perished by disease than the sword. —*Besieged Rabbah.* David followed up his conquests by laying waste the country of the Ammonites, and then attacking their capital; which was at last taken.

2. In modern courts what is here related, would be considered as a mere affair of gallantry; and such conduct would scarcely be noticed as criminal, because it has become so common.

4. *And when she had purified, &c.* Compare Levit. xv. 18. It is difficult to say how far she was to blame; but he was certainly the greater criminal who seduced her, if I had said forced her, the original word would bear me out, as it generally signifies an incapacity of resistance.

5. *I am with child.* She was in danger of death by the law of God, as an adulteress, and therefore consulted with David how they might contrive a way to hide their shame, and she to avoid punishment.

8—13. David's design to cover his own sin, and preserve the credit of Bath-sheba seems well planed, but the manner in which it miscarried, shows a special, over-ruling providence. How true is the remark of Moses, 'Be sure your sin will find you out.'

of the hottest battle, and retire from him, that he may be smitten, and die." And when Joab had observed the city, he assigned Uriah a place where he knew there were valiant men. And the men of the city went out, and fought with Joab; and there fell some of the people, some of the servants of David; and Uriah the Hethite was also killed.

Then Joab sent and told David all the occurrences of the war; And charged the messenger, saying, "When thou hast made an end of telling the occurrences of the war to the king, And if so be that the king's wrath arise, and he say to thee, 'Wherefore approached ye so nigh to the city when ye fought? knew ye not that they would shoot from the wall? Who smote Abimelech, the son of [r]Jerubbaal"? did not a woman cast a piece of a milstone upon him from the wall, so that he died in Thebez? why went ye so nigh the wall?' Then say thou, 'Thy servant Uriah the Hethite is also killed."

So the messenger went, and came and told David all that Joab had sent him for. And the messenger said to David, "Surely the men prevailed against us, and came out to us into the field, but we drove them back to the entrance of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants are dead, and thy servant Uriah the Hethite is also dead." Then David said to the messenger, "Thus shalt thou say to Joab, 'Let not this thing displease thee, for the sword devoureth now one, and now another. Make a stronger attack on the city, and overthrow it. Thus encourage him."

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and brought her to his own house, and she became his wife, and bare to him a son.

CHAPTER XII.

B. C. 1034. Nathan's parable of the ewe lamb; David's repentance; the death of the child born to him of Bath-sheba; the birth of Solomon.

Now the thing which David had done, was evil in the eyes of Jehovah; and Jehovah sent Nathan, [a]the prophet", to David. And he came to him, and said to him, "There were two men in one city; the one rich, and the other poor.

21. [r] Sept. the rest Jerubbasheth.

Chap. xii. 1. [a] Sept. Syr. Ar. 4 mss.

Reflections upon Chapter xi. 1. We here see the dreadful effects of giving up ourselves to our unhallowed desires and passions; and how needful it is for us both 'to watch and pray, lest we should enter into temptation!' David's sun suffers a dreadful eclipse; and in the midst of his victories abroad, he is vanquished at home. O David! how art thou fallen, how changed! David whose conscience smote him, when he had cut off the hem of Saul's garment; and who had hitherto conducted himself as a man of sincere and fervent piety! Hurried away by his passion, he forgets his character, and his God; and once insnared, he is pushed on to the perpetration of other crimes. By his sin God is dishonoured, religion disgraced, and occasion given to the wicked to blaspheme. The scriptures faithfully relate this shameful miscarriage of one of its greatest heroes; which is at once an evidence of their sincerity, and an awful warning to all, even to the best of men.

2. We should hence learn, to avoid all occasions of sin, and quench the first sparks of temptation. Had David been with his army, as he undoubtedly should have been, he would have escaped this foul stain. Had he been at his harp, or his psalms, at almost any thing but being idle, he had not fallen. Had he checked the temptation at first, turned away his eyes from the tempting object, and given himself to prayer, he had overcome the temptation. May we avoid every thing which may be an occasion to sin, and an incentive to fleshly lusts; especially idleness and a love of sloth. Let us mind the duties of our station; and *stand in awe and sin not.*

3. See the mischievous consequences of sin; how one leads to another; and what vast evil one act of vice is often big with; how much one sin needs another to cloak and conceal it. Adultery must be covered with treachery, making Uriah drunk, and then murdering him. *The way of sin is down hill;* a man knows not where he will stop. The beginning of sin ought to be dreaded; and the appearances of it avoided; for who can tell where it will end? Let us daily pray, 'Lord, lead us not into temptation, but deliver us from evil;' from the evil of compliance, if we are tempted.

14, 15. Of what a hardening nature is sin. David seeks to hide one sin by the commission of another, and a still greater; by the murder of a most loyal subject, and a brave and deserving man. Had not conscience been asleep, how could he have written this letter to Joab?

18—21. It appears that in accomplishing the order sent him, Joab had sustained considerable loss. The messenger was to pacify the king by announcing the death of Uriah; and when he hears this, he calmly says, 'the sword now devoureth one, now another.'

26, 27. Thus were appearances kept up, and the king's infamous conduct covered, by taking to be his wife, the woman he had seduced, and whose husband he had ordered to be slain.

Chap. xii. 1—4. *There were two men.* This was a prudent and re-

3 The rich man had many flocks and herds; But the poor man had nothing, but one little ewe lamb, which he had bought and nourished: and it grew up together with him, and with his children; it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was to him
4 like a daughter. Now a traveller came to the rich man, and he spared to take of his own flock and of his own herd, to dress for the traveller that had come to him; but took the poor man's lamb, and dressed it for the man that had come
5 to him." And David's anger was greatly kindled against the man; and he said to Nathan, "As Jehovah liveth, the man that hath done
6 this is worthy of death. And because he did this thing, and because he had no pity, he shall
7 restore the lamb fourfold." Then Nathan said to David, "Thou art the man. Thus saith Jehovah, the God of Israel, 'I anointed thee king over Israel, and I delivered thee out of
8 the hand of Saul; And I gave to thee thy master's [r]daughter", and thy master's wives into thy bosom, and gave to thee the house of Israel and of Judah; and if that had been too little, I would moreover have given to thee such and
9 such things. Wherefore hast thou despised the commandment of Jehovah, to do evil in his sight? thou hast killed Uriah, the Hethite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children
10 of Ammon. Now therefore the sword shall never depart from thine own house; because thou hast despised me, and hast taken the wife of Uriah to be thy wife.' Thus saith Jehovah, 'Behold, 11
I will raise up evil against thee out of thine own house, and I will take thy wives from before thine eyes, and give them to thy rival, and he shall lie with thy wives in the sight of this sun. Thou indeed hast acted secretly; but I will do 12
this thing before all Israel, and before the sun." And David said to Nathan, "I have sinned against Jehovah." And Nathan said to David, "Jehovah also hath put away thy sin; thou shalt not die. Nevertheless, because by this 14
deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child that is born to thee shall surely die."

And Nathan departed to his own house. And 15
Jehovah struck the child that Uriah's wife had born to David, and it was very sick. David 16
therefore besought God for the child; and David fasted, and went in, and lay all night upon the ground. And the elders of his house arose, 17
and went to him, to raise him up from the ground; but he would not, nor did he eat bread with them. And on the seventh day, the child 18
died; and the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice; how will he then vex himself, if we tell him that the child is dead?" But when David 19

8. [r]So Syr. and Arab.

the rest *house*.

spectful way of reproving, and after the manner of the eastern nations, by which David was brought to condemn himself. As this was the great design, it was not necessary that there should be an exact resemblance in every particular. Some things were only ornamental. Nathan had been used to come on these occasions, to complain of irregularities in the kingdom, and see that the king did justice to the injured.

6. *Fourfold.* This was commanded Exod. xxii. 1; but there was so much cruelty in the rich man's conduct that he was worthy of death.

7. *Thou art the man.* Thou hast committed the crime stated, and art that guilty person, whom thou hast accused and condemned. Nathan now speaks as a prophet of God, and as his ambassador to David.

8. *Thy master's wives.* I have preferred the reading adopted, because Michal was given to David, and because the wives of Saul, would not have been mentioned after house, or family, being included in it. It is well known that the Haram, or female establishment of a deceased king, always belongs to his successor. Compare Chap. xvi. 21.

10. *Shall never depart.* That is *never* during thy life. So Dathe renders, 'The sword shall not depart as long as thou livest;' and observes that the next verse supports this sense. Compare Exod. xxi. 16. This sentence was fulfilled in the death of Absalom, Amnon, and Adonijah, who all fell by the sword, and so did many of his remote descendants, especially when the whole royal house, except one, was slain by Athalia, and Zedekiah's son was slain before his eyes.

11. *I will take thy wives.* This refers to his son Absalom, who spread his tent probably on the very house top whence David saw Bath-sheba, and debauched his father's wives in the sight of all Israel. See Ch. xvi. 22.

13. *I have sinned against Jehovah.* Now David owns his offence; and the Psalms he wrote on this occasion, show the deep sense he had of the guilt he had contracted, and will be an evidence of his repentance to all future ages. It is probable that he did not say more than is related; but like the publican his language was that of a softened, contrite, and penetrated heart, and Nathan is directed to comfort him with the assurance of pardon.

14. *The child shall die.* This was to begin the temporal chastisement, threatened to David; and it soon followed.

17. *Nor would he eat bread.* Perhaps he was the more earnest on this occasion, partly because he considered the child's death as a punishment for his sin, and partly out of his great love to Bath-sheba.

22. *God will be gracious, &c.* David did not know, but the denunci-

saw that his servants whispered, David supposed that the child was dead: David therefore said to his servants, "Is the child dead?" And they said, "He is dead." Then David arose from the ground, and washed and anointed himself, and changed his garments, and came into the house of Jehovah, and worshipped: he then came to his own house, and he asked, and they set food before him, and he ate. Then said his servants to him, "What is this that thou hast done? while the child was alive thou didst fast and weep; but when the child was dead, thou didst arise and eat food." And he said, "While the child was yet alive, I fasted and wept: for I said, 'Who can tell whether God will be gracious to me, so that the child may live?' But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he will not return to me."

24 And David comforted Bath-sheba his wife, and went in to her, and lay with her: and she [a]conceived, and" bare a son, and he called his name Solomon, [PEACABLE]. And Jehovah loved him; 25 And he sent by Nathan the prophet; and he called his name Jedidiah, [BELOVED OF JEHOVAH], because Jehovah [a]loved him".

26 And Joab fought against Rabbah of the children of Ammon, and had taken the royal quarter of the city. 27 And Joab sent messengers to David, and said, "I have fought against Rabbah, and have taken the city of waters. 28 Now, therefore, assemble the rest of the people, and encamp against the city, and take it; lest if I take the city, it be called after my name." 29 And David assembled all the people, and went to Rabbah, and fought against it, and took it. 30 And he took their king's crown from off his head, the weight of which was a talent of gold, beset with precious stones: and it was set on David's head. And he brought forth the spoil of the 31 city in great abundance. And he brought forth the people that were therein, and put them to saws, and to harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.

CHAPTER XIII.

B. C. 1032. Amnon loveth Tamar; he ravisheth and shamefully dismisseth her; Absalom, her brother, killeth Amnon, and flieth to Talmai, king of Geshur.

AND after this, Absalom, the son of David, 1 had a beautiful sister, whose name was Tamar;

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24. [a] Sept. Arab.

REFLECTIONS UPON CHAPTER XII. 1. We may here learn to admire God's abundant grace and kindness. Though what David had done was evil in his sight, yet he sends Nathan to awaken his sleeping conscience, and to make him sensible of his awful guilt; to show him his ingratitude, injustice and cruelty, and to bring him to repentance. His word came with power; and David being confounded, humbled, and abased, with deep contrition acknowledged his sin. According to the law which it was his duty to see executed, he was worthy of death; but God, who is rich in mercy, assured him that he should not die. David might now say with greater emphasis,

25. [a] Sept. Syr. Arab.

'Is this the manner of men, O Jehovah?' This instance of forgiving mercy may encourage the greatest sinners, when penitent, to hope for the same blessing.

2. We may observe that the sins of professors, give the wicked occasion to blaspheme. How often is the name of God dishonoured, his worship and ways rendered contemptible, by the shameful deeds of his professed friends! by unbecoming conduct the way of truth is evil spoken of; and sinners are hardened in their impiety, and emboldened still more to transgress. They are led to consider all seriousness a pretence, and religion a name. Let professors of religion, therefore,

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ation might be conditional, and while the child lived there was room for hope and for prayer.

23. *I shall go to him, &c.* Some explain this passage, as only meaning, 'I shall die like my child.' Though this undoubtedly may be intended, I cannot believe that it is the whole of what David meant. In his writings, I conceive a future state is clearly referred to; and hope of rejoining his child, in a state of happiness, might justly inspire submission, and produce solid and strong consolation.

26. *The royal quarter of the city.* This quarter is in the next verse, called the city of waters, because situated on the river. The Israelites having obtained possession of this quarter, cut off the supplies of the enemy; and hence Joab knew they could not long hold out.

28. *It be called after my name.* This shows how much Joab loved his king, and endeavoured to raise his glory.

31. It is a duty of humanity to vindicate every man's character, when charged wrongfully; this is more necessary, in proportion as the character is more exalted. David was a prince truly eminent and illustrious. And though it is certain, that he was guilty of some great crimes, yet it is as certain, that he ought not to be charged with crimes, or cruelties, of which he was really innocent. One heavy charge has been urged against him, from this part of the sacred history; as if it represented him *sawing*, and *harrowing*, and *chopping*, and *burning*, all the Ammonites: a savage representation! which has raised much clamour among the enemies of revelation. But a charge so severe as this, and so very unlikely to be true, should be

2 and Amnon, the son of David, loved her. And Amnon was so distressed, that he fell sick on account of his sister Tamar; for she being a virgin, it seemed hard to Amnon to do aught
3 to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's bro-
4 ther; and Jonadab was a very subtle man. And he said to him, "Why art thou, the king's son, every morning leaner? wilt thou not tell me?" And Amnon said to him, "I love Tamar, my
5 brother Absalom's sister." And Jonadab said to him, "Lie down on thy bed, and feign thy-
7 self sick: and when thy father cometh to see thee, say to him, 'I pray thee, let my sister Tamar come, and give me food, and dress the food in my sight, that I may see it, and eat it from her hand."

6 Amnon then lay down, and feigned himself sick; and when the king came to see him, Amnon said to the king, "I pray thee, let Tamar, my sister come, and make me a couple of cakes in my sight, that I may eat them from her
7 hand." Then David sent home to Tamar, saying, "Go now to thy brother Amnon's house,
8 and dress food for him." So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and baked the cakes. And 9 she took a pan, and poured them out before him; but he refused to eat. And Amnon said, "Let all the men go out from me." And all the men went out from him. And Amnon said 10 to Tamar, "Bring the food into the inner-chamber, that I may eat from thy hand." And Tamar took the cakes which she had made, and brought them into the chamber to Amnon, her brother. And when she had brought them 11 to him to eat, he took hold of her, and said to her, "Come lie with me, my sister." And she 12 answered him, "Do not, my brother, do not force me; for no such thing ought to be done in Israel: commit not this base deed. For whi- 13 ther could I transfer my shame? and even thou wilt be accounted as one of the profligates in Israel. Now, therefore, I pray thee, speak to the king; for he will not withhold me from thee." Howbeit he would not hearken to her 14 voice; but, being stronger than she, forced her, and lay with her.

Then Amnon hated her exceedingly; so that 15 the hatred with which he hated her, was greater than the love with which he had loved her.

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be very careful so to behave, that they may at once secure the favour and friendship of Almighty God, and adorn his doctrine, by a holy life and conversation.

3. The arguments by which David composed his own mind after the death of his child, are proper on similar occasions. It was a very solid consideration, that all his grief could not recover his child. He further reflected, that he should quickly go after it. Considering himself as a mortal creature, he saw the folly of excessive grief. When friends die, we should think of our own death; how quickly we shall go after them; therefore we have something else to do than spend our time in fruitless sorrow. The words intimate further, that, looking beyond the grave, he saw something to assuage his grief, some views of future happiness. The prospect of meeting our fellow-creatures again, and being for ever with them, is a source of comfort and joy when they are taken away. Let us therefore 'be patient in tribulation, and be in subjection to the Father of spirits, and live.'

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examined into with great care; and if the original records are consulted accurately, they will, I humbly apprehended, set the matter in a different light. Here in Samuel the two first words signify *et posuit in serra*, as in the interlinear Latin version: which words are a true key to the following; and fairly show, that David *put* them *to the saw*, and sentenced them to other hard works of slavery. The whole mistake here seems to have arisen from an error in the Hebrew text of the parallel place in Chronicles; by the omission of one small part of one letter: for the word, instead of וישם *et posuit*, is now וישר *et serravit*, in 1 Chron. xx. 3. This corruption was probably very ancient, because expressed in the Greek version. But still, there can be little doubt, that the two words were at first the same; and if so, the context requires the word in Samuel; especially, as that reading is confirmed by five Hebrew mss. in Chronicles.

CHAP. XIII. 2. *She being a virgin, &c.* Virgins in the east are so closely watched, that it is difficult for any man to get access to them, without witnesses. Hence the distress of Amnon; and the wicked device he follows to obtain his desire. I have followed the common version in the latter clause, which suggests a struggle between his passion and his conscience. Geddes after Dathe renders, 'for she being a virgin it appeared impossible for him to enjoy her.' I conceive this is more limited and particular than the text will warrant.

5. *Lie down on thy bed, &c.* This wicked Courtier, instead of reproving him, and endeavouring to call him to a sense of duty, furnishes him with an expedient to gratify his passion, at the expense of his honour, and, as it proved, the loss of his life.

10. *Inner-chamber.* Geddes renders, *alcove.* I conceive it certain, that as Amnon had dismissed his attendants, he retired where he might most conveniently accomplish his purpose.

12, 13. Tamar spoke like a prudent woman; and gave her half-brother the most suitable advice; but passion is deaf to reason and propriety. She pleaded that she was a near relation; that she would not submit without violence; that such a thing ought not to be done in Israel, a nation devoted to God; that it would be an insuperable dishonour to her; that she could neither drive away her shame, nor hide it; that he would lose his

And Amnon said to her, "Arise, be gone."
16 And she said to him, "*This treatment* is causeless. Sending me thus away, is a greater injury than that which thou hast before done to me."
7 Yet he would not hearken to her; But called his servants, who attended on him, and said, "Put out now this woman from me, and bolt
8 the door after her." Now Tamar had on her garment of various colours: for such robes the king's virgin daughters [v]anciently" wore. Then his servants brought her out, and bolted the
9 door after her. And Tamar put ashes on her head, and rent her garment of various colours, which she had on, and laid her hand on her
0 head, and went along crying. And Absalom, her brother, said to her, "Hath Amnon, thy brother, been with thee? yet be thou silent, my sister: he is thy brother: regard not this thing." So Tamar abode disconsolate in her brother Absalom's house.
1 But when king David heard of all these things, he was very wroth: [a]yet he would not grieve the heart of Amnon; because he loved
2 him, as being his first-born son". And as to Absalom, he spoke to his brother neither good nor bad: although Absalom hated Amnon, be-
3 cause he had forced his sister Tamar. And after two full years, Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim; and
4 Absalom invited all the king's sons. And Absalom came to the king, and said, "Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants go with thy servant." And the king said to Absalom, "Nay, 25
my son, let us not all now go, lest we be chargeable to thee." And although he urged him, yet he would not go; but blessed him. Then said 26
Absalom, "If [a]thou wilt not go", I pray thee, let my brother Amnon go with us." And the king said to him, "Why should he go with thee?" But Absalom so urged him, that he let 27
Amnon and all the king's sons go with him.

[a]Absalom made a feast like the feast of a king"; and Absalom commanded his servants, 28
saying, "Observe now when Amnon's heart is raised with wine, and when I say to you, 'Smite Amnon;' then kill him, fear not: have not I commanded you? be courageous and valiant men." And the servants of Absalom did to 29
Amnon as Absalom had commanded. Then all the king's sons arose, and each mounted his mule, and fled.

And while they were yet on the way, tidings 30
came to David, saying, "Absalom hath slain all the king's sons, and there is not one of them left." Then the king arose, and tore his gar- 31
ments, and lay on the ground; and all his servants stood by with their clothes rent. And 32
Jonadab, the son of Shimeah, David's brother, spoke and said, "Let not my lord suppose that they have slain all the young men, the king's sons; for Amnon only is dead: for this hath been determined on by Absalom from the day that he forced his sister Tamar. Now, there- 33

Chap. xiii. 18. [v]Josephus. 21. [a]Sept. Vulg. Josephus.

26. [a]Syr. 28. [a]Sept. Vulg.

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reputation, and perhaps his crown, and be considered as a man void of all religion, honour and humanity. But finding all this would not do, she intimated, that he was his father's darling, and he would deny him nothing, and would therefore give her to him for his wife. She urged any thing to divert him from his purpose, and deliver herself from the present danger; but all was in vain.

15. This change of passion in a brutal breast is not uncommon. When he had accomplished his purpose, and then reflected on the probable consequences of it, he detested the beautiful Tamar, whose virginity he had violated, and who had been an incitement to his passion.

16. *Sending me thus away, &c.* It was not a greater sin, but a greater mischief, because it would publish her shame, and be a public scandal on the whole family. The first injury might be concealed and repented of; the second was deliberate, and would bring reproach on himself, on her, and on the people of God.

18. For the reason of the version the learned reader may consult Note, Hebrew Bible.

20. *Hath Amnon been with thee?* Absalom covered his suspicions in the most decent and prudent phrase; and to spare her blushes he prevented her answering, and advised her to be composed, because the offender was her brother. He knew Amnon's character to be a bad one, or he never would have suspected that he could be guilty of such a thing.

21. The addition to the text is so suitable to the character of David, and, the context, that, with other Critics, I have adopted it as genuine; and so in the 28th verse.

26. *If thou wilt not go.* I follow the Syriac. Houbigant, 'If the king will not, I pray, &c.'

32, 33. Jonadab, who had contrived the plan of seduction for Amnon, either conjectured the cause of Absalom's attack, or he might have heard him express his intention to avenge the dishonour of his sister. He speaks of this affair, which had originated with himself, without the least concern. He proves himself as destitute of friendship as of sympathy; and without any regard to justice, honour, or humanity.

37-39. I have, with Geddes joined these verses to the following chapter, as

fore, let not my lord the king take the thing to heart, to think that all the king's sons are
34 dead: for Amnon only is dead; and Absalom will have fled." And the young man who kept the watch, raised his eyes, and looked, and, behold, by the way of the hill side, behind him,
35 there were many people coming. And Jonadab said to the king, "Behold, the king's sons are
36 coming: as thy servant said, so it is." And as soon as he had made an end of speaking, behold, the king's sons came, and raised their voice and wept: and the king also, and all his
37 servants, wept exceedingly. But Absalom had fled, and went to Talmai, the son of Ammihud, king of Geshur.

CHAPTER XIV.

B. C. 1027, Joab perceiving David's inclination, suborns a woman of Tekoah to excite, by a parable, David to bring home Absalom; he returns; his beauty, and his children.

And [a]David" mourned for his son [v]many
38 days". But when Absalom, who had fled and gone to Geshur, had been there three years,
39 king David longed for Absalom; for he was comforted concerning Amnon, seeing he was dead.

Now Joab, the son of Zeruiah, perceived that 1
the king's heart was towards Absalom. And 2
Joab sent to Tekoah, and brought thence a wise woman, and said to her, "I pray thee, feign thyself to be a mourner, and put on now mourning apparel; and anoint not thyself with oil, but be as a woman who hath a long time mourned for the dead. And go to the king, and speak 3
on this manner to him." And Joab put the words in her mouth.

And when the woman of Tekoah [a]went" to 4
the king, she fell on her face to the ground, and made obeisance, and said, "Help, O king." 5
And the king said to her, "What aileth thee?" And she answered, "I am indeed a widow woman; for my husband is dead. And thy 6
handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And, behold, the whole family have 7
risen against thy handmaid, and they said, "Deliver up him that smote his brother, that

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37. [a]All the versions.—[v]Syr. Arab. 4 mss. the rest, *every day.*

CHAP. XIV. [v]So the versions, many mss.

REFLECTIONS UPON CHAPTER XIII. 1. We learn how dangerous it is to have a wicked companion. 'Evil communication corrupts good manners;' and young persons in particular should guard against it. Full of spirit and unexperienced, they are but too much inclined to throw off the restraints of religion; they need not counsellors to urge them to what is wrong. They should be careful in the choice of companions, lest '*they learn their way*, follow their counsel, and get a snare to their souls. "My son, if sinners entice thee, consent thou not. If they say, 'Come with us, let us lay wait for blood, cast in thy lot among us.' My son, walk not thou in the way with them, refrain thy foot from their path: for their feet run to evil, and make haste to shed blood."

2. We here see that primitive simplicity obtained in the time of David. Absalom, though the king's son, had his farm, and his sheep-shearing. His sister was as eminent for her good housewifery as for her beauty: she was not afraid of spoiling the beauty of her face, or the whiteness of her hands, by kneading and baking. Business is not beneath the greatest gentleman; domestic employments are not below the finest lady. How different are modern ideas and manners! Many a tradesman's daughter would be ashamed to be found cooking. Pride and vain accomplishments are the things which most assiduously cultivate; appearances and show are substituted in the place of solid attainments.

3. This chapter forcibly impresses the apostle's advice, '*Flee youthful lusts.*' Who knows the mischiefs they may occasion, if indulged? Amnon must have been an abandoned character, previously to his shameful behaviour to his innocent sister. How miserable was he after! What dreadful agonies of conscience and horror must he have felt, when he could not bear the sight of his injured sister. But he knew all the guilt lay upon himself. He had brought ruin on his amiable sister, distress upon his pious father, and scandal upon all Israel.

4. We see here how abominable malice and revenge are. What infamous characters were both David's sons; Absalom hated Amnon, and concealed it for two years, without showing any signs of it. He cloaked his wicked design with the pretence of civility and kindness. Let us guard against a revengeful spirit. However we may be injured, we are forbiden to revenge ourselves. Guard against rancour and hatred; for 'he that hateth his brother is a murderer;' and we know that 'no murderer hath eternal life abiding in him;' a truth, which should teach us to retrain our passions, to prevent the crime.

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containing the reason of Joab's contrivance.

CHAP. XIV. 7. Every reader must admire the art with which Joab by this woman prevailed on the king to restore Absalom. The case supposed was in point; and the decision of the king in favour of the woman, was certainly against himself, in that he did not recal Absalom.

11. I have transposed the 15—17 verses as clearly their proper

we may kill him, for the life of his brother whom he hath slain; and we will destroy even the heir.' Thus would they extinguish my remaining coal, and leave to my husband neither name nor one remaining upon the face of the earth." And the king said to the woman, "Go to thy house, and I will give charge concerning thee." And the woman of Tekoah said to the king, "My lord, O king, the iniquity be on me, and on my father's house; and may the king and his throne be guiltless." And the king said, "Whosoever saith aught to thee, bring him to me, and he shall no more trouble thee." Then said she, "I pray thee, let the king remember, for the sake of Jehovah, not to suffer the multitude of blood-avengers to destroy any more, lest they destroy my son. Now therefore I am come to speak of this thing to my lord the king, because the people have made me afraid: and thy handmaid, said, 'I will now speak to the king; it may be that the king will perform the request of his handmaid. For the king may so hear as to deliver his handmaid out of the hand of every one, who would destroy me and my son together out of the inheritance of God. Thy handmaid also said, 'The word of my lord the king may now be comfortable: for as an angel of God, is my lord the king, to discern good and bad: and may Jehovah thy God be with thee." And he said, "As Jehovah liveth, there shall not one hair of thy son fall to the
2 earth." Then the woman said, "Let thy handmaid, I pray thee, speak one word to my lord
3 the king." And he said, "Say on." And the woman said, "On what ground then hast thou thus decided concerning one of the people of God? From the word the king speaketh, he is guilty, in as far as the king bringeth not home his banished son. For we must needs die, and 14
become as water spilt on the ground, which cannot be gathered up again; (for God excepteth no person:) *let the king* devise means, so that his banished *son* may no longer be banished from him. Then the king answered and said to the 18
woman, "Hide not from me, I pray thee, the thing that I am about to ask thee." And the woman said, "Let my lord the king now speak." And the king said, "Is not the hand of Joab 19
with thee in all this? And the woman answered and said, "As thou livest, my lord the king, the thing is altogether, as my lord the king hath spoken: for thy servant Joab, he charged me, and put all these words in the mouth of thy handmaid, To give this turn to the discourse: 20
thy servant Joab hath done this thing. But my lord is wise; is wise as an angel of God, to know all things which are on the earth."

And the king said to Joab, "Behold, now, 21
I grant this request: go then, and bring back the young man Absalom. And Joab fell to the 22
ground on his face, and made obeisance, and thanked the king: and Joab said, "To day thy servant knoweth that I have found favour in thine eyes, my lord the king, in that the king hath fulfilled the request of his servant." So 23
Joab, set out and went to Geshur, and brought Absalom to Jerusalem. And the king said, 24
"Let him turn to his own house; but let him not see my face." So Absalom turned to his own house, but saw not the king's face.

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lace. For the woman in these verses continues to speak of her own son, nd of the assistance that she expected to receive from the king to secure im; but how could she do this after she had acknowledged that the whole as a fable, intended to represent the king's conduct towards his exiled on Absolom? This tranposition removes every difficulty and makes the arrative consistent. In the 12—14 verses the woman urges the opinion nd decision of the king, and applies it to the point intended.

13. *Concerning one of the people, &c.* The common version is, 'against the people of God.' The preposition will admit either sense; but the context require the sense I have given.

14. *For God excepteth no person, &c.* The words of the text are ambiguous, and are variously rendered. Houbigant renders, 'God doth not take away life. Yea, it is his counsel that one exiled from him should not be utterly rejected.' It is probable he thought the words referred to the case of the man-slayer, for whom God had appointed a city of refuge. Dathe forms his version on this sentiment; and many of our early translators had the same opinion. I confess I do not see, what this has to do with the subject; nor how the text will admit it. The verb (נשׂא) denotes among many other significations, *to forgive, to spare.* Compare Gen. xviii. 24, 26; Exod. x. 17, &c: and (נפשׁ) often signifies *person.* 'God will spare no person; all must die.' This is connected with what precedes. I consider with Geddes, the king understood, as the nominative of the following verb; and have supplied it for the sake of perspicuity.

20. *As wise as an angel.* Harmer has shown that it is the superstitious belief in the east, that their kings are privileged with the possession of the highest wisdom. Was this a compliment to David? or did the woman believe what she said?

26. *Two hundred shekels.* According to Bochart this would be about 3lb. 2oz. of our weight; but it is not certain, what was the weight of the Jewish shekel, at different periods. This is mentioned as something singu-

25 Now in all Israel there was no one so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there
26 was no blemish in him. And when he polled his head, which he did from time to time, because it burdened him; and when he polled it, the hair of his head weighed two hundred she-
27 kels, according to the king's standard. And to Absalom were born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful countenance.

28 Absalom had now dwelt two full years in Jerusalem, and had not seen the king's face.
29 Absalom then sent for Joab, that he might send him to the king; but he would not come to him: and when again he sent a second time, he would
30 not come. [a] Absalom" therefore said to his servants, "See, Joab's field is near mine, and he hath barley there; go and set it on fire." And Absalom's servants set the field on fire. [a] And the servants of Joab came to him, with their garments rent, and said, "The servants of Ab-
31 salom have set fire to thy field"." Then Joab arose, and came to Absalom to his house, and said to him, "Why have thy servants set fire to
32 my field?" And Absalom answered Joab, "Behold, I sent to thee, saying, 'Come hither, that I may send thee to the king, to say, 'Why came I from Geshur? better were it for me to have been there still: now therefore let me see the king's face; and if there be iniquity in me, let him put me to death." So Joab came to the 33
king, and told him: and when he had called for Absalom, he went to the king, and with his face to the ground, he made obeisance to the king: and the king embraced Absalom.

CHAPTER XV.

B. C. 1024. *Absalom, by various arts, gains the esteem of the people, and under pretence of a vow goes to Hebron, and there erects the standard of revolt and rebellion; David flies from Jerusalem, where Absalom soon arrives.*

And after this, Absalom prepared for himself 1
chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood 2
on the way side, that led to the palace-gate: and when any man who had a law-suit came to the king for judgment, then would Absalom call to him, and say, "Of what city art thou?" And he would say, "Thy servant is of such, or such a tribe of Israel." Absalom would then say to 3
him, "See, thy cause is good and right; but

30. [a] Sept. Syr. Arab.

—ibid. [a] Sept.

Reflections upon Chapter xiv. 1. We may learn that we ought not to retain our anger for ever; but should be disposed to exercise mercy. We should recollect our own faults, and forgive, as we expect to be forgiven. Our Lord enforces this duty, from the consideration of God's patience and kindness to us. He has appointed means for our recovery and reconciliation; sacrifices under the law, and the sufferings of Christ under the gospel. Let sinners therefore remember, that it is their own fault if they are not restored. This should lead us to be merciful and compassionate, *even as our father in heaven is merciful.*

2. We see that a handsome person sometimes covers a deformed soul; "But in all Israel there was no one so much praised as Absalom for his beauty." Nothing is said of his wisdom and piety; he was only the fine gentleman. His outside beauty concealed a proud, base, and malignant soul. This would be a poor commendation of a woman, and much more so of a man. Let us not be proud of external accomplishments, but seek the beauties of the mind, the ornaments of wisdom, virtue, meekness, and humility. "Favour is deceitful, and beauty is vain, but every one who feareth the Lord shall be praised."

3. See how wise and good men may be deceived and imposed upon by their children, especially when they are over fond of them. David forgave Absalom's horrid crime, admitted him to favour, and cherished a viper in his own bosom. Affection blinds the eyes. Parents should judge wisely and cautiously, even of their own children, and treat them according to their deserts; else they will prove a grief of heart to them, as this proud wretch did to David, as we shall see afterwards; and, if they prove rebellious and disobedient, the more fond they are of them, the greater will be their torment and vexation.

lar and unusual. Some would explain, by supposing, that the shekel here is used not for the *weight* but the *value*. His hair was worth two hundred shekels.

27. *Three sons, &c.* These probably died young, as it is said that Absalom had no son; Chap. xviii. 18. He called his daughter after her aunt.

30. *Joab's field is near mine.* Geddes renders, 'near my monument,' and according to some of the best Critics (ת) has this sense, but as it is used frequently with *thy* affixed for the possessive pronoun, I adhere to the common version; and because I think he had not yet erected the monument mentioned in ch. xviii. 18.

31—33. Absalom had most probably now formed the design of obtaining the crown; and it was necessary to his success that he should be introduced to court. His conduct towards Joab, and the message he sends to the king, display his temper and ambition.

CHAP. XV. 3. *Thy cause is good and right.* Thus he flattered all; and by his state, his beauty, condescension and affability, he gained the

there is no man deputed by the king to hear
4 thee." Absalom was morever wont to say, "Oh
that I were made a judge in the land, that every
man who hath any suit or cause might come to
5 me, and I would do him justice!" And when
any man came nigh to make obeisance, he was
accustomed to put forth his hand, and take hold
6 of him, and embrace him. And after this man-
ner did Absalom to all Israel, who came to the
king for judgment: thus Absalom stole away
the hearts of the men of Israel.
7 And at the end of ᵛfour" years, Absalom said
to the king, "I pray thee, let me go to Hebron,
and perform my vow, which I made to Jehovah.
8 For thy servant made a vow while I abode at
Geshur in Syria, saying, "If Jehovah shall in-
deed bring me back to Jerusalem, then will I
9 serve Jehovah." And the king said to him, "Go
in peace." So he set out, and went to Hebron.
10 But Absalom had sent spies throughout all
the tribes of Israel, saying, "As soon as ye hear
the sound of the trumpet, then ye shall say,
11 'Absalom is made king in Hebron.' And with
Absalom went from Jerusalem two hundred in-
vited men: but they went in their simplicity, and
12 they knew not any thing. And Absalom sent
for Ahithophel the Gilonite, David's counsellor,
from his city, Giloh, while he offered sacrifices.
Thus was the conspiracy strengthened; and the
people with Absalom continually increased.
13 And there came a messenger to David, say-
ing, "The hearts of the men of Israel are after
Absalom." And David said to all his servants 14
who were with him at Jerusalem, "Arise, let
us flee; for we shall not else escape from Absa-
lom: make haste to depart, lest he suddenly
overtake us, and bring evil upon us, and smite
the city with the edge of the sword." And the 15
king's servants said to the king, "Behold, thy
servants are ready to do whatsoever my lord the
king shall appoint." And the king went forth, 16
and all his household after him. And the king
left only ten women, concubine-wives, to keep
the house. Thus the king went forth, and all 17
ᵛhis servants" after him, and abode at Beth-
amerhack. And all his servants were mustered 18
before him; and all the Cherethites, and all the
Pelethites, and all the Gathites, (six hundred
men) who had followed him from Gath, were
mustered before the king.

Then said the king to Ittai, the Gathite, 19
"Why shouldst thou go along with us? return
to thine own place, and abide with the new king:
for thou art a stranger, and also an exile. Thou 20
camest but yesterday, and should I this day
make thee wander up and down with us? see-
ing I go whither I can, return thou, and take
back thy brethren: mercy and truth be with
thee." And Ittai answered the king, and said, 21
"As Jehovah liveth, and as my lord the king
liveth, surely in what place my lord the king
shall be, whether it be my lot to die or to live,
there assuredly will thy servant be." David 22
then said to Ittai, "Go and pass on." And Ittai,

CHAP. XV. 7. ᵛSyr. some copies of Sept. and Vulg.

17. ᵛ Sept. 2 mss. 3rd Ed.

affection of great numbers.

7. *Four years.* The common text has *forty*, which is manifestly erroneous. David reigned only forty years; and if we follow the text, the rebellion of Absalom would occur long after David was dead. Some, to get over the difficulty, would date from the time David was anointed by the prophet Samuel. As the versions mentioned contain the true reading, there is no need of any subterfuge.—*To Hebron.* Why to Hebron? It may be answered because there he was born, and there David began his reign. It was the chief city of the tribe of Judah, next to Jerusalem; much celebrated in the patriarchal times, and famous for its high places, where they still sacrificed.

8, 9. Absalom's request seemed so just and pious, that David, without reluctance, granted it. He was doubtless pleased to discern any thing like gratitude to God, in his favourite son.

12 *Sent for Ahithophel.* Abithophel was capable of doing great mischief, as he was one of David's privy counsellors. Some suppose that he was angry at David's affair with Bath-sheba, who was his grand-daughter. He was too wise to think of coming till he saw what people joined Absalom, and whether his scheme was likely to succeed.

14. *And smite the city.* David chose to leave Jerusalem that he might prevent a surprise, and not expose it to the horrors of a seige. He did not know how it stood affected to him, as Absalom had many adherents there. He could more easily raise an army in the country, where neither the morals nor the political principles of the people were so much corrupted.

17. *Beth-amerhack.* I have followed Houbigant, Dathe and others, in considering (בית המרחק) as a proper name; for no proper sense can be given if the words be considered as appellatives. Hence the versions are not satisfactory. The Vulg. and he stood *at a distance from the house.* The Sept. they stood *a far in the house.* The Chald. they stood *in a distant place.* This is the best rendering, but then the preposition should be added (בבית,) which is not found in any mss.

19—21. Ittai discovers a strong attachment to David, and resolves to share with him all dangers. It is not improbable that he and the six hundred men with him, had renounced idolatry, and embraced the worship of

the Gathite, passed on, and all his men, and
23 all the little ones who were with him. And all the country and all the people as they passed along, wept with a loud voice. Thus the king himself passed over the brook Kidron, and all the people passed over, towards the way of the wilderness.

24 And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar offered *before it,* until all the people
25 had wholly passed out of the city. And the king said to Zadok, "Carry back the ark of God into the city: if I shall find favour in the eyes of Jehovah, he will bring me back, and
26 show me both it, and its habitation: But if thus he shall say, 'I have no delight in thee;' behold, here am I, let him do to me as seemeth
27 good in his own eyes." The king also said to Zadok the priest, "Observest thou? Return in peace to the city, and your two sons with you; Ahimaaz thy son, and Jonathan the son of Abia-
28 thar. See, I will linger in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar
29 carried back the ark of God to Jerusalem; and they abode there.

30 And David went up by the ascent of mount Olivet: and he wept as he went up, and had his head covered, and his feet bare. And all the people who were with him covered every one his own head; and they went up, weeping as they went. And one told David, saying, 31
"Ahithophel is among the conspirators with Absalom." And David said, "O Jehovah, I pray thee, turn the counsel of Ahithophel into foolishness." And when David had come to the 32
top of the mount, where he worshipped God, behold, Hushai, the Archite, came to meet him, with his coat rent and earth upon his head. To 33
him David said, "If thou pass on with me, thou wilt be a burden to me: But if thou return to 34
the city, and say to Absalom, 'I will be thy servant, O king! as I have been thy father's servant, so will I now also be thy servant:' thou mayest then defeat for me the counsel of Ahithophel. And is there not with thee Zadok 35
and Abiathar, the priests? so whatsoever thou shalt hear from the king's house, thou shalt tell it to Zadok and Abiathar, the priests. Behold, 36
they have with them their two sons, Ahimaaz the son of Zadok, and Jonathan, the son of Abiathar; and by them ye can send to me every thing that ye may hear. So Hushai, David's 37
friend, went back to the city, as Absalom entered Jerusalem.

REFLECTIONS UPON CHAPTER XV. 1. Parents may here learn not to be too fond of their children, nor to encourage them too much; especially when they discover a proud, domineering temper. The history proves that this was the spirit of Absalom. What might contribute to strengthen this temper, and embolden him in his ambitious designs, might be the praises lavished on him for his beauty and personal accomplishments, and the known affection of his father. Let it ever be remembered, that pride *goeth before destruction, and a haughty spirit before a fall;* and awful is the fall of such persons.

2. We may also observe, that those are often most ambitious of honour and preferment, who are least fit for it. *O that I were a judge.* Such a cool, deliberate villain, who had violated all the bonds of duty, gratitude, and religion, was not likely to do justice. Humble and modest men, who will discharge their duty faithfully, bear their honours and credentials humbly, and not think of themselves more highly than they ought to think, are the fittest persons for advancement.

3. The greatest affliction of a good man, is to be driven from the house and ordinances of God. David speaks of this most feelingly. He parted with the ark reluctantly, and earnestly desired, if it were the will of God, to see it again. Those circumstances which drive holy men from God's house and ordinances, are peculiarly grievous; and their language then is, "When shall I come and appear before God in Zion? How amiable are thy tabernacles! A day in thy courts is better than a

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the true God.

23. *The brook Kidron.* This was in the valley between Jerusalem, and the mount of Olives. In the hot season it usually dried up. Compare xxvi. 36, and John xviii. 1.

30. *And he wept as he went up.* He did so to express his deep humiliation, shame, and concern. He wept for his own sins, and for the unnatural behaviour of his son, and the marks of divine displeasure that attended it.

31. *Ahithophel.* David seems to have had a great regard for him, and to have felt sensibly the defection of such a man. On this occasion he wrote the 41st psalm.

32. *Top of the mount.* Perhaps the very same place, where our Lord looked on Jerusalem, and wept over it. See Luke xix. 37, &c.

33—37. Severe casuists have condemned this conduct of David, as at variance with the proper line of his duty. If the use of stratagems in war may be justified, David only acted as wisdom and sound policy dictated. It is thought that David now wrote the 3rd and 43rd psalms.

CHAPTER XVI.

A. C. 1023. Ziba's false accusation; and Shimei's insulting conduct towards David, which he bears with submission; Hushai admitted to Absalom's council; the counsel of Ahithophel.

1 And when David was a little past the top of *mount Olivet*, behold, Ziba, the servant of Mephibosheth, met him, with a couple of saddled asses, and upon them two hundred loaves of bread, and a hundred bunches of dried grapes, and a hundred clusters of figs, and a skin-bottle
2 of wine. And the king said to Ziba, "What meanest thou by these?" And Ziba said, "The asses are for the king's household, to ride on; and the bread and clusters of fruit, for the young men to eat; and the wine, that such may drink
3 as become faint in the wilderness." And the king said, "And where is thy master's son?" And Ziba said to the king, "Behold, he abideth at Jerusalem: for he said, 'To day the house of Israel may restore to me the kingdom
4 of my father.'" Then said the king to Ziba, "Behold, to thee I give all that belonged to Mephibosheth." And Ziba, [r]making obeisance", said, "May I find favour in thine eyes, my lord the king."

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came out, and reviled as he
6 went along. And he cast stones at David, and at all the servants of king David; at all the people and all the mighty men who were on his right hand and on his left. And thus said Shi- 7
mei when he reviled, "Get off, get off, thou man of blood, thou worthless man. Jehovah 8
now returneth on thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah delivereth the kingdom into the hand of Absalom thy son. Behold now, thine own wickedness *seizeth* thee; for a man of blood thou art." Then said Abishai, the son of Ze- 9
ruiah, to the king, "Why should this dead dog revile my lord the king? let me go over, I pray thee, and take off his head." And the 10
king said, what have I to do with you, ye sons of Zeruiah? Thus let him revile on; if Jehovah hath said to him, 'Revile David,' Who shall then say, 'Why hast thou done so?" Moreover, David said to Abishai, and to all his 11
servants, "Behold, my own son, the offspring of my own body, seeketh my life: how much more now may this Benjaminite *revile me?* Let him alone, and let him revile on; for Jehovah hath bidden him. It may be that Jehovah 12
will regard my affliction; and that Jehovah will return good to me for his reviling this day." And as David and his men went by the way, 13
Shimei went along on the side of the opposite hill; and reviled as he went on, and threw stones at him, and cast dust. And the 14
king, and all the people who were with him, came to Ephim, and refreshed themselves there.

CHAP. XVI.

thousand." May it be our desire to attend the house and the ordinances of God, walking in his statutes blameless.

5. Whatever circumstances a good man may be in, he will patiently and cheerfully submit to the will of God. He may pray, and desire that God will remove his sorrow, and restore this or the other comfort; but if God thinks best that he should be humbled and disappointed, his language should be *let him do to me as seemeth him good.* This should be our temper: and in proportion to our trust in God's providence, and concern to practise our duty, will this temper appear reasonable; it will become easy and agreeable; and be an abundant equivalent for the sorrow we endure, and the comfort of which we are deprived.

4. [r]Sept. and Chald.

CHAP. XVI. 1. *Clusters of figs.* In this version I have followed the Sept. and Vulg. as I conceive those translators must have known what the word (קיץ) precisely signified.

3, 4. Ziba was already made rich, through Mephibosheth; and his false accusation, betrayed alike his ingratitude and treachery. He coveted his master's inheritance; and David was too hasty in bestowing it. Some however, think that Ziba only testified the truth, and that Mephibosheth now expected that the revolution would end in favour of the house of Saul. This does not seem to me probable.

7, 8. *When he reviled.* I have preferred this term to curse, as the language which follows contains nothing but reviling and railing. He unjustly charges David with shedding the blood of the house of Saul; and represents him as an usurper and a tyrant; and mentions Absalom's rebellion to sting and vex him.

9—12. Abishai's request shows, that David maintained strict discipline in his army; and the reflections of David are equally wise, submissive and pious.

14. *Came to Ephim.* The following adverb *there*, shows that (עיפים) must be the name of a place. It is usually rendered 'weary.'

16—19. Hushai discovers great address; he neither prays personally for Absalom, nor promises him allegiance. He intimates that he was not governed by private affection, but considered the voice of the people as

15 And Absalom, and all the people, the men of Israel, had come to Jerusalem; and Ahitho-
16 phel was with him. And Hushai, the Archite, David's friend, came to Absalom; and Hushai said to Absalom, "Long live the king! long
17 live the king!" And Absalom said to Hushai, "Is this thy kindness to thy friend? why went-
18 est thou not with thy friend?" And Hushai said to Absalom, "Nay; but whom Jehovah, and this people, and all the men of Israel chose,
19 his will I be, and with him will I abide. And again, whom ought I to serve, if not his own son? as I have served in thy father's presence. so will I be in thy presence."
20 Then said Absalom to Ahithophel, "Give
21 counsel, among you, what we shall do." And Ahithophel said to Absalom, "Go in to thy father's concubines, whom he hath left to keep the house; that all Israel may hear how odious thou hast made thyself to thy father: so will the hands of all that are with thee be strengthened."
22 So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's
23 concubines in the sight of all Israel: For the counsel which Ahithophel gave, was, as if a man had inquired at the oracle of God: such was every counsel of Ahithophel, both with David and with Absalom.

CHAPTER XVII.

B. C. 1023. *Ahithophel's counsel overthrown by Hushai's; secret intelligence sent to David; Ahithophel goeth home and hangeth himself.*

AHITHOPHEL now said to Absalom, "Let me, 1
I pray, choose out twelve thousand men, and I will set out and pursue David this night. And 2
I shall come upon him while he is weary and weak-handed, and terrify him: and, while all the people that are with him flee, I will smite the king only. And I will bring back all the 3
people unto thee, [v]as a bride is brought to her husband"; (for only one man's life thou seekest) and the whole people shall have peace." This 4
counsel seemed good to Absalom and to all the elders of Israel. Then said Absalom, "Call 5
now Hushai, the Archite, also, and let us likewise hear what he hath to say." So Hushai 6
came to Absalom, and Absalom spoke to him, saying, "After this manner hath Ahithophel counselled: shall we follow his counsel or not? Speak thou." And Hushai said to Absalom, 7
"The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou 8
knowest that thy father and his men are valiant, and they are chafed in their minds, as a bear of the forest bereaved of her whelps. Also, thy father is a man of war, and will not lodge with

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CHAP. XVII.

REFLECTIONS UPON CHAPTER XVI. 1. In the conduct of Shimei we see what follies a man may be guilty of through prejudice and passion. He seems to brave all dangers to vent his malice and spleen; and when his stones did not reach the king, he continued to cast them towards him. Passionate men are madmen, and know not what they do. Let us be careful to rule our own spirits, pray for divine grace to guard us, and resist the first rising of wrath and revenge; for we know not how far we may be transported, what evil we may do, or what injury we may suffer.

2. We learn, that the most innocent persons may be falsely censured. David had more than once spared Saul's life, was at a distance when he was slain, was kind to Mephibosheth, and punished those that murdered Ishbosheth; yet all was laid to his

3. [v]Sept.

charge. We should not think it strange if we are falsely accused, and condemned, by rash and passionate men, who regard neither what they say nor do.

3. A humble man will turn reproaches into reproofs, and own the hand of God in them. David knew his guiltiness in other things, and therefore humbly submitted. And so should we in like circumstances. We have been guilty of other crimes, if not of those for which we are reproached, and God thus brings them to remembrance. His hand strikes us by the hand or tongue of an enemy. The strife of tongues calls us to repentance and humiliation. Instead of being provoked, we should endeavour to get good by it, and imitate the example of David in patience and submission; and a greater than David, even Christ,

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the voice of God; and was bound to prefer the public good to private affection and obligation.

21—23. We here see the denunciations of Nathan fulfilled. This counsel of Ahithophel was designed to make the breach between Absalom and David irreparable, and to cut off all hope of reconciliation.

CHAP. XVII. 3. I have followed the version of the Sept. and partly that of the Vulg. and my version I trust is clear and intelligible. Ahithophel proposes to command in person, to disperse the attendants of David, and seize and put him to death. Absalom assents to this, as perhaps thinking the guilt would rest on Ahithophel.

8—10. Hushai argues speciously from the known valour of David and his friends; and the consequence of a failure in the first attack. The least repulse at such a juncture might be fatal to the cause.

12. *Attack and fall on him.* I have thus rendered the word (ונפל)

9 the people. Behold, he now is hid in some pit, or in some other place; and should it happen, that some of these your men should fall at the first onset, then every one who heareth of it will say, 'There is a slaughter among the people
10 who follow Absalom.' And thus, even the valiant, whose heart is as the heart of a lion, will be utterly dismayed: for all Israel knoweth that thy father is a mighty man, and valiant are those
11 men who are with him. I therefore counsel that all Israel be gathered to thee, from Dan even to Beer-sheba, numerous as the sand on the sea-shore; and that thou go to battle, in thine own
12 person. So shall we come upon him in whatever place he may be found, and will attack and fall on him as the dew falleth on the ground: and of him and of all the men who are with
13 him not so much as one shall be left. Or if he get into a city, then shall all Israel bring ropes to that city, and drag it into the torrent, until
14 there be not one small stone found there." And Absalom and all the men of Israel said, "The counsel of Hushai, the Archite, is better than the counsel of Ahithophel." For Jehovah had appointed to defeat the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom.

15 Then said Hushai to Zadok and to Abiathar, the priests, "Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and
16 thus and thus have I counselled. Now therefore send quickly, and tell David, saying, "Lodge not this night in the plain of the wilderness, but speedily pass over *the Jordan*; lest the king, and all the people who are with him, be swallowed up. Now Jonathan and Ahi- 17
maaz were waiting at En-rogel; for they durst not be seen to come into the city; and a damsel went and told them; and they went and told king David. Nevertheless a lad saw them, and 18
told Absalom: but they both went on with speed, and came to a man's house in Bahurim, who had a cistern in his court. Into it they went down; And the woman took and spread 19
a covering over the mouth of the cistern, and spread on it pounded corn, that the thing might not be known. And when Absalom's servants 20
came to the woman, they said, "Where is Ahimaaz and Jonathan?" And the woman said to them, "They are gone over the brook." And when they had sought, but could not find them, they returned to Jerusalem. And, after they 21
had departed, the other came up out of the cistern, and went and told king David, and said to David, "Arise, and pass quickly over the water; for thus hath Ahithophel counselled against you." Then David arose, and all the 22
people who were with him, and they passed over the Jordan. By the morning light there was not one who had not passed over the Jordan.

Now when Ahithophel saw that his counsel 23
was not followed, he saddled his ass, and set out, and went home to his own city; and he put his household in order, hanged himself and died, and was buried in the sepulchre of his father.

David had now come to Mahanaim; and Ab- 24
salom had passed over the Jordan, he and all the men of Israel with him. And Absalom 25

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who, *when he was reviled, reviled not again.*

4. How often are great talents abused; and men who excel in worldly wisdom, are not unfrequently the most depraved and wicked. However Ahithophel might be regarded as a profound politician, he seems to have been destitute of every principle of honour and virtue. His counsel to Absalom to go in to his father's concubines was an outrage on decency; and while it showed the disposition of the counsellor it manifested profligacy of Absalom. The soundest wisdom is the fear of the Lord; and to depart from evil, a proof of the best understanding.

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in allusion to what follows. The Chald. uses the same verb in each part of the verse. The metaphor is beautiful, a large army overspreading the country.

13. All that Hushai wanted by this advice was, to gain time for David to gather his forces and put them in order; and as it suited Absalom's vanity and cruelty, he readily fell in with it.

17. *En-rogel.* This was a well not far from Jerusalem.

18. *A cistern in his court.* This must have been now dry, and of some capacity, to contain these two young men. The device of the woman in covering the mouth of the cistern, and spreading *pounded corn*, was well calculated to prevent suspicion. I have followed the Vulg. in rendering (ריפת) *pounded corn;* that is corn, which having been soaked in water, was dried in the sun, and then pounded till the husk came off. This was commonly done to barley.

23. *Now when Ahithophel.* He perceived that by gaining time, David would easily prevail; and probably disgusted and mortified at the rejection of his counsel, he departed, and became his own executioner.

24 *Mahanaim.* This city was in Bashan, in the tribe of Gad, a little north of the Jabbok; and not far from the lake of Cinneroth, or Genessaret. Compare Gen. xxxii. 2, 22; Josh. xxi. 38, &c.

made Amasa captain of the host instead of Joab. This Amasa was the son of a man, whose name was [v]Jether, an Ishmaelite", who went in to Abigail, the daughter of Nahash, sister to Ze-
26 ruiah, Joab's mother. So Israel with Absalom encamped in the land of Gilead.

27 And when David had come to Mahanaim, Shobi, the son of Nahash, from Rabbah, of the children of Ammon, and Machir, the son of Ammiel from Lo-debar, and Barzillai, the Gi-
28 leadite of Rogelim, Brought beds, and basons, and earthen vessels; and wheat, and barley, and flour, and parched corn, and beans, and
29 lentiles, and parched pulse, And palm-honey, and butter, and sheep, and cow-milk cheese, for David, and for the people who were with him, to eat; for they said, "The people in coming through the desert, are hungry, and weary, and thirsty.

CHAPTER XVIII.

B. C. 1023. David reviews his army, and gives charge concerning Absalom; the forces of Absalom are conquered, himself slain, and the news brought.

1 David now numbered the people who were with him, and set captains of thousands and captains of hundreds over them. And David 2 sent forth a third part of the people under the command of Joab, and a third part under the command of Abishai, the son of Zeruiah, Joab's brother, and a third part under Ittai, the Gathite. And the king said to the people, "I myself also will surely go forth with you." But the people 3 answered, "Thou shalt not go forth: for should we be compelled to fly, they will not regard us; nor will they regard us, should half of us be slain: for they will account thee of more importance, than ten thousand of us: it is, therefore, better that thou succour us from the city." And 4 the king said to them, "What seemeth to you best I will do." And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king charged 5 Joab and Abishai and Ittai, saying, "Spare, for my sake, the young man Absalom." And the whole people heard, when the king gave to all the captains this charge concerning Absalom.

So the people went out into the field against 6 Israel: and the battle was in the forest of Ephraim; Where the people of Israel were slain 7 before the servants of David; and there was a great slaughter there, that day, of twenty thou-

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25. [v]1 Chron. ii. 17.

Sept. Vat

Reflections upon Chapter xvii. 1. In Absalom we see the fatal influence of ambition. It cancelled all the ties of kindred, gratitude, and duty; and made this rash, mad youth, thirst for his father's blood; even his throne and his kingdom would not satisfy him without that. He felt no reluctance at Ahithophel's horrid scheme. May we guard against ambition and pride, and cultivate the humble grace of the gospel; that we may with confidence appeal to God, that *our hearts are not haughty, nor our eyes lofty.*

2. We may see in Ahithophel the awful end of pride and disappointed expectations. The people believed him to be an oracle, and he thought himself so. And now, to see his counsel neglected, upon which his safety and provision depended, mortified him to such a degree, that he could not bear it; and while his soul was loaded with all the horrors of guilt, treachery, rebellion, incest, and parricide, he destroyed himself; and to prevent any possibility of repentance, died in the very act of self-murder. So perished the great politician of that age. He had wisdom enough to go-

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25. *This Amasa was, &c.* Concerning Ithra's name and nation, Sept. calls him Jether: and so does the Hebrew also, at 1 Kings. ii. 32, and 1 Chron. ii. 17, an Ishmaelite. So apt are scribes to mistake in words that are nearly alike. Of all of them the reading of the Hebrew here is the least probable: for if he had been an Israelite, there had been no need of mentioning his nation. The name Nahash is the same in Hebrew, and Vulg. and Sept and Vat. But Sept. Ald. and Comp. have for it, Jesse; which if it be taken for Abigail's father, is likely to be the true reading; for Abigail and Zeruiah were, both of them, sisters of David, whose father was Jesse. Is Nahash another name for Jesse? Or did the scribe seeing Nahash in v. 27, write it here by mistake? Or is Nahash the name, not of Abigail's father, but of her mother? So Trem. thinks that Abigail was the daughter of Jesse by a wife of his called Nahash; and so but half sister of David and Zeruiah.

27. *Shobi, the son of Nahash, &c.* He was probably made governor of the country, in the room of Hanun his brother, who had treated David's ambassadors so ill. He might have disapproved that indignity, and showed his gratitude by coming so seasonably to David's relief. *Machir* had been the faithful friend of the house of Saul, and guardian of Mephibosheth. *Barzillai* was very old, but rich, wise and pious. These brought a plentiful supply for the king and his troops; and alike showed their unshaken loyalty and generosity.

[v] CHAP. XVIII. 4. This reasoning was forcible, and doubtless David must have felt thankful, that he was spared the necessity of going to fight against his own son in person; and providence so ordered it, that he might not interpose to save Absalom's life.

5. *Spare, for my sake.* So the Sept. render; and the known affection of David for Absalom, supports this sense. In the 12th verse we have a different, but synonymous word, 'preserve, for my sake.'

6. *The forest of Ephraim.* One body of David's forces came out of

sand men. For the battle was thence scattered over the face of the whole country; and the forest devoured, that day, more people than the sword devoured. And Absalom was overtaken by the servants of David: for Absalom rode upon a mule, and the mule went under the thick boughs of a turpentine-tree, so that his head was entangled in the turpentine-tree, and he hung between the heavens and the earth; for the mule that was under him passed away. And a certain man saw this, and told Joab, and said, "Behold, I saw Absalom hanging in a turpentine-tree." And Joab said to the man who told him, "And behold thou sawest him, and why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle." And the man said to Joab, "Though I should receive a thousand shekels of silver in my hand, I would not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, 'Preserve, for my sake, the young man Absalom.' Or, had I thus done falsely, it would have been at the risk of [r]my own life": for there is no matter hid from the king, and thou thyself wouldst have stood up against me." Then said Joab, "I must not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the turpentine-tree. And ten young men who bore Joab's armour, surrounded and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing Israel: for by this Joab kept back the people. And they took Absalom, and cast him into a great pit in the forest, and laid a very great heap of stones upon him: and all Israel fled, every one to his own home. Now Absalom had in his life-time, taken and reared up for himself a monument, which is in the kings dale: for he said, "I have no son to keep my name in remembrance:" and he called the monument after his own name: and it is called to this day, Absalom's monument.

Then said Ahimaaz, the son of Zadok, "Let me now run, and bear the king tidings, how that Jehovah hath avenged him of his enemies." And Joab said to him, "Thou shalt not bear tidings this day. Another day indeed thou mayest bear tidings; but this day thou shalt bear no tidings, because the king's son is dead." Then said Joab to Cushi, "Go tell the king what thou hast seen." And Cushi bowed himself to Joab, and ran. Then said Ahimaaz, the son of Zadok, yet again to Joab, "But howsoever, let me, I pray thee, also run after Cushi." And Joab said, "Why wouldst thou run, my son,

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CHAP. XIX.

vern a state, but not to rule his own spirit. He had composure enough to set his house in order, but not to check his passions, or bear a disappointment. He took great care of his house and family, but none for his soul. Thus died Ahithophel, *as a fool dieth*. "Oh let not the wise man glory in his wisdom, nor the strong man in his strength; but let him that glorieth, glory in the Lord."

4. God often raises up friends to his people when they are in the greatest distress. So he did to David here, Shobi, and Machir, and Barzillai. What a comfort was it to him in his sorrow and banishment, to find friends, and such friends, who furnished him with such suitable and seasonable supplies. "O fear the Lord, ye his saints, for there is no want to them that fear him. Blessed is the man who putteth his trust in the Lord, and whose hope the Lord is. The young lions may lack, and suffer hunger; but they that seek the Lord shall not want any good thing. Their bread shall be given them, and their water shall be sure;" and in need, God will afford supplies.

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13. [r]So the versions, except Sept.

the wood, the other lay in ambush on the skirts of it. The men who came out of the wood seeming to fly before Absalom into the wood again, he pursued them, upon which the other part of David's army closed in, and thus Absalom and his people were hemmed in and easily destroyed.

11. *Ten shekels and a girdle.* Harmer, from De Tot's memoirs, has illustrated the custom of giving money and a pellisse for the service he had performed. So would Joab have rewarded this man for the slaughter of Absalom. Some conceive the military girdle meant, signifying that he would have given to him a command. Compare Isa. xxii. 21.

13. *At the risk of my own life.* Houbigant prefers the various lection; while Dathe and Geddes adopt the textual reading. I cannot but think בנפשי the true reading; and I would construe it not with עשיתי but with שקר which I read as a participle. I have given the sense rather than the idiom.

14. *I must not tarry thus, &c.* Some would render: 'Not so will I delay with thee.' And Houbigant thinks the true reading is: 'Not so; I will stab him before thee.'

18. *The king's dale.* The vale where Absalom had erected his pillar. Wells supposes the same as noticed Gen. xiv. 17. Josephus asserts it was only two furlongs from Jerusalem, and it is conjectured to be the same as

23 seeing that thou hast no tidings ready?" "But howsoever, said he, let me run." And he said to him, "Run." Then Ahimaaz ran by the
24 way of the plain, and overran Cushi. And David was sitting between the two gates; and the watchman was walking on the wall, on the top of the gate; and he raised his eyes, and looked,
25 and behold a man running alone. And the watchman cried, and told the king. And the king said, "If he be alone he bringeth tidings."
26 And he came apace, and drew near. And the watchman saw another man running! and the watchman called to the porter, and said, "Behold another man running alone." And the
27 king said, "He also bringeth tidings." Again the watchman said, "The running of the foremost appeareth to me like the running of Ahimaaz, the son of Zadok." And the king said, "He is a good man, and cometh with good
28 tidings." And Ahimaaz called, and said to the king, "Success!" And he fell down to the earth on his face before the king, and said, "Blessed be Jehovah, thy God, who hath delivered up the men who had rebelled against my lord the
29 king." And the king said, "Is the young man Absalom safe?" And Ahimaaz answered, "When Joab, the king's servant, sent thy servant, I saw a great tumult, but I know not what was the cause of it." And the king 30
said to him, "Turn aside, and stand here." And he turned aside, and stood still. And, 31
behold, Cushi came; and Cushi said, "Tidings, my lord the king: for Jehovah hath avenged thee this day of all those who rose up against thee." And the king said to Cushi, "Is the 32
young man Absalom safe?" And Cushi answered, "The enemies of my lord the king, and all that rise against thee for evil, be as that young man is." And the king was much mov- 33
ed, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

CHAPTER XIX.

B. C. 1023. Joab recals David to a sense of his duty, who returns to his kingdom; Shimei meets him, and is pardoned; interview with Mephibosheth and Barzillai, &c.

AND it was told Joab, that, lo! the king was 1
weeping and mourning for Absalom; And that 2

REFLECTIONS UPON CHAPTER XVIII. 1. From David's regard to the advice of his friends, we may learn, that it is the duty of superiors to submit to inferiors. Rank, command and affluence often beget pride; and pride frequently adopts and follows the most pernicious and mischievous counsels. David acted not only as a good man in following the counsel of his officers, but wisely in point of policy. His regard for Absalom, and his desire to spare the people, might have turned the victory into a defeat.

2. We here see the miserable end of an undutiful and rebellious son. Absalom met with his death in a very singular manner. There are many ways of being slain in battle; but this was an unheard of instance, and was designed to make his punishment more remarkable, and the hand of providence in it the more apparent. How quickly did his rebellion come to an end, and all his gay dreams vanish! His pillar of honour was turned into a monument of shame; his beauty perished in the dust, and his memory was blasted. How awful, and yet how righteous was the judgment of God on this wicked son! God is still displeased with undutiful children; and he will, either in this world or another, make their plagues wonderful. "Honour thy father and thy mother; that thy days may be prolonged in the land which the Lord thy God giveth thee."

3. What a dreadful shock does the death of a wicked child give a pious parent! How terribly was David's heart wounded, to think of his son going down to destruction, with such multiplied and aggravated guilt upon his head. He was willing to have died for him, to save him from such complete and hopeless ruin. Let parents, to prevent such painful reflections, take care to 'bring up their children in the nurture and admonition of the Lord,' and guard against that excessive fondness for them, which prevents their correcting and restraining them when they do evil, and which was at once the ruin of Absalom, and the grief of David. And may we earnestly pray, that God would give to our children "an upright heart, that they may know and serve the God of their fathers with a perfect heart and a willing mind, that it may be well with them for ever."

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that called the valley of Jehosaphat. Here the words (ימצבת and יד) are used as synonymous.

20. *Because the king's son, &c.* Regard to Ahimaaz made Joab wish to send the tidings by some other; but his importunity at length prevailed, and he followed Cushi.

28. *Success!* Ahimaaz mentions only the victory; and leaves Cushi to relate the fate of Absalom.

32. *Be as that young man is.* The delicate manner in which Cushi communicates the intelligence, must strike every reader. Without mentioning his name, or the manner in which he had met his end, he only covertly notices it. Here is an instance of address, of the same kind as that of Cicero, in his noble defence of Milo, who, instead of mentioning the murder, said, 'His servants only did what every one would have his servants to do in like circumstances.'

33. *O Absalom, my son!* This pathetic lamentation must excite the sympathies of every parent. It is, however, impossible to account for it,

the victory of that day was turned into mourning to all the people: (for when the people, that day, heard it said that the king was grieved 3 for his son, The people stole away, that day, into the city, like people who steal away, through shame, when they have fled in battle); 4 And that the king had covered his face, and that the king was crying with a loud voice, "O my son, Absalom! O Absalom, my son, my 5 son!" Joab then went into the house to the king, and said, "Thou hast this day affected with shame all thy servants, who have now saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and 6 the lives of thy concubines; In showing that thou lovest thine enemies and hatest thy friends. For thou hast this day made it manifest, that thou regardest neither *thy* chiefs nor *thy* servants: for I now perceive, that if Absalom were alive, and all of us, this day, dead, then 7 *all* would be right in thine eyes. Now, therefore, arise, go forth, and speak kindly to thy servants: for, by Jehovah I swear, if thou go not forth, not a man will remain with thee this night: and this will be worse to thee than any evil which hath befallen thee, from thy 8 youth until now." Then the king arose, and sat in the gate. And they told all the people, saying, "Behold, the king sitteth at the gate." And all the people presented themselves to the king.

Now Israel had fled, every man to his own 9 home; and all the people, throughout all the tribes of Israel, blamed one another, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land on account of Absalom. And Absalom, 10 whom we anointed over us, is dead in battle. Now therefore, why speak ye not a word of bringing back the king?"

And king David sent to Zadok and to Abia- 11 thar, the priests, saying, "Speak to the elders of Judah, saying, 'Why are ye the last to bring the king back to his own house? seeing that the speech of all Israel hath come to the king, in his *present* abode? Ye are my brethren, ye are 12 my own bone and flesh: wherefore then are ye the last to bring back the king?' Say also to 13 Amasa, 'My own bone and flesh art thou; God do so and so to me, and more also, if thou be not captain of the host continually, in the room of Joab." Thus he inclined the heart of all the 14 men of Judah, even to a man; so that they sent this word to the king, "Return thou, and all thy servants." So the king returned, and 15 came to the Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over the Jordan.

And Shimei, the son of Gera, a Benjaminite, 16 who was of Bahurim, hasted and went down with the men of Judah to meet David. And 17 with him were a thousand men of Benjamin; Ziba, the servant of the house of Saul, also was with him, and his fifteen sons, and his twenty servants. And these went over the Jordan, before the king; And "performed the service" 18 of bringing over the king's household, and in doing what he thought good. And Shimei, the son of Gera, fell down before the king, when he had come over the Jordan; And said to 19 the king, "Let not my lord impute to me *my*

CHAP. XIX.

18. [v] Sept. Syr.

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unless we admit, that David lamented the death of this young man, with all his sins upon his guilty head.

CHAP. XIX. 1—4. For the punctuation of these verses the learned readers may consult the Vulg. and Dathe.

5. *Affected with shame.* Geddes renders, 'affronted.' The whole of Joab's address was suitable to the state of David's affairs; and well calculated to bring him to a sense of his own interest and duty.

9, 10. After the loss of Absalom, the people returned to a sense of duty, and blamed each other for encouraging the rebellion, and for their remissness in bringing back the king.

11. *Sent to Zadok, &c.* It seems that many of the tribe of Judah had joined with Absalom; and David might fear, that unless hope of pardon was held out to them, a civil war might be the consequence. Through the priests he attempted to negotiate a reconciliation; and the attempt was successful.

13. *Say ye to Amasa.* Amasa was his nephew, whom he was particularly desirous to bring over to his interest, and who (judging his own case desperate,) might persuade Judah to hinder or delay the kings return.

18. *They performed the service.* The common version here, is unsupported either by the sense of the present text or any of the versions. I have followed the Sept. and Syr. The Vulg. is, 'And they passed the fords, that they might bring, &c.

19, 20. *Let not my lord, &c.* He pleaded, that he came first to submit to him; and it is remarkable that he calls himself *of the house of Joseph*,

iniquity, nor do thou remember what thy servant perversely did the day that my lord the king went out of Jerusalem, so that the king should
20 take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first, this day, of all the house of Joseph, to go down to meet my lord the king."
21 But Abishai, the son of Zeruiah, answered and said, "Shall not Shimei be put to death for this, because he reviled Jehovah's anointed?"
22 And David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries to me? Shall there any man be put to death this day in Israel? For do I not know
23 that I am this day king over Israel?" Therefore the king said, "Thou shalt not die." And the king swore to him.
24 And Mephibosheth, the grand-son of Saul, came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day that he came back in
25 peace. And when he had come from Jerusalem to meet the king, the king said to him, "Why wentest thou not with me, Mephibosheth?"
26 And he answered, "My lord, O king, my servant deceived me: for thy servant said, 'Let an ass be saddled for me, that I may ride thereon, and go to the king;' because thy servant
27 is lame. And he hath slandered thy servant to my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine
28 eyes. For all my grand-father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thy own table. What right therefore have I
29 yet to cry any more to the king?" And the king said to him, "Why speakest thou any more of thy matters? I say, 'Thou and Ziba divide the land." And Mephibosheth said to 30
the king, "Yea, let him take all, forasmuch as my lord the king is come again in peace to his own house."

And Barzillai, the Gileadite, came down from 31
Rogelim, and went over the Jordan with the king, to conduct him over the Jordan. Now 32
Barzillai was a very aged man, eighty years old: and he had provided the king with provisions, while he lay at Mahanaim; for he was a very rich man. And the king said to Barzillai, 33
"Come thou over with me, and I will feed thee with me in Jerusalem." And Barzillai said to 34
the king, "How long have I to live, that I should go up with the king to Jerusalem? I 35
am this day eighty years old: and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I listen any more to the voice of men-singers or women-singers? Why then should thy servant be yet a burden to my lord the king? 'And why would the king recompense me with such a reward"? Let thy servant just go over the Jordan with the 36
king: And then let thy servant, I pray thee, 37
return, that I may die in my own city, near the grave of my father and my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good to thee." And the king answered, 38
"Chimham shall go over with me, and I will do to him that which shall seem good to thee: and whatsoever thou shalt require of me, that will I do for thee." And all the people went over 39
the Jordan. And when the king had come over, the king kissed Barzillai, and blessed him; and he returned to his own place. Then 40
the king went to Gilgal, and Chimham went on

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being a Benjaminite, of the family of Saul. He would have come ill recommended to David under that character, therefore he mentions the house of Joseph, a tribe the nearest akin to the other, Benjamin being his beloved brother.

21—24. The sons of Zeruiah, were undoubtedly brave, but sanguinary men. David's determination to spare even his enemies was wise and politic.

24. *And Mephibosheth, &c.* It is evidently the design of the author to exculpate this prince from any share in the rebellion, by stating these tokens of his grief.

29. *Thou and Ziba divide the land.* David had before given all to Ziba; he now makes an equal division of the property, between Ziba and Mephibosheth.

32. *A very rich man.* So the Vulg. renders, and the context supports this version.

34—38. *How long have I to live?* The king's kindness would be ill bestowed upon him, as his relish for the pleasures of a court and of the senses, were almost gone; besides, he would rather be a burden than of any service, and would only stand in the way of those who might be useful. He therefore recommended his son, as more fit for a court, and more desirous of enjoying the honours of it.

CHAP. XX. 2. *So all the men of Israel, &c.* This must be under-

with him; and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said to the king, "Why have our brethren, the men of Judah, stolen thee away, and have brought the king, and his household, and all David's men with him, over the Jordan?" And all the men of Judah answered the men of Israel, "Because the king is our near kinsman: why then are ye angry on this account? Have we so much as eaten at the king's cost; or hath he given to us any gift?" And the men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we also have more interest in David than ye: why then did ye despise us, so as not first to advise with us about bringing back our king?" But the words of the men of Judah were more fierce than the words of the men of Israel.

CHAPTER XX.

C. 1022. Sheba heads those who are disaffected towards David; Amasa treacherously slain by Joab, who pursues Sheba; the head of Sheba delivered to Joab.

1 And there happened to be there a worthless man, whose name was Sheba, the son of Bichri, a Benjaminite: and he blew a trumpet, and said, "We have no part in David, nor have we any portion in the son of Jesse: every man to his tents, O Israel." So all the men of Israel 2
revolted from David, and followed Sheba, the son of Bichri: but the men of Judah adhered to their king, *and conducted him* from the Jordan even to Jerusalem.

And David came to his own house at Jerusa- 3
lem; and the king took the ten concubine-wives, whom he had left to keep the house, and put them in ward, and fed them, but went not in to them. So they were shut up and lived like widows unto the day of their death.

Then said the king to Amasa, "Assemble to 4
me the men of Judah, within three days, and be thou here present." So Amasa went to as- 5
semble the men of Judah: but he tarried longer than the set time which he had appointed him.
And David said to [v]Joab", "Now shall Sheba, 6
the son of Bichri, do us more harm than did Absalom: take thou thy lord's servants, and pursue him, lest he obtain possession of fenced cities, and escape us." So there went after Joab, his 7
own men and the Cherethites, and the Pelethites,

CHAP. XX.

REFLECTIONS UPON CHAPTER XIX. 1. We may learn, that it is our duty to exercise moderation even in grief. When this is carried to excess, it may lead us to neglect imperative duties, and be the occasion of real injury to us. David was sensible of this on the rough, but honest, reproof of Joab. He saw that he was treating his brave and victorious friends, not as they had reason to expect; and he therefore came forth to the people. It is happy when reproof thus produces fruits of repentance.

2. We see, in the self-reproach, and mutual recriminations of the Israelites, the effects of their own crimes. A restless and dissatisfied race, they had attempted to dethrone the man who had conquered their enemies, and raised them to a high pitch of national greatness; but when defeated, they began to recollect his merits, and to desire his return. Let those who suffer unjustly be encouraged, by this circumstance. The cloud which hangs over them will be dispersed; God will bring forth 'their righteousness as the light, and their judgment as the noon day. For light is sown for the righteous, and gladness for the upright in heart.'

6. [v]Syr. Arab. Josephus, the rest *Abishai.*

3. We have a lively example of clemency and gratitude in David's forgiving Shimei. Thus *his throne was established by mercy.* To forgive, is the great and best prerogative of kings. His gratitude to Barzillai for his hospitality, deserves praise and imitation. Let us be always ready to return kindness, and be grateful to our friends and benefactors, especially those who have helped us in times of distress. No future wealth, honour or ease, should make us forget them and our obligation to them.

4. We have in Barzillai an example for aged persons to restrain their desires after any temporal good. 'I go to court! It is time for me to think of going to my grave. My relish for diversions, and the delights of a court, are gone; and my capacity for business almost gone too. Let me return home, to set my house and heart in order, and prepare for my long home.' Let the aged learn from this venerable old man, what their disposition should be; to have as little to do with the world as possible; to think much of dying; and be daily prepared for their last awful change. And if they have a request to make let it be for their children.

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stood in a limited sense, to signify, all those who were disaffected.

4. *Then said the king to Amasa.* David often attempted to get rid of Joab and his brothers, but was hitherto unsuccessful. He now appoints Amasa to the chief command; most probably to mortify Joab, and to conciliate the ten tribes, among whom Amasa seems to have been a favourite.

8. *He let it fall out.* I think it evident that the sword did not fall

and all the mighty men: and they went out of Jerusalem, to pursue Sheba, the son of Bichri.
8 When they were come to the great stone which is in Gibeon, Amasa came to them. Now the garment which Joab had put on, was girded about him with a girdle, in which, a sword in its sheath, hung by his loins; but as he went
9 on he let it fall out. And Joab said to Amasa, "Art thou in health, my brother?" And Joab took Amasa by the beard with the right hand to
10 kiss him. But Amasa observed not the sword that was in Joab's other hand: so he smote him with it, in the groin, and shed his bowels out upon the ground, though he did not repeat the stroke: so he died. Joab, and Abishai his brother, then pursued Sheba, the son of Bichri.
11 And one of Joab's men stood by [t]Amasa, (who was weltering in his own blood, on the highway") and said, "He that favoureth Joab, and he that
12 is for David, let him go after Joab." But when the man saw that the whole people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him: for he saw that every one that came to him stood still.
13 When he was removed out of the highway, all the people went on after Joab, to pursue Sheba,
14 the son of Bichri. And *Sheba* went through all the tribes of Israel to Abel-beth-maachah; and all the dissatisfied assembled, and went
15 after him. But they came and besieged him in Abel-beth-maachah, and they cast up a bank against the city, which stood opposite the outward wall; and all the people who were with Joab battered the wall, to throw it down.
16 Then cried a wise woman out of the city, "Hear, hear; say, I pray you, to Joab, 'Come
17 near hither, that I may speak with thee." And when he had come near to her, the woman said, "Art thou Joab?" And he answered, "I am."
18 Then she said to him, "Hear the words of thy handmaid." And he answered, "I hear." Then she spoke saying, "They were wont to speak in old time, saying, 'Make, indeed, sure
19 inquiry, and then act accordingly.' [v]We are peaceable and faithful in Israel: thou seekest to destroy a mother-city in Israel: why wouldst thou swallow up the inheritance of Jehoyah?"
20 And Joab answered and said, "Far, far be it from me, that I should swallow up or destroy.
21 The matter is not so; but a man of mount Ephraim, Sheba, the son of Bichri, by name, hath rebelled against the king, against David: only deliver him up and I will depart from the city." And the woman said to Joab, "Behold, his head shall be thrown to thee over the wall."
22 The woman then, in her wisdom, went to all the people; and they cut off the head of Sheba, the son of Bichri, and threw it out to Joab. And he blew a trumpet, and they retired from the city, every man to his own home. And Joab returned to Jerusalem to the king.
23 Now Joab was over all the host of Israel; and Benaiah, the son of Jehoiada, was over the Cherethites and over the Pelethites. And Adoram
24 was over the tribute; and Jehoshaphat, the son
25 of Ahilud, was recorder. And Sheva was scribe;

11. [t]from the beginning of the next verse.

19. [v]So Chald. the rest *I am.*

by accident, but by design; and he took it, most probably in his left hand, while with his right he took hold of Amasa's beard to salute him. This was then, and is now, a mark of the highest respect. See Note Heb. Bible.

2—13. Joab could not brook a rival; and for this and other deliberate murders, he deserved the end which awaited him.

14. *Sheba went, &c.* To render the text clear I have given the noun instead of the pronoun; and with Houbigant and others consider Abel-beth-Maacha, the name of the city we read in the next verse. It was situated at the extremity ofthe portion of Naphtali, in the Anti-Lebanon, and on the river Chrysorroas.—*And all the dissatisfied assembled.* Some make these the inhabitants of Beeroth, which is not at all probable. Dathe considers it as the name of a district, which I conceive the construction will not admit. Jerom renders, 'and all *the chosen men* assembled to him.' The Syr. and Arab. read (קרים) *cities.* This variety shows that the text is uncertain. From the Sept. we may conjecture they read (הנכרים) which from the verb, (נכר) may signify *those estranged, alienated,* which is the best sense; and which I have adopted.

18. *Make, indeed, sure inquiry, &c.* I have followed Geddes in this version, with whom Dathe nearly agrees. I read (באכל) as a participle, because the language will admit of it, and because there is no reason, why sure inquiry was to be made at Abel, more than at any other place. The woman reprehends Joab for attacking the city before he had inquired whether the citizens had willingly received him, and were actually his abetters. The Syr. and Arab. read for Abel (נביאים) *prophets.* The Sept. and Chald. are incoherent. I believe the sense is that given.

22. *And they cut off the head, &c.* Thus ended this second attempt, to subvert the throne of David. When the rebel-leader was pressed he was given up as a sacrifice, and his followers were in mercy suffered to escape.

26. *And Ira also, &c.* Dathe suspects that the words, *and the sons of David were chief ministers,* have been omitted before this verse. Compare Chapter viii. 18.

26 and Zadok and Abiathar were the priests. And Ira also, the Jairite, was a chief minister to David.

CHAPTER XXI.

A. C. 1321. In consequence of a famine, the Gibeonites are avenged; the Philistine Giants are slain, and the bones of Saul and Jonathan are buried.

1 THERE was a famine in the days of David three years, year after year; and David inquired of Jehovah. And Jehovah answered, "It is on account of Saul, and his bloody house, be-
2 cause he slew the Gibeonites." Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to *preserve* them: but Saul, in his zeal for the children of Israel and Judah,
3 sought to destroy them. And king David called for the Gibeonites and said to them, "What shall I do for you, and with what shall I make an atonement, that ye may bless the inheritance
4 of Jehovah?" And the Gibeonites said to him, "We will have neither silver nor gold from Saul nor from his house; nor shalt thou kill any man in Israel for us." And he said, "What ye
5 shall say, that will I do for you." And they answered the king, "The man who would have consumed us, and who formed the design of utterly destroying us in every district of Israel;
6 Let seven men of his sons be delivered to us, that we may hang them up before Jehovah in Gibeah-of-Saul." [o] And the king said, "I will give them." But the king spared Mephibo-
7 sheth, the son of Jonathan, the son of Saul, because of Jehovah's oath that was between them, between David and Jonathan, the son of Saul.
8 But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare to Saul, Armoni and Mephibosheth; and the five sons of [v] "Merab", the daughter of Saul, whom she had born to Adriel, the son of Barzillai, the Meholathite:
9 And he delivered them into the hands of the Gibeonites, and they hanged them on the hill before Jehovah. Thus the seven fell together, and were put to death in the first days of harvest, in the beginning of the barley harvest.
10 And Rizpah, the daughter of Aiah, took sackcloth, and spread it for herself upon the rock, from the beginning of harvest until water dropped from the heavens upon them, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field *to attack them*

CHAP. XXI. 6. [o] *Chosen of Jehovah.* Syr. Arab.

8. [v] So 2 mss. 1 Sam. xvii. 19. the text Michal.

REFLECTIONS UPON CHAPTER XX. 1. How uncertain are human affairs! One would have thought when Absalom had failed in his attempt, no other would have been made. But David was no sooner restored to his kingdom, than fresh troubles arose, as clouds after the rain. We see it often so in private life. Let us therefore not be confident, nor think our mountain stands so strong, that it may not soon be moved. We should habituate ourselves to self-denial, mortification, and deadness to the world, and fix our thoughts and hopes on a better. "Set your affections on things above, where Christ sitteth at the right hand of God;" then you will be better able to bear the changes of life, and be more likely to improve them.

2. What a dangerous thing is an ambitious spirit. Joab again, to gratify his pride, killed his rival; he could not bear humiliation. This was the greatest treachery, especially as it was in a critical season. But when pride reigns, reason and conscience, justice and humanity, are all suppressed and silenced. Happy are those in private life, who have not such temptation to pride and ambition; and especially happy are those of humble and contented minds.

3. We may learn that disputes are continued, and grow warm, for want of knowing what is disputed. Joab thought the citizens of Abel were all treacherous men, and in the heat of passion determined to destroy them with Sheba, for his offence; but this wise woman cleared up the matter, and put an end to the rebellion. Let us, "study those things that make for peace. Follow peace with all men, and holiness, without which no man shall see the Lord." Meddle not with those given to change.

CHAP. XXI. 1. *There was ... in the days of David.* When the transactions here recorded occurred, is not particularly stated. They could not occur after the rebellion of Sheba, but most probably in the early part of David's reign. The historian having mentioned David's sin, goes through the effects of it without interrupting the story, and then mentions several events out of due order of time. This seems confirmed by comparing v. 20, with ch. viii. 1.—*Slew the Gibeonites.* We have no account of this event in the history of Saul; some think it was when the priests were slain at Nab.

2. *In his zeal for, &c.* Under pretence of zeal for the interests of his own people, he slew or banished the Gibeonites; and most probably gave their land and wealth to his own relatives, who now possessed it; and perhaps those now punished were the persons who had executed his orders. 1 Sam. xxii. 7

6. *The chosen of Jehovah.* These words are wanting in the Syr. and Arab. and it is not probable, that the Gibeonites, Dathe thinks, would honour Saul, their cruel enemy, with this title. Geddes applies it to the hill, where he supposes there might be a school of the prophets. I cannot but think the words are a gloss on the text, and have thrown them among the various readings.

8. *Merab.* That an error has occurred in the text is past doubt.

11 by night. And it was told David what Rizpah, the daughter of Aiah, the concubine of Saul,
12 had done. And David went and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hung them up, when the Philis-
13 tines had slain Saul in Gilboa. And he brought up thence the bones of Saul, and the bones of Jonathan, his son; and they gathered the bones
14 of those lately hanged. And the bones of Saul, and Jonathan his son, buried they in the country of Benjamin, in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after this God was intreated for the land.
15 Moreover the Philistines had again war with Israel; and David went down, and his servants with him, and fought against the Philistines.
16 David had now become feeble. And Ishbi-benob, who was of the race of the Rephaites, the brass of whose spear weighed three hundred shekels, and who was girded with a new sword,
17 thought to have slain David: But Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David swore to him, saying, "Thou shalt go no more out with us to battle, lest thou quench the lamp of Israel."
18 And after this, there was another battle with the Philistines at [v]Gezer": then Sibbechai, the Hushathite, slew Saph, who was of the race of the Rephaites.
19 Again there was another battle with the Philistines at Gob, where Elhanan, the son of Jair, a Bethlehemite, slew [a]Lahumi, the brother" of Goliath, the Gathite, the staff of whose spear was like a weaver's beam.
20 And there was yet another battle at Gath, where was a man of great stature, who had on every hand six fingers, and on every foot six toes, twenty-four in number; and he also was of the race of the Rephaites.
21 And when he defied Israel, Jonathan, the son of Shimeah, the brother of David, slew him.
22 These four, of the race of the Rephaites of Gath, fell by the hand of David, and by the hand of his servants.

18. [v] 1 Chron. xx. 4.

19. [a] 1 Chron. xx. 5, 6.

REFLECTIONS UPON CHAPTER XXI. 1. It is our duty to seek to God at all times, but more especially, in a time of trouble. We should then inquire, wherefore he contendeth with us; and by repentance, and forsaking our sins, endeavour to turn away his displeasure. How distressing is it, when God withholds the rain in its season; when he makes the heavens as brass, and the earth as iron! The consequence is a famine; and with famine is often associated the pestilence. Let us learn our constant dependence on God for life, and all the supports and comforts of it; and while enjoyed let us give him the glory.

2. We here see God's regard to public ordinances, and his justice in punishing perjury. The original treaty with the Gibeonites was gained by fraud; but as it was solemnly ratified before God, he punished the breach of it; and where murder is added to perjury, it is peculiarly abominable in his sight. Those who thus profane his name, and violate the most solemn engagements, shall not be held guiltless; but peculiar marks of divine displeasure shall be inflicted upon them.

3. Wealth obtained by fraud and injustice has a curse entailed on it; and so far from being a blessing to men, it brings calamities on them or on their posterity. God hears the cry of the oppressed, and will sooner or later avenge them of their oppressors. The conduct of Saul and his house to the Gibeonites, was founded on injustice; without any reason their lands and their wealth were seized, and perhaps many of them slain. The plunderers did not long enjoy their prey; God afflicted them first with famine, and then cut them off with the sword.

We are told that Michal had no children, Chap. vi. 23: and we are informed that *Merab*, not *Michal*, was married to Adriel; 1 Sam. xviii. 19. During David's banishment from the court of Saul, Michal was married to Phaltiel. 1 Sam. xxv. 44, and 2 Sam. iii. 15.

9. *And they hung them, &c.* Michaelis contends that the meaning of the word (יקעים) is, that after they were slain, the bodies were nailed to wood, in the manner of those crucified, and left there to perish. In this case the law, Deut. xxviii. 23, was not observed.

10. *Until rain from the heavens.* It was in consequence of a long draught, that David was commanded to execute these men, for their injustice toward the Gibeonites; and they seem to have been condemned to hang up till rain fell. The attention of Rizpah to the dead manifested her affection; and it should seem that she watched the bodies for some time, but how long is not stated. Some indeed suppose from March till September; but Harmer has proved, that sometimes in dry seasons, it rains abundantly in June or July.

11—14. David seems to blame himself for having neglected to inter the bones of Saul, and of Jonathan his friend, in a suitable manner; and the conduct of Rizpah led him now to perform the funeral rites, by transferring their bones to the sepulchre of their father. To be laid in the sepulchre of their fathers was the desire of the Israelites; and to neglect this was thought sinful in survivors.

17. *The lamp of Israel.* This is a beautiful metaphor, and contains a delicate compliment to the venerable warrior.

18. *At Gezer.* I adopt this as the preferable reading, because this was on the confines of Israel, adjoining the Philistines, Josh. xvi. 3.

19. For the text which I have followed, the writer of 1 Chronicles must be consulted; and Kennicott has shown how the present has been corrupted. In short, the one text is plain and coherent; this as it stands, makes Elhanan slay Goliath contrary to fact.

CHAPTER XXII.

B. C. 1019. *After his deliverance from his enemies, David composed this most excellent song of thanksgiving.*

1 And David spoke to Jehovah the words of
this song, in the day that Jehovah delivered
him from the hand of all his enemies, and from
2 the hand of Saul: And he said,
"Jehovah! my rock, my fortress, and my
deliverer:
3 My God, my rock, in whom I trust;
My shield, my safe retreat, my tower, my
refuge,
My saviour, who saveth me from violence.
4 I called on Jehovah, worthy to be praised,
And from mine enemies I was saved.
5 The ᵛbillows" of death had encompassed me,
Destructive floods had filled me with terror:
6 The cords of hades enclosed me:
The snares of death were laid for me!
7 In my distress I called on Jehovah;
And to my God, I cried aloud:
From his temple, he heard my voice;
And my cry came to his ear.
8 Then the earth shook and trembled;
The foundations of the mountains rocked—
They shook, because he was wroth.
9 From his nostrils ascended a smoke,
And from his mouth a devouring flame:
Flakes of fire were kindled by it.
10 He bowed the heavens and descended:
And thick darkness was under his feet.
11 He rode on a cherub, and did fly:
Swiftly did he fly on the wings of the wind!
12 He placed darkness around him, as his covert;
His pavilion was dark waters—thick clouds
of the skies!
13 From the brightness of his presence
His thick clouds were dispelled
Into hail-stones, and flakes of fire!
14 For Jehovah thundered ᵛfrom" the heavens:
And the Most High sent forth his voice.
15 His arrows he shot, and scattered his enemies;
He multiplied lightnings, and confounded them.
16 The channels of the sea were then seen;
The foundations of the globe were discovered,
At thy rebuke, O Jehovah,
At the furious blast of thine anger!
17 From on high he stretched forth *his hand,*
and laid hold on me;
He drew me up out of many waters.
18 He delivered me from my powerful enemies,
From those who hated me, because they were
stronger than I.
19 In the day of my calamity they had surprised me,
But Jehovah was a staff to support me.
20 He brought me into a place of liberty;
He delivered me, because in me he delighted.
21 Jehovah rewarded me according to my right-
eousness,
According to the purity of my hands, he
recompensed me.
22 Because I had kept the ways of Jehovah,
And had not wickedly departed from my God—
23 Because all his judgments had been before me,
And his statutes I had never rejected—
24 Because with him I had been sincere,
And kept myself from the iniquity *charged* on me—

CHAP. XXII. 5. ᵛPs. xviii. 4.

14. ᵛThe versions. 2. mss. Ps. xviii.

4. We may see the folly of men boasting in their strength. These men of great bulk and stature were overcome by men of the common size. They were an easier mark, and would soonest fall. To glory in strength of body, is to glory in what perisheth. The true glory of a man is wisdom, piety, righteousness, and self-government: if we are girded with these, they will be our ornament and strength, and "we shall be more than conquerors over our spiritual enemies, through him that loved us."

CHAP. XXII. 3. *My safe retreat.* It is well known, that the Hebrews used the term (קרן) not only for a *horn*, but to denote a hill, or elevated place; and in this sense I understand it here. Compare Isa. v. 1, in the original.

4. *Worthy to be praised.* Michaelis, Dathe, Rosenmuller, and others render, 'distressed with fear.' I have followed the common version. The nature is here, as often used, for the perfect tense.

6. *Hades.* I have adopted this term as best answering the original, and as it is become almost naturalized. It means the invisible state, into which men go at death. Hence the 'cords of Hades,' are the pains and diseases, which bring on death, and hurry mortals into that state.

7—15. It is not improbable that David in some of his battles might be favoured with victory in the midst of a thunder-storm. Compare Judges v. 4, &c. This would give occasion to this sublime description.

16—24. In these verses David celebrates the wonderful deliverance wrought for him; and states the cause of it to be his own integrity and uprightness.

25—27. The sense is, that God deals with men according to their

25 Jehovah hath rewarded me, according to my righteousness;
According to the purity of my hands in his sight.
26 To the merciful, thou also art merciful;
With the upright, thou dealest uprightly;
27 With the pure, thou also art pure;
But, with the stubborn, thou too art stubborn:
28 For, an afflicted people thou savest,
[v]But the haughty", thou bringest down.
29 Truly 'tis thou, Jehovah, who lightest my lamp:
[a]My God", who enlightenest my darkness.
30 By thine aid I have broken through troops;
Through my God I have scaled ramparts:
31 A God, whose way is perfect;
The word of Jehovah is tried:
A shield is he to all those who trust in him.
32 Who, truly, is a God, save Jehovah?
Or who a firm rock, besides our God?
33 The God who girdeth me with strength:
And rendereth my way smooth;
34 Maketh my feet like those of the hinds;
And on my high places maketh me stand firm:
35 Who traineth my hands to war
And [v]maketh" my arms like a bow of brass.
36 With thy saving shield thou protectedst me,
And thy right hand supporteth me;
And thy condescension maketh me great.
37 Thou makest ample room for my steps;
That the soles of my feet may not slip.
38 I pursued mine enemies and overtook them;
I turned not back, till they were destroyed.
39 I smote them so that they could not rise up:
They fell down beneath my feet:
For thou didst gird me with strength for the 40
battle;
Thou didst subdue my foes under me.
Thou gavest me the necks of mine enemies; 41
That those who hated me I might destroy.
They cried, but there was none to save *them*; 42
To Jehovah, but he answered them not.
Then did I beat them small, as dust before the 43
wind;
I trampled them down like the mire of the streets.
Amid the contentions of the people, thou 44
didst preserve me;
And hast placed me at the head of nations.
A people I knew not, now serve me; 45
As soon as they heard of me, they obeyed.
Foreign nations have submitted to me;
Foreign nations languish with fear, 46
And tremble in their own strong-holds.
Jehovah liveth! and blessed be my rock! 47
And exalted be the God of my salvation!
The God who hath avenged my cause; 48
And hath subdued the people under me;
Delivering me from *all* mine enemies! 49
Yea, above my foes thou hast raised me;
From the violent man thou hast rescued me.
Therefore I will praise Jehovah, among the 50
nations;
I will sing praises to his name:
Who worketh great deliverance for his king; 51
Who showeth kindness to his anointed,
To David and to his seed for ever.

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28. [v]Ps. xviii. 27. 29. [a]Syr. Arab. 1 ms. Ps. xviii. 28.

35. [v]Syr. Arab. Vulg.

REFLECTIONS UPON CHAPTER XXII. 1. The general use of this chapter is to excite us to gratitude and praise for divine mercies, especially extraordinary interpositions of providence in our favour. New mercies are every day rising, and call for new songs. Let us praise God in our secret devotions, and show forth his praises before others. We should not be ashamed to own our obligations to him, and to express our gratitude for his mercy. We should take notice of the greatness and seasonableness of our deliverances, and trace the hand of providence in them, to make our gratitude lively and acceptable.

2. If we desire the continued favour and interposition of heaven, let us follow after righteousness. David was rewarded according to it. This is a general maxim in divine proceedings. "The righteous Lord loveth righteousness. With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright." Thus we should pray with humble hope and confidence. The more we are like God, the more we may be assured of his favourable regards.

4. Let us learn to trust God in future difficulties, and rejoice in him as an everliving and unchangeable God. "The Lord liv-

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character and deeds. In the last verse I follow the text of Ps. xviii.

30. *Broken through troops.* See Note, Hebrew Bible.

34. *On my high places.* The circumstance of *standing on the high places*, or mountains, is applied to the hind or stag by Xenophon. Lib. de Venat. compare Habakkuk iii. 19. That expression, *my high place*, in both the sacred writers, may be explained to signify (still alluding to the hind,) the person's usual haunts or places of residence.

35. I have followed the versions noticed in this rendering. The sense is, God had given him the knowledge of war and strength to fight,

44. *Amid the contentions, &c.* He alludes to the civil war after the

CHAPTER XXIII.

C. 1018. The last words, or the last sacred ode, of David; a catalogue of David's worthy and brave men.

1 Now these, though later, are the words of David,
Thus saith David, the son of Jesse;
The man who was highly exalted;
The anointed of the God of Jacob;
The pleasant psalmist of Israel.
2 The spirit of Jehovah speaketh by me,
And his word is on my tongue.
3 The God of Israel hath said *to me;*
To me the rock of Israel hath promised,
"A just ruler over mankind,
Who will rule in the fear of God."
4 As the light of the morning when the sun ariseth;
A morning cloudless and resplendent;
As the grass from the earth after rain,
5 Is not my house thus with God?
For with me he hath made an everlasting covenant,
Wisely ordered in all points and sure.
Truly *in this* is all my salvation;
And mine every desire, will he not accomplish?
"But lawless men, all of them, 6
Are like thorns, to be thrust away,
(For they cannot be taken with the hand,
But the man who would cut them up, 7
Must have an ax and a spear-shaft,)
And to be burned, in the place, with fire."
These are the names of the worthies who be- 8
longed to David: [v]Jashobeam" the [a]Hachmonite", was chief of the *first* three. [v]He at one time, raising his spear", penetrated through three hundred men. And next to him, and one 9
of the first three mighty men, was Eleazar, the son of Dodo, the Ahohite. [a]He was with David" at [v]Pasdammim"; where the Philistines were assembled to battle, and the men of Israel were giving way; And he arose, and smote the Phi- 10
listines, until his hand which had stuck to his sword, was weary: and *by him*, Jehovah, that day, wrought a great deliverance; and the

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CHAP. XXIII.

eth; and blessed be my rock; and exalted be the God of the rock of my salvation." This is language well becoming christians, and should be their joy in every succeeding age. Whatever dangers or troubles are before us, he is still the same; therefore let him be trusted in, and exalted.

4. Let us especially rejoice to think that our deliverance is perfected in Christ. He hath raised us from the greatest trouble, the sorrows of death, the snares of hell; as the Captain of our salvation, he is gone before us, and will give us the victory over our spiritual enemies. If we fight under his banner, and depend on his grace, he will deliver us now; and at length bestow complete and everlasting salvation upon us.

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8. [v]So 1 Chron. xi. 11.—[a]ibid.—[v]ibid 9. [a]1 Chron. xi. 13.—[v]ibid.

death of Saul.

50. *Among the nations.* Those subject to himself. He would instruct them in the knowledge of God, and by his songs afford them matter of praise.

CHAP. XXIII. 1. *Now these though later.* It is not improbable, that this short prophetic ode might be the last which David wrote. It is not probable that it contains the last words he spoke. The account given of his last days intimates that he was worn out with toils and age. 1 Kings ii.—*The pleasant Psalmist.* Literally, 'pleasant in the psalms of Israel.' Geddes renders, 'who harmonized the psalmody of Israel.'

3. *A just ruler over, &c.* These words contain the substance of what God had promised; and they cannot be applied with propriety to Solomon. For how could he be said to be *a ruler over mankind?* This is certainly the sense, when (באדם) is used absolutely, without any restrictive or qualifying term. The *just ruler* then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal.

5. *Is not my house, &c.* This line is clearly the apodosis or application of the beautiful comparison, in the preceding verse; and this naturally contributes great assistance in ascertaining its genuine sense: "As lovely as the morning, when the sun ariseth; a morning, not gloomy, threatening tempests and hurricanes, but cloudless and bright; as *flourishing* as grass from the earth after rain; So shall my house or family abide, splendid in rank and in honours; flourishing until he come, who is to be the just ruler over mankind; and when every other branch is cut off, flourishing in him for ever." Such I take to be the import of this passage. That (כי) is used as an interrogative particle see Nold. and Michaelis. Compare Isa. xxxvi. 19, with 2 Kings xvii. 34. In the Syr. and Chald. this signification is common, (see Castel;) and the context, I think, requires it. —*For with me, &c.* This is the reason of his confidence and hope; and well might he say, 'Truly in this covenant is contained all my salvation, &c.' Dathe, I find, has rendered nearly as I have done.

6. *But lawless men, &c.* Is there not here a reference, not only to the punishment of the wicked in general, but to the lawless, wicked Israelites, who, when the *just king* should come, would not submit to his law? The metaphor in this view has peculiar force and propriety. As thorns are cut up and burned with fire, in the place where they grew, so shall these sinners be cut off and consumed in their own land.

8. *Chief of the the first three.* Every Critic knows that this catalogue in both the texts and the versions is strangely corrupted. It was a comparison of this catalogue with that in Chronicles, that laid the foundation of Kennicott's great work, and the subsequent labour of De Rossi.—*Penetrated through, &c.* So the word (חלל) often signifies.

9. *And one of the first three.* In order to understand this, the reader must observe that of the thirty-seven brave men here mentioned, there were six more distinguished than the rest; and of these six, one *ternary*, or *trio*, were deemed superior to the second *ternary*.

10, 11. *He arose.* Here the parallel place is corrupted, and must be corrected by this. What was done by Shammah, is there ascribed to Eleazar.

11 people followed him only to spoil. And next to him was Shammah, the son of Agee, the Hararite. And the Philistines were assembled at Lechi, where was a piece of ground full of [v]barley": and the people fled from the Philistines.
12 But he stood in the midst of the ground, and defended it, and smote the Philistines: thus, *by him,* Jehovah wrought a great deliverance.
13 And those [v]three" chiefs of the thirty went, and came down to David to the [v]rock", to the cave of Adullam: and the Philistines [v]were encamp-
14 ed" in the valley of Rephaim. Now while David was in that hold, and a garrison of the
15 Philistines was at Bethlehem, David longed, and said, "Who will give me a draught of water from the well of Bethlehem, which is by the
16 gate?" Then those three mighty men broke through the host of the Philistines, and drew water from the well of Bethlehem, which was by the gate, and took it, and brought it to David; but [a]David" would not drink it, but pour-
17 ed it out *as a drink-offering* to Jehovah. And he said, "Far be it from me, O Jehovah, that I should do this thing: [a]shall I drink" the blood of these men, who went for it at the risk of their lives?" He therefore would not drink it.
18 These things did those three worthies. And *next to them* was Abishai, the brother of Joab, the son of Zeruiah, the chief of the *second* three. For he, raising his spear, penetrated through three hundred men; and had the *first* name,
19 among the *second* three. Of the three, he was the most honourable, and became their chief; yet he attained not the rank of the first three.
20 And *next to him* was Benaiah, the son of Jehoiada, (the son of a wealthy man of Kabzeel,) great in exploits. He slew two huge lions of Moab: he went down also and slew *another* lion in the midst of a pit, in time of snow. He, moreover, 21
slew an Egyptian, five cubits high: and though the Egyptian had a spear in his hand; he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah, the 22
son of Jehoiada; and hence had a name among the *second* three worthies. He was more honour 23
rable than the thirty, but he attained not the rank of the first three. And David set him over his own guard. Asahel, the brother of Joab, 24
was over the thirty, *and one of the second three worthies.* [a]The names of David's thirty mighty men were", Elhanan, the son of Dodo, of Bethlehem; Shammah, the Harodite: Elika, 25
the Harodite; Helez, the [v]Pelonite"; Ira, the 26
son of Ikkesh, the Tekoite; Abiezer, the Ane- 27
thothite; [v]Sibbechai", the Hushathite; [v]Ilai", 28
the Ahohite; Maharai, the Netophathite; He- 29
led, the son of Baanah, a Netophathite; Ittai, the son of Ribai, from Gibeah of the children of Benjamin; Benaiah, the Pirathonite; [v]Hu- 30
rai", of Nahal-Gaash; Abi-albon, the Arba- 31
thite; Azmaveth, the Barhumite; Eliahba, 32
the Shaalbonite; [v]Beni-Hashem, a Gizonite;" Jonathan, [a]the son of" Shammah, the Hara- 33
rite; Ahiam, the son of Shacar, the Hararite; Eliphelet, the son of Ahasbai, the Maachashite; 34
Eliam, the son of Ahithophel, the Gilonite; Hezrai, the Carmelite; Naarai, [a]the son of 35
Arabai", the Arbite; Joel, the son of Nathan; 36
of Zobah; Bani, the Gadite; Zelek, the Am- 37
monite; Nahari, the Beerothite, armour-bearer to Joab, the son of Zeruiah; Ira, an Ithrite; 38
Gareb, an Ithrite; Uriah, the Hethite. In all 39
thirty-seven.

11. [v]1 Chron. xi. 13. 13 [v]ibid.—[v]ibid. the text has, *in harvest time.* [v]ibid. 16. [a]Arab. 6. mss. 17. [a]So 1 Chron. xi. 19.

24. [a]Sept. and Arab. 26. [v]1 Chron. xi. 27. 27. [v]1 Chron. xi. 29. and 2 Sam. xxi. 18. 28. [v]ibid. 30. [v]ibid. 32. [a]ibid. 35. [a]ibid.

REFLECTIONS UPON CHAPTER XXIII. 1. The promised Messiah was the object of hope to good men under the Old Testament. Many pleasing intimations were given of his coming; and his character and glories were occasionally displayed. God hath now raised up this king, this just ruler over mankind; and how many privileges and blessings do we enjoy under his reign? Let us yield to him the obedience of faith and love, and rejoice that his kingdom is widely extended, and that he must reign, until all enemies be made his footstool.

2. Let us rejoice in the security of this everlasting covenant.

13. *To the rock.* Houbigant and Cappellus, admit this to be the genuine reading.

18. Geddes conjectures that a name of one of David's worthies has been dropped out of the text; unless with Kennicott we make him out of Ashael. I consider this the only way of explaining the place. For the various reading of the names, consult Hebrew Bible.

CHAPTER XXIV.

B. C. 1017. The sin of David in numbering the people; the judgment brought on the kingdom; the plague stayed by David's repentance, and an altar built to God.

1 AND the anger of Jehovah was again kindled against Israel, [a]because an adversary stood up against Israel", and moved David against them
2 to say, "Go number Israel and Judah." For the king said to Joab, who was with him, the captain of the host, "Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the
3 number of the people.' And Joab said to the king, "May Jehovah thy God add to the people, how many soever they be, a hundredfold; and may the eyes of my lord the king see it: but why should my lord the king delight in this
4 purpose?" Notwithstanding, the king's word prevailed against Joab, and against the other chiefs of the host. So Joab, and the chiefs of the host, went out from the presence of the king to number the people of Israel.

5 And they passed over the Jordan, and encamped on the right side of Aroer, a city that lieth within the river of Gad, and toward Jazer.
6 Then they went to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-Jaan, and about to Zidon. Thence they went to the
7 strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they proceeded to the south of Judah, to Beer-sheba.
8 And when they had gone through the whole land, they came to Jerusalem, at the end of nine months and twenty days. And Joab gave
9 to the king the sum of the number of the people: and there were in Israel, eight hundred thousand valiant men, who drew the sword; and the men of Judah were five hundred thousand men.

10 And David's heart smote him, after that he

CHAP. XXIV.

It is our comfort in life and death; it is not only a covenant of royalty, but of grace, even *the sure mercies of David*. It is everlasting in its contrivance and continuance; admirably adapted to promote the glory of God, and the holiness and happiness of souls. It is firmly established by the promise of a faithful God, and Jesus is the surety of it. "It is well ordered in all things and sure; as it is all our salvation, let it be all our desire;" let us seek a share in its blessings, and comply with its demands. "Then will this God be our God for ever and ever, and our guide even until death."

3. Let the enemies of Christ and his kingdom dread the effects of his displeasure. Those sons of Belial who refuse his yoke, which is so easy, who oppose his interests, and will not submit to him, shall be entirely destroyed by that fire which is never to be quenched. Therefore, "kiss the son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."

4. Whatever valour, resolution, and success any may possess, should be ascribed to God. So were the noble exploits of these brave men; *for Jehovah wrought a great victory*, though they were the instruments in obtaining it. The hand of God should be acknowledged in all the strength, courage, and skill of men. Their names are recorded with honour; and so shall be the names of all the good soldiers of Christ. Having been *faithful to death, they shall receive a crown of life.*

1: [a]Sept. Vat.

CHAP. XXIV. 1. *Because an adversary.* It is not usual to mention the anger of God, without stating the cause of it; but as the text now stands, God is angry, and his anger leads him to move David to number the people. David's numbering the people was not the cause, but the effect of his anger; so that we are left without any knowledge of the cause. The words preserved in the parallel place, give us this cause. "*Because* an adversary, perhaps one of David's wicked counsellors, moved him, and he complied with the suggestion, so as to say, 'Go, &c.'"

2. *That I may know, &c.* One would think from this, that David's design was innocent; for if a shepherd ought to know the number and state of his flock, so a king should know the number and state of his people.

5 *The right side of Aroer.* This is not Aroer on the Arnon, but Aroer by Rabbah; on the west side of the torrent Jabbok, called here the torrent of Gad, because it passed through the territory of that tribe.—*Within the river*; that is, as I understand it, on the interior side of the torrent. The encampment was between Aroer and Jazer: whence, as from a centre, they made a survey and muster of the Reubenites and Gadites.

6. *And about to Zidon;* That is, to the border of the land belonging to Zidon; for Zidon was not a part of the territory of Israel. So we must understand the next verse. They then proceeded to the borders of Tyre and of the Hivite and Canaanite cities belonging to it.

9. *Eight hundred, &c.* Josephus has nine hundred thousand; and 1 Chronicles, it is eleven hundred thousand, and four hundred and seventy thousand for Judah. I have preferred the lesser number, as most probably the true one, or at least nearer the truth; for in these accounts there is no absolute certainty. The tribes of Levi and Benjamin were not included. 1 Chron. xxi. 6.

10. *And David's heart smote him.* Divines have assigned various things, as constituting the sin of David in this census of the people. Some think that he sinned by doing it without divine direction; and some that it consisted in his pride and vanity, which impelled him to undertake this measure. Josephus, whom many have followed, contends that his sin consisted in not collecting the half-shekel as a ransom for their lives, according to the law, Exod. xxx. 12. These opinions are scarcely probable. For were God to punish by pestilence every ambitious motion in the heart of kings, pestilence would never cease. I consider that Michaelis alone has given a just account of this transaction. The design of David was to force all the Israelites to perform military service, and to engage in new wars for

had numbered the people. And David said to Jehovah, "I have greatly sinned by what I have done: and now I beseech thee, O Jehovah, take away the iniquity of thy servant; for I
11 have done very foolishly." As soon as David arose in the morning, the word of Jehovah came
12 to the prophet Gad, David's seer, saying, "Go and say to David, 'Thus saith Jehovah; 'Three things I offer to thee; choose for thyself one of
13 them, that I may do it to thee." So Gad came to David, and said to him, "Shall a famine of [v]three" years come to thee, in thy land? Or wilt thou flee three months before thine enemies, while they still pursue thee? Or wilt thou have a pestilence of three days in thy land? Consider now, and see, what answer I shall re-
14 turn to him who sent me." And David said to Gad, "I am greatly distressed: let us fall now into the hand of Jehovah; for many are his mercies: but let me not fall into the hand of man." [a]Thus David chose the pestilence".

15 [a]It was now the time of wheat harvest"; and Jehovah sent a pestilence upon Israel from the morning until [v]mid-day"; and there died of the people, from Dan to Beer-sheba, seventy thou-
16 sand men. And when the angel stretched out his hand to destroy Jerusalem, Jehovah repented of the evil, and said to the angel, who destroyed the people, "It is enough: stay now thy hand." And the angel of Jehovah was by the threshing-floor of Araunah, a Jebusite. And 17
David spoke to Jehovah when he saw the angel who smote the people, and said, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thy hand I pray thee, be on me, and on my father's house."

And Gad came, that day, to David, and said 18
to him, "Go, build an altar to Jehovah on the threshing-floor of Araunah, the Jebusite." And 19
David, according to the saying of Gad, went up as Jehovah had commanded. And Araunah 20
looked, and saw the king and his servants coming on towards him: and Araunah went out, and made obeisance to the king, with his face to the ground. And Araunah said, "Why is my lord 21
the king come to his servant?" And David said, "To buy of thee the threshing-floor, to build an altar to Jehovah, that the pestilence among the people may be stayed." And Arau- 22
nah said to David, "Let my lord the king take and offer up what seemeth good to him. Behold, here are oxen for a burnt-offering, and threshing instruments, and the ox-gear for wood." All these things Araunah offered *to* 23
give to the king. And Araunah said to the king, "May Jehovah thy God accept thee." And the king said to Araunah, "Nay; but I 24
will surely buy it of thee, at a price: nor will I offer burnt-offerings to Jehovah my God, of that which cost me nothing." So David bought

13. [v]Sept. 1 Chron. xxi. 12. the rest, *seven.*
14. [a]Sept.

15. [v]Sept.——[v]ibid. Sept. Syr. Arab. Josephus, others, *the time appointed.*

the purpose of conquest. Two arguments support this opinion: 1. The opposition which Joab made to the measure. In matters of religion Joab was not scrupulous; and was ready to commit any crime to promote his own interest, or to gratify the wish of the king. Joab saw that this measure was opposed to the liberties of the people, and hence he opposed it. 2. In taking this Census, David did not employ magistrates or priests, as was done before, but the army. From this, it appears that David feared that the people would make resistance; to prevent which, or to suppress any disturbances which might arise, soldiers were sent. When this unpopular measure had been completed, his heart smote him; and he repented of it.

13. *Famine of three years.* This I take to be the true reading, as we have *three* months, and *three* days, mentioned after.

15. *Until mid-day.* The other reading refers to the three days mentioned for the pestilence in the 13th verse; but if the pestilence had raged the specified time, I think it will be difficult to account for what is said, that Jehovah repented of the evil, and said 'it is enough.' This shows that Jehovah being merciful, punished less than he had threatened; and for this reason I have preferred the various reading.

18. *On the threshing-floor, &c.* This hill, where Araunah's barn now stood, was the place where Abraham had offered his son: for this place is called, 2 Chron. iii. 1, mount Moriah. So Josephus observes. "Here Solomon built the Temple: Here the old Prophecy, Gen. xxii. said, that the Lord would make provision of a lamb for a burnt-offering; Jehovah-jireh: from which word *jireh*, joined to the word *Salem* (the name of a place close by) was made, as many Critics think, the name Jerusalem, where our blessed Saviour was offered."

24. *Fifty shekels of silver.* If this reading be genuine, it must only be the price of the threshing-floor and oxen; and the parallel place 1 Chron. xxi. 36, must refer not to the threshing-floor only, but to the whole of mount Moriah, and the buildings on it, which David purchased afterwards for the temple.

25. *Thus Jehovah was intreated.* In the other account it is said, that God sent fire from heaven, in token of his favour, and consumed the victims. And by the appearance of the angel and this testimony of God's favour and regard, David probably determined to build the temple on this mount.

the threshing-floor, and the oxen, for fifty she-
25 kels of silver. And David built there an altar to Jehovah, and offered burnt-offerings and feast-offerings. Thus Jehovah was intreated for the land, and the plague was stayed from Israel.

REFLECTIONS UPON CHAPTER XXIV. 1. We may here learn the sinfulness of ambition. It leads men to violate the rights of others, and to seek their own aggrandisement at the expense of justice and honour. God had greatly blessed David, and extended and established his kingdom. He had raised him above all his enemies, and fulfilled his original promise to Abraham. Still it appears that David formed the purpose of undertaking new wars, which would have been injurious to his subjects.

2. Here we learn how excellent a thing it is to have a tender conscience, which will smite us when we do evil, and reclaim us when we go astray. The best may err: but if the heart be tender, we shall soon be recovered; not continue under the power of sin, but quickly tread back the unhappy steps we have taken. We here see that the eye of God discerns the heart. May we be cautious, and look well to our own. He does not so much consider the action as the principle. "Keep thy heart with all diligence, for out of it are the issues of life."

3. We here see the nature and the fruits of repentance. It leads persons to own their sinfulness; that they have sinned greatly, and done foolishly; to accuse themselves more than others. So David. "These sheep what have they done? On me be the iniquity. Let these escape." It will lead us to seek pardon, and to cry earnestly for it. Too many are ready to extenuate their sin, saying, "it is but a little matter;" and are ready to charge others as greater offenders, especially when public judgments are abroad. But humble and contrite hearts blame themselves most, and intreat mercy for themselves and for others. The more they experience of God's great mercy, especially his pardoning mercy, the more they are humbled for sin and resolved against it.

4. Those who profess to belong to God, should cultivate a generous spirit. This was remarkable both in the Jebusite and the king. They strove who should excel, and it was a noble emulation. Araunah offered very generously to the king, though he was able to pay. David determined not to take advantage of his generosity, but to pay its full value, and gave a good reason; "he would not offer to the Lord what cost him nothing." There is no true religion in a niggardly, covetous breast. Most men are for a cheap religion; they do not care how little they give for God and his service, and are glad if it cost them nothing. But God requires and expects that we honour him with our substance; and that whatever we do in his service, it should be done generously, and proportionably to the greatness and goodness of that God whom we serve. This is the way to secure his favour and blessing here, and a glorious recompence at the resurrection of the just.

I. KINGS.

INTRODUCTION.

THE title of these two books is taken from the contents; as they contain the history of Judah and Israel, from Solomon to the Babylonish captivity; including a period of nearly five hundred years. It is not known by whom they were written. Some ascribe them to Ezra; but it is more probable that they were compiled by some of the prophets or priests, from the public records, except some of the last chapters of the second book. Calmet has observed, that the author, or authors, do not seem so much concerned to write a political history, as to describe what relates to the temple and to religion.

This first book comprises a history of about one hundred and nineteen years; containing an account of the death of David, the reign of Solomon, his building of the temple, his wisdom, his riches, and fall; the division of the kingdom under his son, and the history of four kings of Judah, and eight of Israel.

CHAPTER I.

B. C. 1015. *David's age and infirmities; Adonijah's attempt to be king; Nathan's contrivance to secure the throne to Solomon; Solomon crowned, &c.*

1 KING David was now old and advanced in years; and they covered him with clothes, but
2 he got no warmth. His servants, therefore, said to him, "Let a young woman, a virgin, be sought for my lord the king: and let her wait on the king, and be a nurse to him, and let her lie in thy bosom, that my lord the king
3 may get warmth." So they sought for a beautiful young woman through all the districts of Israel; and they found Abishag, a Shunammite,
4 and brought her to the king. And the young woman was most beautiful; and she became nurse to the king, and waited on him; but the king new her not.

5 Then Adonijah, the son of Haggith, exalted himself, saying, "I will be king;" and he prepared for himself chariots and horsemen, and
6 fifty men to run before him. Nor had his father grieved him, by saying, "Why doest thou so?" He was, moreover, a very handsome man; and was born next after Absalom. And his designs 7
were disclosed to Joab, the son of Zeruiah, and to Abiathar, the priest; and they, siding with Adonijah, helped him. But Zadok, the priest, 8
and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei, and [v]his companions, the mighty men, who belonged to David, were not with Adonijah. And Adonijah slew sheep 9
and oxen, and fat cattle, by the stone of Zoheleth, which is by En-rogel, and invited all his brethren, the king's sons, and all the men of Judah, the king's servants. But Nathan, the 10
prophet, and Benaiah, and the mighty men, and Solomon, his brother, he invited not.

Nathan then spoke to Bath-sheba, the mother 11
of Solomon, saying, "Hast thou not heard, that Adonijah, the son of Haggith, reigneth, and David, our lord, knoweth it not? Now, 12
therefore, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life,

CHAP. I.

8. [v] Sept. the rest, *Rei.*

CHAP. I. 2. *Be a nurse to him.* The notion of warming or cherishing attributed to סכנת, Michaelis considers to be without any authority. He renders, *familiar, friend,* or *concubine.* I conceive Geddes has hit the sense, *nurse;* and I have followed him. That Abishag became his nurse, and one of his wives, the following history makes certain.

6. *Grieved him.* An extreme indulgence of his children, seems to have been one of David's greatest failings; and he experienced the unhappy consequences of it.——*And was born next, &c.* He was not the son of the same mother as Absalom; for the mother of Absalom was not Haggith, but Maacah, 2 Sam. iii. 3. David's oldest son, Ammon, was slain by Absalom; Chiliab, his second, most probably died young, as he is not mentioned afterwards. Absalom fell in the rebellion which he excited; so that Adonijah, the fourth, was the oldest living; and if the throne had been hereditary, it was his by right. God however disposed of it as he pleased, and had clearly intimated that Solomon should reign after David.

9. *En-rogel.* Josephus says this fountain was in the royal gardens, without the city. Antiq. book vii. ch. 14.——*All the men of Judah, &c.* From this account it appears that many supported Adonijah's interest.

13 and the life of thy son Solomon. Haste, and go in to king David, and say to him, "Didst not thou, my lord, O king, swear to thy handmaid, saying, 'Assuredly, Solomon thy son, shall reign after me, and he shall sit upon my throne?' Why then doth Adonijah reign?
14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."
15 And Bath-sheba went in to the king, into the chamber; and the king was very old; and Abi-
16 shag, the Shunammite, waited on the king. And Bath-sheba bowed, and made obeisance to the king. And the king said [a]to her," "What
17 wouldst thou?" And she said to him, "My lord, [a]the king", thou sworest by Jehovah, thy God, to thy handmaid, [a]saying", 'Assuredly, Solomon, thy son, shall reign after me, and he
18 shall sit upon my throne.' And now, behold, Adonijah reigneth; and now, my lord the king,
19 thou knowest it not; And he hath slain oxen, and fat cattle, and sheep, in abundance, and hath invited all the sons of the king, and Abiathar, the priest, and Joab, the captain of the host:
20 but Solomon, thy servant hath he not invited. And [r]now", my lord, O king, the eyes of all Israel are on thee; that thou wouldst tell them, who
21 shall sit on the throne of my lord the king, after him. Otherwise, when my lord the king shall sleep with his fathers, it will be, that I and my son Solomon will be counted offenders."
22 And, lo, while she yet talked with the king,
23 Nathan, the prophet, also came in. And they told the king, saying, "Behold Nathan the prophet." And when he was come in before the king, he bowed himself before the king with
24 his face to the ground. And Nathan said, "My lord, O king, hast thou said, 'Adonijah shall reign after me, and sit upon my throne?' For 25
he is gone down this day, and hath slain oxen and fat cattle, and sheep in abundance, and hath invited all the king's sons, and the captains of the host, and Abiathar, the priest; and, behold, they are eating and drinking in his presence, and saying, 'Long live the king Adonijah!' But me, thy servant, and Zadok, the 26
priest, and Benaiah, the son of Jehoiada, and thy servant Solomon, hath he not invited. Is 27
this thing done by my lord the king? and hast thou not showed to thy servant who should sit on the throne of my lord the king, after him?"

Then king David answered and said, "Call 28
to me Bath-sheba." And she came into the king's presence, and stood before the king. And the king swore, and said, "As Jehovah 29
liveth, who hath redeemed my soul out of every distress, Even as I swore to thee by Jehovah, 30
the God of Israel, saying, 'Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead;' even so will I certainly do this day." Then Bath-sheba bowed 31
with her face to the ground, and made obeisance to the king, and said, "Long live my lord king David?"

King David then said, "Call to me Zadok, 32
the priest, and Nathan, the prophet, and Benaiah, the son of Jehoida." And they came before the king. The king also said to them, 33
"Take with you the servants of your lord, and make Solomon, my son ride upon my own mule, and bring him down to Gihon; And let Za- 34
dok, the priest, and Nathan, the prophet, anoint him there king over Israel; and blow ye with the trumpet, and say, '*Long* live king

16. [a]Syr. Arab. many mss. 17. [a]Sept. Syr. mss.—ibid. Sept. Arab. 1 ms.

20. [r]Chald. Syr. Arab. and many mss.

12. *Save thine own life, &c.* It is supposed that Adonijah would cut off his brother, as a rival of the throne; and when the succession is not settled by law, but depends on popular favour, or parental partiality, what mischiefs follow. David indeed was divinely directed whom to appoint as his successor; and God occasionally interposed afterwards, setting aside one, and raising another.

20. *That thou wouldst tell, &c.* It is implied in this passage, either that David had, by virtue of the covenant made with the people, a right to appoint his successor, or that as an inspired prophet, they submitted this to him. Compare 1 Chron. xxii. 9—11.

27. *And hast thou not showed, &c.* Nathan intimates that he had before told him who should succeed him; but by putting it in the interrogative form, it is given in a manner the most delicate and respectful.

33. *To Gihon.* The name of a fountain, called also Siloam in the new Testament, which was without the walls of the city, but near to them, according to Reland. It was at the bottom of mount Moriah. This is said to have been a fertile, beautiful place, on the west of the city; and probably a place of concourse. The attempt of Adonijah to reign induced David to order Solomon to be crowned; and thus all his hopes and expectations were disappointed.

Solomon.' Ye shall then come up with him, when he cometh, that he may sit upon my throne; for he shall be king in my stead: for him I appoint to be ruler over Israel and over
36 Judah." And Benaiah, the son of Jehoiada, answered the king, and said, "Amen; so may Jehovah, the God of my lord the king say also.
37 As Jehovah hath been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord king
38 David." So Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and made Solomon ride upon king David's own mule, and brought him to Gihon.
39 And Zadok, the priest, took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people
40 said, "Long live king Solomon!" And all the people came back with him, and they played on flutes, and rejoiced with great joy, so that the earth was rent with their sound.
41 And Adonijah and all his guests heard it when they had done eating. And when Joab heard the sound of the trumpet, he said, "Why
42 is this noise and uproar in the city?" And while he yet spoke, behold, Jonathan, the son of Abiathar, the priest, came: and Adonijah said to him, "Come in; for thou art a worthy
43 man, and bringest good tidings." And Jonathan answered and said to Adonijah, "Verily, our lord, king David, hath made Solomon king.
44 And the king hath sent with him Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, and they have made him ride upon the king's own mule; And Zadok, the 45
priest, and Nathan, the prophet, have anointed him king in Gihon; and they are come up thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also 46
Solomon sitteth on the throne of the kingdom. And moreover, the king's servants came to 47
bless our lord, king David, saying, 'God make the name of Solomon better than thy name, and make his throne greater than thy throne.' And the king bowed himself upon the bed. And also thus said the king, 'Blessed be Jeho- 48
vah, the God of Israel, who hath now given to me one to sit on my throne, mine eyes even seeing it." And all the guests, who were with 49
Adonijah, were afraid, and rose up, and went every one his own way.

And Adonijah feared because of Solomon, 50
and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, 51
saying, "Behold, Adonijah feareth king Solomon; for, lo, he hath caught hold on the horns of the altar, saying, 'Let king Solomon swear to me to day that he will not slay his servant with the sword." And Solomon said, "If he 52
will show himself a worthy man, there shall not a hair of [v]his head" fall to the ground; but if wickedness be found in him, he shall die." So 53
king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said to him, "Go to thy house."

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52. [v]Chald. Syr. Arab. 1 ms.

Reflections upon Chapter i. 1. We here see the folly and consequences of parental indulgence. Adonijah might well aspire to the crown, when his father had never opposed him in any thing; but had allowed him to do as he pleased. Such conduct in parents, is weakness, and real cruelty to their children. For by such treatment they become self-willed, ambitious, and generally profligate. 'He that spareth the rod, hateth his son, &c.'

2. It becomes aged saints to recollect and own the goodness of God to them in their past lives. When David mentions the name of God, he adds, *who hath redeemed my soul out of all distress.* He owns God's goodness in bringing him through so many dangers and difficulties. "Days should speak, and the multitude of years teach wisdom." Aged saints should be witnesses for God, should testify of his goodness, and the experience they have had of his protection and care. It is an honour due to God; it will afford them comfort in future scenes, especially in death; and be an encouragement to the rising generation, *to taste and see that the Lord is gracious.*

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42. *A worthy man.* The common version *valiant* seems here improper. They have rendered (חיל) by the term I have adopted in the 52nd verse. The information of Jonathan destroyed the hopes of Adonijah and his party; and they dispersed, and fled away for safety.

53. *Go to thy house.* When we consider the attempt of Adonijah, this conduct of Solomon was mild, and founded in the wisest policy.

CHAPTER II.

B. C. 1015. *David's last instructions to Solomon; his death, and Solomon's succession; the punishment of Adonijah, Joab, and Shimei.*

1 Now the day of David's death drew near;
2 and he charged Solomon his son, saying, "I am going the way of all the earth: so be thou
3 strong, and show thyself a man. And keep the charge of Jehovah, thy God, so as to walk in his ways, to observe his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper, in all that thou doest,
4 and whithersoever thou turnest thyself: That Jehovah may confirm his word which he spoke concerning me, saying, 'If thy children take heed to their way, to walk before me in truth, with all their heart and with all their soul, some one of thy posterity shall not fail to be on the throne of Israel."
5 "Moreover, thou knowest also, what Joab, the son of Zeruiah, did to me; what he did to the two captains of the hosts of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether, whom he slew, and in peace shed the blood of war! With the blood of war he stained his girdle which was upon his loins, and his
6 shoes which were on his feet. Thou shalt, therefore, do according to thy wisdom, and shalt not let his hoary head go down in peace to the grave. But show kindness to the sons of
7 Barzillai, the Gileadite, and let them be of those that eat at thy own table: for so they supported me when I fled from before Absalom, thy brother. And, behold, with thee is Shimei, the
8 son of Gera, a Benjaminite of Bahurim, who grievously reviled me on the day when I went to Mahanaim: but he came down to meet me at the Jordan, and I swore to him by Jehovah, saying, 'I will not put thee to death with the sword.' Now, therefore, hold him not guilt-
9 less: for thou art a wise man, and knowest what thou oughtest to do to him; and his hoary head bring thou down with blood to the grave." So
10 David slept with his fathers, and was buried in the city of David. Now the days that David
11 reigned over Israel, were forty years: seven years reigned he in Hebron, and thirty-three years reigned he in Jerusalem. And Solomon
12 sat upon the throne of David, his father; and his royal power was greatly established.

13 Adonijah, the son of Haggith, then came to Bath-sheba, the mother of Solomon. And she said, "Comest thou peaceably?" And he said,
14 "Peaceably." He said moreover, "I have somewhat to say to thee." And she said, "Say
15 on." And he said, "Thou knowest that the royal power was mine; and all Israel regarded

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3. David rejoiced to see his son sitting on his throne; and how much should all rejoice in the exaltation of Christ, the son of David. *God hath set his king on his holy hill.* Whatever attempts are made to dethrone him, or to destroy his kingdom, shall all be vain; and shall be turned to the confusion of their authors, as those of Adonijah and his party were. Men think by secret plots to undermine the cause of Christ, the prince of peace, but God will discover them. He suffers them to lay their heads together, and feast themselves with the hopes of success; and when at the height of their joy, he confounds them, lays them open to the scorn of the world, and the anguish of their own guilty hearts. But all those who are faithful to Christ, shall find him *able to save to the uttermost,* and shall enjoy all the inestimable blessings of his kingdom, which he hath promised.

CHAP. II. 1. *Day of David's death.* I have preferred the sense to the idiom, with Dathe and others.

6. *Shalt not let his hoary, &c.* The dying command of David to Solomon, respecting Joab, and Shimei, has been regarded by some, as a proof of ingratitude to his brave companion in arms; and of revenge, as it regarded Shimei, after having promised, that he would not put him to death. It has been often noticed, in the preceding history, that the sons of Zeruiah were too strong for David; that is, they had too much power with the army, for him to venture to punish their atrocious deeds. Reasons of state deferred the punishment; and when those reasons were removed, it was proper to punish a deliberate murderer, according to an express law. David also knew, that a man like Joab, who could brook no superior, might endanger the peace of the kingdom. He was now engaged to support Adonijah, and so far in actual rebellion. How could David with propriety then forgive him? As to Shemei, David fulfilled his promise; he only engaged that he would not put him to death; and he left it to Solomon to treat him as he thought just, in reference to his future conduct. David knew that he was Shimei still, and would so act, as to bring on himself due punishment.

7. *They supported me.* Barzillai is only mentioned 2 Sam. xvii. 27; but there can be no doubt, that his sons came also to bring the provisions for the support of David and his men. Compare 2 Sam. xix. 37, 38.

12. *His royal power.* The Hebrew (מלוכה) not only signifies a kingdom, in the proper sense, but the kingly or regal power, the sovereignty, or as Geddes renders, after Parkhurst, *the kingship.* I have preferred the terms adopted to this term, because it is not sufficiently current, and because when used, it conveys rather a notion of contempt than of dignity. The term kingdom is used, in the new Testament for the regal power, or act of reigning.

me as about to reign: the royal power is, however, turned about, and become my brother's:
16 for it was his from Jehovah. And now I ask of thee one request; deny me not." And she said
17 to him, "Say on." And he said, "Speak, I pray thee, to Solomon, the king, (for he will not deny thee,) that he will give to me Abishag,
18 the Shunammite, to wife." And Bath-sheba said, "Well; I will speak for thee to the king."
19 Bath-sheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she
20 sat on his right hand. Then she said, "I ask of thee, one small request; deny me not, I pray thee." And the king said to her, "Ask, my
21 mother; for I will not deny thee." And she said, "Let Abishag, the Shunammite, be given to
22 Adonijah, thy brother, to wife." And king Solomon answered and said to his mother, "And why dost thou ask Abishag, the Shunammite, for Adonijah? ask for him the royal power also; (for he is my elder brother;) even for him, and for Abiathar, the priest, and for Joab, the son
23 of Zeruiah." Then Solomon swore by Jehovah, saying, "God do so to me, and more also, if Adonijah have not spoken this word against his
24 own life. Now therefore, as Jehovah liveth, who hath established me, and set me on the throne of David my father, and who hath given to me progeny, as he promised, Adonijah shall,
25 this day, be put to death." And king Solomon gave orders to Benaiah, the son of Jehoiada; and he fell upon him and put him to death.

26 And to Abiathar, the priest, the king said, "Go to Anathoth, unto thine own fields; for thou art worthy of death; but I will not, at this time, put thee to death, because thou didst bear the ark of the Lord Jehovah, before David, my father, and because thou hast shared in all the distresses with which my father was distressed."
27 Thus Solomon thrust out Abiathar from being *high*-priest to Jehovah; so that the word of Jehovah was fulfilled, which he spoke at Shiloh concerning the house of Eli.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of Jehovah, and caught hold on the horns
29 of the altar. And it was told king Solomon that Joab had fled unto the tabernacle of Jehovah; and, that he was beside the altar. Then Solomon sent Benaiah, the son of Jehoiada, saying, "Go, fall upon him."
30 And Benaiah came to the tabernacle of Jehovah, and said to him, "Thus saith the king, 'Come forth.' And he said, "Nay; [a]I will not come forth"; but here I will die." And Benaiah brought the king word, saying, "Thus spoke Joab, and thus he answered me."
31 And the king said to him, "Do as he hath spoken, and slay him *there*, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.
32 For Jehovah will return his blood upon his own head, since he fell upon two men more righteous and better than himself; whom, my father David not know-

CHAP. II.

30. [a]Sept. Syr. Vulg. 1 ms.

15. *Regarded me.* Literally, 'set their faces on me.' Adonijah, as the oldest son, asserts his right to the throne; but confesses that it was his brother's from Jehovah, or by his appointment. He pleads the loss of what he had a right to expect, as a reason, why Solomon should give him Abishag to wife.

20. *I will not deny thee.* Bath-sheba said the request was trifling; and so she might think. She might suppose, that as Abishag, had only slept with David as his nurse, she might with propriety be married to any other; as she could scarcely be regarded as his wife or concubine. Had Solomon seen the matter in the same light, he would not have denied her request.

22. *Ask for him the royal power.* It has already been hinted, that the wives and concubines of a deceased king became the property of his successor. Compare 2 Sam. iii. 7; xvi. 21. Solomon had before ordered Adonijah to his own house, and promised, that if he would show himself a worthy man, not a hair of his head should be injured. He now perceives, that he was aspiring to the crown; and that he could not be secure, until Adonijah, Joab and Abiathar, his advisers, were removed. He therefore resolves on the execution of Adonijah and Joab, and the banishment of Abiathar.

26. *Hast shared in all.* Here I have given the sense with Dathe, as the idiom is neither clear nor elegant.

27. *So that the word of Jehovah.* I have rendered here as we should often render; for it must be manifest that it is at least doubtful, whether in the punishment of Abiathar, Solomon had any design to fulfil the word of God; but the Historian remarks, that in his degradation the word of Jehovah was accomplished.

30. *But here will I die.* Joab perhaps thought that Solomon would either regard the altar, so as not to slay him; or, that he would die there,

ing, he slew with the sword; Abner, the son of Ner, chief of the host of Israel, and Amasa, the son of Jether, chief of the host of Judah.
33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, there
34 shall, for ever, be peace from Jehovah." Then Benaiah, the son of Jehoiada, went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.
35 And the king put Benaiah, the son of Jehoiada, in his room over the host; and Zadok, the priest, did the king put in the room of Abiathar.
36 And the king sent and called for Shimei, and said to him, "Build for thyself a house in Jerusalem, and dwell there, and never go out thence
37 any whither. For on the day that thou goest out, and passest over the brook Kidron, know thou for certain, that thou shalt surely die: thy
38 blood shall be upon thy own head." And Shimei said to the king, "The sentence is proper; as my lord the king hath said, so will thy servant do." And Shimei dwelt in Jerusalem
39 many days. But at the end of three years, two of the servants of Shimei ran away to Achish, son of Maachah, king of Gath. And some one told Shimei, saying, "Behold, thy servants
40 are in Gath." And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants; and Shimei went, and brought his servants from Gath. And it was told Solomon 41
that Shimei had gone from Jerusalem to Gath, and had returned. And the king sent and 42
called for Shimei, and said to him, "Did I not adjure thee by Jehovah, and protest to thee, saying, 'Know thou, for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die?' and thou saidst to me,' 'The sentence which I have heard is proper.' Why then hast thou not kept the 43
oath of Jehovah, and the command with which I charged thee?" The king said moreover to 44
Shimei, "Thou knowest all the wickedness (of which thy heart is conscious) that thou didst to David my father. Jehovah, therefore, returneth thy wickedness upon thy own head; And king Solomon shall be blessed, and the 45
throne of David shall be established before Jehovah for ever." The king then gave orders to 46
Benaiah, the son of Jehoiada, who went out, and fell upon him, and put him to death.

CHAPTER III.

B. C 1014. *Solomon's marriage; his offering at Gibeon; his judgment between the two harlots.*

THE royal power being thus established in the 1
hand of Solomon, Solomon made affinity with Pharaoh, king of Egypt, and took *to wife* Pharaoh's daughter, and brought her into the city

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REFLECTIONS UPON CHAPTER II. 1. We are here taught that the greatest and best of men *go the way of all the earth.* Neither wealth, nor power, nor piety, shield from death. *It is appointed unto all men,* and it becomes us seriously to think of it, and be prepared for this awful journey. It must terminate either in paradise, or in the gulph of misery. Be concerned, my reader, 'to escape from the wrath to come.'

2. Good men cannot spend their dying breath better, than in giving a solemn charge to their children. Parents should be solicitous to do it then, when their words may make a peculiar impression, and when children will be more likely to attend to them and keep their charge, and the charge of God, as the only way to prosperity in both worlds. If we keep God's charge, we may hope he will continue his mercies to us, as to our fathers, and perform all his promises, *on which he hath caused us to hope.*

3. Observe the just and righteous judgments of God upon cruel and ambitious men. Adonijah, Joab, and Shemei, did not take warning, but proceeded in their aspiring designs, till they came to a shameful end. A little contentment, meekness, and humility would have saved their lives. They might have lived easy and happy, and died in peace. But the justice of God and Solomon overtook them, and returned their violent doings on their own heads. In the lowest stations of life, if men would live easy and comfortable, it must be by being contented and humble. "Pride goeth before destruction, and a haughty spirit before a fall." Be not then high-minded.

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in hope that God, whose altar it was, would be gracious to him.

42. *Did I not adjure thee.* So Matthewe rendered; Cranmer and the Bishops, 'did I not charge thee with an oath.'

46. *Gave orders to Benaiah.* It appears from this chapter, that the execution of criminals was the duty of the king's chief officer.

CHAP. III. 1. *Pharaoh's daughter.* In no part of scripture is Solomon blamed for this alliance with the royal house of Egypt; and yet we know that the Egyptians were idolaters. Did Solomon then stipulate, that the Egyptian princess should renounce the worship of her own gods, and conform to the Jewish law? This is fairly presumable, and what the law

of David, until he had made an end of building his own house, and the house of Jehovah, and the wall of Jerusalem round about.

2 Still the people sacrificed on high-places, because, until those days, there was no house built
3 to the name of Jehovah. And though Solomon loved Jehovah, walking in the statutes of David his father, yet he sacrificed and burnt in-
4 cense on high-places. And the king went to Gibeon to sacrifice there; for that was the great high-place: a thousand burnt-offerings did Solomon offer upon that altar.

5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, "Ask what
6 I shall give thee." And Solomon said, "Thou hast showed to thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart towards thee; and thou hast kept for him this great kindness, that thou hast given to him a son to sit on his throne, as it is
7 this day. And now, O Jehovah, my God, thou hast made thy servant king, instead of David my father: and I am only a very young man;
8 I know not how to conduct affairs. And thy servant is in the midst of thy people whom thou hast chosen, a great people, that cannot be
9 numbered nor counted for multitude. Give, therefore, thy servant an understanding heart to judge the people, that I may discern between good and evil: for who else can judge this thy
10 so great a people?" And the request which Solomon had made, was acceptable to Jehovah.
11 And God said to him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern what is right; Behold, I grant to thee thy 12
request: lo, I give thee a wise and understanding heart; so that there hath been none like to thee before thee, nor after thee shall any arise like to thee. And I also give to thee, what thou 13
hast not asked, both riches, and honour: so that there shall not be any among the kings like to thee all thy days. And if thou wilt walk in my 14
ways, to keep my statutes and my commandments, as thy father David walked, then I will lengthen thy days." And Solomon awoke; 15
and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and feast-offerings, and made a feast for all his servants.

Then came there two women, who were har- 16
lots, to the king, and stood before him. And 17
the one woman said, "O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And the third 18
day after I was delivered, this woman was delivered also: and we were together; there was no stranger with us in the house; we two only were in the house. And this woman's child died in 19
the night; because she overlaid it. And she 20
arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I arose in the morning to give my 21
child suck, behold, it was dead: but when I considered it in the morning, behold, it was not my son, which I did bear." And the other wo- 22
man said, "Nay; but the living is my son, and the dead is thy son." And this said, "No; but the dead is thy son, and the living is my son."

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required. Some consider Solomon as typical of Messiah, and this marriage as shadowing the union of Jew and Gentile in the christian church. After this verse, the Sept. Vat. adds, "Then Pharaoh, king of Egypt, came up and took Gezer and burned it; also the Canaanites who dwelt in Mergab, he subdued; and he gave these places to Solomon, as a dowry to Solomon's wife. And Solomon rebuilt Gezer." Some critics adopt this as genuine. Compare ch. ix. 16.

4. *The great high-place.* The most noted and most frequented high-place, because the tabernacle and the altar of Moses were there. Comp. 1 Chron. xxvi. 39. and 2 Chron. i. 3, 5, 6. Solomon kept here some of the sacred feasts, and during the festival, offered a thousand burnt-offerings.

7. *A very young man.* Solomon could not be less than twenty years old, when he became king; so that to render *a little child*, when the words do not necessarily imply it, is strange. Coverdale renders, 'a young lad', Purver, 'a little youth'. The meaning is, "I am but young, and inexperienced in the affairs of government." Comp. Num. xxvii. 17. Deut. xxi. 2. Josh. xiv. 11.

10. *Was acceptable to Jehovah.* As Solomon's prayer is stated to have been made in a dream, it has been objected that there could be nothing acceptable in it. It may be replied, that the dream indicated the subject which had occupied his mind before; and showed what was then his prevailing desire. Nor is it improbable, that he repeated this prayer, when he awoke; and so turned what had passed in his mind asleep, into devout and ardent requests. The dream was encouraging; and must have imparted confidence to Solomon respecting his own safety and prosperity.

16—28. The case here was difficult to determine. The character of the

23 Thus they spoke before the king. Then said
the king, "The one saith, 'This is my son that
liveth, and thy son is the one dead:' and the
other saith, 'Nay; but thy son is the one dead,
24 and my son is the one living." And the king
said, "Bring me a sword." And they brought
25 a sword before the king. And the king said,
"Divide the living child in two, and give half
26 to the one, and half to the other." Then spoke
the woman whose the living child was to the
king, for her bowels yearned upon her son, and
she said, "O my lord, give her the living child,
and in no wise slay it." But the other said,
"Let it be neither mine nor thine, but divide
27 it." Then the king answered and said, "Give
to her the living child, and in no wise slay it:
28 she is its mother." And when all Israel heard
of the judgment which the king had given, they
revered the king: for they saw that the wisdom
of God was in him, to do judgment.

CHAPTER IV.

B. C. 1014. *Solomon's principal officers; the flourishing state of his kingdom; his great wisdom.*

1 THUS king Solomon was king over all Israel.
And these were his chief officers; Azariah, the 2
son of Zadok the priest, Elihoreph and Ahiah, 3
the sons of Shisha, were scribes; Jehoshaphat,
the son of Ahilud, the recorder: And Benaiah, 4
the son of Jehoida, was over the host: and
Zadok and Abiathar were the high-priests:
And Azariah, the son of Nathan, was over the 5
governors *of provinces:* and Zabud, the son of
Nathan, was the chief officer, and the king's
own friend: And Ahishar was over the house- 6
hold; and Adoniram, the son of Abda, was over
the tribute.

And Solomon had twelve officers over all Is- 7
rael, who provided victuals for the king and his
household; each man his own month in a year
made provision. And these are their names: 8
* * *, the son of Hur, in mount Ephraim:
* * *, the son of Dekar, in Makaz, and in 9
Shaalbim, and Beth-shemesh, and Elon-beth-
hanan: * * *, the son of Hesed, in Aruboth; 10
to him pertained Sochoh, and all the land of
Hepher: * * *, the son of Abinadab, in all 11
the region of Dor; who had Taphath, the daugh-
ter of Solomon, to wife: Baana, the son of Ahi- 12
lud; to him pertained Taanach and Megiddo,

REFLECTIONS UPON CHAPTER III. 1. We may learn how good it is to seek God, in the use of appointed means. Had Solomon neglected to offer victims on God's altar, he would not have been favoured with those delightful discoveries and mercies with which God honoured him. He sought him in the due order, and he was found of him. His promise stands on record,, and the uniform experience of good men avouches its truth. "Seek, and ye shall find; ask, and ye shall receive."

2. Solomon's prayer should remind youth especially what they ought to be solicitous to obtain; "a wise and understanding heart." Their inexperience makes this necessary; and the snares and temptations to which they are exposed, render it expedient. To be able to ascertain, in every circumstance, what we should do, and what we should avoid; to discern between good and evil, is requisite to secure our peace, our hope, and happiness.

3. We are taught that spiritual blessings should be sought with the greatest importunity, and temporal ones submitted to divine choice; this is the way to succeed in both. God allows us to be earnest for spiritual ones, but we should be indifferent to temporal ones; preferring wisdom to gold, and grace to worldly honour. Wisdom is good with an inheritance; without wisdom an inheritance is good for nothing. "Godliness has the promise of this life, and that which is to come." It is perhaps with reference to this that our Lord gives that advice, "seek first the kingdom of God and his righteousness, and all other things shall be added to you."

4. We see the force of natural affection in the case submitted to Solomon. Let parents learn to be careful of their childrens lives, as they are so tender, and so easily destroyed; and let parents show their love to their children by taking care of them themselves, especially by taking care of their souls. Those who thus do their duty to their children in both respects, are most likely to have comfort in them; and those who neglect their education, will smart for it.

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women was alike; so that the declaration of the one was not deserving of more credit than that of the other. There was no other evidence to incline and determine the judgment. The only way to ascertain which was the mother, was to try which showed maternal affection and tenderness. On this principle, he ordered that the child should be divided by a sword, into two parts, one of which should be given to each. Such an order must have been heard with horror; but when the decision was made, how much must their admiration have been raised!

28. *The wisdom of God.* That is, a godlike or divine wisdom.

CHAP. IV. 3. *Were the scribes.* These were like our clerks of court, They wrote down causes, examined witnesses, and sometimes distributed justice.——*His recorder.* Historiographer would, perhaps, be the better rendering. It appears to have been his duty to record all matters of importance, which respected foreign relations, as well as all interesting occurrences in the land.

5. *Was the chief officer, &c.* Geddes renders, 'the king's own priest.'

and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meho-
13 lah, and beyond Jokneam: * * *, the son of Geber, in Ramoth-gilead; to him pertained the towns of Jair, the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great
14 cities with walls and brazen bars: Ahinadab, the
15 son of Idda, had Mahanaim: Ahimaaz was in Naphtali; he also took Basmath, the daughter
16 of Solomon, to wife: Baanah, the son of Hus-
17 hai, was in Asher and in Aloth: Jehoshaphat,
18 the son of Paruah, in Issachar: Shimei, the
19 son of Elah, in Benjamin: Geber, the son of Uri, was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only governor, who was in the land.

21 [o] And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty cores of fine flour, and sixty cores of common
23 flour; Ten fat oxen, and twenty oxen of the pastures, and a hundred sheep, beside harts, and roebucks, and fallow dear, and fatted fowl.
24 For he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And 25
Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

And Solomon had [v] four" thousand stalls of 26
horses for his chariots, and twelve thousand horsemen. And those fore-named governors pro- 27
vided victuals for king Solomon, and for all that came to king Solomon's table, each one, in his own month: they suffered nothing to be wanting.

Barley also and straw for the horses and dro- 28
medaries brought they to the place where these were, each according to his charge.

And God gave to Solomon wisdom and un- 29
derstanding exceedingly great: and largeness of heart, like the sand which is on the sea-shore.
And Solomon's wisdom was superior to the wis- 30
dom of all the people of the east; and to all the wisdom of Egypt. For he was wiser than all 31
other men; than Ethan, theEzrahite, or Heman, or Chalcol, or Darda, the sons of Mahol: and his name was famous among all the nations around. And he spoke three thousand pro- 32
verbs: and his songs were a thousand and five.
And he discoursed on trees, from the cedar- 33
tree which is on Lebanon, even unto the hyssop that groweth out of the wall: he discoursed also on beasts, and on fowls, and on creeping things, and on fishes. And men from all people came 34
to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

CHAP. IV. 20. [o] *Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry.*

26. [v] So 2 Chron. ix. 25.

REFLECTIONS UPON CHAPTER IV. 1. From the account read, we see the promise made to Abraham literally fulfilled. Solomon's dominion extended from the river of Egypt to the great river Euphrates. We see how wisely the government was administered. While its dignity and honour were maintained, the general benefit was consulted. Provisions were collected from all parts of the realm; and, if purchas-

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a version which, I conceive, is unsupported by the Jewish polity. Dathe omits the word (נצב) and renders, 'the king's intimate friend.' I have adhered to our common version, which is at least as probable as any given; and because it is certain that the term denotes a chief governor, or one who administer's the king's affairs. 2 Sam. viii. 18.

8. * * *, *the son of Hur.* The proper name of five of these prefects has been dropped out of the text, nor do any of the versions retain them. The context proves the omission. For in the other names, we have first the proper name, and then is added the name of the father.

20. This verse Geddes rejects as spurious. It is wanting in the Sept. It has no connexion with the narrative. Houbigant would retain it, but transposes after the 28th verse.

21. *Unto the land, &c.* That is, including the land of the Philistines; for his dominion extended to the border of Egypt.

22. *Thirty cores, &c.* The core, or homer, contained ten ephas. The epha, about ten of our pecks. See the tables.

25. *Every man under his vine, &c.* This is a beautiful image of the peace, security, and felicity of Solomon's reign.

26. *Four thousand.* The reading of the parallel place is, doubtless, the true one. All the versions have here *forty*, a number incredible and disproportionate. The lesser number Michaelis thought too great.

30. *All the people of the east, &c.* The Arabians and Egyptians were celebrated for their knowledge of astronomy, and other sciences; and the Greek philosophers generally went into Egypt to perfect their own attainments.

31. *Wiser than Ethan, &c.* These celebrated Israelites are mentioned

CHAPTER V.

B. C. 1014. *Hiram congratulates Solomon; he furnisheth timber to build the temple, &c.*

1 And Hiram, king of Tyre, sent his servants to Solomon; for he had heard that they had anointed him king instead of his father: for Hiram was always an affectionate friend of David.
2 And Solomon sent to Hiram, saying, "Thou knowest how that David, my father, could not build a house to the name of Jehovah, his God, on account of the wars which beset him on every side, until Jehovah put his enemies under
4 the soles of his feet. But now Jehovah, my God, hath given me rest on every side; there
5 is neither adversary nor evil occurrence. And, behold, I purpose to build a house to the name of Jehovah, my God, as Jehovah spoke to David my father, saying, "Thy son, whom I will set upon thy throne in thy stead, he shall build
6 a house to my name." Now, therefore, command thou that they hew for me cedar trees, out of Lebanon; and my servants shall be with thy servants: and for thy servants I will give thee according to all that thou shalt appoint: for thou knowest that among us there are none who have skill to hew timber, like to the Sidonians.
7 And, when Hiram heard the words of Solomon, he rejoiced greatly, and said, "Blessed, be Jehovah, who this day hath given to David a wise son, *to reign* over this great people."
8 And Hiram sent to Solomon, saying, "I have considered the things about which thou sentest to me; I will do according to all thy desire, in respect to cedar-trees, and fir-trees.
9 My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place which thou shalt appoint to me, and will cause them to be discharged there, that thou mayest receive them: but thou shalt accomplish my desire, in giving food for my household."
10 Thus Hiram gave to Solomon cedar-trees and
11 fir trees, according to all his desire. And Solomon gave to Hiram twenty thousand cores of wheat for food to his household, and twenty cores of pure oil: thus Solomon gave to Hiram yearly.
12 And Jehovah gave to Solomon wisdom, as he had promised him: and there was peace between Hiram and Solomon; and they two made a mutual league.
13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.
14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the levy.
15 Solomon had, moreover, seventy thousand men, who carried burdens; and eighty thousand stone-hewers in the mountains;
16 Besides the chief overseers of Solomon, who were over the work, three thousand and

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ed, the money would circulate through all parts. What a blessing to a people is a wise, good, and equitable government, when every man can sit under his own vine, &c.

2. We may hence see one design of divine providence. By giving to Solomon so much wealth, wisdom, and power, the national character was raised, and its glory spread abroad. Having such a prince at their head, strangers would naturally inquire into their religion and laws; especially those, who, as in the last verse, were sent on purpose to inquire. Thus some knowledge of the living God and true religion, would be diffused through the nations, and a way made for multitudes to become proselytes to the Jewish church.

3. We may here see, that wisdom is better than riches. It is better to its possessor, affording the noblest exercise to the mind; and by enlarging the mental views, it multiplies the sources of pleasure. It is better in its results, as it discovers the properties of objects, and directs us to make a suitable application of them. Divine wisdom is still better, that which begins in the fear of Jehovah, and ends in the enjoyment of him. This wisdom is a tree of life; her ways are ways of pleasantness, and all her paths are peace. How happy are those that make her their choice, and find her.

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1 Chron. ii. 6. Some suppose it was this Heman who composed the 88th and 89th psalms. See the titles to them.

32. *Three thousand proverbs.* Had all the works of Solomon been preserved, they would doubtless have contributed much to the elucidation of the scriptures. We have but a few of his proverbs, and it is doubtful whether we have any of the songs here mentioned.

CHAP. V. 1. *Sent his servants.* The next clause indicates that Hiram did this at the commencement of Solomon's reign.

3. *Thou knowest, &c.* David's intention to build a house for God was well known to Hiram, by the great preparations which he had made. 1 Chron. xxviii. 12—19. and xxix. 2. &c.

6. *Like to the Sidonians.* From this, it appears, that Tyre and Sidon formed but one kingdom. Both Tyre and Sidon were distinguished commercial cities, and their ships carried on the whole trade of that period. The arts flourished among them, and they were celebrated not only for their nautical skill, but for their architecture, &c.

9. *Bring them down from Lebanon* This lofty mountain did then, and still abound with the finest cedars, pines, and firs; and this circumstance

three hundred, who governed the people that
17 wrought in the work. And the king commanded, and they brought great stones, costly stones, and squared stones, to lay the foundation of the
18 house. Thus Solomon's workmen, and Hiram's workmen, and the Giblites, hewed and prepared timber and stones to build the house.

CHAPTER VI.

B. C. 1012. *The building of the temple; its separate apartments, furniture, &c. Solomon's other buildings.*

1 Now it was in the four hundred and eightieth year from the departure of the children of Israel out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began
2 to build the house of Jehovah. And the house which king Solomon built for Jehovah, was in length, sixty cubits, and in breadth, twenty cu-
3 bits, and in height, thirty cubits. And the porch before the temple, was in length, twenty cubits, according to the breadth of the house;
4 its breadth from the house, ten cubits. And he made windows for the house, which might be
5 opened or shut; And adjoining the wall of the house he built galleries round about: round about, adjoining the wall, both of the temple and of the oracle. He built also, round about, side-cells. The nethermost gallery was five 6
cubits broad, and the middlemost was six cubits broad, and the third was seven cubits broad: for, on the outside *of the walls* of the temple, he made narrowed rests round about, that the gallery-beams might not be fastened in the walls of the house. For, when the house was build- 7
ing, it was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any other iron tool heard in the house, while it was building. In the 8
[v]lowest" gallery there was an entrance on the right side of the house: and they went up with winding stairs to the middlemost gallery, and from the middlemost to the third gallery. Thus 9
he built the house, and finished it; and covered the house with beams and boards of cedar. And the galleries he built about the whole 10
house, five cubits high: and they rested on the house by beams of cedar.

And the word of Jehovah came to Solomon, 11
saying, "In respect to this house which thou 12

CHAP. VI.

REFLECTIONS UPON CHAPTER V. 1. We here see the happy effects of friendship. Hiram had esteemed David, and he is desirous to show his regard to Solomon. Hence, he sends his servants to congratulate him on his advancement to the throne of Israel; and Solomon tries his sincerity by requesting him to cut down timber in Lebanon. How beautiful and lovely is it to see these two princes ready to serve each other with the productions of their respective countries! Thus should we act to those about us; be kind and friendly to them, ready to sell, or lend, or give, what we have, and which they want. This is the way to receive other favours in exchange, and to promote the peace and honour of society, and the comfort of one another.

2. A time of peace and rest ought to be employed for the service of God, and the edification of his church. When there is no foreign adversary to disturb our repose, no evil occurrence at home to call off our minds, we should be peculiarly active and forward in the Lord's work. "Then had the churches rest, and were edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied." Acts, ix. 31.

3. In erecting the Jewish temple, Hiram and other gentiles were employed. Let us long for that happy time, when Jews and Gentiles, and all the different nations, shall join together to build up God's spiritual temple, and establish his religion on the earth. The glory of the latter day is foretold by an image borrowed from this story, (Is. ix. 10—13.) "And the sons of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the gentiles. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Of such a time we have the fullest assurance; let us wish for its approach; and endeavour to promote the interests of true religion.

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8. [v]So Sept. Chald. the rest, *middle.*

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contributed to raise Tyre, by affording materials for ships, &c.

11. *Cores, &c.* See note to ch. iv. 22.

18. *The Giblites.* I consider (הגבלים) a proper name, as Gebal was a city near to Lebanon. Comp. Josh. xiii. 5. Ezek. xxvii. 8.

CHAP. VI 4. *Be opened or shut.* So both Dathe and Michaelis render. The Chaldee renders, "broad within and narrow without," and most modern versions adopt the sense. Aquila gives the sense I have adopted; and Michaelis observes, that the oriental tongues favour the common rendering of (אטמים.)

5. *Galleries;* which were divided into a number of side-cells; as below: it is unknown how many, as their length is not mentioned.

8. *For the lowest.* The reading I have adopted is confirmed by the 6th verse, as well as the versions noticed.

21. *Along the front.* These chains seem to have been designed to sus-

art building, if thou wilt walk in my statutes, and execute my judgments, so as to walk according to them; then will I perform my word to thee, which I spoke to David thy father:
13 And I will dwell among the children of Israel, and will not forsake my people Israel."
14 And Solomon built the house, and finished
15 it. And having built the walls of the house, he covered the inside with wood, with boards of cedar up to the ceiling; but the floor of the
16 house, he covered with planks of fir. And at the further end of the house, he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed for the inner ORACLE
17 Thus forty cubits were left for the outer house
18 or temple. And the cedar of the inner house was carved with knops and open flowers: all
19 was cedar; there was no stone seen. And this inner house he appointed to be the oracle, in which was to be put the ark of the covenant of
20 Jehovah. And the front of the oracle was twenty cubits in length, and its breadth twenty cubits, and its height twenty cubits: and he overlaid it with pure gold; and so he overlaid the
21 altar of incense. Thus Solomon overlaid the inner house with pure gold: and he made chains of gold along the front of the oracle; and he
22 overlaid it with gold. And the whole house he completely overlaid with gold; also the whole altar which was by the oracle he overlaid with gold.
23 And within the oracle he made two cherubs,
24 of wild olive wood, ten cubits high. And the one wing of the cherub was five cubits, and the other wing of the cherub five cubits; so that from the extremity of the one wing to the ex-
25 tremity of the other, was ten cubits. And the other cherub was ten cubits: both the cher-
26 ubs were of one measure and one size. The height of the one cherub was ten cubits, and
27 so was that of the other cherub. And he placed the cherubs in the midst of the inner house; and the wings of the cherubs were expanded so that the wing of the one cherub touched the one wall, and the wing of the other cherub touched the other wall; and their other wings touched one another in the midst of the house. And he overlaid the cherubs with gold. And 28
he carved all the walls of the house round about 29
with carved figures of cherubs, and palm trees, and open flowers, within and without the oracle.
And the floor of the house, within and with- 30
out *the oracle*, he overlaid with gold.
And for the entrance of the oracle he made 31
doors of wild olive wood: the lintel of the side posts was a fifth part of the breadth of the house. The two door-leaves were also of wild 32
olive wood; on which he carved cherubs, and palm trees, and open flowers; and he overlaid the doors with gold; and spread gold upon the cherubs, and upon the palm trees. Thus also 33
he made for the door of the temple posts of wild olive wood, a fourth part of the breadth of the temple. And the two door-leaves were of fir 34
tree; the one leaf turned on two hinges, and the other leaf turned on two hinges. And he 35
carved thereon cherubs, and palm trees, and open flowers: and covered them with gold fitted for the carved work. And he built the inner 36
court with three rows of hewed stone, and a row of cedar beams.
In the fourth year was the foundation of the 37
house of Jehovah laid, in the month Zif; And 38
in the eleventh year, in the month Bul, which is in the eighth month, was the house finished in all its parts, and according to its designed form. Thus was he seven years in building it.
But in building his own house, Solomon was 1
thirteen years more. And when he had wholly completed his own house, He built the house 2
of the forest of Lebanon. Its length was a hundred cubits, and its breadth fifty cubits, and

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pend the veil, which separated the oracle from the temple.

23. *Of the wild olive wood.* Literally, 'of oily wood,' which Michaelis explains to mean the oleaster, which abounds in Judea, and which is very durable.

31. *Entrance of the oracle.* From this, it should seem, that there was a partition wall extending, at least, part of the way between the oracle and temple; most probably, on each side in which the doors were made.

CHAP. VII. 1. The Greek version has the first twelve verses at the end of the chapter. These seem out of their place, if the order of time be regarded; but as the historian had mentioned the time in which the temple was buildiug, he very naturally adds the time which Solomon spent in completing his other works. I have, therefore, joined the verses to the sixth chapter.——*Thirteen years more.* Compare 2 Chron. viii. 1.

2. *House of the forest, &c.* This appears to have been the country

its height thirty cubits, raised upon four rows of cedar pillars, with cedar beams upon the pil-
3 lars. And it was covered above with cedar upon the beams, which lay upon sixty pillars,
4 fifteen in a row. And there were three rows of windows, and, in those three rows, light was
5 opposite to light. And all the apertures, and posts of the windows were square: and light was
6 opposite to light in three rows. He then made a porch with pillars; its length was fifty cubits, and its breadth thirty cubits: and the *area of the* porch was before those pillars, and
7 over them were thick planks. He next made a porch for the throne where he might judge, *hence called* the judgment-porch: and it was covered with cedar from the floor to the ceiling.
8 And his own apartment, where he sat, was a court-hall, behind the porch, of like workmanship. Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like to
9 this porch. All these were built of costly stones, squared to a measure, and cut with saws, within and without, even from the foundation to the
10 coping. ° And the foundation was of costly stones, and great stones, stones of ten cubits,
11 and stones of eight cubits. And above these were costly stones, squared to a measure, and
12 cedars. And the great court, round about was of three rows of hewed stones, and a row of cedar beams, both for the inner court of the house,° and for the porch of the house.

CHAPTER VII.

B. C. 1014. *Hiram sent for; makes the two brass pillars, molten sea, lavers, &c.*

13 And king Solomon sent and brought Hiram
14 from Tyre. He was the son of a widow woman, of the tribe of Naphtali, (though his father was a man of Tyre,) a worker in brass; and he was filled with wisdom, and understanding, and knowledge to work all sorts of brass work. And he came to king Solomon, and wrought all his
15 works. And he cast two pillars of brass, each pillar eighteen cubits: and a line of twelve cu-
16 bits was the circumference of each pillar. And he made two capitals of molten brass, to be placed on the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits: And [s]he made[r]
17 net-works and wreaths of chain-work, for the

Chap. vii. 9. ° *and without the great court.*

12. ° *Jehovah* 17. [s] Sept. Syr. Arab.—ibid. [r] Sept.

Reflections upon Chapter vi. 1. Long had Jehovah dwelt within the curtains of the tabernacle; but now what had often been adverted to, came to pass. He had chosen a place to put his name there; and a glorious building is erected to his honour, planned by himself, and dedicated to his service. The time when its foundation was laid, is recorded, as well as the time it was building, and the manner in which it was built. This was a distinguished era in the history of the Jewish church, and ought to be regarded.

2. The silence observed in building, may teach us that it was the temple of peace, and that those who worshipped there should be the sons of peace. No noise of iron tools was heard; the materials were all previously prepared. They who build the spiritual temple should be men of peace; clamour and contention never advance this structure. A conciliating, affectionate spirit is necessary to cement the lively stones that they may become a spiritual house.

3. The work of Solomon was acceptable to Jehovah. He sends to him a gracious message, promising, on condition of his obedience, that he will perform his word and dwell among his people. The most costly and splendid temple would not conciliate his regard, or secure his presence and blessing, without obedience to his will. Obedience is more than sacrifice; than whole burnt-offerings. Without this, the temple is profane, the offerings polluted, and all outward ceremonies, only a compound of pride and hypocrisy. It is only the form of godliness, without the living power.

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residence of Solomon, and not far from Jerusalem. It is probable, that it was thus called on account of the plantations with which it was surrounded; and not as Calmet supposed, from the pillars being formed of the cedars of Lebanon.

6. *He then made a porch.* The present Hebrew text is to me unintelligible; and so are all the versions of it, that I have seen. By a small alteration, which I trust will appear to be reasonable, I have made sense of it. The porch was probably in the form of a piazza. The pillars were placed at some distance from the wall, either on one side only, or all around: and that space was covered with a thick flooring, to keep out the rain and afford a shady walk.——*And the area, &c.* I have given what appears to be the sense, rather than the literal version, as the latter conveys no idea.

9. I have omitted the words thrown into the margin, as evidently unnecessary, and, I think, interpolated. For if the whole building, within and without, was made of costly stones, &c. there is no necessity to add, *and so without, &c.*

12. It is easy to account for the insertion of *Jehovah* here, though it is clearly improper. The writer is giving an account of the house of the forest of Lebanon, and not of the temple. Houbigant considers that the sense is, *like* the inner court of the house of Jehovah, &c. and so Dathe.

17. *And he made, &c.* The readings adopted are supported by the context, and the idiom of the language. It has been justly observed by Michaelis and others, that although the ornaments of those pillars are minutely described, yet it is not easy to find equivalent terms in modern

capitals, which were upon the top of the pillars; ᵛa net-work" for the one capital, and ᵛa net-
18 work" for the other capital. And he made to cover the capitals, which are on the tops of the pillars, two rows of pomegranates, round about the net-work of one capital; and so he did for
19 the other capital. And the capitals which were upon the top of the pillars had four cubits of lily
20 works. And above this, about the swelling, which was by the net-work of the capitals, on the two pillars, were rows of pomegranates; two hundred on the one capital, and two hun-
21 dred on the other capital. And he set up the pillars in the porch of the temple; and he set up the right-side pillar, and called its name Jachin, [IT SHALL STAND;] and he set up the left-side pillar, and called its name Boaz, [IN
22 STRENGTH.] And upon the top of the pillars he placed lily work: thus the work of the pillars was completed.

23 And he made a molten sea, from one brim to the other, ten cubits: it was wholly round; its height was five cubits; and a line of thirty cu-
24 bits compassed it round. And under its brim were knops encompassing it, ten in a cubit; encompassing the sea round about; the knops
25 were in two rows, cast when it was cast. It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was so placed above them, that all their hinder parts
26 were inward. And the sea was a hand-breadth thick, and its brim was wrought like the brim of a cup, with flowers of lilies. It contained two thousand baths.

27 He also made ten laver-stands of brass; four cubits was the length of one stand, and four cubits its breadth, and three cubits its height.
28 And the workmanship of the stands was this: they had frame-bands, and the frame-bands were
29 between the supporters. And on the frame-bands, which were between the supporters, were lions, oxen, and cherubs: and upon the supporters, both above and below the lions and oxen, were joints of excellent workmanship.
30 And every stand had four brazen wheels, and brazen axle-trees. And at its four corners were underseters; molten undersetters beneath the laver, by each of the joints. And its mouth was
31 within the capital, and was a cubit high: but its mouth, *without*, was a cubit and a half, corresponding to the workmanship of the stand: and also near to its mouth were engravings, square, not round, with their frame-bands. And under
32 the frame-bands were the four wheels; and the axle-trees of the wheels were fixed to the stand: and the height of a wheel was a cubit and a half.
33 And the work of the wheels was like the work of a chariot wheel; their axle-trees, and their naves, and their felloes, and their spokes, were
34 all molten. And there were four undersetters to the four corners of each stand: and the undersetters were of the stand itself. And at the top
35 of the stand was a circle, half a cubit high, and from the top of the stand itself, arose its arms and frame-bands. And on the plates of its arms,
36 and on its borders, he engraved cherubs, lions, and palm-trees, in the open parts, at the joinings around. After this manner he made the
37 ten stands: all of them had the same casting, measure, and size.

38 Then he made ten brazen lavers: each laver contained forty baths; and each laver was four cubits, *in diameter.* Upon every one of the
39 ten stands he placed one laver. And five of the

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languages; and it is difficult to render them properly.

18. In the common text, the words that correspond to *pillars* and *pomegranates*, have, by changing places, turned the text into nonsense. Indeed, the whole of this and the next verse is strangely misarranged and mutilated. I have endeavoured to render them intelligible.

21. *Jachin—Boaz.* I believe the right name of the former is *Jachan*, which is that of the Greek version: the English of which is, *It-shall-stand.* The other signifies *In strength*, or *Strongly.* Perhaps the artist meant the latter a continuation of the former: *It shall stand, firmly.* Some conjecture that there was an inscription on each pillar, the first word of which is that given. They were intended more for ornament than use.

23. *Molten sea.* The Hebrews called any collection of waters *sea.* So the lake of Genesareth and others, are called in the gospels; and here, this term is applied to a large vessel, containing two thousand baths, which was used for various purposes, in the temple-service.

25. *Twelve oxen.* These were not only intended for its support, but for ornament.

28. *Frame-bands.* Among other senses the word (מסגר) denotes a border, a piece, which closes and shuts up others. I have followed Geddes, as best expressing the sense here. Others render *openings.*

29. *Joints of excellent, &c.* So the Syriac translator rendered; but for what purpose these joints were made, I cannot conjecture. The whole

stands he placed on the right side of the temple, and five on the left side of the temple: and the sea he placed, at the south-east corner of the
40 temple. Also Hiram made the other lavers, and the shovels, and the basons.

Thus Hiram completed all the work which he did for king Solomon, for the house of
41 Jehovah: The two pillars, and the bowls of the capitals, which were on the top of the two pillars; and the two net-works, to cover the two bowls of the capitals, which were on the top
42 of the pillars. And four hundred pomegranates for the two net-works, two rows of pomegranates for the one net-work, to cover the two bowls of the capitals which were upon the pil-
43 lars; And the ten stands, and the ten lavers
44 on the stands; And one sea, and twelve oxen
45 under the sea; And the pans, and the shovels, and the sprinkling basons, and all these utensils, which Hiram made for king Solomon, for the house of Jehovah, were of polished brass.
46 In the plain of the Jordan did the king cast them; in the clay ground between Succoth and
47 Zarthan. And Solomon left all the vessels unweighed; for so very great was the quantity of brass, that it was not ascertained.

48 And Solomon made all the other utensils of the house of Jehovah: the golden altar, and the golden table, upon which was placed the presence-bread. And the chandeliers of pure gold, 49
(five on the right side, and five on the left,) before the oracle, with their flowers, and lamps, and the snuffers of gold; The bowls also and 50
the knives, and the sprinkling basons, and the spoons, and the censers of pure gold; and the golden hinges; both for the doors of the inner-house, the most holy place, and for the doors of the outer-house, or temple. And when all 51
the work which king Solomon made for the house of Jehovah was finished, Solomon then brought all the things which David, his father, had dedicated; the silver, and the gold, and the vases, he put among the treasures of the house of Jehovah.

CHAPTER VIII.

B. C. 1005. *The feast of the dedication of the temple; Solomon's prayer, and his feast-offerings.*

THEN Solomon assembled [a]all" the elders of 1
Israel, all the heads of the tribes, the paternal chiefs of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of Jehovah out of the city of David, which is in Zion. And all the 2
chief men of Israel assembled themselves unto king Solomon at the feast in the month Etha-

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CHAP. VIII.

REFLECTIONS UPON CHAPTER VII. The splendour and glory of the temple, were intended to excite veneration, in those who approached it, for him whose temple it was; and to prevent idolatry. The temples of idols were splendid, and seduced many that were led away by the sight of the eye; but none were so glorious as this temple. Grand and sumptuous churches are of no real service now; but every thing ought to be decent and convenient. To contribute in order to supply our brethren with such places, is an important and excellent charity. Solomon did not build his own, till he had finished God's house. He should have the first and best of our services.

2. Whatever we do to support the house and worship of God, we should look to him for assistance and strength. The two pillars, Jachin and Boaz, suggest this thought to us. While we keep close to him and his worship, we may hope for the continuance of his favours. He will keep our temples in peace, and strengthen the heart of every sincere and humble worshipper. Then shall we stand firm when he is our strength.

3. The frequent washing, for which the lavers were designed, is often represented in scripture as an emblem of that purity and holiness, which God, under the gospel, requires of his worshippers. It is not the putting away of the filth of the flesh only, but consists in washing the heart from all wickedness, in having clean hands, free from every act of injustice, dishonesty, and every thing contrary to gospel purity. If we desire the acceptance of our prayers and services, let us wash our hands in innocency, and humbly seek acceptance through the blood of Christ, "which cleanseth from all sin."

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description is minute, but as the terms are ambiguous, it is impossible to understand it completely.

39 *On the right side, &c.* The stands and lavers were placed, not within the temple, but in the court before the temple.

45. *Polished brass.* The ancient translators generally understood it to be a finer sort of brass, known by the name of *Corinthian.*

1. [a] So all the versions and many mss.

CHAP. VIII. 2. *Seventh month.* On the 15th of this month the feast of booths was kept; and it is probable, that the feast of the dedication preceded, and continued seven days. See ver. 65. This time was chosen as most convenient for the people, the harvest and vintage being finished.

8. *Within the holy oracle.* The cherubs covered the ark with their wings, but when the high-priest went into the oracle, the staves by which

3 nim, which is the seventh month; And all the
elders of Israel came, and the priests [a] and the
4 Levites" took up the ark. And they brought
up the ark of Jehovah, and the congregation-
tabernacle, and all the holy vessels which were
in the tabernacle; even these the priests and
5 the Levites brought up. And king Solomon,
and the whole assembled congregation of Israel
with him were sacrificing before the ark, sheep
and oxen that could not be told or numbered
6 for multitude. Thus the priests brought in the
ark of the covenant of Jehovah into its place,
into the oracle of the temple, the most holy
7 place, under the wings of the cherubs. For
the cherubs spread forth their two wings over
the place of the ark, and the cherubs covered
8 both the ark and its staves. And though the
staves were so long that the end of the staves
might be seen within the holy oracle, yet they
could not be seen without: and there they are to
9 this day. There was nothing in the ark, but the
two tables of stone, which Moses put there at
Horeb, when Jehovah made a covenant with
the children of Israel, on their coming out of
the land of Egypt.
10 Now when the priests had come out of the
holy place, a cloud filled the house of Jehovah,
11 So that the priests could not stand to minister
because of the cloud; for the glory of Jehovah
had filled the house of Jehovah.
12 Then spoke Solomon, "Jehovah said that he
13 would dwell in the dark cloud. I have assu-
redly built for thee a house of abode, a place for
14 thy perpetual residence." And the king turned
his face about, and blessed the whole congre-
gation of Israel; and the whole congregation
15 of Israel stood up: And he said, "Blessed be
Jehovah, the God of Israel, who, with his own
hand hath fulfilled, what with his own mouth,
he promised to David, my father, saying,
'From the day that I brought my people out 16
of Egypt, I have not chosen a city out of any
of the tribes of Israel to build a house, that my
name might be there *revered*; but I have cho-
sen David to be over my people Israel.' Now 17
it was the purpose of David, my father, to build
a house to the name of Jehovah, the God of
Israel. But Jehovah said to David, my father, 18
'Inasmuch as it is thy purpose to build a house
to my name, thou hast done well to form such
a purpose. Nevertheless, thou shalt not build 19
the house; but thy son, who shall come from
thy own loins, he shall build the house to my
name.' Now, Jehovah hath performed his 20
word which he spoke; for I am risen up in-
stead of David, my father, and sit on the throne
of Israel, as Jehovah promised, and have built
a house to the name of Jehovah, the God of
Israel. And I have assigned there a place 21
for the ark, in which are the *tables of* the co-
venant of Jehovah, which he made with our
fathers, when he brought them out of the land
of Egypt."
And Solomon stood before the ark of Jeho- 22
vah, in the presence of the whole congregation
of Israel, and spread forth his hands towards
the heavens; And he said, "O Jehovah, the 23
God of Israel, there is no God like thee, in the
heavens above, or on the earth below, who
keepest covenant, and *showest* mercy to thy
servants who walk before thee with their whole
heart: Who hast kept with thy servant David, 24
my father, what thou didst promise to him: and
what thou spokest with thy own mouth, with
thine own hand hast thou fulfilled, as is this
day seen. Therefore now, O Jehovah, the 25

3. [a] 2 Chron. v. 4.

the ark had been carried, might be seen, but could not be seen without when the door of the oracle was open. If this be not the sense of the passage, I confess that I do not understand it. The common version is a contradiction in terms.

9. *There was nothing, &c.* From this it appears, that the golden urn full of manna, the rod of Aaron, and the book of the covenant, or the authentic and genuine copy of the law, written by Moses, must have been placed before the ark, or by it. Comp. Exod. xvi. 33, 34. Numb. xvii. 10. and Heb. ix. 4.

12. *Jehovah said, &c.* He alludes to Levit. xvi. 2.; and infers from the cloud, that Jehovah had chosen this house for his own residence.

18, 19. Solomon gives the sense of Nathan's message to David, and not the words. See 2 Sam. vii. 2—17. I have preferred the meaning to the literal version.

22. *And Solomon stood.* From the fuller account in 2 Chron. vi. 12. we learn that a platform of brass was set up in the court of the temple, on which Solomon first *stood* to call the attention of the people, and kneeled down and prayed.

God of Israel, keep still with thy servant David, my father, what thou didst promise to him, saying, 'Some one of thy posterity shall not fail to sit, in my presence, on the throne of Israel; provided that thy children take heed to their way, so that they walk before me as thou
26 hast walked before me.' And now, O God of Israel, let thy word, I pray thee, be verified, which thou spokest to thy servant David, my
27 father. But will God indeed dwell on the earth? behold, the heavens, yea the highest heavens cannot contain thee; how much less this
28 house which I have built? Yet have thou respect to the prayer of thy servant, and to his supplication, O Jehovah, my God, to hearken to the cry and to the prayer, which thy servant
29 prayeth before thee this day: That thine eyes, night and day, may be open towards this house; towards the place of which thou hast said, 'My name shall be there:' that thou mayest hearken to the prayer which thy servant may make
30 towards this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou then in the heavens thy own dwelling-place: and when thou hearest, forgive."

31 "If a man offend his neighbour, and he put him to his oath, and the oath be made before
32 thine altar, in this house; Then hear thou in the heavens, and do justice to thy servants, condemning the wicked, by bringing his own guilt upon his own head; and justifying the righteous, by rendering to him, according to his own righteousness."

33 "And if thy people Israel be smitten before the enemy, because they have sinned against thee, and turn again to thee, and confess thy name, and pray, and make supplication to thee
34 in this house; Then hear thou, in the heavens, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers."

35 "When the heavens are shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou hast afflicted them: Then hear thou, in the heavens, 36 and forgive the sin of thy servants, of thy people Israel; teach thou them the good way in which they ought to walk, and send rain upon thy land, which thou hast given to thy people for an inheritance."

37 "If there be in the land famine, if there be pestilence, blasting, mildew, locust; or if there be caterpillar, or if their enemy besiege them in ᵛany" of their cities; whatsoever plague, whatsoever disease there be: Then hear thou, in the 38 heavens, thy own dwelling-place, the prayer and supplication made by any man, by any of thy people Israel, by any man who knoweth the plague of his own heart, and spreadeth forth his hands towards this house; And forgive, 39 and do and deal with every man according to his ways, as thou knowest his heart; for thou, thou only, knowest the hearts of the children of men: That they may fear thee all the days 40 that they live in the land, which thou gavest to our fathers."

"Moreover concerning a stranger, who is not 41 of thy people Israel, but cometh from a far country for the sake of thy name; (For they have 42 heard of thy great name, and of thy strong hand, and of thy out-stretched arm;) if he shall come and pray towards this house; Hear thou in the 43 heavens, thy own dwelling-place, and do according to all that the stranger calleth to thee for: that all the people of the earth may acknowledge thy name, so as to fear thee, like thy people Israel; and that they may know that this house, which I have built, is called by thy name."

"If thy people go out to battle against their 44 enemy whithersoever thou mayest send them, and shall pray to Jehovah towards the city

37. ᵛSept. Arab. *the land*, others.

27. *But will God, &c.* The loftiest conceptions of the divine nature, of God's incomprehensible greatness, and his omnipresence, are here finely expressed. He contrasts the temple, which he had built, with the temple of the heavens; and considering the infinitely superior glory of the latter, he hesitates, he doubts, whether Jehovah, who inhabits it, will dwell with man upon earth! Or it is the language of holy admiration at his condescension

which thou hast chosen, and towards the house
45 which I have built to thy name: Then hear
thou, in the heavens, their prayer and supplica-
tion and maintain their cause."
46 "If they sin against thee, (for there is no man
that sinneth not,) and thou be angry with them,
and deliver them up to the enemy, so that they
carry them away captives to the land of the
47 enemy, far or near; If in the land whither
they are carried captives, they reflect and re-
pent, and make supplication to thee in the land
of those who carried them captives, saying, 'We
have sinned, and have done perversely, we have
48 committed wickedness;' And return to thee
with all their heart, and with all their soul, in
the land of their enemies, who had led them a-
way captives and pray unto thee towards their
land, which thou gavest to their fathers, towards
the city which thou hast chosen, and the house
49 which I have built to thy name: Then hear
thou in the heavens, thy own dwelling-place,
their prayer and their supplication, and maintain
50 their cause: And forgive thy people the sin
that they have committed against thee, and all
the transgressions whereby they have offended
thee; and move the compassion of those who car-
ried them captive, that they may have mercy on
51 them. For they are thy people, and thine in-
heritance, whom thou broughtest out of Egypt,
52 from the midst of an iron furnace. Thus do
thou attend to the supplication of thy servants,
to the supplication of thy people Israel, to
hearken to them in all that they call for to thee.
53 For thou didst separate them from among all
the people of the earth, to be thine own inheri-
tance, as thou spokest by Moses thy servant,
when thou broughtest our fathers out of Egypt,
O Lord Jehovah."
54 And when Solomon had made an end of
praying all this prayer and supplication to Jeho-
vah, he arose from before the altar of Jehovah,
from kneeling on his knees, with his hands
55 spread out towards the heavens; And he stood,
and blessed the whole congregation of Israel
with a loud voice, saying, "Blessed be Jeho- 56
vah, who hath given rest to his people Israel,
according to all that he promised: there hath
not failed one word of all his good promise,
which he promised by Moses his servant. May 57
Jehovah our God be with us, as he was with
our fathers; may he never leave us, nor forsake
us. May he incline our hearts to himself, to 58
walk in all his ways, and to keep his command-
ments, and his statutes, and his judgments,
which he commanded our fathers. And may 59
these my words, with which I have made suppli-
cation before Jehovah, be nigh to Jehovah our
God, day and night, that he may maintain the
cause of his servant, and the cause of his people
Israel, and grant them daily what they need:
That all the people of the earth may know that 60
Jehovah, and none else, is God. Let your 61
heart therefore be perfect with Jehovah our
God, to walk in his statutes, and to keep his
commandments, as at this day."

And the king, and all Israel with him, offered 62
sacrifice before Jehovah. And Solomon offered 63
a sacrifice of feast-offerings, which he offered to
Jehovah, two and twenty thousand oxen, and a
hundred and twenty thousand sheep. Thus the
king and all the children of Israel dedicated the
house of Jehovah. The same day did the king 64
hallow the middle court which was before the
house of Jehovah: for there he offered burnt-
offerings, and wheaten-offerings, and the fat of
the feast-offerings: because the brazen altar
which was before Jehovah, was too little to re-
ceive the burnt-offerings, and the wheaten-
offerings, and the fat of the feast-offerings.
And at that time Solomon held a feast, and all 65
Israel with him, a great congregation, from the
entrance of Hamath unto the river of Egypt,
before Jehovah our God, seven days and seven
days; fourteen days. On the eight day he sent 66
the people away: and they blessed the king,
and went into their tents joyful and glad of
heart for all the good which Jehovah had done
for David his servant, and for Israel his people.

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and grace, who would deign to dwell there by the token of his presence.

38, 39. I have transposed the order of the words, for the sake of perspicuity. There is a redundancy in the text, which it is difficult to translate verbally and clearly.

66. *On the eighth day*; that is, counting from the first day of the last seven; which we learn from 2 Chron. vii. 10. was the 23rd day of the month.

CHAPTER IX.

B. C. 992. God's second appearance to Solomon in a vision; Solomon's present to Hiram; his conduct towards the remaining part of the Canaanites; his ship sent to Ophir.

1 AND, when Solomon had finished the building of the house of Jehovah, and the king's house, and whatever else it was Solomon's de-
2 sire, or pleasure to do, Jehovah appeared to Solomon the second time, as he had appeared
3 to him in Gibeon, And Jehovah said to him, "I have heard thy prayer and thy supplication, which thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and my
4 heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judg-
5 ments; Then I will establish the throne of thy kingdom over Israel for ever, as I promised to David thy father, saying, 'Some one of thy posterity shall not fail to sit upon the throne of
6 Israel.' But if ye or your children turn away from following me, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; Then will I cut off Israel out 7
of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people! And at this house, which was so highly celebra- 8
ted, every one that passeth by shall be astonished, and shall hiss; and they shall say, 'Why hath Jehovah done thus to this land, and to this house?' And some shall answer, 'Because 9
they forsook Jehovah their God, who brought their fathers out of the land of Egypt; and they have adhered to other gods, and have worshipped them, and served them: therefore hath Jehovah brought all this evil upon them."

Now at the end of twenty years, when Solo- 10
mon had built the two houses, the house of Jehovah, and his own palace; As Hiram, the 11
king of Tyre, had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire, king Solomon then gave to Hiram twenty cities in the land of Galilee. And 12
Hiram came from Tyre to see the cities which Solomon had given to him; but they pleased him not. And he said, "What cities are these 13

REFLECTIONS UPON CHAPTER VIII. 1. We are here taught that God's promises to us should encourage our prayers. This Solomon makes use of as a plea in his prayer. He grounds his petition for favour, on what was said to David, and of Israel, in the various circumstances that might occur. God's promises are to guide our devotions, to direct us what to pray for, and excite our hope that he will graciously hear our supplications, and send an answer of peace.

It becomes us whenever we approach God, to remember his immensity and omnipresence. This will prevent rudeness and presumption, and fill our hearts with an awful sense of the Majesty we address; it will lead us to admire his condescension and grace, in permitting our approach to him, who is a spirit, and must be worshipped in spirit and in truth. We should particularly recollect, that he knows our thoughts, therefore we must be serious and sincere. He knows the plague of our hearts, and allows us to spread our sins and our sorrows before him. He knows how to support us under every burden; to take it away, or to cure every plague and grief, both of body and mind.

3. We learn that repentance must precede pardon. Solomon in every branch of his prayer mentions this, to remind the people of the terms of acceptance, and to prevent their mocking God, by asking his favour while they were disobedient; and he particularly mentions it in the close of his address to them. To this purpose saith the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me."

4. The public settlement of divine worship, and the tokens of the divine presence in it, give great joy to every pious Israelite. What a pleasure was it to the people to see the temple finished, the ark brought into it, and God giving these evident tokens of his favour and acceptance; to see the king so joyful and devout and every one so well pleased! Thus, when a spirit of devotion and zeal for the house of God prevails, and the people are made joyful in the house of prayer, there is great reason for thankfulness; and it should be our prayer that this may be more and more our case. In every instance in which it is so, the song of the priests and the people should be ours; "the Lord is good; his mercy endureth for ever. Amen."

CHAP. IX. 3—9. In this vision, Solomon is assured of the divine favour in case of obedience, but in case of apostacy to idols, both he and the kingdom should experience the reward of their deeds.

8. *Which was so highly, &c.* I have followed the text of 2 Chron. vii. 21.; and given, with Dathe, the sense rather than the idiom. Geddes renders, but without any authority from the versions, *shall be laid in the dirt.*

13. *The land of Cabul.* The sense of these words has not been ascertained. The Sept. renders *border-land.* Rabbi Solomon explains appella-

which thou hast given to me, my brother?" And he called them the land of Cabul, *as they* 4 *are called* to this day. Now Hiram had sent to the king a hundred and twenty talents of gold.

5 And this is the reason of the levy *of bond-service* which king Solomon raised: it was in order to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Ha-16 zor, and Megiddo, and Gezer, (For Pharaoh, king of Egypt, had come up, and taken Gezer, and burnt it with fire, and slain the Canaanites who dwelt in the city, and given it as a present 17 to his daughter, the wife of Solomon; But Solomon rebuilt Gezer,) and Beth-horon the nether, 18 And Baalath, and Tadmor in the wilderness, in 19 the land [a]of Zobah", And all the store-cities which Solomon had, and cities for his chariots, and cities for his horsemen, and whatever Solomon desired to build in Jerusalem, and in Lebanon, and in the whole land of his dominion. 20 And all the people who remained of the Amorites, Hethites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel, 21 But the children of those who were left in the land, whom the children of Israel were not able utterly to destroy; upon those did Solomon levy a tribute of bond-service to this day. But of 22 the children of Israel did Solomon make no bondmen; but they were men of war, and his own servants, and his chiefs, and his captains, and his charioteers, and his horsemen. These 23 were the chief of the overseers of Solomon's works, five hundred and fifty, who directed the people who wrought at the work.

After Pharaoh's daughter had come up out of 24 the city of David to her own house which [a]Solomon" had built for her, he then built Millo. And three times in a year did Solomon offer 25 burnt-offerings, and feast-offerings, upon the altar which he built to Jehovah; and when he had finished the house, he burnt incense upon the altar which was before Jehovah.

And king Solomon built ships at Ezion-ge- 26 ber, which is by Eloth, on the shore of the Red-sea, in the land of Edom. And Hiram sent in 27 the ships, with the servants of Solomon, his own servants, who were experienced mariners. And they went to Ophir, and thence fetched 28 gold; four hundred and twenty talents, and brought it to king Solomon.

Chap. ix. 18. [a]2 Chron. viii 3.

24. [a]Syr. Vulg. Arab.

Reflections upon Chapter ix. 1. The caution which God gave Solomon in this chapter, reminds us, that if we desire the continuance of our privileges, we must be an obedient and holy people. No establishment of the externals of religion, no splendour of the church, or forms of worship, can secure the divine favour, and lengthen our tranquillity, without obedience to God's laws and keeping his commandments. Let us impress this truth upon our hearts, that we 'be not high minded, but fear;' and let every particular person remember, that doing the will of God is necessary to the acceptance of our prayers, and the continuance of the divine blessing.

2 We may learn to admire the divine wisdom in assigning to men different employments and occupations. Some go down to the sea in ships, and do business in the great waters, while others are devoted to the cultivation of the land; and their inclinations are suited to their different employments. The merchant and the artisan love the bustle of the city and the sea-port, while the husbandman prefers the quietness and retirement of the country. Thus are all, in different ways, contributing to the comforts of life.

3 Let both however, remember, that there is no gain, no acquisition like that of spiritual wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand; and in her left hand, riches and honour."

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tively, a *clay-land*. Others as a proper name. Josephus asserts, that the word in the Phœnician tongue signifies *displeasing*. Michaelis proposes to render from the Arabic *the land given for a debt*. This suits the connexion; as Hiram had advanced to Solomon a hundred and twenty talents of gold.

18. *Tadmor in the land of Zobah*. Compare 2 Chron. viii. 3. This is generally supposed to be the city called by the Greeks, *Palmyra*, whose ruins are yet so magnificent. It has been visited by some of our own countrymen, and accurately described. See Dawkin's and Wood's ruins, &c.

19. *In Lebanon*. Houbigant contends that Solomon had no part of mount Lebanon within his territory. Though I conceive that this is not true. Lebanon being the north boundary of Judea, yet, as the term is used here in connexion with Jerusalem, it is probable, that what is before called the forest of Lebanon, is meant.

25. *Three times in the year*. At the three great annual feasts. See Introduction, p. 49. He doubtless offered at other times, free-will-offerings, but in a more particular manner he honoured the festivals.

28. *They went to Ophir*. Michaelis maintains that this place was in Arabia-Felix, but others think that the time employed in the voyage renders it probable that it denotes some place in the East-Indies. The editor of Calmet supposes some place up the Indies is meant.

CHAPTER X.

B. C. 992. The queen of Sheba visits Solomon; his amazing wealth and grandeur.

1 And when the queen of Sheba heard of the fame of Solomon, [r]and of[''] the name of Jehovah, she came to try him with questions. 2 And she came to Jerusalem with a very great retinue; with camels, bearing spices, and very much gold, and precious stones. And when she was introduced to [a]king[''] Solomon, she conversed with him concerning all things which were in 3 her mind. And Solomon replied to all her questions: there was nothing hidden from the king, 4 which he told her not. And when the queen of Sheba had seen all Solomon's wisdom; and the 5 house which he had built, And the food of his table, and the station of his servants, and the attendance of his ministers, with their apparel, and his cup-bearers, and his burnt-offerings, which he offered in the house of Jehovah: there 6 was no more spirit in her. And she said to the king, "True was the report which I heard in my own land, of thy acts and of thy wisdom. 7 Yet that report I believed not, until I came, and saw with mine eyes: and, behold, the half had not been told to me: thy wisdom and great- 8 ness far exceed the report which I heard. Happy thy men! happy these thy servants, who stand continually before thee, and hear thy wis- 9 dom! Blessed be Jehovah, thy God, who was so pleased with thee, as to set thee on the throne of Israel: through Jehovah's everlasting love to Israel, he appointed thee king, to execute 10 judgment and justice." And she gave to the king a hundred and twenty talents of gold, and a very great store of spices, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon. 13 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides what Solomon gave to her of his royal bounty. So she returned and went to her own country, she and her servants.

11 And the ships also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of almug-trees, and precious stones. 12 And the king made of the almug-trees balustrades for the house of Jehovah, and for his own palace; harps also and psalteries for the singers: such almug-trees have not come, nor been seen to this day.

14 Now the weight of gold which came to Solomon in one year was six hundred and sixty-six 15 talents of gold; Besides what he received from the port-collectors, and from the traffic of the spice-merchants, and from all the kings of Arabia, and from the governors of the land. 16 And king Solomon made of all this, two hundred shields of beaten gold: each shield containing six hundred shekels of gold. 17 And he made three hundred smaller shields of beaten gold; each shield containing three minas of gold: and the king put them in the house of the forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. 19 The throne had six steps, and the top of the throne, behind, was round: and there were arm-stays on each side of the place of the seat, and two lions stood beside the arm-stays. 20 And on the six steps, on the one side and on the other, stood twelve lions: the like had not been made in any kingdom. 21 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: for in the days of Solomon it was accounted of no value.

Chap. x. 1. [r] Sept. Syr. Arab.

2. [a] Syr. Vulg. many mss.

CHAP. X 1. *Queen of Sheba.* Sheba was part of Arabia-Felix, which lay south of Canaan; and therefore she is called *the queen of the south.* Her country was bounded by the ocean, and therefore she is said *to come from the uttermost parts of the earth.*——*To try him, &c.* It was an ancient diversion among princes to propose curious and difficult questions, in order to try each other's sagacity and skill. See Judg. xiv. 12.

5. *No more spirit in her.* That is, she was lost in astonishment, and admiration, as the next verse intimates.

13. This verse is evidently out of its place. It is so connected with the 10th that, with Houbigant, I have transposed it there.

12. *Almug-trees.* Parkhurst supposes that the lignum-vitæ-tree is intended, while others the sandal-tree. It must have been a valuable kind.

15. *The port-collectors.* Literally, *searchers.* Geddes renders, *miners,* I think, without any probability.

2 For the king had at sea ships of Tarshish, which, with the ships of Hiram, once in three years went to Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

3 Thus king Solomon exceeded all the kings of the earth in riches and in wisdom. And all [a]the kings of[n] the earth sought to Solomon, to hear his wisdom, which God had put into his heart. 4 And they brought every man his present, utensils of silver, and utensils of gold, and garments, and armour, and spices, horses, and mules; a rate year by year. 5 So Solomon collected chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he stationed in the chariot-cities, and with himself, at Jerusalem. 6 And the king made silver as plentiful in Jerusalem as stones; and cedars made he abundant as the sycamores which are in the vale.

7 And Solomon had horses brought out of Egypt and from Coa: the king's merchants received them from Coa at a stated price. 8 And a chariot was brought up out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so were they brought for all the kings of the Hethites, and for the kings of Syria.

24. [a]Chald. 1 ms.

REFLECTIONS UPON CHAPTER X. 1. The queen of Sheba came om the east to hear the wisdom of Solomon; and she furnishes an exple for what special purpose men should travel. Many, alas! travel ly to gratify an idle curiosity, and instead of obtaining any real adntage, return more depraved. The value of true wisdom is such, at we should spare no pains to obtain it. We have the means of obining it in our possession. The word of wisdom is nigh us, even in ir heart.

2. The reflection of the princess, on the happiness of Solomon's rvants, may remind us, how valuable are the opportunities of obining knowledge and cultivating piety. "Happy are thy people, appy are these thy servants!" And thus happy are the servants who ve in religious families, if they did but know how to value and improve

17. *Three minas*, or three hundred shekels. Comp. 2 Chron. ix. 16.

22. *Ships of Tarshish.* So called because employed in trade to that lace. Most moderns suppose that Tartesus, in Spain, is meant. Thus olomon carried on trade with the Tyrians, along the whole Mediterranean ea, as well as along the Red-sea to India.

28. *From Coa.* So the Sept. and Vulg. render, which seems most atural. *Linen yarn* has nothing to support it. Dathe adopts the Arabic ense, "The king's merchants *had the privilege* of buying horses at a stated rice." I prefer considering it a proper name.

CHAPTER XI.

B. C. 992. Solomon's idolatry, and its consequences; the divine displeasure, the enemies raised up against him, his death and successor.

1 BUT king Solomon loved many foreign women, besides the daughter of Pharaoh, Moabites, Ammonites, Edomites, Zidonians, and Hethites;
2 Of the nations, concerning which Jehovah said to the children of Israel, "Ye shall not go in to them, neither shall they come in unto you: for they will assuredly turn away your heart after their gods:" to these Solomon was affectionately attached.
3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.
4 For when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with Jehovah, his God, like the heart of David, his father.
5 For Solomon went after Ashtaroth, the goddess of the Zidonians, and after [a]Chemosh, the god of Moab[n], and after Molech, the detestable idol of the Ammonites.
6 And Solomon did evil in the sight of Jehovah, and went not fully after Jehovah, like David his father.
7 For Solomon built a high-place for Chemosh, the detestable idol of Moab, on the hill which

CHAP. XI. 5. [a]Syr. Arab.

their privileges. Happy are the servants of God, who dwell in his house, eat at his table, behold his glory in his temple, and have so many opportunities of growing wise to salvation. Above all, blessed are those who dwell in his house above, who see his face, and sing his praise.

3. The reflection which the queen of Sheba made on Solomon's advancement, is applicable to Christ. God delighted in him, therefore, made him king of the church, and empowered him to communicate happiness to men. Out of love to mankind, God hath made him king, to save them from ruin; to govern them by his wise and wholesome laws, and make all that are dutiful, loyal, and obedient, completely and eternally happy. This demands our warmest praise. "Thanks be to God for this unspeakable gift."

CHAP. XI. 1. *Pharaoh's daughter.* She was properly queen, and no blame is attached to him for marrying her. But in marrying so many besides, he violated two precepts, that of forbidding the king to multiply wives, and that of marrying women of the nations of Canaan.

3. *Seven hundred wives, &c.* Like the kings of the east, he collected this vast number, partly for state. Darius Codomanus was accustomed to take in his camp, no fewer than three hundred, and Le Compte tells us that the emperor of China had a vast number, chosen for their beauty, many of whom the emperor never so much as saw.

is before Jerusalem, and for Molech, the detest-
8 able idol of the children of Ammon. And so
he did for all his foreign wives, who burnt in-
cense and sacrificed to their own gods.
9 Jehovah was now angry with Solomon,
because his heart was turned from Jehovah, the
10 God of Israel, who had appeared to him twice;
And had commanded him concerning this thing,
that he should not go after other gods; but he
did not observe that which Jehovah commanded.
11 Wherefore said Jehovah to Solomon: "Inas-
much as thou doest thus, and observest not my
covenant and my statutes, which I commanded
thee, I will assuredly rend from thee the king-
12 dom, and will give it to thy own servant. Not-
withstanding, in thy days I will not do it, for Da-
vid thy father's sake; but I will rend it out of
13 the hand of thy son. Yet I will not rend away
the whole kingdom; but will give one tribe to
thy son, for David my servant's sake, and for
Jerusalem's sake, which I have chosen."
14 Jehovah then stirred up an adversary to So-
lomon, Hadad, the Edomite; who was of the
15 royal seed of Edom; For when David [v]smote" Edom, and Joab, the captain of the host, had gone up to bury the slain, after he had smitten
16 every male in Edom; (For six months did Joab remain there with all Israel, until he had
17 cut off every male in Edom:) Hadad fled, he and certain Edomites, the servants of his father, with him, and went into Egypt; Hadad being
18 then but a little boy. And they set out from Midian, and went to Paran; and they took men with them from Paran, and they went to Egypt, unto Pharaoh the king of Egypt; who gave to him a house, and appointed for him victuals,
19 and gave to him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes, the queen. And the sister of 20
Tahpenes bare to him Genubath, his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard 21
in Egypt that David slept with his fathers, and that Joab, the captain of the host, was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country." Then Pharaoh 22
said to him, "But what hast thou wanted with me, that, behold, thou seekest to go to thine own country?" And he answered, "Nothing; still I request that thou wouldst let me go."

And God stirred up another adversary to him, 23
[v]Hezion", the son of Eliadah, who fled from his lord Hadadezer, king of Zobah: And he 24
collected men to him, and became captain over a band, when David slew them of Zobah, and they went to Damascus, and dwelt there, and [v]they made Hezion king" in Damascus. And 25
he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did, who reigned over [v]Edom", and infested Israel.

And Jeroboam, the son of Nebat, an Ephra- 26
thite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, rebelled against the king. And this was the 27
occasion of his rebelling against the king. Solomon built Millo, and repaired the breaches of the city of David his father. The man Jero- 28
boam was a man of valour; and Solomon seeing that the young man was industrious, made him ruler over all the imposts of the house of Joseph.
Now it happened at that time when Jeroboam 29
went from Jerusalem, that the prophet Ahijah,

15. [v]Sept. Syr. Arab. 23. [v]Chap. xv. 18.

24. [v]Syr. Vulg. and Arab. 5 mss. 25. [v]Sept. Syr. Arab.

5. The clause added in the Syriac and Arabic versions is supported by the 7th verse.

13. *One tribe.* That is, the great tribe of Judah, with the small tribe of Benjamin. Josephus has *two tribes.*

16. *Joab.* In 1 Chron. xviii. 12. it is *Abishai*, not *Joab*, that is said to have slain the Edomites. Perhaps it was after this victory, that Joab went to complete the slaughter.

19. *The queen;* that is, the principal wife, or sultana.

23—25. The learned reader may consult my Heb. Bible for the text.

28. *Imposts of the house of Joseph;* that is, of the two tribes of Ephraim and Manasseh, or perhaps the former only is intended, as being far more numerous than the latter. Jeroboam finding the Ephraimites vexed on account of the imposts, took the opportunity of gaining their confidence by entering into their views, and, perhaps, of fomenting a spirit of discontent.

29. *The prophet Ahijah.* He was a native of Shiloh, and one of those who wrote the annals of Solomon's reign, (2 Chron. ix. 29.); and he is thought to be the person who spoke to him twice from God; once when he was building the temple, (ch. vi. 12.) and once when he apostatized in this chapter, ver. 11.

a Shilonite, met him in the way; and he had clad himself with a new garment; and they two
0 were alone in the field; And Ahijah caught the new garment that was on him, and rent it
1 in twelve pieces: And he said to Jeroboam, "Take ten pieces for thyself: for thus saith Jehovah the God of Israel, 'Behold, I will rend the kingdom out of the hand of Solomon, and
2 will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have
3 chosen out of all the tribes of Israel:) Because [v]he hath" forsaken me, and worshipped Ashtaroth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Molech, the god of the children of Ammon, and hath not walked in my ways, by doing what is right in mine eyes, and by keeping my statutes and my judgments,
4 like David his father. Yet I will not take any part of the kingdom out of his hand; but I will maintain him prince all the days of his own life, for the sake of David my servant whom I have chosen, because he kept my commandments and
5 my statutes: But out of his son's hand I will take the kingdom, and will give to thee, ten
6 tribes. And to his son I will give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen for myself, to put my name there. And 37
thee will I take, and thou shalt reign over all that thy soul desireth; for thou shalt be king over Israel. And it shall be, if thou wilt hear- 38
ken to all that I command thee, and wilt walk in my ways, and do what is right in mine eyes, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build for thee a sure house, as I have built for David, and I will give Israel to thee; And 39
I will, on this account, afflict the house of David, but not for ever." Solomon therefore sought to 40
kill Jeroboam; but Jeroboam arose and fled into Egypt, to Shishak, king of Egypt, and was in Egypt, until the death of Solomon.

And the rest of the acts of Solomon, and all 41
that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the 42
time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with 43
his fathers, and was buried in the city of David, his father; and Rehoboam, his son, reigned in his stead.

CHAPTER XII.

B. C. 975. Rehoboam refusing the old men's counsel, ten tribes revolt under Je boam.

AND Rehoboam went to Shechem: for all Is- 1

33. [v]The versions and 6 mss.

REFLECTIONS UPON CHAPTER XI. 1. The conduct of Solomon forcibly impresses the Apostle's admonition, "let him that thinketh he standeth, take heed lest he fall." One may say, 'Is this Solomon, the wisest of men? Jedidiah, the beloved of the Lord? The man, who formed such just, such lofty sentiments of Jehovah? who built the temple to his glory, and prayed with such fervour, propriety, and efficacy? How changed now. Given up to voluptuous pleasures, and complying with the inclinations of his foreign wives, in erecting high places and worshipping idols. The fine gold is become dross; and the honour acquired by the wisdom and piety of youth, is obscured by the folly and lust of old age."

2. We are taught how dangerous to virtue is a state of prosperity. When we possess the power of self-indulgence, we are easily inclined to make use of it. They who fare sumptuously every day, often find their table a snare, and a pampered appetite their ruin. For they who give way to one sin, never know, when or where they shall stop. Indulgence stupifies the conscience, and like the horse-leech, is never satisfied. How necessary then is it to govern our desires and rule our

CHAP. XII.

passions, lest they hurry us away into forbidden paths.

3. We see that our guilt is increased, when we break God's laws, in proportion to our privileges and advantages. How distinguished were the privileges of Solomon! He had the example and instructions of his pious father, and had received the most faithful admonitions. David had warned him with his last breath of those vices into which he fell. God had appeared to him twice. Let us remember, that God observes how often he has appeared to and for us; in the bounties of providence, in the checks of conscience, in the workings of the spirit, and in the admonitions of his word. This aggravates our guilt if we forget him, and have our hearts turned away from him.

4. All who sin against God, injure their own peace and happiness. While Solomon was virtuous, there was no adversary or evil occurrence; but when he revolted, various enemies were stirred up. God reserved this scourge for him, and when he revolted, they corrected him. Peace ends when impiety and lasciviousness begin. Sin not only separates between God and the soul, but arms innumerable enemies against us.

38. I have followed the versions noticed, in reading in the singular number; and I think that Solomon, and not the people, is intended.

rael had come to Shechem to make him king.
2 And when Jeroboam, the son of Nebat, who was yet in Egypt, whither he had fled from the presence of king Solomon, had heard *of Solomon's death,* then Jeroboam returned from
3 Egypt: And they sent and invited him *to the assembly.* And Jeroboam and the whole congregation of Israel came, and spoke to Reho-
4 boam, saying, "Thy father made our yoke grievous: now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve
5 thee." And he said to them, "Depart yet for three days, then come again to me." And the people departed.
6 And king Rehoboam consulted with the old men, who stood before Solomon his father, while he yet lived, and said, "How do ye advise me
7 to answer this people?" And they spoke to him, saying, "If thou wilt be a servant to this people this day, and wilt serve them, and answer them, and speak good words to them, then
8 they will be thy servants for ever." But he neglected the counsel which the old men gave to him, and consulted with the young men who had grown up with him, and attended on him.
9 And he said to them, "What counsel give ye that we may answer this people, who have spoken to me, saying, 'Make the yoke which thy
10 father put upon us lighter?" And the young men who had grown up with him spoke to him, saying, "Thus shalt thou speak to this people who spoke to thee, saying, 'Thy father made our yoke heavy, but make thou it lighter to us;' thus shalt thou say to them, 'My little finger
11 shall be thicker than my father's loins. And now, whereas my father loaded you with a heavy yoke, I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions."

So on the third day Jeroboam and all the peo- 12
ple came to Rehoboam, as the king had appointed, saying, "Come to me again the third day." And the king answered the people 13
roughly, and neglected the counsel which the old men gave him; And spoke to them after 14
the counsel of the young men, saying, "My father made your yoke heavy, and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." Where- 15
fore the king hearkened not to the people; for Jehovah so overruled this affair, that he might perform his promise, which he had made by Ahijah, the Shilonite, to Jeroboam, the son of Nebat.

So when all Israel saw that the king hearken- 16
ed not to them, the people answered the king, saying, "What portion have we in David? or what inheritance in the son of Jesse: to your own homes, O Israel; now see to thine own house, David." So Israel departed to their own homes.
But as for the children of Israel who dwelt in 17
the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent [v] Adoniram", 18
who was over the tribute; and all Israel stoned him with stones, that he died; while king Rehoboam with difficulty got into his chariot, to flee to Jerusalem. So Israel rebelled against 19
the house of David, *and continue a distinct kingdom* to this day. For, when all Israel heard 20
that Jeroboam had come again, they sent and invited him to the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah only.

CHAP. XII.

18. [v] Sept. Syr. Arab. ch. iv. 6. and v. 14.

CHAP. XII. 2. *Returned from Egypt.* The present text has, *and dwelled in Egypt:* but the parallel place in 2 Chron. x. 2. has *returned from Egypt.* And so the Vulgate here, which is the right reading.

3. *And they sent, &c.*; that is, the Israelites as distinguished from the tribes of Judah and of Benjamin.

4. *Our yoke grievous.* They most probably refer to the tribute which Solomon exacted for his buildings, the maintenance of his court, and of his horses and chariots. See ch. iv. 7.

7. *Speak good words, &c.* Nothing could be more suitable than this advice. They show a thorough knowledge of human nature; and had Rehoboam made concessions, the consequence might have been as they stated.

11. *With scorpions.* The scorpion was a cruel engine of punishment. It was, we learn from Ephraim, a long bag of leather filled with sand, and stuck full of spikes.

15. *So overruled this affair.* I have given the sense in preference to the idiom.

18. *Adoniram.* This completes the climax of Rehoboam's folly. He had neglected the advice of his father's counsellors, and the Ephraimites had renounced their allegiance on account of their burdens or taxes; and to appease them he sends Adoniram, who was over the tribute; of course,

And when Rehoboam had come to Jerusalem, he assembled the whole house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against the house of Israel, to bring back the kingdom to Rehoboam, the son of Solomon.
2 But the word of God came to Shemaiah, the
3 man of God, saying, "Speak to Rehoboam, the son of Solomon, king of Judah, and to the whole house of Judah and Benjamin, and to the remnant of the people *of the other tribes*, say-
4 ing, 'Thus saith Jehovah, 'Ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house: for this thing is from me." They hearkened, therefore, to the word of Jehovah; and according to the word of Jehovah, they returned home.

CHAPTER XIII.

B. C. 975. Jeroboam's policy; prophecy against him; the old prophet seduced, and slain by a lion.

25 JEROBOAM then built Shechem, in mount Ephraim, and dwelt there; and he went out
26 thence, and built Penuel. And Jeroboam said in his heart, "Now will the kingdom return to the house of David: If this people go up to 27 offer sacrifice in the house of Jehovah at Jerusalem, then will the heart of this people turn again to their own lord, to Rehoboam, king of Judah, and they will kill me, and go again to Rehoboam, king of Judah." So the king took 28 counsel, and made two golden calves, and said to the men of Israel, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt." And he set the one at Bethel, and 29 the other he placed at Dan. And this thing be- 30 came the occasion of sin: for the people went to worship either before the one *at Bethel, or the other at Dan.* And he made sacred houses 31 on high-places; and made priests of any of the people, who were not of the sons of Levi. And 32 Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like to the feast which is kept in Judah: and he offered upon the altar which he had erected in Bethel, sacrificing to the calves which he had made: and he placed in Bethel the priests of the high-places which he had made. Thus he offered on 33

REFLECTIONS UPON CHAPTER XII. 1. We here see that wise men sometimes leave behind them foolish children. Rehoboam was born in the first year of Solomon's reign; so that he was now forty years old. He had such advantages for improvement in divine and human literature, and in all wisdom, as no other prince ever had: yet he acted a foolish and mad part. Perhaps Solomon feared that he would thus act, and that he might be influenced to hate all his labour under the sun, seeing he knew not to what purpose it might be used. Eccle. ii. 18, 19.

2. The readiest way for young men to be ruined, is to follow the advice of their gay companions, and reject the counsel of the more wise and experienced. The former encourage them in their folly; teach them to be proud and self-willed; to abhor and cast off the most equitable restraints. The latter exhort them to be thoughtful, serious and sober-minded. It is of the greatest importance whose counsel young men hearken to. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

3. Proud, imperious, violent language, alienates men's affections. The old men had learned of their master Solomon, that "a soft answer turneth away wrath;" and it had been well for Rehoboam, had he taken their advice. But he was headstrong and imperious, and so lost the affections of his people, and the greatest part of his kingdom. Let us learn from this, to open our mouth with gentleness and kindness. Let husbands never be bitter against their wives, nor fathers against their children, nor masters against their servants. Gentleness will do what insolence and violence will never attain.

4. Whatever schemes and projects there are in the hearts of men, God is by them fulfilling his own work. Rehoboam intended to show his spirit and authority; Jeroboam intended to gain a kingdom, and the Israelites to get free of their taxes; but God was bringing about his own purposes. So will he overrule the schemes of the politicians of every age, and all the ferments of the people, to promote, one way or other, his own cause. "There are many devices in the heart of man; but the counsel of the Lord, shall stand,"

the most obnoxious man he could send.

21. *A hundred and eighty thousand.* From the following history, it appears that the two tribes which adhered to the house of David, were equal to the other ten.

26. *Now the kingdom, &c.* Had he feared God and trusted in him, there would have been no need of this policy. The Lord would have fulfilled his own word.

28. *Two golden calves.* Doubtless, these, like that of Aaron's, at Horeb, were designed to be representations of the God of Israel; which was a violation of the first command. They sometimes worshipped the gods of the surrounding nations, together with the God of Israel; but this was worshipping him through an idolatrous medium.

29. *At Bethel . . . and at Dan.* Bethel had long before been a place of worship,—And the Danites had erected for their own tribe a molten image at Dan. Comp. 1 Sam. x. 3. and Judg. xviii. 29.

32. *On the fifteenth day, &c.* This was a full month later than the day

the altar which he had erected in Bethel on the fifteenth day of the eighth month which his own heart had devised; and ordained a feast to the children of Israel: and he offered upon the altar, and burnt incense.

1 But, behold, a man of God came from Judah, by the command of Jehovah, to Bethel; and Jeroboam stood by the altar to burn incense.
2 And he cried against the altar, by the command of Jehovah, and said, "O altar, altar, thus saith Jehovah; 'Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high-places who burn incense upon thee, and upon
3 thee shall be burnt human bones." And he gave a sign the same day, saying, "This is the sign of what Jehovah hath spoken, 'Behold, the altar shall be rent, and the ashes, which are
4 upon it, shall be poured out." And when king Jeroboam heard what the man of God said, who cried against the altar in Bethel, he put forth his hand from the altar, saying, "Lay hold on him;" but his hand, which he had put forth against him, became stiff, so that he could not
5 pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had
6 given by the command of Jehovah. And the king spoke and said to the man of God, "Entreat, I pray thee, Jehovah, thy God, and pray for me, that my hand may be restored to me." And the man of God besought Jehovah, and the king's hand was restored to him, and be-
7 came as it was before. And the king said to the man of God, "Come home with me, and refresh
8 thyself, and I will give thee a reward." But the man of God said to the king, "If thou wouldst give to me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was I charged 9
by the command of Jehovah, saying, 'Eat no bread, nor drink any water, nor return by the same way which thou shalt go." So he went 10
another way, and returned not by the way in which he had come to Bethel.

Now there dwelt an old prophet in Bethel; 11
and his sons came and told him all the works which the man of God had done that day in Bethel: the words which he had spoken to the king, them they told also to their father. And 12
their father said to them, "What way went he?" (For his sons had seen what way the man of God went, who had come from Judah.) Again 13
he said to his sons, "Saddle me the ass." So they saddled him the ass: and he rode thereon,
And went after the man of God, and found him 14
sitting under a turpentine-tree: and he said to him, "Art thou the man of God who camest from Judah?" And he said, "I am." Then he 15
said to him, "Come home with me, and eat bread." And he said, "I cannot return with 16
thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place:
For by the command of Jehovah, it was said to 17
me, 'Thou shalt neither eat bread, nor drink water, there; nor shalt thou return by the way in which thou shalt go." He said to him, "I also 18
am a prophet as thou art; and an angel spoke to me by the command of Jehovah, saying, 'Bring him back with thee into thy house, that he may eat bread and drink water." [a]Thus" he deceived him; So that he went back with 19
him, and ate bread in his house, and drank water.

CHAP. XIII.

18. [a]Sept. Syr. Arab.

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appointed by the law of Moses.

CHAP. XIII. 2. *Josiah by name.* This is a remarkable prediction, which we find came to pass about 360 years after. See 2 King. xxiii. 15, 16.

3.—6. These signs are so remarkable, that one would naturally suppose they would have made a deep impression on the mind of the king and of the people, and have led them to repentance; but they produced no effect.

11. *An old prophet.* The account of this prophet is encumbered with difficulties. The sons appear to have attended the worship of the calves, and I cannot but think that though he might have been favoured with some divine communications, yet, like Balaam, he was a wicked man. I suspect that having learned the reply of the man of God to Jeroboam, he formed the purpose of pursuing him, and inviting him back, with the design of bringing some calamity upon him, for the prediction which he had uttered. If this be just, he was one who supported Jeroboam's interest. Nor does his wish to be buried in the same grave with the man of God militate against this view of his character. It is only like that of his prototype Balaam, "Let me die the death of the righteous." Josephus asserts that he was a false prophet.

18. *Thus he deceived him.* He might wish to ensnare him and lessen the impression his prediction had made; and, perhaps, the man of God

20 But, while they sat at table, the word of Jehovah came to the prophet who had brought
21 him back: And he cried to the man of God who came from Judah, saying, "Thus saith Jehovah, 'Forasmuch as thou hast disobeyed the command of Jehovah, and hast not kept the precept with which Jehovah, thy God, charged
22 thee, But camest back, and hast eaten bread and drunk water in the place, of which he said to thee, 'Neither eat bread, nor drink water;' thy carcase shall not come to the sepulchre of thy fathers."
23 And after he had eaten bread, and drunk [a]water", he saddled for him an ass, for the
24 prophet whom he had brought back. But when he was gone, a lion met him by the way, and slew him: and his carcass was cast down on the way, and the ass stood by it, the lion, also, stood
25 by the carcass. And, behold, some men passed by, and saw the carcass cast down on the way, and the lion standing by the carcass: and they came and told it in the city where the old pro-
26 phet dwelt. And when the prophet who had brought him back from the way, heard, he said, "It is the man of God, who disobeyed the command of Jehovah: Jehovah hath, therefore, delivered him to the lion, who hath torn him, and slain him, according to the word of Jehovah, which he spoke to him." And he spoke to his 27
sons, saying, "Saddle me the ass." And they saddled him. And he went and found his car- 28
cass cast down in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcase, nor torn the ass. And the 29
prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcass in his 30
own sepulchre; and mourned over him, saying, "Alas, my brother!" And after he had buried 31
him he spoke to his sons saying, "When I am dead, then bury me in the sepulchre in which the man of God is buried; lay my bones beside his bones: For the denunciation, which, by the 32
command of Jehovah, he proclaimed against the altar of Bethel, and against all the houses of the high-places, which are in the cities of Samaria, shall assuredly come to pass."

After this denunciation, Jeroboam returned 33
not from his evil way, but again made of any of the people priests of the high-places: whosoever would, he consecrated him, and he became one of the priests of the high-places. And this thing 34
occasioned such sin in the house of Jeroboam, as to cause it to be cut off, and destroyed from the face of the earth.

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23. [a]Sept. Syr. 1 ms.

Reflections upon Chapter xiii. 1. We may here learn, how human policy corrupts religion. Whosoever adds to, or takes from, God's institutions, is guilty of high-treason against him. Such conduct is an arraignment of the wisdom, holiness, and authority of God. Let all those who, like Jeroboam, dare to interfere with divine institutions, be assured, that their work is folly, and will bring on themselves the judgments deserved. Respecting such human appointments in religion, God says, 'Who hath required this at your hands?'

2. We see here both the wonderful *knowledge* and power of God displayed. His knowledge in making known so long before hand the existence of a king of Judah, whose name should be Josiah. Nothing seems more contingent or uncertain than children's names; but known to God are all things. He sees the end from the beginning. His power appeared in rending the altar, scattering the ashes, and making stiff the hand of Jeroboam. This may teach us, how easy it is for God to restrain the hand of persecution; and should inspire us with zeal and perseverance in his service.

3. Good men are in great danger of being seduced by pretenders to sanctity and divine revelation. There are some instances of this in the present day; therefore, "believe not every spirit, but try the spirits. Beware of false prophets." His fault was credulity, in giving credit to a message which was contrary to what God had declared, without sufficient evidence, that it came from him. Let us learn not to regard what men say in religious matters, without evidence; especially, when they make extraordinary pretences to divine illuminations and inspirations. There is great reason to suspect such. "The simple believe, and are punished;" but wise men are cautious. "Be not children tossed to and fro by every wind of doctrine, and cunning craftiness of men, who lie in wait to deceive."

4. Let us learn not to judge of men by afflictions or prosperity. One would have thought this wicked prophet would have been destroyed before the other. But he escaped the lion; he was to die a natural death, while the other was slain. "God's judgments are a great deep." We do not know good or evil, nor men's real characters; it is therefore folly and presumption for us to judge of them by their external circumstances. "Judge nothing before the time."

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might think that the divine prohibition had respect only to idolaters.

20—30. The language of the Old Prophet, and the event which follow-

CHAPTER XIV.

B. C. 956. Jeroboam sendeth his wife disguised to Abijah, the prophet, to consult him respecting his son Abijah, who was sick. He denounceth God's judgments.

1 At that time Abijah, the son of Jeroboam, fell
2 sick. And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and go to Shiloh: behold, there is Ahijah, the prophet, who told me that I should be king over this
3 people. And take with thee ten loaves of bread, and cakes, and a pot of honey, and go to him that he may tell thee what shall become of the
4 child." And Jeroboam's wife did so: for she arose, and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were set through age.
5 And Jehovah said to Ahijah, "Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say to her: for it will be, when she cometh
6 in, that she will feign herself another." Now when Ahijah heard the sound of her feet, as she came in at the door, he said, "Come in, thou wife of Jeroboam; why feignest thou thyself another? for I am sent to thee with heavy ti-
7 dings. Go, tell Jeroboam; Thus saith Jehovah, the God of Israel, 'Forasmuch as I exalted thee from among the people, and made thee prince
8 over my people Israel, And rent the kingdom away from the house of David, and gave it to thee: and yet thou hast not been like my servant David, who kept my commandments, and who followed me with all his heart, by doing
9 only what was right in mine eyes; But hast done evil above all that were before thee: for thou hast gone and made for thyself other gods, and molten images, to provoke me to anger; and me thou hast cast behind thy back: There- 10
fore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam, every male, howsoever shut up and secure in Israel: the remnant of the house of Jeroboam I will clear away, as a man cleareth away dung, till it be all gone. Him that dieth, of Jero- 11
boam's posterity, in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat:' for Jehovah hath spoken it. Arise 12
thou, therefore, and go to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him and bury 13
him: for he only of Jeroboam's posterity, shall find a grave; because in him there is found some good thing towards Jehovah, the God of Israel, in the house of Jeroboam. Moreover, Jehovah 14
will raise up to himself a king over Israel, who will, one day, and that soon, cut off the house of Jeroboam. For Jehovah will smite Israel, as 15
a reed is shaken in the water, and he will root up Israel, out of this good land, which he gave to their fathers, and scatter them beyond the river, because they have made their idol-groves, provoking Jehovah to anger. And he will 16
give up Israel because of the sins of Jeroboam, who hath both sinned, and caused Israel to sin."

And Jeroboam's wife arose, and departed, and 17
came to Tirzah; and when she came to the threshold of the door, the child died; And 18
they buried him: and all Israel mourned for him according to the word of Jehovah, which he spoke by his servant Ahijah, the prophet. And 19
the rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the chronicles of the kings of Israel. And 20
the days which Jeroboam reigned were two and

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ed, have been thought to support his claim to a true prophet. This may be admitted, but it will not follow that he was a good man. God constrained him to denounce his judgment on his servant for hearkening to his lies, but I cannot think that he uttered it willingly, unless he was lost to all sense of sin and shame. Let his character be what it might, he perceived that the prediction of the man of Judah was from God, and would be accomplished.

CHAP. XIV. 3. *Ten loaves, &c.* These were designed as a present to the prophet, conformably to the custom of the east. Jeroboam sent his wife on this errand, that it might not be known to his subjects. For if it had been known that he had no confidence in his own gods, nor in his own priests and prophets, the eyes of the people must have been opened, and this might have led them to reject him and return to the house of David.

10. *Howsoever shut up, &c.* I have followed Houbigant, Dathe, and others, in this version. See note Heb. Bible. I am not however certain, whether the preceding words should not be rendered, *every dog*, as I Sam. xxv. 22. Yet the words, *shut up* and *secure* seem rather to apply to men; and on this account I have been induced to adopt the version given.

14. *Will one day, &c.* I have, with most moderns, given what appears to be the sense rather than the idiom. The old versions read as we do, and have guessed at the sense as well as they could.

twenty years: and he slept with his fathers, and Nadab, his son reigned in his stead.

CHAPTER XV.

B. C. 958. History of the reigns of Rehoboam, Abijah and Asa, kings of Judah.

21 And Rehoboam, the son of Solomon, reigned in Judah. Rehoboam was [r] sixteen" years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah chose out of all the tribes of Israel, to put his name there. And his mother's name was Na-
22 amah, an Ammonitess. And Judah did evil in the eyes of Jehovah, and they provoked him to jealousy with their sins which they committed,
23 above all that their fathers had done. For they also constructed for themselves high-places, and statues, and groves, on every high hill, and
24 under every green tree. And there were also sodomites in the land; and they did according to all the abominations of the nations whom Jehovah cast out before the children of Israel.
25 And in the fifth year of king Rehoboam, Shishak, king of Egypt came up against Jerusalem:
26 And he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even took away all: and he took away all the golden shields which Solomon had
27 made. And king Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the guard, who kept the
28 door of the king's house. And, when the king went into the house of Jehovah, the guard bore them, and brought them back into the guard chamber.
29 Now the rest of the acts of Rehoboam, and all that he did, are written in the chronicles of
30 the kings of Judah. And there was war between Rehoboam and Jeroboam all their days.
31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. [o] And Abijah, his son, reigned in his stead.

1 Now in the eighteenth year of king Jeroboam, the son of Nebat, Abijah became king over Ju-
2 dah. Three years reigned he in Jerusalem. And his mother's name was Maachah, the
3 daughter of Absalom. And he walked in all the sins of his father, which he had done before

21. [r] So Sept. Appendix, Chap. xii. the rest *forty one.*

31. [o] *And his mother's name was Naamah, an Ammonitess* Sept. Syr.

Reflections upon Chapter xiv. 1. In the conduct of Jeroboam, we see both folly and ingratitude. If he believed and knew that Jehovah was the only God, and his prophets the only true prophets, why set up the golden calves, and appoint prophets and priests of his own? He had been raised from a low condition, and placed on the throne of Israel, yet he impiously contrived to prevent Israel from going to worship Jehovah. He acknowledged Ahijah to be a prophet, but hoped to deceive him. What strange inconsistencies! Indeed sin first blinds, and then destroys.

2. How vain is all dissimulation when God is concerned. What folly in Jeroboam to send his wife in disguise, as if the prophet that could know the event of the child's distemper, could not know whose wife she was. Thus do sinners impose on themselves. They say, "How doth God know?" and think to hide themselves from him; but they will be discovered and disappointed. He sees them in their true colours, and judges them by what they are, and not by what they seem to be; he will say to such, "Go out, thou false hypocrite, why feignest thou thyself to be another?" Heavy tidings are sent to them, for their mask will be pulled off, and their secret wickedness exposed to all the world! These shall have their portion among unbelievers.

3. God remembers all the favours he hath bestowed upon us, tho' we may forget them. He reminds Jeroboam of this; all are registered in the book of his remembrance. Let us not forget his benefits, but improve them; for he will call them over another day to our shame, if we do forget them; and also to show the justice of our sentence, and increase the misery of our final and everlasting state.

5. It is peculiarly honourable in itself, and pleasing to God, to be good in a wicked family and age, as Abijah was. This is a lesson to all young persons, "there was some good thing in him;" amidst the temptations of a wicked court he kept his integrity. God takes notice of every good thing, every good intention, or hopeful beginning. Let this be a motive to all young people, amidst the abounding wickedness of the rising generation, to fear God, and keep themselves uncorrupted. It will be greatly to their honour; and while they do thus, they will have a peculiar blessing from God, and favour with men.

21. *His mother's name, &c.* It is singular that Solomon had only one son, though he had so many wives; and it must have been mortifying that this son was weak and foolish.

25. *Shishak king, &c.* Hitherto, the kings of Egypt were called Pharaoh, but it seems that this name was now sinking into disuse. It is probable, that Jeroboam had excited the king of Egypt to invade Judah, to prevent an attack on himself; and hence we can account for the Egyptians returning, without molesting any of the cities of Israel. Comp. 2 Chron. xii. and xiii.

31. *Abijah.* This is, no doubt, the true name of the son of Rehoboam. The variations have occurred through the negligence of scribes.

CHAP. XV. 6. *Between Abijah, &c.* The addition to the common

him: and his heart was not perfect with Jehovah his God, like the heart of David his grand-
4 father. Nevertheless, for David's sake, Jehovah his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusa-
5 lem: Because David did what was right in the eyes of Jehovah, and turned not aside from whatever he commanded him all the days of his life, save only in the affair of Uriah the Hethite.
6 And there was war between [a] Abijah, the son of [a] Rehoboam, and Jeroboam, all the days of his life.
7 Now the rest of the acts of Abijah, and all that he did, are written in the chronicles of the kings
8 of Judah. [o] And Abijah slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead.
9 And in the twentieth year of Jeroboam, king
10 of Israel, Asa became king over Judah. And forty one years reigned he in Jerusalem. And his mother's name was [v] Anah", the daughter of
11 Absalom. And Asa did what was right in the
12 eyes of Jehovah, like David his father. And he took away the sodomites out of the land, and removed all the idols which his father had made.
13 And also Maachah, his grand-mother, he removed from being queen, because she had made a horrible idol in a grove; and her idol Asa de-
14 stroyed, and burnt by the brook Kidron. But the high-places were not wholly removed; yet Asa's heart was perfect with Jehovah all his
15 days. And he brought into the house of Jehovah, the things which his father had dedicated, and the things which himself had dedicated, silver and gold.
16 And there was war between Asa and Basha, king of Israel, all their days. For Baasha, 17
king of Israel, went up against Judah, and fortified Ramah, that he might prevent any from going over to Asa, king of Judah. Then Asa took 18
all the silver and the gold which remained of the treasures of the house of Jehovah, and of the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, who dwelt at Damascus, saying, "Let there be a league be- 19
tween me and thee, as there was between my father and thy father; behold, I have sent to thee a present of silver and gold; come and break thy league with Baasha, king of Israel, that he may depart from me." So Ben-hadad 20
hearkened to king Asa, and sent the chiefs of his hosts against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with the whole land of Naphtali.
And when Baasha heard of it, he left off forti- 21
fying Ramah, and dwelt at Tirzah. Then king 22
Asa assembled by proclamation all Judah; none was exempted: and they took away the stones of Ramah, and its timber, with which Baasha had fortified it; and with them king Asa fortified Geba of Benjamin, and Mizpah. The rest 23
of all the acts of Asa, and all his might, and all that he did, and all the cities which he built, are written in the chronicles of the kings of Judah. In the time of his old age he was diseased in his feet. And Asa slept with his 24
fathers, and was buried with his fathers in the city of David; and Jehoshaphat, his son, reigned in his stead.

CHAP. XV. 6. [a] So Syr. Arab. and partly mss. 7. [o] *And there was war between Abijah and Jeroboam.* Syr. 10. [v] Sept. and Vat.

REFLECTIONS UPON CHAPTER XV. 1. Solomon's sin was but too faithfully copied by his son and grand-son, and the people of Judah. High places were constructed, and idols of every kind worshipped. They followed the example of the Canaanites, and soon experienced the displeasure of Jehovah. The division of the kingdom weakened it; and perpetual wars rendered them insecure. Jehovah also suffered Shishak to invade, and punish the sinful kingdom of Judah, by taking away much spoil. Thus their sin soon brought them comparatively low; and thus will our sin, if it be not forsaken, find us out.

2. The testimony borne to the conduct of David, excepting the affair of Uriah, may teach us how God remembers the pious deeds of his servants, and rewards them. He would not destroy Judah, for his servant David's sake. From this let pious parents

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text, found in the versions, is here absolutely necessary; the words omitted in the next verse are a mere repetition of the first part of this.

10. *Anah.* It is not probable that Absalom had two daughters of the name of Maachah; I have, therefore, adopted the reading of the Sept. here.

13. *An horrible idol, &c.* Supposed to be a Priapus or Phallus. To such objects the Hindoos yet pay homage. Comp. 2 Chron. xiv. and xv.

16—19. This policy of inviting the neighbouring kings to assist them, at last proved the ruin of both Judah and Israel. Comp. 2 Chron. xvi.

CHAPTER XVI.

B. C. 954. History of the reigns of Nadab, Baasha, Elah, Zimri, and Omri, kings of Israel.

25 NADAB, the son of Jeroboam, began to reign over Israel, in the second year of Asa, king of
26 Judah, and reigned over Israel two years. And he did evil in the eyes of Jehovah, and walked in the way of his father, and in his sin by which
27 he caused Israel to sin. And Baasha, the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.
28 Even in the third year of Asa, king of Judah, did Baasha slay him, and reigned in his stead.
29 And when he had become king, he smote the whole house of Jeroboam; he left not to Jeroboam undestroyed, any that breathed; according to the word of Jehovah, which he had spoken by his servant Ahijah, the Shilonite:
30 Because of the sins of Jeroboam which he committed, and which he caused Israel to commit; provoking the anger of Jehovah, the
31 God of Israel. Now the rest of the acts of Nadab, and all that he did, are written in the
32 chronicles of the kings of Israel. And there was war between Asa and Baasha, king of Israel, all their days.
33 In the third year of Asa, king of Judah, began Baasha, the son of Ahijah, to reign over Israel, in Tirzah; and he reigned twenty-four
34 years. And he did evil in the eyes of Jehovah, and walked in the ways of Jeroboam, and in
1 his sin by which he caused Israel to sin. The word of Jehovah, therefore, came to Jehu, the
2 son of Hanani, against Baasha, saying, "Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the ways of Jeroboam, and hast made my people Israel to sin, and by their sins to provoke me to anger; Behold, I will take 3
away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam, the son of Nebat. Him that 4
dieth of the posterity of Baasha in the city, shall the dogs eat; and him that dieth of his posterity in the fields, shall the fowls of the air eat."
Thus the word of Jehovah came, by the pro- 7
phet Jehu, the son of Hanani, against Baasha, and against his house, for all the evil that he did in the eyes of Jehovah, in provoking him to anger with the works of his hands, in being like the house of Jeroboam; and on this account *God* slew him. Now the rest of the acts of 5
Baasha, and what he did, and his might, are written in the chronicles of the kings of Israel.
And Baasha slept with his fathers, and was 6
buried in Tirzah; and Elah, his son, reigned in his stead.

In the twenty-sixth year of Asa, king of Judah, 8
began Elah, the son of Baasha, to reign over Israel in Tirzah; *and he reigned* two years.
And his servant Zimri, chief captain of half his 9
chariots, conspired against him; and, while he was getting drunk, in Tirzah, in the house of Arza, steward of his house in Tirzah, Zimri 10
went in and smote him, and killed him, (in the twenty-seventh year of Asa, king of Judah,) and reigned in his stead. And as soon as he 11
began to reign, and was seated on his throne, he slew the whole house of Baasha: he left not a single male, either kindred or friend. Thus 12
did Zimri to the house of Baasha, according to

be encouraged to hope for his mercy towards their offspring; and pious governors, indulge the expectation, that they may be the cause of preserving and warding off calamities from their country. Such characters are not only blessed, but are blessings to others.

3. The piety of Asa effected reform for a season. He copied after the example of David; and adhered affectionately to God all his days. He used the power he possessed, to check the growing depravity of the people; and banished the Sodomites, and removed the idols out of the land. He spared not the idol of his own grand-mother; being well aware, that if he began not the reform at home, little would be done among the people. Let us learn from him, the necessity of personal religion, and of showing piety at home, in order to promote it abroad. The best instructions will have little effect, without a suitable conduct.

CHAP. XVI. 7. This verse seems redundant. Houbigant transposes it after the 4th. If it be retained, this is, doubtless, a better arrangement. For it cannot be thought that the writer, after having finished the transactions of Baasha's reign, would, while relating those of his successor, return again to them.

13. *Of all the sins, &c.* There is a remarkable similitude between the

the word of Jehovah, which he had spoken
13 against Baasha, by Jehu the prophet; On account of all the sins of Baasha, and the sins of Elah his son, which they committed, and by which they caused Israel to sin, so as to provoke Jehovah, the God of Israel, to anger with their
14 idols. Now the rest of the acts of Elah, and all that he did, are written in the chronicles of the kings of Israel.

15 In the twenty-seventh year of Asa, king of Judah, Zimri reigned at Tirzah, seven days. And the people were encamped against Gibbethon, which then belonged to the Philistines.
16 And when the people who were encamped heard it said, "Zimri hath conspired, and hath also slain the king:" all Israel then made Omri, the chief captain of the host, king over Israel, that
17 day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they be-
18 sieged Tirzah. And when Zimri saw that the city would be taken, he went into a retired part of the palace, and burnt the palace, over him-
19 self, and died; For his sins which he committed, by doing evil in the eyes of Jehovah, by walking in the way of Jeroboam, and in his sin
20 which he did, in causing Israel to sin. Now the rest of the acts of Zimri, and the conspiracy which he made, are written in the chronicles of the kings of Israel.

21 The people of Israel were now divided into two parties; *the one* half of the people followed Tibni, the son of Ginath, to make him king;
22 and *the other* half followed Omri. But the people who followed Omri prevailed against the people who followed Tibni, the son of Ginath; so when Tibni was killed, Omri reigned.
In the thirty-first year of Asa, king of Judah, 23
began Omri to reign over Israel; *and he reigned* twelve years. Six years he reigned in Tirzah;
When he bought the hill Samaria of Samar, for 24
two talents of silver; and built a city on the hill, and called the name of the city, which he had built, after the name of Samar, owner of the hill, Samaria. But Omri did evil in the eyes of 25
Jehovah, and was more wicked than any that were before him. For he wholly walked in the 26
way of Jeroboam, the son of Nebat, and in his sin, by which he caused Israel to sin, so as to provoke Jehovah, the God of Israel, to anger with their idols. Now the rest of the acts of 27
Omri which he did, and his might, are written in the chronicles of the kings of Israel. And 28
Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

CHAPTER XVII.

B. C. 918. The reign of Ahab, against whom Elijah prophesieth; the miracles wrought by him.

And in the thirty-eighth year of Asa, king of 29
Judah, began Ahab, the son of Omri, to reign in Israel; and Ahab the son of Omri, reigned over Israel in Samaria, twenty-two years. And 30
Ahab the son of Omri, did evil in the eyes of Jehovah, above all that were before him. And 31
as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, he

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Reflections upon Chapter xvi. 1. We infer, that those who resemble others in their sins, may expect to resemble them in their punishments. Jeroboam and Baasha's families were like each other in their sins and in their ruin. How solicitous should we be to avoid those sins, which have brought poverty, shame, and ruin upon other families, lest we should suffer like them. Let us take that general advice with regard to all wicked men, "Come out from among them; partake not of their sins, lest ye partake of their plagues."

2. There is an awful warning to drunkards, in Elah and Zimri. How easily may such become a prey to death, or injury, when they have no reason or power to help themselves. To how many dangerous accidents are such exposed! To sudden death, and everlasting destruction, to which death transmits them. "Take heed to yourselves, therefore, lest at any time your hearts be overcharged with surfeiting and drunkenness, and that day, the awful day of judgment, come upon you unawares, for it may come soon, as a thief in the night."

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destruction of Baasha's family and Jeroboam's; the son of each reigned but about two years; they were both slain; there was no successor to either family; and both were slain while the same city was besieged.

18. *A retired part, &c.* I have given the sense here. Zimri wished to lay that palace in ruins, which he saw he must not occupy.

22. *When Tibni was killed.* I think that the context proves that Tibni did not die a natural death, as our common version supposes. In the circumstances in which the people were, a rival to the throne would not be suffered to die in peace.

24. *Samaria*, from *Samar*. In the Hebrew, according to the Masoretical punctuation, there is *Shomron*, from *Shemer*. But as the town is always called Samaria in the New Testament, and in our public version of

took to wife, Jezebel, the daughter of Ethbaal, king of the Zidonians; and went and served
32 Baal, and worshipped him: For he reared up an altar to Baal, in the temple of Baal, which
33 he had built in Samaria: Ahab also made a grove. Thus Ahab did more to provoke Jehovah, the God of Israel, to anger than all the
34 kings of Israel that were before him. In his days Hiel, the Bethelite, rebuilt Jericho: he laid its foundation in *the death of* Abiram his first-born, and in *the death of* his youngest son Segub, he set up its gates, according to the word of Jehovah, which he had spoken by Joshua, the son of Nun.

1 And [a]the prophet" Elijah, the Tishbite, from [y]Tishbi" of Gilead, said to Ahab, "As Jehovah, the God of Israel liveth, before whom I stand, there shall not be these years, either dew
2 or rain, but according to my word." And the
3 word of Jehovah came to him, saying, "Go hence, and turn eastward; and hide thyself by the brook Cherith, which is before the Jordan.
4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to
5 support thee there." So he went and did according to the word of Jehovah: for he went and dwelt by the brook Cherith, which is be-
6 fore the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank [a]water" of
7 the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of Jehovah came to him, say-
9 ing, "Arise, go to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." So he arose and went to Zarephath.
10 And when he came to the gate of the city, behold, there was a widow woman gathering sticks: and he called to her, and said, "Bring me, I pray thee, a little water in a vessel, that
11 I may drink." And as she was going to bring it, he called to her and said, "Bring me, I pray thee, a morsel of bread in thy hand."
12 And she said, "As Jehovah thy God liveth, I have nothing baked, but only a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering sticks, that I may go in and prepare it, for myself and my son, that we may eat it, and die." And Elijah said to
13 her, "Fear not; go and do as thou hast said: but make me of it a little cake first, and bring it to me, and afterwards make for thyself and
14 thy son. For thus saith Jehovah, the God of Israel, 'The barrel of meal shall not waste, nor shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth." And
15 she went and did according to the word of Elijah; and she, and he, and her household, ate
16 of it many days. And the barrel of meal wasted not, nor did the cruse of oil fail, according to

CHAP. XVII. 1. [a]Sept.——ibid. [y]Sept.

6. [a]Sept. Syr. Arab.

the Old, I retain that name; and call its owner *Samar;* the better to show the derivation.

31. *Jezebel.* She was an heathen princess, and to marry her was contrary to the divine command. She was an infamous woman; we read of her witchcraft and whoredoms, idolatries and persecutions of God's prophets in Rev. ii. 20. Persons who seduced others to uncleanness and idolatry, were called by her name.

34. *Rebuilt Jericho.* This is probably added, as a proof of the hardened state to which the inhabitants of Bethel had been brought, by their worship of Jeroboam's calf. Hiel would rebuild Jericho, in defiance of the execration of Joshua; he found, by experience, that what the good man had said, was the word of God.

CHAP. XVII. 1. *From Tishbi.* With the Sept. I consider the word as a proper name, for the common rendering affords no pertinent sense.

2. *The brook Cherith.* This seems to have been one of those rapid torrents which run down from the mountains, and form deep ravines in their way. These hollows are sometimes so deep, and their sides so steep and high, that eagles and other birds of prey build their eyries in them. Such are frequently to be seen in the northern parts of this island.

4. *The ravens.* So all the ancient versions render; except, perhaps, the Arabic. Some moderns, however, think the rendering wrong; and make the word in the original a proper name; denoting either the *Arabians,* or the inhabitants of *Horbo,* or *Orbo,* at some small distance from Scythopolis, according to Jerom.—I see no cogent reason to depart from the common rendering; so much the less, as it is certain that ravens are wont to nestle in such ravines as are above mentioned. The other rendering has, nevertheless, its probability: and the reader may choose for himself.

9. *There to support thee.* He was not sent to any of the rich or great men in Zidon, but to a poor widow, who was probably a proselyte to the Jewish religion. Jezebel came from this place, and brought the worship of Baal from hence. It must have been a mortification to her when she knew that the prophet was maintained there.

14. *Thus saith Jehovah.* This he said to try her faith and obedience. She might have possibly pleaded, that she must sustain herself and her son first; that she had none to spare; that charity begins at home; that if he was a prophet he must work a miracle, and so provide for himself. But her faith silences all these objections, and therefore was almost as miraculous as the supply itself.

the word of Jehovah, which he had spoken by the prophet Elijah.

17 Now after these things, it came to pass, that the son of the woman, the mistress of the house, fell sick; and his sickness was so grievous, that
18 there was no breath left in him. And she said to Elijah, "What had I to do with thee, O thou man of God? Hast thou come to me, to call my sin to remembrance, and to slay my son?"
19 And he said to her, "Give to me thy son." And he took him out of her bosom, and carried him up into an upper room, where he abode, and
20 laid him upon his own bed. And he cried to Jehovah, and said, "O Jehovah my God, hast thou also brought evil upon the widow with
21 whom I sojourn, by slaying her son?" He then stretched himself upon the child three times, and cried to Jehovah, and said, "O Jehovah, my God, I pray thee let this child's soul return
22 to him." And Jehovah heard the prayer of Elijah; and the soul of the child returned into him.
23 And Elijah took the child, and brought him down from the upper room, into the house, and delivered him to his mother: and Elijah said, "See, thy son liveth."
24 And the woman said to Elijah, "Now by this I know that thou art a man of God, and that the word of Jehovah is truly in thy mouth."

CHAPTER XVIII.

B. C. 906. Elijah sent to Ahab, meeteth Obadiah; his proposal to Ahab; he slayeth the prophets of Baal, and obtaineth rain.

Now after many days, in the third year, the
1 word of Jehovah came to Elijah, saying, "Go, show thyself to Ahab; and I will send rain upon the earth." And Elijah went to show himself
2 to Ahab. And famine prevailed in Samaria.
3 And Ahab called Obadiah, who was the steward of his house. (Now Obadiah greatly feared Je-
4 hovah: So that when Jezebel cut off the prophets of Jehovah, Obadiah took a hundred prophets, and hid them by fifty in a cave, and

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Reflections upon Chapter xvii. 1. We have here an instance of the great efficacy of fervent prayer. (James v. 17.) Elijah was a man subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. The fervent prayer of this righteous man availed much, not only stopped the windows of heaven, but raised the widows son to life. But the general truth it suggests, is, that ,' God is near to the souls that seek him, and his ear is ever open to their cry."

2. We should learn to be liberal even of a little. If God has given us but liltle, let us be ready to do good to others; let them share with us. Water was at that time a scarce commodity; yet hte poor widow, in her great necessity, was ready to relieve a stranger. Those who are in low circumstances have no excuse for being uncharitable. Let every one give of his little. Even "a cup of cold water shall not lose its reward."

3. Let us think of the joy with which saints shall be restored at the general resurrection, when all eyes shall be fixed on Christ, by whom the great work shall be accomplished. With what rapture did the widow receive her son! With what respect and joy did she look upon Elijah! So saints, especially relations and acquaintances, shall meet one another above, and be joined in their complete persons at the resurrection; they shall adore the power and grace that produced the change, shall see all the words of the Lord accomplished, and Jesus appearing as the faithful and true witness.

4. When God's own people are rebellious and disobedient, he confers their privileges upon strangers. Our Lord's own reflection is illustrated by this story, Luke iv. 25. "But I tell you of a truth many widows were in Israel, in the days of Elijah, when the heavens were shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elijah sent, save unto Zarephath, a city of Zidon, unto a woman that was a widow." God punishes people for their obstinacy and unbelief, by taking away their privileges, and transferring them to strangers, if they do not value and improve them. May we consider such awful dispensations, lest the gospel be taken from us, and sent to a nation that will make a better use of it.

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17. *Wasted not.* It was according to her faith; it lasted them for two years; what was taken out was immediately supplied by the divine power. With how much wonder and thankfulness would she look on her barrel and cruse every day, and acknowledge that the finger of God was there.

18. *My sin to remembrance, &c.* She takes it for granted that Elijah, by his prophetic spirit, had discovered some of the sins of her former life, and thought it hard to have no better return for his entertainment, than to be punished so awfully, in so tender a part. God is said to remember sin, when he punishes it; and not to remember, or forget, when he forgives.

24. *Now by this I know, &c.* This miracle was not only intended to establish Elijah's character, but, most probably, to be a remarkable proof of the resurrection, and the existence of the soul in a separate state; thereby to encourage the righteous, and revive religion when it was at so low an ebb.

CHAP. XVIII. 1. *In the third year.* Reckoning from his flight. The draught continued, according to James, v. 17. and our Lord, Luke, iv. 25. three years and a half; so that six months elapsed before that Elijah went to the brook Cherith.

4. *A hundred prophets.* Most likely these were Levites devoted to the study of the law, some of whom might occasionally be inspired, from which the whole body would be denominated prophets. Jezebel hated the servants of Jehovah, and would have destroyed them all, if possible. It is singular that Obadiah should live in the court of Ahab, and more so that his life should be preserved.

5 fed them with bread and water. And Ahab said to Obadiah, "[v] Come, let us go" through the land, unto all the fountains of water, and unto all the brooks: perhaps we may find grass to save the horses and mules alive, that we lose
6 not all the cattle." And they divided the land between them, to pass through it: Ahab went one way, by himself; and Obadiah went another way, by himself.

7 But as Obadiah was on the way, behold, Elijah met him; and he knew him, and fell on his face, and said, "Art thou my lord Elijah?"
8 And he answered him, "I am: go, tell thy lord,
9 'Behold, Elijah is here." But [a]Obadiah" said, "In what have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay
10 me? As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, 'He is not there;' he took an oath of the kingdom and
11 nation, that thou wert not to be found. And now thou sayest, 'Go, tell thy lord, behold,
12 Elijah is here.' And as soon as I am gone from thee, it may be, that the Spirit of Jehovah shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he may slay me. Now I, thy servant, have
13 feared Jehovah from my youth. Hath it not been told my lord what I did, when Jezebel slew the prophets of Jehovah, how I hid a hundred men of Jehovah's prophets, by fifty in a
14 cave, and fed them with bread and water? Yet now thou sayest, 'Go tell thy lord, behold,
15 Elijah is here: so that he may slay me." And Elijah said, "As Jehovah, the God of hosts, liveth, before whom I stand, I will surely show myself to him this day."

16 So Obadiah went to meet Ahab, and told
17 him; and Ahab went to meet Elijah. And when Ahab saw Elijah, Ahab said to him, "Art thou he, who troubleth Israel?" But he an- 18
swered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and followed other gods. Now therefore send, and assem- 19
ble to me, into mount Carmel, all Israel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred, who eat at Jezebel's table." So Ahab sent unto 20
all the children of Israel, and assembled the prophets unto mount Carmel. And Elijah came to 21
all the people, and said, "How long halt ye between two opinions? if Jehovah be God, follow him; but if Baal, then follow him." And the people answered him not a word. Then said 22
Elijah to the people," I am the only remaining prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let two steers be 23
given to us; and let them choose one steer for themselves, and cut him in pieces, and lay *the pieces* on wood, but put no fire under: and I will dress the other steer, and lay him on wood, but put no fire under: And call ye on the 24
name of your god, and I will call on the name of Jehovah: and the God that answereth by fire, let him be God." And all the people answered and said, "This proposal is good." Elijah then said to the prophets of Baal, 25
"Choose ye one steer for yourselves, and dress him first; for ye are many; and call on the name of your gods, but put no fire under." And they took the steer, which was given them, 26
and they dressed him; and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But there was no voice; no answer. And they leaped about the altar which they had made. And at noon, Elijah 27
mocked them and said, "Cry still louder:

CHAP. XVIII. 5. [v] Sept. the rest, *Go thou.*

9. [a] Syr. Vulg. 9. mss.

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9. *In what have I sinned?* The following verses explain the meaning of Obadiah in this. Should Elijah not be found, Obadiah would be slain, for not having seized him or put him to death.

11. *I have not troubled, &c.* Ahab charges the famine on the prophet who predicted it; he repels the charge, and points out with boldness and energy the true cause, however uncourtly such language might be deemed. The proposal he makes to assemble the prophets of Baal, and to see who or what was the cause of the calamity, and to endeavour to remove it, Ahab could not but deem fair.

24. *That answereth by fire.* God had frequently appeared in favour of his people, by consuming the victims offered to him by fire from heaven. Levit. ix. 24. and Judg. vi. 21.

27. *He may be musing, &c.* The heathens ascribed the weaknesses of men to their gods. According to Homer, Jupiter sometimes went abroad,

though he is a god, yet he may be musing; or he may be employed; or on a journey; or, perhaps he is asleep, and must be awaked." They then cried still louder, and cut themselves, according to their custom, with knives and lancets, till the blood gushed out upon them. And when mid-day was past, though they continued their rites until the time of offering the evening sacrifice; there was no voice, no answer, no regard *paid to them.*

Elijah then said to all the people, "Come near unto me." And all the people came near unto him. And he repaired the altar of Jehovah, which had been broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, (to whom the word of Jehovah came, saying, "Israel shall be thy name:") And with the stones he built an altar to the name of Jehovah: and he made a trench about the altar, as great as would contain two seahs of seed. And he put the wood in order, and cut the steer in pieces, and laid *the pieces* on the wood, and said, "Fill four jars with water, and pour it on the burnt-sacrifice, and on the wood." And he said, "Do it the second time." And they did it the second time. And he said, "Do it the third time." And they did it the third time. And the water ran round about the altar; and the trench was even filled with water. It was now the time of offering the evening sacrifice, when Elijah, the prophet drew near, and said, "O Jehovah, the God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things by thy command. Hear me, O Jehovah, hear me, that this people may know that thou Jehovah art God; and turn back their hearts." Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water which was in the trench. And when all the people saw this, they fell on their faces; and they said, "Jehovah, he is God; Jehovah, he is God." And Elijah said to them, "Take the prophets of Baal; let not one of them escape." And they took them; and Elijah brought them to the brook Kishon, and slew them there.

And Elijah said unto Ahab, "Go eat and drink; for there is a sound of abundance of rain." So Ahab went up to eat and to drink; and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees; And said to his servant, "Go up now, look towards the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again seven times." And at the seventh time, he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said, "Go up, say to Ahab," "Prepare thy chariot, and get down, that the rain stop thee not." And it came to pass in the mean while, that the heavens were black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. And the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

REFLECTIONS UPON CHAPTER XVIII. 1. The character of Obadiah shows the power of divine grace. Though surrounded with temptations, yet like Lot in Sodom, he maintains his integrity. Fearing God in his youth, he came to fear him still more in his old age. They that fear the Lord in their youth, come to fear him greatly. So Obadiah. He began betimes, and made great progress in piety, zeal, and hospitality. Early piety becomes eminent piety. This is a motive to young persons to remember their creator in the days of their youth.

2. We infer, that sinners, not reformers, are the troublers of Israel. Useful, zealous reformers are often called so: Christ and his apostles were said to turn the world upside down. Elijah was really the best guard to Israel; better than chariots and horsemen. Sin is a great disturber of families, churches, towns,

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sometimes slept, &c. How different the view which the prophets give us of the true God, who *neither slumbereth nor sleepeth*, and who is in every place, beholding the evil and the good.

29. *Continued their rites.* They acted the prophet, in their motions and gesticulations. How fine the remark with which the verse concludes, "Yet there was no voice," &c.

34. *Do it the third time.* This shows the confidence of the prophet, or rather his full assurance, that God would now appear to confound his enemies, and to raise the drooping spirit of his friends.

39. *Jehovah, he is God;* that is, we acknowledge him to be the only true and living God. Elijah availed himself of the impression made on the people, and engaged them to cut off the prophets or priests of Baal.

41. *There is a sound, &c.* God now intimated to his servant that he would send rain; and by this, still more establish his mission as his prophet

CHAPTER XIX.

B. C. 906. Jezebel threateneth Elijah, who fleeth; he goes to Horeb, where God appears to him, and sends him to anoint Hazael, Jehu, and Elisha.

1 And Ahab told Jezebel all that Elijah had done: and also how he had slain all the pro-
2 phets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if, by to morrow about this time, I make not thy life as the life of one
3 of them." And [r]he was afraid", and arose, and went for his life, and came to Beer-sheba, which belonged to Judah. And there he left
4 his servant; But he himself went a day's journey into the wilderness; and he went and sat down under a broom-tree: and he requested for himself, that he might die; and said, "It is enough: now, O Jehovah, take away my life;
5 for I am not better than my fathers." And as he lay and slept under the broom-tree, behold, an angel touched him, and said to him, "Arise,
6 eat." And he looked, and, behold, at his head was a cake baked on coals, and a cruse of water. And he ate and drank, and lay down again.
7 And the angel of Jehovah returned and touched him a second time, and said, "Arise, eat; because a long journey is appointed to thee."
8 And he arose, and ate and drank, and went in the strength of that food, forty days and forty nights, unto Horeb, the mount of God.

9 And he came thither to a cave, and lodged there; and, behold, the word of Jehovah came to him, and said to him, "What doest thou here, Elijah?"
10 And he said, "I have been very jealous for Jehovah, the God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only am left: and they seek to take away my life."
11 And he said, "Go forth, and stand upon the mount before Jehovah." And, behold, Jehovah passed by, and there was a great and strong wind rending the mountains, and breaking in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind was an earthquake; but Jehovah was not in the earthquake:
12 And after the earthquake, a fire; but Jehovah was not in the fire: and after the fire, a still small voice, [s]and there was Jehovah". And, when
13 Elijah heard this he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, a voice came to him,

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CHAP. XIX. 3. [r]Sept. Syr. Vulg. 4 mss.

12. [s] Sept.

and kingdoms, and the whole world. All mischief is owing to it. Therefore let us keep from the very appearance of evil.

3. We are hence taught resolution and steadiness in religion. Some worshipped Jehovah to please the prophets; others Baal to please Jezebel. This was shameful. Religion is every thing, or nothing. No man can serve two masters. Double-minded men are unstable in all their ways; their hearts are not right with God, therefore they are not found in his statutes.

4. See the vanity of idolatry, and the power of God. Surely no idolatry ever made so contemptible a figure, or was so justly ridiculed. But how glorious does the God of Israel appear in the midst of this conquest, and in his power over all the elements. We have reason to say, "He is God;" and to be thankful for, and improve the light of the gospel; or else we, like those prophets, shall be ashamed and confounded.

5. We are taught perseverance in prayer. Elijah sent his servant seven times, prostrated himself humbly, and continued instant in prayer. The Lord will at length come, and will not tarry. Wait patiently for him; for "he is a God who heareth prayer."

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to Israel. The event soon verified his intimation.

CHAP. XIX. 2. *So let the gods.* Jezebel was greatly enraged, and resolved to make the prophet a public example of her vengeance. Her passion clearly deprived her of prudence; and she, by sending a message to him, led to his escape.

3. *And he was afraid.* This shows the justness of the Apostles remark, that Elijah was a man of like passions with ourselves.

4. *A broom-tree.* This is now generally adopted as the sense of the word. The prophet now wishes to die and go home, perhaps, thinking that he had done no good, by all his efforts to reform Israel. In this desponding frame the Lord was mindful of him.

8. *Forty days, &c.* The distance of Horeb from Beer-sheba is little more than a hundred miles; and the prophet had gone a day's journey into the wilderness. This may justly induce suspicion, that the true reading is *four* days, &c. Errors in numbers have most frequently occurred; yet there is no variety of reading either in the versions or manuscripts. That God can support without food, for any length of time, cannot surely be doubted. Moses fasted forty days and forty nights, and our Lord in like manner.

11, 12. The Greek and Arabic translators render in the future, and make these two verses a part of the angel's address, and not of the historian's narrative. I prefer the common rendering, because most agreeable to the context, and to the use of the Hebrew participles. Interpreters have given different views of what is here related. These awful appearances displayed the majesty of God, while the still small voice indicated his mercy. In short, he meant to assure the prophet, and by him, his people, that he would not employ storms and tempests, but the soft words of persuasion and kindness, in order to reclaim Israel and maintain his own

and said, "What doest thou here, Elijah?"
14 And he said, "I have been very jealous for Jehovah, the God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only, am left; and they
15 seek to take away my life." And Jehovah said to him, "Go, return on thy way from the wilderness to Damascus; and when thou comest *thither*, anoint Hazael to be king over Syria.
16 And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, of Abel-meholah, shalt thou anoint to
17 be prophet in thy stead. And it shall be, that he who escapeth the sword of Hazael, shall Jehu slay; and he who escapeth the sword of
18 Jehu, shall Elisha slay. Yet seven thousand men in Israel will I reserve to myself; all who have not bowed their knees to Baal; all who have not kissed him with their mouth."
19 So he departed thence; and found Elisha, the son of Shaphat, and he was plowing, twelve yoke of oxen going before him; and he was with the twelfth: and Elijah passed on to him, and cast his mantle upon him. And he left the ox- 20
en, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and I will follow thee." And he said to him, "Go, return: for what have I done to hinder thee?" So he returned from him, and took a yoke of 21
oxen, and slew them, and boiled their flesh with the wood of the ox-*gear*, and gave to the people, and they did eat. Then he arose, and went after Elijah, and attended on him.

CHAPTER XXI.

B. C. 899. *Ahab being denied Naboth's vineyard, is grieved; Jezebel suborns false witnesses, and Naboth is condemned; Elijah denounceth God's judgments against Ahab.*

After these occurrences, the following hap- 1
pened. Naboth, the Jezreelite, had a vineyard, which was in Jezreel, near to the palace of Ahab, king of Samaria. And Ahab spoke to 2
Naboth, saying, "Give to me thy vineyard,

Reflections upon Chapter xix. 1. We are taught by the conduct of Jezebel, and that of Elijah, how incorrigible some sinners are, and how often the most eminent saints become impatient, and act unworthy their general excellency. Neither judgments nor mercies could melt the obdurate heart of Jezebel. The proofs which had been given of the vanity of idols, and of the power, goodness, and mercy of God, were wholly disregarded. When we hear Elijah wishing to die, and fearing the wrath of a wicked woman, we are surprised. We only find one perfect, in whom was no guile no sin.

2. The question put to Elijah should teach us not to go where duty does not call us. "What doest thou here, Elijah?" It was a just and gentle reproof; is this a time for good men, for prophets, to retire, when their service is so much needed? Let us often put the question to ourselves, What if we should hear God's voice saying to us when at ale-houses, assemblies, or in bad company, working or journeying, on sabbath-days, "What doest thou here?" how should we answer it? Let us often say to ourselves, 'Does God call me to this? Am I in the way of duty? Can I be useful here? Is this my proper place? In such instances let us act with holy caution and fear, remembering that we are accountable to God.

3. This appearance to Elijah, is an emblem of God's manner of dealing with men in bringing them to himself. He is not in the wind, in an earthquake, &c. but by the terrors of the law, and alarms of conscience, he makes way for the gospel. In religious matters there is not always the greatest fervency and devotion, and the most of God, where there is the greatest noise: God makes way for himself "by terrible things in righteousness." But he speaks powerfully to the heart in his "still small voice" of mercy and peace.

4. We are taught that the number of God's servants may be greater in times of common degeneracy than we suspect. The Lord has his hidden ones. The apostle applies what is said to the prophet to his own times. Rom. xi. 4, 5. "But what says the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then, at this present time also, there is a remnant according to the election of grace." It is a comfort that God "knoweth them that are his." Let us rejoice in this, and take encouragemnt in our resolute attempts to promote religion. If we stand up for God, others may join us, or at least thousands may pray for us: and their fervent prayers, may obtain for us, ultimate success.

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worship. Though the persons he is sent to anoint will bring judgment on Israel for their idolatry, yet he will reserve seven thousand to support his own cause: This may mean a great number.

18. *Who have not kissed.* This was one method of adoration, either to kiss the image, or to kiss the hand and to stretch it towards the image.

21. *So he returned from him*; that is, from the prophet, as I understand it, and went home, and, having invited the people, made a feast sacrifice of some of his oxen; and then he followed Elijah.

CHAP. XXI. 1. In the Greek version, this chapter follows the 19th; and the order of the history supports this arrangement. In the present order the narrative of the wars of Israel with the Syrians is broken and interrupted.

2. *Spoke to Naboth.* The proposal of Ahab was fair; and the reason of Naboth's refusal ought to have satisfied him. It was the inheritance of

that I may have it for a green garden, because it is near to my house: and I will give to thee, for it, a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in
3 money." And Naboth said to Ahab, "Jehovah forbid that I should give the inheritance of
4 my fathers unto thee." And Ahab went to his house vexed and displeased, because of the word which Naboth, the Jezreelite, had spoken to him; for he had said, "I will not give to thee the inheritance of my fathers." And he laid himself down upon his bed, and turned away his face, and would eat no food.
5 But Jezebel, his wife, came to him, and said to him, "Why is thy spirit so vexed, that thou
6 wilt eat no food?" And he said to her, "Because I spoke to Naboth, the Jezreelite, and said to him, 'Give to me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it;' and he answered, 'I
7 will not give thee my vineyard." And Jezebel, his wife, said to him, "Dost thou now exercise royal authority over Israel? Arise, eat food, and let thy heart be joyful: the vineyard of Naboth,
8 the Jezreelite, I will give to thee." She then wrote letters in Ahab's name, and sealed them with his seal; and sent the letters to the elders
9 and nobles of the city, in which Naboth dwelt. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth at the head of the people:
10 Then bring two lawless men before him, who may testify against him, saying, '[v]Naboth hath blessed" the gods, especially Molech.' And then carry him out, and stone him that he may die. And the men of his city, the elders and 11
the nobles, who dwelt in his city, did as Jezebel had sent to them: as was written in the letters which she had sent to them. They proclaimed 12
a fast, and set Naboth at the head of the people. And there came two lawless men, and sat before 13
him; and these lawless men testified against him, against Naboth, in the presence of the people, saying, "Naboth hath blessed the gods, especially Molech." They then carried him forth out of the city, and stoned him with stones so that he died. Then they sent to Jezebel, 14
saying, "Naboth is stoned, and is dead."

And, when Jezebel heard that Naboth was 15
stoned, and was dead, she said to Ahab, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give to thee for money: for Naboth is not alive, but dead." And, when Ahab heard that Naboth was dead, 16
he rose up to go down to take possession of the vineyard of Naboth, the Jezreelite.

And the word of Jehovah came to Elijah, the 17
Tishbite, saying, "Arise, go down to meet 18
Ahab, king of Israel, in Samaria: behold, he is in the vineyard of Naboth; for he is gone down thither to take possession of it.' And thou 19
shalt speak to him, saying, 'Thus saith Jehovah, 'Hast thou killed, and also taken possession?' Again thou shalt speak to him, saying, 'Thus saith Jehovah, 'In [v]whatsoever place" the dogs licked up the blood of Naboth, shall the dogs lick up even thine own blood." And 20

CHAP. XXI. 10. [v] Syr. and to the same purpose, Sept. and Vulg.

19. [v] Sept.

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his fathers. Attachment to one's home, to the place of our birth, is natural; and few men would wish to part with it. He considered that he was bound by the obligations of religion to keep it.

4. *Would eat no food.* How a little thing may disturb a proud, or a covetous mind.

10. *Blessed the gods, &c.* There are five places where our translators have rendered (ברך) *to blaspheme*, or *curse*, here and in the 13th verse, Job, i. 5, and 11, and ii. 5, and 9. In all these places, the Sept. Syr. and Vulg. render *to bless*; and the word has no other signification in any of the oriental tongues. As a noun, it denotes the *knee*, and as a derivative verb, *to bow the knee*, and as this is a mark of homage, hence, *to bless* or pay homage; and as inferiors approached superiors without a present, hence another noun was formed, (ברכה) signifying *a present, a favour*, and hence again *to bless*, by bestowing favours. These are its only senses throughout the scriptures; but as in the passages mentioned, the context requires either a different sense of this verb, or the noun connected with it, I have preferred the latter, as אלהים not only denotes the true God, but false gods. I have also varied the points, and have translated *Molech*, instead of *Melech* the king. This version specifies the crime laid to Naboth's charge, to be idolatry, which was capital, according to Deut. xvii. 2—7. And though Jezebel was herself a gross idolater, she availed herself of that law to obtain her object.

11—14. The elders of Jezreel did not hesitate to do as Jezebel ordered. They perhaps dreaded the vengeance of this unprincipled woman; and, influenced by their fears, they became guilty of this unjust deed.

16. *He rose up to go, &c.* Ahab, by this, showed the same injustice as his wife; if he did not suggest the deed he approved of it.

19. *In whatsoever place.* I have followed the Greek translators, as this version removes the difficulty arising from ch. xxii. 38. Naboth was slain in Jezreel, and dogs licked up the blood of Ahab out of the pool of Samaria.

Ahab said to Elijah, "Hast thou met me, O mine enemy?" And he answered, "I have met thee; because thou hast sold thyself to work evil
21 in the eyes of Jehovah. 'Behold, *(saith Jehovah,)* I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab, every male, howsoever shut up or secure in Is-
22 rael. And will make thy house, like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation with which thou hast provoked me to
23 anger, in having caused Israel to sin.' And concerning Jezebel, Jehovah hath also spoken, saying, 'The dogs shall eat Jezebel under the wall
24 of Jezreel. Him who dieth of Ahab's posterity, in the city, the dogs shall eat; and him who dieth in the field, shall the fowls of the air eat."
25 Now there had been none like to Ahab, who, stirred up by Jezebel, his wife, sold himself to
26 work wickedness in the eyes of Jehovah. And he committed great abominations, by going after vile idols, according to all that the Amorites did, whom Jehovah cast out before the children
27 of Israel. But, when Ahab heard these words, he rent his clothes, and put sackcloth upon his body, and fasted, and lay in sackcloth, and
28 walked mournfully. And the word of Jehovah
29 came to Elijah, the Tishbite, saying, "Seest thou, how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."

CHAPTER XX.

B. C. 1490. Ben-hadad besiegeth Samaria; the Syrians are slain, and the king taken whom Ahab dismisseth.

And Ben-hadad, the king of Syria, assembled 1
his whole host; thirty-two kings attended him, with horsemen and chariots: and he went up and besieged Samaria, that he might subdue it.
But he first sent messengers into the city, to 2
Ahab, king of Israel, who said to him, "Thus
saith Ben-hadad, 'Thy silver and thy gold is 3
mine; thy wives also and thy children, even the the goodliest are mine." And the king of Isra- 4
el answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have." And the messengers returned, and 5
said, "Thus speaketh Ben-hadad, saying, 'I sent to thee, saying, 'Thou shalt deliver up to me thy silver, and thy gold, and thy wives, and thy children; So to morrow about this time, I 6
will send my servants to thee, and they shall search thy house, and the houses of thy servants; and whatsoever is most desirable in

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Reflections upon Chapter xxi. 1. How vain is regal dignity and power to the man, whose mind is not regulated by the rules of wisdom, goodness, and religion. Ahab had almost every thing; yet he was a slave to his passions, and because he could not have Naboth's vineyard, he was sick of the spleen, and enjoyed nothing. "Envy is rottenness to the bones." It does not arise so much from our condition, as from the state of the mind. Fretful persons will always have something to fret at. God consults our present ease and comfort, as well as our future happiness, when he commands us to "be content with such things as we have," and says, "thou shalt not covet."

2. How odious is it to see forms of religion and civil justice abused by men of injustice and cruelty! What a solemn farce to condemn an innocent man, and murder him under the colour of justice and order! and what a terrible, shocking thing, that all the nobles, and elders, and people should join in it! Let us not think worse of fasting and prayer because they have been thus abused; but lament the degeneracy into which men may sink.

3. Let us adore the providence of God, in restraining the malice of men, and in preserving our lives from fraud and artifice. Innocence is no security from perjury and oppression. We should rejoice that a day is coming when these false judgments shall be called over, and then shall be made manifest "the revelation of the righteous judgment of God." Concerning such as Ahab we may say, as in Hab. i. 12. "O Lord, thou hast ordained them for judgment; and O mighty God, thou hast established them for correction."

4. The conduct of Ahab teaches us, that there may be an outward show of repentance when the heart is not humbled. There may be "a rending of the clothes, and putting sackcloth upon the flesh, and fasting," without sincerity. God is pleased with marks of repentance; even for the sake of partial repentance, he often averts temporal judgments. But the sincere penitent shall have "his favour, which is life, and his loving kindness, which is better than life." The sacrifice of God is a broken heart; a broken and a contrite spirit he will not despise." With such a sacrifice he is well pleased.

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20. *Hast thou met me, &c.* Ahab, on the sight of the prophet, conscious of his crime, expected some denunciation; and he regarded the prophet, for telling him what would be the effects of his sins, as his enemy.

27. *Mournfully.* Literally, *groaning,* and hence kindness and *compassion,* according to Michaelis. Parkhurst renders, deriving from a different root, *with a down-cast look.* The connexion supports the sense given.

[r]their" eyes, they shall seize, and take it away."
7 Then the king of Israel called all the elders of the land, and said, "Mark, I pray you, and see how this man seeketh mischief: for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I de-
8 nied him not." And all the elders and all the people said to him, "Hearken not, nor con-
9 sent." Wherefore he said to the messengers of Ben-hadad, "Tell my lord the king, 'All that thou didst send for to thy servant at the first, will I do: but this thing I cannot do." And the messengers departed, and brought him this
0 message. And Ben-hadad sent to him, and said, "The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls
1 for all the people that follow me." And the king of Israel answered, and said, "Say *to your lord*, 'Let not him who girdeth on *his armour*,
2 boast as if he were pulling it off." And as soon as Ben-hadad, who was then drinking with the other kings, in booths, heard this message, he said to his servants, "Make an attack." And they attacked the city.
3 And, behold, there came a prophet to Ahab, king of Israel, saying, "Thus saith Jehovah, 'Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day;
14 and thou shalt know that I am Jehovah." And Ahab said, "By whom?" And he said, "Thus answereth Jehovah, "By the young men belonging to the chiefs of the provinces." Then he said, "Who shall order the battle?" And he answer-
15 ed, "Thou." Then he numbered the young men belonging to the chiefs of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, all the children of Israel, seven thousand. And 16
they went out at noon; but Ben-hadad, and the thirty-two kings, his auxiliaries, were drinking in booths. And the young men belonging 17
to the chiefs of the provinces went out first; and Ben-hadad sent out, and they told him, saying, "There are men come out of Samaria." And he 18
said, "Whether they be come out for peace, or war, take them alive." But those young men 19
belonging to the chiefs of the provinces, who went out of the city, and whom the army followed, Slew every one his man, and the Syrians 20
fled; and Israel pursued them; but Ben-hadad, the king of Syria, escaped on a horse with the horsemen. And the king of Israel went on, 21
and smote the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came to the king of Israel, 22
and said to him, "Go, strengthen thyself, and wisely consider what thou shouldst do: for at the return of the year, the king of Syria will come up against thee." And the servants of the 23
king of Syria said to him, "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and assuredly we shall be stronger than they." And do this thing, Remove the kings every 24
one from his place; and put captains in their stead: And raise an army, like the army 25
which thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and assuredly we shall be stronger than they." And he hearkened to their voice, and did so. For, at the return of the year, 26
Ben-hadad numbered the Syrians, and went

CHAP. XX.

6. [r]Sept. Syr. Arab.

CHAP. XX. 3. *Thy silver, &c.* By this he claims the sovereignty; and Ahab by his answer was willing to be his tributary.

6. *So to morrow*, &c. Ben-hadad, not satisfied with the submission of Ahab, demands the whole of what he thought proper to take out of Samaria. This demand rouses the spirit of the people to resistance.

11. *Boast as if he were, &c.* This is a very significant metaphor. Dathe renders, 'Do not triumph before the victory is obtained,' which is the sense intended.

12. *Make an attack.* This hasty order shows the want of prudence; and is what might be expected from a king carousing with his vassals.

14. *By the young men, &c.* Those were selected for their spirit and courage; and it was evident, that if they succeeded in their attack, dismay would spread through the Syrian camp. The result was accordingly.

24. *Remove the kings, &c.* Ben-hadad's counsellors considered the tributary kings as not heartily engaging in his cause; and as the probable cause of their last defeat. They speak in the style of idolaters, but the policy of their advice, in proposing to fight in the plains, where their cavalry might be of essential service, was wise and good.

27. *Like two small flocks, &c.* The historian could not better express the smallness of the Israelite army. Goats are never seen in large flocks like sheep.

27 up to Aphek, to fight against Israel. And the children of Israel were numbered, and completed, and went against them: and the children of Israel encamped opposite to them, like two small flocks of goats; but the Syrians filled the country.

28 And there came a man of God, and spoke to the king of Israel, and said, "Thus saith Jehovah, 'Because the Syrians have said, 'Jehovah is God of the hills, but he is not God of the valleys,' I will, therefore, deliver all this great multitude into thy hand, and ye shall know that

29 I am Jehovah." And they encamped seven days, one over against the other: but, on the seventh, they advanced to battle; and the children of Israel slew of the Syrians in one day a

30 hundred thousand footmen. But the remainder fled to the city Aphek; and there a wall fell upon this remainder of twenty-seven thousand men. And Ben-hadad, fled and came into that city, *and hid himself* in an inner-chamber.

31 And his servants said to him, "Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes about our necks, and go out to the king of Israel:

32 perhaps he will save thy life." So they girded sackcloth on their loins, and put ropes about their necks, and came to the king of Israel, and said, "Thy servant Ben-hadad saith, 'I pray thee let me live." And he said, "Is he yet

33 alive? he is my brother." Now the men diligently observed and hastily caught *the word*, and they said "Thy brother Benhadad, *liveth.*" Then he said, "Go, bring him." Then Benhadad came forth to him; and he caused him

34 to come up into the chariot. And Ben-hadad said to him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thyself in Damascus, as my father made in Samaria." Then said Ahab, "I will send thee away with this covenant." So he made a covenant with him, and sent him away.

35 And a certain man, of the sons of the prophets, said to his neighbour, by the command of Jehovah, "Smite me, I pray thee." And the man refused to smite him. Then said he to

36 him, "Because thou hast not obeyed the voice of Jehovah, behold, as soon as thou art departed from me, a lion shall slay thee." And as soon as he had departed from him, a lion found him, and slew him. Then he found another man,

37 and said, "Smite me, I pray thee." And the man smote him, so that in smiting he wounded him. And the prophet departed, and waited for

38 the king by the way, and disguised himself by a ᵛ bandage" on his face. And as the king passed

39 by, he cried unto the king: and he said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside and brought a man unto me and said, 'Keep this man: if by any means he be missing, then shall thy life go for his life, or else thou shalt pay a talent of silver.' And as thy servant was busy here and

40 there, he was gone." And the king of Israel said to him, "Thou thyself hast decided thy doom." And he hastily removed the bandage

41 from off his face; and the king of Israel perceived that he was one of the prophets. And he

42 said to him, "Thus saith Jehovah, 'Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Then the king of Israel

43 went home vexed and displeased; and he came to Samaria.

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38. ᵛ Sept.

Reflections upon Chapter xx. 1. "Let not him that putteth on the armour boast himself as if he were putting it off." Let not him who is preparing for action triumph before the victory. This was perhaps the wisest speech Ahab ever made. It teacheth us all to be humble and diffident; to watch always against our spiritual enemies; and not to be confident in our own strength, but mark and see what

30. *A wall fell upon, &c.* That is, upon the main body of them. They were perhaps endeavouring to fortify themselves in some shaken tower, the walls of which gave way and destroyed many. Kennicott labours to prove that this word signifies here not a *wall*, but reading, as many mss. do, (חמה) the Simoom or pestilential Wind by which, in his opinion and that of many others, the army of Senacherib was destroyed.

31. *And ropes about our necks.* These were to indicate, that they considered their lives at the mercy of Ahab; and they intended also to excite his mercy and compassion.

38. *By a bandage on his face.* This rendering arises from the change

CHAPTER XXII.

B. C. 897. Ahab seduced by false prophets, is slain at Ramoth-Gilead. History of the reign of Jehoshaphat.

1 THREE years passed without war between
2 Syria and Israel. But in the third year, Jehoshaphat, the king of Judah, came down to the
3 king of Israel; And the king of Israel said to his servants, "Know ye not that Ramoth in Gilead is our's? and yet we delay taking it
4 out of the hand of the king of Syria?" And he said to Jehoshaphat, "Wilt thou go with me to battle, to Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "As thou art disposed, so am I; as thy people, so my people, as thy
5 horsemen, so my horsemen." Yet Jehoshaphat said to the king of Israel, "Inquire now, I pray
6 thee, what is the will of Jehovah." Then the king of Israel assembled the prophets, about four hundred men, and said to them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said, "Go up; for Jehovah shall deliver it into the hand of the king."
7 And Jehoshaphat said, "Is there no prophet of Jehovah here besides, by whom we may in-
8 quire?" And the king of Israel said to Jehoshaphat, "There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of Jehovah; but him I hate; for he doth not prophesy good concerning me, but evil." And Jehosha-
9 phat said, "Let not the king say so." Then the king of Israel called an officer, and said, "Bring quickly hither Micaiah, the son of
10 Imlah." And the king of Israel and Jehoshaphat, the king of Judah, sat each on his throne having put on their robes, in a void place, at the entrance of the gate of Samaria; and all the prophets prophesied before them. And
11 Zedekiah, the son of Chenaanah, made for himself horns of iron, and said, "Thus saith Jehovah, "With these shalt thou push the Syrians, until thou have destroyed them" And
12 all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for Jehovah shall deliver it into the king's hand." Now
13 the messenger, who had gone to call Micaiah, spoke to him, saying, "Behold now, the words of the prophets declare good to the king with one mouth: let thy word, I pray thee, be like
14 their word, and speak what is good." And Micaiah said, "As Jehovah liveth, what Jehovah saith to me, that will I speak." So he
15 came to the king. And the king said to him, "Micaiah, shall we go against Ramoth-gilead, to battle, or shall we forbear?" And he answered him, "Go and prosper; for Jehovah will deliver it into the hand of the king." And
16 the king said to him, "How often shall I adjure thee that thou speak to me only the truth, in the name of Jehovah?" "Micaiah" then said,
17 "I saw all Israel scattered upon the hills like sheep that have not a shepherd; and Jehovah said, 'These have no masters: let them return every man to his house in peace." And the
18 king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophesy no good,

ve are to do, and how we may best secure ourselves. "Pride goeth before destruction, and a haughty spirit before a fall."

2. In the language of Ben-hadad, we see the uncertainty of power and riches. How soon did the man, who arrogantly said, "The dust of Samaria shall not suffice for handfuls for all the people that follow me:" change his tone, into "thy servant Ben-hadad saith, I pray thee, let me live." Happy if those, who occupy exalted stations, would reflect how soon they may be brought down.

3. The mercy of God to others should be a motive to us to be reconciled to him. Ben-hadad's servants pleaded that the king of Israel is a merciful king. The God of Israel is a merciful God. His mercy extends to great offenders, when penitent; and still he forgives "that he may be feared." We should appear before him as penitents; with humility and submission of soul; and earnestly beg the life of our souls. Those who are ambassadors of Christ, as though God did beseech you by them, pray you in Christ's stead to be ye reconciled to God.

of a single letter, so like that they have been often mistaken for each other. How could ashes on the head disguise the face of the prophet? A bandage might serve this purpose, and might be so placed as to hide the wound he had received.

CHAP. XXII. 6. *For Jehovah, &c.* This shows, that although these were false prophets; yet, at that time, both they, and their king, acknowledged the God of Israel.

7. *By whom we may, &c.* Jehoshaphat seems to doubt the declarations of Ahab's prophets; and to wish to consult some one whose character was better established.

11. *Horns of iron.* These were symbols of power; and the false prophet intimated the power of Ahab, and how he should prevail.

13. *Be like their word.* This address of Ahab's messengers, shows the spirit of Ahab's prophets; they adopted their pretended gift to promote his.

19 but evil, concerning me?" Again [a]Micaiah" said, "Hear thou, therefore, the word of Jehovah. I saw Jehovah sitting on his throne, and all the host of the heavens standing by him, on
20 his right hand and on his left. And Jehovah said, 'Who will entice Ahab, that he may go up and fall at Ramoth-gilead?" And one said on this manner, and another said on that manner.
21 A spirit then came forth and stood before Jehovah, and said, 'I will entice him.' And Jehovah
22 said to him, 'By what means?' And he answered 'I will go forth, and I will be a lying spirit in the mouth of all his prophets.' And Jehovah said, 'Thou shalt entice him, and prevail also; go forth, and so do. Now, therefore,
23 behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; for Jehovah hath spoken evil concerning thee."
24 But Zedekiah, the son of Chenaanah, went near, and smote Micaiah on the cheek, and said, "How hath the spirit of Jehovah de-
25 parted from me, to speak by thee?" And Micaiah said, "Behold, thou shalt see in that day, when thou shalt go into an inner-chamber to
26 hide thyself." And the king of Israel said, "Take Micaiah, and carry him back to Amon, the governor of the city, and to Joash, the
27 king's son; And say, 'Thus saith the king, 'Put this man in the prison, and feed him with the bread of affliction, and with the water of
28 affliction, until I come in peace." And Micaiah said, "If thou indeed return in peace, Jehovah hath not spoken by me." He also said, "Hearken, O people, every one of you."
29 Then the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth-gilead.
30 And the king of Israel said to Jehoshaphat, "I will disguise myself, and enter into the battle; but put thou on thy robes." And the king of Israel disguised himself, and went into the battle. Now the king of Syria charged his thirty- 31
two captains who commanded his chariots, saying, "Fight neither with small nor great, save only with the king of Israel." And, when the cap- 32
tains of the chariots saw Jehoshaphat, they said, "Surely this is the king of Israel;" and they turned aside to fight against him. But Jehoshaphat called out; And when the captains of 33
the chariots perceived that he was not the king of Israel, they turned back from pursuing him.

And a certain man drew a bow at a venture, 34
and smote the king of Israel between the joints of the harness; and he said to the driver of his chariot, "Turn thy hand, and carry me out of the host; for I am wounded." But the battle 35
increased on that day; and the king was stayed up in his chariot against the Syrians, and the blood ran out of the wound into the midst of the chariot; [t]and in the evening he died". Then, 36
about the going down of the sun, a proclamation was made throughout the host, saying, "Every man to his city, and every man to his own country."

Thus the king died, and was brought to Sama- 37
ria; and they buried the king in Samaria. And 38
they washed the chariot, and rinsed his armour in the pool of Samaria; and the dogs licked up his blood; according to the word which Jehovah had spoken, Now the rest of the acts of Ahab, 39
and all that he did, and the ivory house which he constructed, and all the cities which he built, are written in the chronicles of the kings of Israel. So Ahab slept with his fathers; and 40
Ahaziah, his son, reigned in his stead.

And Jehoshaphat, the son of Asa, began to 41
reign over Judah, in the fourth year of Ahab, king of Israel. Jehoshaphat was thirty-five 42
years old when he began to reign; and he reign-

CHAP XXII. 17 [a] So Syr. and Sept. 19. [a] Sept. Syr.

35. [t] So the Sept.

designs and flatter him.

15. *Jehovah will deliver, &c.* Micaiah must have spoken these words in an ironical tone, as the king adjures him to speak the truth.

19—23. This is not a real representation of any thing done in the heavenly world, as if God was at a loss for expedients, or had any hand in the sins of his creatures; but it is a parabolical or visionary representation, to let them know there was a higher king, that his providence was concerned about the affairs of this world, and that he has various ways of bringing about his purposes.

The expression, *Jehovah hath put a lying spirit*, only means he hath suffered Ahab's prophets to be guilty of prophecying lies in his name. At least this seems to me the sense.

28. *Hearken, O people, &c.* Micaiah boldly appeals to the whole multitude, that they might mark what he said, and judge by the event of its

ed twenty-five years in Jerusalem. And his mother's name was Azubah, the daughter of Shil-
43 hi. And he walked in all the ways of Asa his father; he turned not aside from it, doing what
46 was right in the eyes of Jehovah. For the remnant of the Sodomites, who were left in the days of his father Asa, he removed from the land.
Only the high-places were not entirely removed; still the people sacrificed, and burnt in-
44 cense on the high-places. And Jehoshaphat
47 made peace with the king of Israel: And as there was then no king in Edom, but a deputy
48 for the king *of Judah*; Jehoshaphat built ships of Tarshish, *at Ezion-Geber*, to go to Ophir, for gold. Then said Ahaziah, the son of Ahab, 49
to Jehoshaphat, "Let my servants go with thy servants in the ships: [r]to which Jehoshaphat consented". [s]But they went not; for the ships were wrecked at Ezion-geber". Now 45
the rest of the acts of Jehoshaphat, and the might which he exercised, and how he warred, are written in the chronicles of the kings of 50
Judah. And Jehoshaphat slept with his fathers; and was buried with his fathers in the city of David; and Jehoram, his son, reigned in his stead.

49. [r]1 Chron. xx. 36. text, *consented not.*

ibid. [s]from verse 48.

Reflections upon Chapter xxii. 1. We are admonished by the conduct of Jehoshaphat, to seek divine direction in all our actions. Ahab had no inclination to this, till roused by the king of Judah; and then was inclined to consult such as were ready to obey his nod, and flatter his ambition. How proper is it to acknowledge God in all our ways, if we desire him to direct and prosper our steps. We should be willing to learn his will, whatsoever it be, and prefer truth to falsehood, however opposed to our wishes.

2. There is no judging of truth or error by numbers. Unity is not always the mark of a true church, or true ministers. The whole assembly of prophets, four hundred, were all wrong. One despised, persecuted prophet, who differed from the rest, had truth on his side. Unanimity in opinion, in the greatest ecclesiastical councils, is not an argument for truth. One man may possibly know more of the divine will, and understand his bible better, than a whole assembly of divines. Let us, therefore, bring every thing to the test of scripture, and not be the servants of men.

3. Ministers should learn impartiality and courage in pronouncing the messages of God, and purpose thoroughly to follow the intimations of the divine will, wherever it may lead. Micaiah, with a resolution high as heaven, and a pang of seraphic zeal, determined, v. 14, "As the Lord liveth, what the Lord saith to me, that will I speak." A good pattern for all ministers. They must declare the whole counsel of God, whether agreeable or disagreeable to their hearers; for if they please men they will not be faithful to God.

4. We see how God governs and over-rules all events. His providence directs, what seems to us most casual. Micaiah declared this before two kings, with prophets and guards surrounding them, consulting about war. He declared God to be the great universal king on his throne, while his heavenly hosts surrounded him, all executing his orders, and that all the affairs of this lower world are under his direction. Ever remember this truth, that "the Lord God omnipotent reigneth, yea, he sitteth on the floods; and when the sea roareth he stilleth its waves."

truth. He risks his prophetic character upon the truth of his prediction.

43—50. These verses have, from some accident, been strangely misplaced. I have followed Geddes in the order adopted, which is consistent with itself and with the account in Chronicles.

49. *To which Jehoshaphat consented.* The present text has, "He would not;" but this is wholly inconsistent with 2 Chron. xx. 36. and the change is easily accounted for. I have therefore followed Houbigant and others in reading לו for לוא; which being nearly similar in sound, have in other instances been exchanged.

50. Here, with Coverdale and Matthew, I end the first book of kings: a much more proper division than the common one, which disjoins a part of the same reign.

II. KINGS.

INTRODUCTION.

This book contains a history of more than three hundred years; giving an account of the decline of the kingdoms of Israel and Judah, and the ruin of both. The former was finally subverted, and the people of the latter were carried captive to Babylon. In the first seven chapters, we have the incidental history of the prophets Elijah and Elisha; and in what follows, that of eleven kings of Israel and fifteen of Judah.

CHAPTER I.

B. C. 896. The reign of Ahaziah, king of Israel; the miracles of Elijah.

51 In the seventeenth year of Jehoshaphat, king of Judah, Ahaziah, the son of Ahab, began to reign over Israel, in Samaria; and he reigned
52 two years over Israel. And he did evil in the eyes of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, the son of Nebat, who caused
53 Israel to sin. For he served Baal, and worshipped him, and provoked to anger Jehovah, the God of Israel, according to all that his father had done.

1 Now, after the death of Ahab, Moab rebel-
2 led against Israel. And Ahaziah had fallen through a lattice in his upper-chamber, in Samaria, and was sick. And he sent messengers, and said to them, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of
3 this disease." The angel of Jehovah then said to Elijah, the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is not a God in Israel, that ye go to inquire of Baal-zebub, the
4 god of Ekron? Now, therefore, thus saith Jehovah, 'Thou shalt not come down from that bed on which thou art laid, but shalt surely die." And Elijah went [a]and told them". And 5
the messengers returned to him, and he said to them, "Why have ye returned?" And they 6
said to him, "A man came to meet us, and said to us, 'Go, return to the king who sent you, and say to him, 'Thus saith Jehovah, 'Is it because there is not a God in Israel, that thou sendest to inquire of Baal-zebub, the god of Ekron? Therefore, thou shalt not come down from that bed on which thou art laid, but shalt surely die" And he said to them, "What was 7
the habit of the man who came to meet you, and spoke to you these words?" And they an- 8
swered him, "He was clothed with a hairy garment, and girt about the loins with a leathern girdle;" and he said "It is Elijah, the Tishbite." The king then sent to him a captain of fifty, 9
with his fifty men. And he went up towards him: for behold, he sat on the top of a mountain. And he spoke to him, "O man of God, the king saith, 'Come down." And Elijah 10
answered and said to the captain of fifty, "If I be a man of God, fire will come down from the heavens, and consume thee and thy fifty men." And fire came down from the heavens, and consumed him and his fifty men. Again the 11
king sent to him another captain of fifty, with his fifty men. And he answered and said to

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CHAP. I.

CHAP. I. 2. *Baal-zebub.* Perhaps this Philistine idol was celebrated for his aid in removing diseases; and this idolatrous king sent to him for this purpose.

3, 4. *Is it because, &c.* The many proofs that God had given of his power to save, should have led the king to apply to him. The message sent to him, was as unwelcome, as it was unexpected.

4. [a] Sept.

7. *What was the habit, &c.* I so render the term (מעשׂה) after Dathe, on account of the answer which the messengers return. They do not describe his person, but his dress.

9. *The king saith, Come down.* There can be little doubt, but the design of the king was to punish the prophet, perhaps to slay him.

10. *Fire will come down.* I render in the future, because the impera-

him, "O man of God, thus saith the king, 'Come down quickly." And Elijah answered
12 and said to him, "If I be a man of God, fire will come down from the heavens, and consume thee and thy fifty men." And the fire came down from the heavens, and consumed him and his fifty men.
13 Yet again the king sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said to him, "O man of God, I pray thee, let my life, and the life of these fifty men, thy servants, be
14 precious in thy sight. Behold, fire came down from the heavens, and consumed the two captains of the former fifties, with their fifties: therefore let my life now be precious in thine
15 eyes." And the angel of Jehovah said to Elijah, "Go down with him: be not afraid of him." And he arose, and went down with him unto the
16 king. And he said to him, "Thus saith Jehovah, 'Inasmuch as thou hast sent messengers to inquire of Baal-zebub, the god of Ekron, is it because there is not a God in Israel, of whom thou canst inquire? Therefore, thou shalt not come off that bed on which thou art laid, but
17 shalt surely die." So he died, according to the word of Jehovah, which Elijah had spoken. And because he had no son, Jehoram, [a]his brother", reigned in his stead.[o] Now the rest of the 18
acts of Ahaziah, [a]and all" that he did, are written in the chronicles of the kings of Israel.

CHAPTER II.

B. C. 896. Elijah, attended by Elisha, divideth the Jordan, and is taken up to heaven; Elisha enjoys his spirit and works miracles.

JEHOVAH now intending to take up Elijah in a 1
whirlwind into heaven, Elijah went with Elisha from Gilgal. And Elijah said to Elisha, "Abide 2
here, I pray thee; for Jehovah hath sent me to Bethel." But Elisha said, "As Jehovah liveth, and as thyself livest, I will not leave thee." So they went down to Bethel. And the sons of 3
the prophets who were at Bethel, came forth to Elisha, and said to him, "Knowest thou that Jehovah will take away thy master this day from thee?" And he said, "Yea, I know, be ye silent." Again Elijah said to him, "Elisha, 4
abide here, I pray thee; for Jehovah hath sent me to Jericho." But he said, "As Jehovah liveth, and thyself livest, I will not leave thee." So they came to Jericho. And the sons of the 5
prophets, who were at Jericho, came to Elisha, and said to him, "Knowest thou that Jehovah

17. Sept. Syr. Vulg.——ibid. [o]*in the second year of Jehoram, the son of Jehoshaphat, king of Judah.* Sept. Vat. 18. [a]Syr. 9 mss.

REFLECTIONS UPON CHAPTER I. 1. See on what a precarious tenure, princes, as well as others, hold their lives. Ahaziah thought himself safe in his house; but he fell, and languished, and died. This is a warning to us all to "be always ready," as we are all liable to accidents even where we least expect them. "We stand in jeopardy every hour." It teaches us not to put our confidence in princes. "Man at his best estate is altogether vanity."

2. Observe the folly and obstinacy of men, and to what a degree of hardness the human heart is capable of arriving. See it in the folly of Ahaziah sending to Ekron, to inquire whether he should recover. He was not solicitous how to behave in his sickness, or what should become of him after death; but only to know whether he should recover. And this folly is acted over in every age. See his obstinacy in sending one detachment after another, when he knew they were slain by a miracle. To what a lamentable degree of hardness of heart, and to what a pitch of wickedness, may men arrive, when they forsake God, and he forsakes them.

3. We are here taught the different spirit of the law and the gospel. Elijah acted by divine impulse, and worthy ends were to be answered by it. We read in Luke, ix. 54. that the disciples, James and John, wanted to call down fire from heaven to consume the Samaritans, even as Elijah did. But Christ rebuked his disciples for it. The gospel inflicts no such severities on offenders. "Ye know not," says Christ, "what spirit ye are of." Elijah was all zeal for God; you are in a passion. He did it for God's glory; you for your own honour and reputation. "The son of man is not come to destroy men's lives, but to save them." "Vengeance is mine, I will repay saith the Lord."

4. See how safe good men are in following where God leads. An angel bids Elijah go, and he goes, "not fearing the wrath of the king." It was strange, that he who sent for him again and again in such a mad rage, should let him go. But even king's hearts are in the hand of the Lord. Learn hence, to follow the leadings of providence, to trust God in the way of duty, and say, "The Lord is my helper, I will not fear what man can do unto me." Heb, xiii. 6.

tive, indicates something of passion in the prophet; and because, I consider the prophet as predicting what would now happen to show the king the truth of the message sent.

CHAP. II. 2. *Thyself livest.* Here the term (נפשׁ) is used for the pronoun; and to me, this is more emphatical than the idiom.

3. *Sons of the prophets.* That is, young men educated in the schools.

will take away thy master this day from thee?" And he answered, "Yea, I know, be ye silent."
6 Again Elijah said to him, "Abide, I pray thee, here; for Jehovah hath sent me to the Jordan." But he said, "As Jehovah liveth, and as thyself livest, I will not leave thee." So they both
7 went on together. And fifty men of the sons of the prophets, went, and stood to view afar off;
8 and they two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they both went over on dry ground.
9 And when they had gone over, Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit
10 be given to me." And he said, "Thou art bold in thy request: if thou see me when I am taken from thee, it will so be to thee, but if thou see
11 me not, it will not be." Now as they still went on, and talked, behold, a chariot of fire, and horses of fire, parted them asunder; and Elijah went up in a whirlwind into heaven.
12 And Elisha saw, and he cried out, "My father! my father! the chariot of Israel, and the horsemen thereof!" And when he saw him no more, he took hold of his own clothes, and
13 rent them in two pieces. And he took up the mantle of Elijah, which had dropped from him, and went back, and stood by the bank of the Jordan; And he took the mantle of Elijah, 14
which had dropped from him, and smote the waters, [a] but the waters were not divided"; and he said, "Where now is Jehovah, the God of Elijah?" And again he smote the waters, and they were divided hither and thither: and Elisha passed over.

And when the sons of the prophets, who were 15
opposite at Jericho, saw him, they said, "The spirit of Elijah resteth on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said to him, 16
"Behold now, there are with thy servants, fifty strong men; let them go, we pray thee, and seek thy master: whom, perhaps, the Spirit of Jehovah hath borne away, and cast upon one of the mountains, or into one of the valleys." And he said, "Send them not." But, when 17
they urged him with importunity, he said, "Send." They sent, therefore, fifty men; and they sought three days, but found him not. And when they came again to him, (for he 18
abode still at Jericho,) he said to them, "Did I not say to you, "Go not?"

And the men of the city said to Elisha, 19
"Behold now, the situation of this city is pleasant, as my lord seeth: but the water is bad,

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CHAP. II.

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of the prophets. It was intimated to them, that Elijah was about to be removed.——*From thee.* I follow Jerom, and others in regarding מאשך as used for the pronoun; in this construction, it can have no other sense. Comp. ver. 9. in the original.

9. *A double portion of thy spirit.* The most common explanation is, that Elisha speaks as a first-born son, to whom a double portion of the father's goods belonged, and who succeeded him. On this principle the meaning is, "Let there be vouchsafed to me, the same spirt of wisdom and power, which has rested on thee, and let me be thy successor." Geddes conjectures the sense is, "Let there be a *repetition* of thy spirit; let me possess the same spirit of wisdom, power, and zeal, and fortitude in maintaining the cause of true religion." The remark of the sons of the prophets, supports this view of the text. Comp. ver. 15.

10. *It will not be.* His seeing him could have no material influence to bestow the blessing; but he had a secret impression on his mind that there would be a correspondence between his seeing him taken away, and God's granting the petition, By this means he would be led to keep his mind more attentive to the wonderful scene, and more fit to bear witness of it.

11. *In a whirlwind, &c.* [Geddes, without support from any of the ancient versions, renders here and verse first, "he was snatched away in an *aerial tempest.*" Granting that בסערה השמים would bear this version, the connexion and the preceding miracles, render it highly improbable. God

14. [a] Vulg. and some copies of the Sept.

gave such testimony to Elijah, and enabled him to work so many miracles that it is natural to expect that he would die in peace, rather than perish in a thunder-storm! How does this agree with the narrative? If Elijah was snatched away, why was not Elisha taken also? And where has it been known, that thunder-storms have taken men in the manner described? The version and note of this critic, show his bias to explain away whatsoever he met with, of a miraculous nature.

12. *The chariot of Israel, &c.* Most expositors explain this, as derived from the fiery chariots and horses, which separated between Elijah and Elisha. I agree with Dathe, in thinking the words are proverbial, and denote one who is considered as the guard and defence of his country. The same words are applied to Elisha, where there was no appearance of fiery chariots and horses, chap. xiii. 14.

14. *The waters were not, &c.* Whoever reads the common text attentively, will perceive that something is wanting. The words supplied, fill up this deficiency, and render the passage more clear and coherent.

16.—18. *Hath borne away, and cast, &c.* The sons of the prophets, seem to have had some such notion as Geddes. Elisha at last permitted them to search, that their fruitless labour might convince them that he had ascended to the regions of the blessed.

19. *And the ground causeth, &c.* I have adopted the marginal versions as more agreeable to the text. The noxious quality of the water

20 and the ground causeth abortions. And he
said, "Bring to me a new pan, and put salt
21 therein." And they brought it to him. And
he went forth unto the water-spring, and cast
the salt into it, and said, "Thus saith Jehovah,
'I have healed these waters; there shall not be
therein any more dearth or cause of abortion.
22 So the waters were healed, *and continue good*
unto this day, according to the word which
Elisha spoke.
23 And thence he went on to Bethel; and as he
was going up by the way, there came young
lads out of the city, and mocked him, and said
to him, "Ascend too, thou bald-head; ascend
24 too, thou bald-head." And he turned back,
and looked on them, and cursed them in the
name of Jehovah. And there came forth two
she bears out of the wood, and tore of them
25 forty-two boys. And he went thence to
mount Carmel; and thence he returned to
Samaria.

CHAPTER III.

B. C. 896. Joram's reign; the Moabites revolt; victory over them, &c.

Now in the eighteenth year of the reign of 1
Jehoshaphat, king of Judah, Joram, the son of
Ahab, began to reign over Israel, in Samaria;
and he reigned twelve years. And he did evil in 2
the eyes of Jehovah; but not like his father, and
his mother: for he put away the statue of Baal
which his father had made. Yet he cleaved 3
unto the sins of Jeroboam, the son of Nebat,
who caused Israel to sin; from them he did not
depart.

Now Mesha, king of Moab, who reared cattle, 4
sent as a tribute to the king of Israel, a hundred
thousand lambs, and a hundred thousand we-
thers, with their wool. But when Ahab was 5
dead, the king of Moab rebelled against the
king of Israel. And at that time king Joram 6
went out of Samaria, and numbered all Israel.
And he sent to Jeshoshaphat, the king of 7

Reflections upon Chapter ii. 1. We may learn from Elisha, how anxious we should be to attend on and learn from wise and good men. He followed his spiritual father until he was taken from him, and his prayer was that he might possess his spirit. So we should all labour to equal, yea, to excel our brethren and fellow christians, not only in their state and learning, but in piety and zeal. Elisha did not desire the great things of this world for himself, but his father's spirit. This should be the object of our desire, to serve God as faithfully as our fathers, and have the same grace to carry us honourably and usefully through life, and to enable us to finish it well.

2. Let us thankfully meditate on this illustrious instance of divine wisdom and goodness in the translation of Elijah. It was a reward for his distinguished piety, zeal, courage, and patience, a proof of a future state, and an encouragement to be faithful amidst idolatry and opposition, especially to young prophets. "God makes his angels spirits," or winds, "and his ministers a flame of fire;" which implies splendour and not terror. They are as a whirlwind for speed, but not for violence. Thus angels now conduct good men to heaven; and thus at the last day "the elements shall melt with fervent heat, and the heavens shall be on fire, and the saints shall be caught up in the clouds," and shall mount up, like Elijah, to heaven.

3. It ought to be matter of praise, that if the most eminent and useful men die and are removed, others are raised up in their stead; and thus God carries on his designs. When one hand is paralized, another is made vigorous; and when one tongue is silent, another speaks the truths of God, and maintains his cause. While we put on the mantle of those who are gone, let us imitate their faith, patience, and zeal; and at last we shall join them.

4. Let the judgment on mockers, here recorded, admonish all, but especially young persons. It can hardly be doubted but that this is one end God intended should be answered by it. Take care of your words; do not mock people for their infirmities; especially the aged and infirm. If you scoff at his people and ministers, God hears, and will punish those who do so. Parents should often warn their children of this danger, lest they suffer in their children's sufferings, as these idolaters did. We can never expect good from those children whose education is neglected. It is in vain to grieve for miscarriages which our care might have prevented. "Train up a child in the way he should go, and when he is old, he will not depart from it."

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might affect the produce of the ground, through which it flowed, and occasion among the cattle abortions. Hence when the waters were healed, the produce of the ground became wholesome. The means adopted, were only designed as a token that God would effect the miracle.

23. *Young lads.* From comparing Gen. xliii. 8. 1 King. iii. 7. it appears that the original not only means children, but young men, from 14 up to 20; who were capable of any riotous proceedings. Now these came out of Bethel, the seat of idolatrous worship; and seeing Elisha, who had been the attendant of Elijah, and who having for some time resided at Jericho, was known to be his successor as prophet of the true God; these young lads, designedly insulted and reproached him. With many expositers, I think the verb עלה should be understood in allusion to the ascension of Elijah. In this view their impiety appears more glaring; they wish that all God's prophets may be removed; or they ridicule the idea of the miracle. The want of respect to age, may be added as another ingredient in their offence. Hence Elisha was justified in maintaining his character, and in denouncing the divine curse upon them.

CHAP. III. 4. *Wethers.* I have followed Le Clerc, in this version,

Judah, saying, "The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle?" And he said, "I will go: as thou art disposed, so am I; as thy people, so my people; as thy horsemen, so my horse-
8 men." And he said, "Which way shall we go up?" And he answered and said, "The way through the wilderness of Edom."

9 So the king of Israel went, and the king of Judah, and the king of Edom; but after a circuitous march of seven days, there was no water for the host, and for the cattle that followed
10 them. And the king of Israel said, "Alas! that Jehovah hath called these three kings together, to deliver them into the hand of Moab!"
11 But Jehoshaphat said, "Is there not here a prophet of Jehovah, that we may inquire of Jehovah by him?" And one of the king of Israel's servants answered and said, "Here is Elisha, the son of Shaphat, who attended on
12 Elijah." And Jehoshaphat, said, "The word of Jehovah is with him." So the king of Israel, and Jehoshaphat, and the king of Edom, went
13 down to him. And Elisha said to the king of Israel, "What have I to do with thee? go to the prophets of thy father, and to the prophets of thy mother." And the king of Israel said to him, "Nay: for Jehovah hath called these three kings together, to deliver them into the
14 hand of Moab." And Elisha said, "As Jehovah, the God of hosts, liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look towards thee, nor see thee.
15 But now bring to me a minstrel." And it came to pass, while he played on the minstrel, that [v] the Spirit" of Jehovah came upon him. And 16 he said, "Thus saith Jehovah, 'Make this valley full of ditches." For thus saith Jehovah, 17 "Ye shall not see wind, nor shall ye see rain; yet that valley shall be filled with water, that both ye, and your cattle, and your beasts may drink. And this is but a light thing in the eyes 18 of Jehovah: he will deliver the Moabites also into your hand. And ye shall smite every fenced 19 city, and every choice city, and shall fell every good tree, and stop up every well of water, and mar every good piece of land, with stones." And the next morning, when the wheaten-offer- 20 ing was to be offered, behold, there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the 21 kings had come up to fight against them, they assembled all that were able to put on armour, both young and old; and they stood on the borders *of their own land.* And they arose up 22 early in the morning, and the sun shone upon the water; and the Moabites saw the water on the other side as red as blood. And they said, 23 "This is blood: the kings are surely slain, and they have smitten one another: now, therefore, Moab to the spoil." And when they came to 24 the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; but they went on smiting the Moabites, even into their own country. And they demol- 25 ished the cities, and on every good piece of land cast every man his stone, and filled it; and every well of water, they stopped up; and every

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CHAP. III.

15. [v] Chald. and many mss.

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because it is not probable, that such a number of *rams* would be kept. This must have been a heavy impost on the Moabites.

9. *There was no water.* Owing to the season, it is most probable, the usual wells, where they expected to find water, were dried up; hence they found themselves in danger of perishing.

11. *Who attended on Elijah.* Literally, "who poured water on the hands of Elijah." A servant is described by one part of service; and this is a frequent idiom.

13. *What have I to do, &c.* Elisha paid no regard to the king of Israel, knowing him to be an idolater, and who only sought to Jehovah, either from deference to Jehoshaphat or from fear.

15. *The spirit of Jehovah.* I have preferred this reading, because more usual, and because, if we render (תהי) *came*, it is more proper. In sense the phrases, "the hand of Jehovah was upon him," and "the spirit of Jehovah came upon him," are synonymous.

19. *And mar every, &c.* Harmer thinks, that they were to erect stones on every good piece of land, prohibiting its future cultivation, according to a custom of the Arabs. It is probable, gardens, and such like cultivated land, is only meant.

20. *There came water.* Without wind or rain, this water came; and it must be regarded as produced miraculously. For how could a quantity in such an arid clime be obtained, in an ordinary way?

23. *This is blood.* The reflection of the sun produced this illusion, and led to the defeat of the Moabites.

24. *But they went on, &c.* I have followed the Greek translators, as giving the best sense, and retaining the genuine text.

good tree they felled. The walls of Kir-haraseth, were only left; and the slingers surrounded
26 and smote it. But when the king of Moab saw that the battle would be too vigorous for him, he took with him seven hundred swords-men, to break through to the king of Edom; but
27 they could not. He then took his eldest son who should have reigned in his stead, and offered him a burnt-offering upon the wall. And there was great indignation amongst the Israelites; and they departed from him, and returned to their own land.

CHAPTER IV.

B. C. 895. Elisha multiplieth the widow's oil; giveth a son to the Shunemite, and, when dead, raiseth him to life.

1 Now a certain woman, the wife of one of the sons of the prophets, cried unto Elisha, saying, "Thy servant, my husband, is dead; and thou knowest that thy servant feared Jehovah. Now the creditor is come to take unto him my two
2 sons to be bondmen." And Elisha said to her, "What shall I do for thee? tell me, what hast thou in the house?" And she said, "Thy handmaid hath not any thing in the house, save a pot of oil." Then he said, "Go about, and 3 borrow from all thy neighbours, vessels, empty vessels; borrow not a few. And when thou art 4 come in, thou must shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou must set aside that which is full." So she went from him, *and having* 5 *borrowed vessels*, shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And when the vessels 6 were full, she said to her son, "Bring me yet another vessel." And he said to her, "There is not a vessel more." And the oil stayed. Then she came and told the man of 7 God. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy chidren on the rest."

And at another time, it happened, that Elisha 8 passed to Shunem, where was a rich woman; and she constrained him to eat bread. And afterwards as often as he passed by, he turned in thither to eat bread. And she said to her 9 husband, "Behold now, I perceive that this man, who continually passeth by, is a holy man of God. Let us make a little chamber, I 10

Reflections upon Chapter iii. 1. When good men form alliances and associations with wicked men they may expect to suffer for it. Jehoshaphat had, before this, endangered his own life, by going to Ramoth-gilead, with Ahab; yet, as if he had forgot this he joins his son. When difficulties occur, he reflects on his error, and inquires for a prophet. He ought to have done this before he engaged in this war. It was happy that in this case, a distinguished prophet had accompanied the army, unknown to its commanders. Let us avoid all unnecessary intercourse with the ungodly, lest we partake of their plagues.

2. From the language of Joram, and the address of Elisha, we learn how soon wicked men despond. Having forsaken God, conscience tells them, they have nothing to expect but his displeasure. What will they do, when sent to the idols which they have set up and worshipped? When sickness comes, or death approaches, what will ye do when sent to your money, to your pleasures, to your gay company? can they save you? Think of such seasons. They will come; and "what fruit will ye then have in those things of which you will be ashamed?"

3. The conduct of the prophet towards the two kings, shows that we ought to respect persons, not according to their wealth and rank, but according to their moral characters. How improper is it, especially for ministers, to give flattering titles, to bow and cringe to men of wealth, however wicked and ungodly? By so doing, they encourage them in their sin, and incur great guilt in the sight of God. Elisha treated with holy displeasure, the idolatrous king of Israel, while he showed the greatest respect to pious Jehoshaphat. It is the character of a good man, "that a vile person is contemned in his sight," however great, "and he loves and honours "all that fear the Lord."

4. How dreadful the superstition and rites of idolaters. They have stained the altars of their idols with human blood; not with the blood of enemies only, but with the blood of their own offspring. This was, and still is, a common practice in the heathen world; and this should stimulate the exertions of the whole christian world, to spread the knowledge of God, and his salvation; to turn men from darkness to light, and from the power of Satan to God.

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27. *And offered him.* To whom did he offer him? I think to the tutelar divinity of the city, which from its name was the same. (See Buxtorf, on מֹלֶךְ.) This conduct of the king of Moab shocked the Israelites, so that they departed.

CHAP. IV. 1. See Introduction, Part II. ch. iv. § 1. and ch. vii. § 2.

7. *Go sell the oil.* In this manner, the prophet relieved the distressed widow, and delivered her sons from being taken and sold for bondmen.

8. *Rich woman.* So our old translators, Coverdale and Matthews; the Geneva, "great in estimation." As titles were unknown among the Jews, she could not be great, by birth, or marriage, in any other way than by being *rich*. So Luther, and other foreign translators.

10. *A little chamber.* This denotes a building called by the Arabs yet

pray thee, on the wall; and let us set for him there a bed, and a table, and a seat, and a lamp, that when he cometh to us, he may turn
11 in thither." Now it happened one day, that he came thither, and he turned into the cham-
12 ber, and lay there. And he said to Gehazi, his servant, "Call this Shunemite." And when he had called her, she stood before
13 him. And he said to him, "Say now to her, "Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldst thou be spoken for to the king, or to the captain of the host? And she answered;
14 "I dwell among mine own people." And he said, "What then is to be done for her?" And Gehazi answered, "Verily she hath no
15 child, and her husband is old." And he said, "Call her." And when he had called her, she
16 stood at the door. And he said, "About this season, according to the time of life, thou shalt embrace a son." And she said, "Nay, my lord, man of God, do not deceive thy hand-
17 maid." But the woman conceived, and bare a son at the season, according to the time of life, as Elisha had said to her.

18 And when the child was grown, it happened one day, that he went out to his father to the
19 reapers. And he said to his father, "My head, my head." And he said to a lad, "Carry him to his mother." And when he had taken him,
20 and brought him to his mother, he sat on her
21 knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went
22 out. And she called to her husband, and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the
23 man of God; and I will *soon* return." And he said, "Why wouldst thou go to him to day? it is neither new moon, nor sabbath." But she
24 said, "It is proper for me to go." She then ordered an ass to be saddled, and said to her servant, "Drive on; slack not my riding, except I bid thee." So she went, and came to 25
the man of God to mount Carmel. And when the man of God saw her afar off, he said to Gehazi, his servant, "Behold, yonder is the Shunemite: Run now, I pray thee, to meet 26
her, and say to her, 'Is it well with thee? well with thy husband? well with the child?" And she answered, "Well." But when she 27
came to the man of God to the hill, she laid hold on his feet; and Gehazi came near to thrust her away. And the man of God said, "Let her alone for her soul is distressed within her: although Jehovah hath hidden from me the cause, and hath not told me of it." Then 28
she said, "Did I desire a son of my lord? did I not say, 'Do not deceive me?" Then he 29
said to Gehazi, "Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child." And the mother 30
of the child said, "As Jehovah liveth, and as thyself livest, I will not leave thee." And he arose, and followed her. And Gehazi passed 31
on before them, and laid the staff upon the face of the child; but there was neither voice, nor any sensation. So he returned to meet him, and told him, saying, "The child is not awaked." And when Elisha entered the house, 32
behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door 33
upon them two and prayed to Jehovah. And 34
he went up, and lay upon the child, and put his own mouth upon his mouth, and his own eyes upon his eyes, and his own hands upon his hands: and he stretched himself upon the child; and the flesh of the child became warm. He then returned, and walked to and fro in 35
the house; and went up, and stretched himself

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an Oleah, generally at some distance from the house, like a summer-house in our gardens.

13. *I dwell among, &c.* That is, I live among my friends, and want nothing from the king or his servants.

16. *According to the time, &c.* Comp. ch. xviii. 10. and Note there.

23. *It is neither new moon, &c.* By this it appears, that it was usual to visit the prophets at such seasons; most probably, for religious instruction. She seems not to have informed her husband of the death of her son.

29. *Salute him not.* Elisha, by this, wished Gehazi to make the greatest haste. For their salutations were tedious and ceremonious.

32—36. Were the means Elisha used, in themselves sufficient to restore suspended animation? I think they were not; as he must have been dead some time; and consequently while Elisha made use of them, he was looking to God by prayer and faith, to restore the life of this child, which at

upon him; and the child sneezed seven times,
6 and the child opened his eyes. And he called Gehazi, and said, "Call this Shunemite." So he called her. And when she had come in
7 to him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

8 And Elisha came to Gilgal; and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said to his servants, "Set on the great pot, and boil
9 pottage for the sons of the prophets." And one went out to the field to gather mallows, and found a wild-gourd, and gathered his lap full of wild-gourd leaves, and came and shred them into the pot of pottage: for they knew
10 them not. So they poured out for the men to eat. But as they were eating of the pottage, they cried out, and said, "O man of God, death is in the pot." And they could eat no more.
11 But he said, "Bring meal, and cast it into the pot:" and *this being done*, he said, "Pour out for the people, that they may eat." And there was nothing hurtful in the pot.

12 And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full green ears of corn. And he said, "Give to the people
13 that they may eat." And his servant said, "What, should I set this before a hundred men?" He said again, "Give to the people, that they may eat: for thus saith Jehovah,
14 'They shall eat, and shall leave." So he set the loaves before them, and they did eat, and left, according to the word of Jehovah.

CHAPTER V.

B. C. 893. *Naaman being sent to the king of Israel, is cured of his leprosy; Elisha refuseth his presents; Gehazi taking them, is smitten with the leprosy.*

1 Now Naaman, chief captain of the host of the king of Syria, was a great man with his master, and honourable, because by him Jehovah had given deliverance unto Syria. He was also a man of valour, but a leper. And some
2 Syrian hordes had gone out and had brought away captive, out of the land of Israel, a little girl; and she waited on Naaman's wife. And
3 she said to her mistress, "Would to God my lord were with the prophet who is in Samaria! for he would recover him from his leprosy."
4 And *Naaman* went in, and told his lord, saying, "Thus and thus saith the girl who is from the

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Reflections upon Chapter iv. 1. We learn that the families of good men may become poor, and be subject to the claims of the creditor; and when it is in their power, they are to act honestly, by satisfying such claims. The prophet directs the widow to sell the oil and pay her debts first. None of the oil was her's, till her creditors were paid. This maxim is necessary to be observed in the present day; "Owe no man any thing, render to all their due," if we leave ever so little for ourselves. Widows, if able, should honestly pay their husbands' debts, and labour and save to do it. It is better to beg or starve, than defraud others, or deal deceitfully, which will entail a lasting blemish on our families and our honesty.

2. We see, in the Shunemite, riches united with liberality and piety; and in the prophet, the most grateful heart. She respected him as a holy man of God, and prepared a place for his abode, when he came that way. The place was comfortably furnished, if not splendidly. Indeed, men of God are content with what is necessary; and Elisha repaid, in promising a son, all the kindness of the Shunemite. On the one hand, then, be "ready to distribute, and willing to communicate, for with such sacrifices God is well pleased." And on the other, let such as are obligated, show, in every way, their gratitude.

3. See how precarious our dearest comforts are! Parents must not depend upon the lives of their children. This widow's son was well in the morning, but dead at noon. What a melancholy alteration! Those who have relations and children, should be as those who have none. "Man cometh forth like a flower, and is cut down. His days are as grass; as a flower of the field so it flourisheth; the wind passeth over it and he is gone."

4. While we wait on the Lord in the way of duty, we may hope for protection and provision. These miracles of mercy in multiplying food, and defending from poison, establish our confidence in God, who can perform the most illustrious things, and whose perfections are immutably the same. We are not to expect extraordinary and miraculous things now; but God still governs the world; and it is our duty, and will be our wisdom and happiness, to "cast all our care upon him who careth for us," and hath said, "I will never leave nor forsake thee."

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length was done. This was a striking miracle.

43. *Before a hundred men.* From this we collect that the loaves were small, most probably only like our rolls.

CHAP. V. 4. *And Naaman went.* The connexion of this with the following verse renders it clear that Naaman should be supplied as understood in the text; for it may easily be supposed that his wife would inform him.

5 land of Israel." And the king of Syria said, "Depart, go thither; and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand shekels of gold, and ten changes of
6 raiment. And he brought the letter to the king of Israel, which was to this purport: "When this letter cometh to thee, thou must recover from his leprosy, Naaman, my servant; behold,
7 I have sent him with it." And when the king of Israel had read the letter, he rent his clothes, and said, "Am I God, to kill and to make alive, that this man sendeth to me to recover a man from his leprosy? Consider now, I pray you, and see how he seeketh an occasion of quarrelling with me."

8 But when Elisha, the man of God, heard that the king of Israel had rent his garments, he sent to the king, saying, "Why hast thou rent thy garments? Let now *Naaman* come to me, and he shall know that there is a prophet in Israel."
9 So Naaman came with his horses and with his chariot, and waited at the door of the house of
10 Elisha. And Elisha sent a messenger to him, saying, "Go and wash, seven times, in the Jordan, and thy flesh shall be restored to thee, and
11 thou shalt be clean." But Naaman was wroth, and went away, and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah, his God, and touch with his hand the place; and remove the
12 leprosy. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"
13 So he turned and went away in a rage. But one of his servants came near, and spoke to him, and said, "My father, if the prophet had bid thee do some great thing wouldst thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?" Then he 14
went down, and bathed himself seven times in the Jordan, according to the word of the man of God: and his flesh was restored like unto the flesh of a little child, and he was clean.

And he returned, with all his attendants, to 15
the man of God, and went and stood before him: and he said, "Behold, now I know that there is no God in all the earth, but in Israel: now, therefore, I pray thee, receive a present from thy servant." But he said, "As Jehovah 16
liveth, before whom I stand, I will receive none." And he urged him to receive it; but he refused. And Naaman said, "Let there, I 17
pray thee, be given to thy servant, two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice to other gods, but to Jehovah. In this one thing Jeho- 18
vah pardon thy servant: When my master goeth into the temple of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the temple of Rimmon; when I bow myself in the temple of Rimmon, will Jehovah pardon thy servant in this thing?" And he 19
said to him, "Go in peace."

He had departed from him, but a little way, 20
when Gehazi, the servant of Elisha, the man of God, said, "Behold, my master hath spared that Syrian, Naaman, by not receiving from him what he brought: but, as Jehovah liveth, I will run after him, and get something from him."

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what the girl said. So the Vulg. Dathe, and others.

6. *Thou must recover, &c.* This letter alarmed the king of Israel, and he considered it as only a pretext to undertake war against him. Indeed there was no such power with him. The prophet could do what the king could not.

10—12. The remedy prescribed seemed, to Naaman, inadequate to produce the effect, and his pride was wounded that the prophet should not so much as come out to him.

14. *Seven times, &c.* There is a marked respect to this number throughout the scriptures, originally derived, I think, from the number of days in which God made the world.

15. *Receive a present.* Literally, 'a blessing;' but the word in this connexion obviously has the sense given. Comp. Gen. xxxiii. 11. The prophet permitted Naaman to approach him when he had complied with his direction and received a cure.

18. *When I bow myself, &c.* Our Dr. Lightfoot and others would render in the past tense, and make this a confession of his idolatry, and a prayer that he might receive forgiveness. "In this thing Jehovah pardon thy servant, that when my master went into the temple of Rimmon, to worship, and he leaned on my hand, and I bowed myself there," &c. They support this version, by observing, that the common one is like asking permission to sin; which it is not reasonable to impute to a man who had just avowed his resolution to worship Jehovah only. In answer, be it remarked, first, that all the ancient versions render, as I have done, after our common version. Secondly, this version is most agreeable to the text, the words naturally suggesting it;—and thirdly, Naaman proposes a case, which must happen in the discharge of his duty. It appears to have been his duty, as chief commander, to attend the king, when he went to worship; and when he did this, he asks, "Will Jehovah pardon him." Is such an act to be regarded as sinful, and inconsistent with the worship which Jehovah re-

21 So Gehazi followed Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said,
22 "Is all well?" And he said, "All is well." My master hath sent me, saying, "Behold, there are now come to me, from mount Ephraim, two young men, of the sons of the prophets: give them, I pray thee, a talent of silver, and two
23 changes of garments." And Naaman said, "Be pleased to accept two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bore them
24 before him. But when he came to the barriers, he took them from their hand, and stowed them in a house; and he let the men go, and they
25 departed. And he went in, and stood before his master. And Elisha said to him, "Whence comest thou, Gehazi?" And he said, "Thy
26 servant hath been no where." And he said to him, "Went not I, in mind, with thee, when the man turned again from his chariot to meet thee; at the time thou receivedst the silver? So thou mayest purchase garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants; But the 27 leprosy of Naaman shall cleave to thee, and to thy seed for ever." And he went out from his presence, a leper, white as snow.

CHAPTER VI.

B. C. 893. Elisha causeth iron to swim; he discloseth the king of Syria's counsel, and at his request the Syrian army is smitten with blindness.

And the sons of the prophets said to Elisha, 1
"Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray 2
thee, unto the Jordan, and take thence every man a beam, and let us make for ourselves a place there, where we may dwell." And he answered, "Go ye." And one said, "Be plea- 3

Reflections upon Chapter v. 1. We may here learn the good effects of instructing children in religious principles; this young captive girl carried the knowledge of God into Syria. The miracles of his prophet were a comfort to her mind in slavery, were useful to others, and led the way for Naaman's conversion. Parents should instruct their children in the great truths and principles of religion; as they will be of perpetual use to them, and make them useful to others. We know not where their lot may be cast; therefore we should be solicitous that they may carry their religion along with them.

2. We may see, in the spirit and language of Naaman, how prone men are to prefer their own devices to the direction of unerring wisdom. Naaman wanted a cure, but he would have it in his own way, and was angry at the prophet's plain prescription. We may see instances of it every day. Is not the light of nature better than scripture? Are not the waters of Greece and Rome, the learning and eloquence of their philosophers, better than the plain preaching of the gospel? We ought, say they, to be sober and honest; but what doth such a plain and simple ordinance as the Lord's Supper signify? What can bread and wine mean? So foolishly and absurdly do men argue. They are like Naaman, the worst enemies to themselves; and their leprosy of sin is never likely to be cured, till God's method is tried; that will be found easy and successful. "Wash and be clean." May we learn then, with humility to comply with all that God appoints; "not go about to establish our own righteousness," but cheerfully submit to that method of justification and healing, which God hath appointed and commanded.

3 We are taught the duty of young converts. They ought to profess the name of the God of Israel, who has healed them. They ought to keep a constant watchfulness over themselves, lest they fall into those sins, in which they formerly lived. They should be willing, when doubtful, to ask advice, how they are to act; and teachers may be reminded, not to lay unnecessary burdens upon them. They are to be tender and gentle to them, as a nurse towards her children.

4. We have a striking instance of the sin and the evil of covetousness. Gehazi, who lived with one of the best of men; who witnessed many miracles, and doubtless, heard the most impressive warnings, and received the best instructions, is yet the slave of the most degrading vice. If we have food and raiment let us therewith be content. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" This is illustrated in Gehazi. One sin led to the commission of another. His whole conduct exhibits a total disregard to truth; and the judgment inflicted, was richly deserved. He hoped to conceal his sin, but was exposed to shame.

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quires? If the act be considered in a civil light, he might bend in respect to the king, without regarding the idol.

22. *My master hath sent, &c.* How easily can a man invent falsehoods, to promote his own interest.

24. *To the barriers.* The sense of the word (העפל) is doubtful. The Greek and Vulgate render, *in the dark;* others, *in a secret place;* and some, *to an elevated place.* I adopt, with Dathe and others, this sense; and suppose that the earth raised as a mound to the walls of the city is meant.

26. *Went not I, in mind, &c.* Jehovah had suggested to the prophet's mind the whole transaction of his covetous and wicked servant.

CHAP. VI. 2. *Unto the Jordan.* This school of the prophets seems to have been at Jericho or at Gilgal, both which places were not far from the Jordan. The banks of the Jordan were anciently covered with wood, as, in some places, they still are.

sed, I pray thee, to go with thy servants." And
4 he answered, "I will go." So he went with
them. And when they came to the Jordan,
5 they cut down wood. But as one was felling a
beam, the axe-head fell into the water; and he
cried, and said, "Alas, master! for it was bor-
6 rowed." And the man of God said, "Where
fell it?" And he showed him the place. And
he cut down a stick, and cast it in thither; and
7 caused the iron to swim. He then said, "Take
it up to thee." And he put out his hand,
and took it.

8 Then the king of Syria, made war against Is-
rael, and took counsel with his servants, saying,
"In such and such a place, I will lie in wait."
9 And the man of God sent to the king of Israel,
saying, "Beware that thou pass not such a
10 place; for there the Syrians lie in wait." And
the king of Israel sent to the place which the
man of God told him and warned him of; and
he was thus, not once, nor twice, saved *from*
11 *the ambush laid there.* And the mind of the
king of Syria was much troubled on account of
this thing; and he called his servants, and said
to them, "Will ye not tell me who betrays us
12 to the king of Israel?" And one of his ser-
vants said, "None, my lord, O king; but
Elisha, the prophet, who is in Israel, telleth the
king of Israel the words which thou speakest in
thy bed chamber."

13 And he said "Go and spy where he is, that I
may send and fetch him." And it was told
him, saying, "Behold, he is in Dothan."
14 Therefore sent he thither horses, and chariots,
and a great host; and they came by night, and
15 encompassed the city. And when the servant
of the man of God, had risen early, and gone
forth, behold, a host with horses and chariots,
encompassed the city. And his servant said to
him, "Alas, my master! what shall we do?"
And he answered, "Fear not; for they that are 16
with us are more than they that are with them."
And Elisha prayed, and said, "O Jehovah, I 17
pray thee, open his eyes, that he may see."
And Jehovah opened the eyes of the young
man; and he saw: and, behold, the mountain
was full of horses and chariots of fire round
about Elisha. And when they came down 18
towards him, Elisha prayed to Jehovah, and
said, "Smite this people, I pray thee, with
blindness." And he smote them with blind-
ness, according to the word of Elisha.

And Elisha said to them, "This is not the way, 19
nor is this the city: follow me, and I will bring
you to the man whom ye seek." But he led
them to Samaria. And when they had come 20
into Samaria, Elisha said, "O Jehovah, open
the eyes of these men, that they may see." And
Jehovah opened their eyes, and they saw; and,
behold, they were in the midst of Samaria.
And the king of Israel said to Elisha, when he 21
saw them, "My father, shall I smite? shall I
smite?" And he answered, "Thou shalt not 22
smite. Wouldst thou smite even those whom
thou hast taken captive with thy sword and with
thy bow? Set bread and water before them,
that they may eat and drink, and go to their
master." And he prepared great provision for 23
them; and when they had eaten and drank, he
sent them away, and they went to their master.
So the hordes of Syria, *for some time,* came no
more into the land of Israel.

REFLECTIONS UPON CHAPTER VI. 1. It will give pleasure to good men, to behold the prosperity of the schools of the prophets. They are the fountains, whence issue streams to water the churches. In them are formed spiritual labourers, who are to instruct and teach others the ways of God. They are taught, that in their turn they may teach; and blessed with religious advantages, that they may become blessings to one another. Let us pray the Lord of the harvest, that he would incline them to prepare for the work,

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8, 9. *Lie in wait.* I have followed Houbigant in this version; and the whole narrative supports it. Dathe renders to the same purpose.

12. *Elisha. the prophet.* The cure of Naaman must have spread the fame of Elisha among the Syrians; and it is probable, that some might be induced to inquire more particularly concerning his miracles, and thence infer that he detected their schemes.

13. *Dothan.* A city not very far from Samaria. Gen. xxxvii. 17. The king resolved that he would surprise and carry off the prophet; as if the God who, by him, had defeated his past stratagems, could not defeat his present one.

17. *Horses and chariots of fire.* This appearance was designed to represent the care of providence and the manner in which God preserved his servant.

21. *Shall I smite?* The king of Israel seems eager to despatch these men; but the reply of the prophet checks him.

22. *Wouldst thou, &c.* It is not usual to smite men taken captive

CHAPTER VII.

B. C. 892. *The siege of Samaria; Elisha fortelleth plenty; the unbelieving lord trodden to death.*

24 Now after this, Ben-hadad, king of Syria, assembled all his host, and went up, and besieg-
25 ed Samaria. And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for eighty shekels of silver, and the fourth part of a cab of vetches for five
26 shekels of silver. And as the king of Israel was passing by upon the wall, there cried a woman to him, saying, "Help, my lord, O king."
27 And he said, "If Jehovah do not help thee, whence can I help thee? out of the barn-floor,
28 or out of the wine-press?" And the king said to her, "What aileth thee?" And she answered, "This woman said to me, 'Give thy son that we may eat him to day, and we will eat
29 my son to morrow.' So we boiled my son, and ate him; and I said to her on the next day, 'Give thy son, that we may eat him: and she hath hid her son."
30 And when the king heard the words of the woman, he rent his garments; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.
31 Then he said, "God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day." Elisha was then sit- 32
ting in his own house, and the elders sitting with him; and the king sent a man, one of his own attendants: but ere the messenger came to him, he said to the elders, "Know ye not that this son of a murderer hath sent to take off my head? Observe, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" And 33
while he was yet talking with them, the messenger came, *and the king who had followed him*, and he said, "Behold, this evil is from Jehovah, what can I any more expect from Jehovah?"
Then Elisha said, "Hear ye the word of Jeho- 1
vah; Thus saith Jehovah, 'To morrow about this time shall a seah of fine flour be sold for a shekel, and two seahs of barley for a shekel, in the gate of Samaria." Then a lord, on whose 2
hand the king leaned, answered the man of God, and said, "Behold, were Jehovah to make windows in the heavens, this thing might be?" And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat of it."

Now there were four leprous men at the en- 3
trance of the gate: and they said one to another, "Why should we sit here until we die?" If we 4
say, we will enter into the city, then the famine is in the city, and we shall die there: and if we abide here, we die also. Now, therefore, come,

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hat the harvest may be furnished with numerous and faithful abourers.

2. From the visionary scene, we may learn how happy God's ervants are in having angels, and the God of angels for their guard. What a constant source of consolation is it in times of danger, that "greater is he that is with them, than all who are against them. If God be for us, who shall be against us?" When "without are fightings, and within are fears," angels are their guards; he "gives them charge concerning us, to keep us in all our ways." Happy those who can by the eye of faith see this.

3. We are taught from the prophet's conduct, that we should exercise kindness rather than severity, even towards enemies. Wrath and revenge dwell in the bosom of fools, and men have often reason to repent of the deeds which these passions produce. Let us then sacrifice resentment to religion; and follow the advice so frequently urged upon us. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head."

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in war, and wouldst thou smite those who are in this particular manner brought into thy power?

25. *Cab of vetches.* Buchart has clearly proved that חרישים was a name given to a kind of pulse, or vetches, which abounded in Judea. The fourth part of a cab was less than a pint of our measure: and five shekels for so small a quantity proves the severity of the famine. Geddes justly observes that the common translation *dove's dung* is ridiculous.

27—29. Compare Deut. xxviii. 53—57.

31. *Shall stand on him, &c.* Had Elisha encouraged the king to hold out by promises of deliverance? The context seems to require this; and the king falls into a rage because this deliverance was delayed; as if the delay was owing to the prophet.

32. *Son of a murderer.* Ahab had been guilty of shedding innocent blood, and especially the blood of Naboth. Joram seems to have repented of his rash oath, and to have followed the messenger to prevent the execution of the prophet.

33. I have supplied, with Dathe, what is understood. The close of the 32nd verse makes it evident that the king followed the messenger; and the 17th and 18th verses of ch. vii. lead us to believe that it was the king who addressed the prophet, and to whom Elisha spoke, as well as to others.

CHAP. VII. 1. *A seah.* Somewhat more than a peck.

and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die." And they rose up in the twilight, to go to the camp of the Syrians: and when they had come to the outermost part of the camp of the Syrians, behold, there was no man there. For [v] Jehovah" had made the host of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a great host: and they said one to another, "Lo, the king of Israel hath hired against us the kings of the Hethites, and the kings of the Egyptians, to come upon us." Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and ate and drank, and carried thence silver, and gold, and raiment, and went and hid it; and they came again, and entered into another tent, and carried thence also, and went and hid it. They then said one to another, "We do not well; this day, being a day of good tidings, and we are silent: and should we delay till the morning light, we shall meet with the punishment of our guilt: come now, and let us go and tell the king's household." So they came and called to the gate-keepers of the city; and they told them saying, "We went to the camp of the Syrians, and, behold, neither man, nor the voice of man, was there; but horses tied, and asses tied, and the tents as they were." And the gate-keepers proclaimed this within, and told it to the king's household.

And the king arose in the night, and said to his servants, "I will now show you what the Syrians intend to do to us. They know that we are famished; they are, therefore, gone out of the camp, to hide themselves in the field, saying, "When they come out of the city, we may seize them alive, and so get into the city." And one of his servants answered and said, "Let some take, I pray thee, two of the five horses which remain, (for behold, they only remained, of all the multitude which were in Israel, unconsumed,) and let us send and see." They took, therefore, two horsemen; and the king sent after the host of the Syrians, saying, "Go and see." And they went after them to the Jordan; and, lo, all the way was full of garments and utensils, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of Jehovah.

And the king appointed the lord, on whose hand he leaned, to have the charge of the gate; and the people trod him down in the gate, and he died, as the man of God had said who spoke when the king came down to him. And it came to pass as the man of God had spoken to the king saying, "Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be sold, to morrow, about this time in the gate of Samaria." And that lord answered the man of God, and said, "Now, behold, were Jehovah to make windows in the heavens, such a thing might be?" And he said, "Behold, thou shalt see it with thine eyes, but shalt not eat of it." And so it fell out unto him; for the people trod him down in the gate, and he died.

CHAP. VII.

REFLECTIONS UPON CHAPTER VII. 1. The language of the king of Israel may teach us, that the judgments of God often make the wicked worse, and lead them to the most absurd, instead of reasonable, conclusions. v. 31. "Then he said, 'God do so, and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day." Had he reasoned thus, 'I will pull down the calves, and destroy the prophets of Baal; I will reform the idolatry and vices of the country;' he had reasoned wisely. But nothing will serve him but Elisha's head, who was the best man in the kingdom; the greatest friend and benefactor to the whole country. Thus sinners often fret against God. May we endeavour to guard our hearts and govern our tempers, especially in afflictive seasons, lest we should charge God fool-

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6. [v] Many mss.

6. *The kings of the Egyptians.* We find only the king of Egypt mentioned in other places, and it is probable that some scribe having wrote מלכי before, repeated it, without considering that it could not be proper.

13. *Two of the five horses.* For the text adopted, and the reasons, the

CHAPTER VIII.

B. C. 891. The Shunemite hath her land restored; Ben-hadad dies, and Hazael succeedeth him; Jehoram's wicked reign, and death.

1 *Before this period,* Elisha had spoken to the woman, whose son he had restored to life, saying, "Arise, and go, thou and thine household, and sojourn wheresoever thou canst sojourn: for Jehovah hath called for a famine; yea, a famine of seven years is coming on the land."
2 And the woman arose, and did according to the word of the man of God: and she went with her household, and sojourned seven years, in the
3 land of the Philistines. Now at the end of the seven years, the woman returned out of the land of the Philistines: and she went to implore the king to restore her house and her land.
4 The king was then talking with Gehazi, the servant of the man of God, saying, "Tell me, I pray thee, all the great things that Elisha
5 hath done." And as he was telling the king how he had restored a dead body to life, behold, the woman, whose son he had restored to life, came to implore the king to restore her house and her land. And Gehazi said, "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life." And the king 6
asked the woman, and she told him. So the king appointed for her a certain officer, saying, "Restore all that was her's, and the whole produce of the field, since the day that she left the land, even until now."

And Elisha went to Damascus; and Ben-ha- 7
dad, the king of Syria, was sick; and it was told him, saying, "The man of God is come hither." And the king said to Hazael, "Take a present 8
in thy hand, and go, meet the man of God, and inquire of Jehovah by him, saying, "Shall I
recover of this disease?" So Hazael went to 9
meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Thy son Ben-hadad, king of Syria, hath sent me to thee, saying, 'Shall I recover of this disease?" And Elisha said to him, "Go, say 10
to him, 'Thou mayest certainly recover:' yet Jehovah hath showed me that he shall surely die." Then having looked him in the face, 11

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ishly. He is always wise and righteous. But we may see every day, that "the foolishness of man perverteth his way, and then his heart fretteth against the Lord."

2. The reasoning of these lepers is applicable to our spiritual concerns, and the method to be taken for the security of our souls. When the hearts of penitents are ready to be overwhelmed with sorrow and despair, let them venture on Christ, and the terms of the gospel; they must perish without him, and can but perish at his feet. He is not an enemy, however Satan and the world may represent him, but a friend. He who applies here, is sure to live. But if therewas only a chance or probability, yet surely it is the wisest way. If we must perish, let it be at the feet of Christ, confessing our sins, and imploring mercy.

5. Let us learn, as the chief lesson, the fatal consequence of unbelief. This nobleman thought himself very witty upon the prophet; but he was trodden down as mire in the streets. His greatness and rank, and the king's favour, were no security to him. Thus men of unbelieving hearts, by despising the word of the Lord, dishonour and displease him; deprive themselves of good, and are wretched at last. They shall view eternal life at a distance; shall see others partake of it, while they miss of it, and are trodden down to hell. Thus "the rich man lifted up his eyes in torments, seeing Abraham afar off, and Lazarus in his bosom." They may see, but shall never taste, the heavenly banquet. They despised the prophets of the Lord, and hardened their hearts against the God of heaven; and thus "judge themselves unworthy of eternal life." Let us humbly submit to the authority of God, and heartily receive his whole will without cavilling or disputing. "Take heed, brethren, lest there be found in any of you an evil heart of unbelief in departing from the living God;" for this will exclude you from the promised rest.

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learned reader may consult the note on the passage in my Hebrew Bible.

CHAP. VIII. 1. *Before this period.* Compare ch. iv. 38.——*A famine of seven, &c.* Did the seige of Samaria occur about this period? This will account for its great severity; as no sufficient quantity of provisions could be stored up, and as the Syrians, by foraging, &c, would only increase it. Geddes contends that it happened before.

4. *The king was then talking with Gehazi.* This too seems a proof that the transaction happened at a prior period: while Gehazi was yet the attendant of Elisha; and before his leprosy. For it is not probable that the king of Israel would converse so familiarly with a leper. Our interpreters, to solve the difficulty, make him speak to him *at a distance.*

6. *Restore all that was her's.* Restore the land, and pay the worth of its produce, deducting the expence of cultivation.

7—9. The cure of Naaman, and the many other proofs which the Syrians had of the power of Jehovah, made them respect his prophet, and on his visiting Damascus, the sick king is desirous to learn from him what would be the event of his complaint.

10. *Go, say to him, &c.* All the versions follow the Keri (לו) in this passage. The text has the negative, "Thou shalt not recover." Many mss. follow the Keri; and I consider it the true reading.—First, because Hazael reports this to be the answer of the prophet, ver. 14; and secondly, because there appears to be a designed opposition between what *might* be,

steadfastly, and long, the man of God wept.
12 And Hazael said, "Why weepeth my lord?" And he answered, "Because I know the evil which thou wilt do unto the children of Israel. Their strong holds wilt thou set on fire; and their young men thou wilt slay with the sword; and their children thou wilt dash in pieces; and
13 rip up their women with child." And Hazael said, "How shall thy servant, who is but a dog, do such great things?" And Elisha answered, "Jehovah hath showed me that thou shalt be
14 king over Syria." So he departed from Elisha, and went to his master; who said to him, "What said Elisha to thee?" And he answered, "He told me that thou mayest assured-
15 ly recover." But it happened on the morrow, that he took a fly-net, and dipped it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram, the son of Ahab, king of Israel, ° Jehoram, the son of Jehoshaphat, king of Judah, began to reign.
17 Thirty-two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the ways of the kings 18
of Israel, and did like the house of Ahab; for the daughter of Ahab was his wife. But, although he did evil in the eyes of Jehovah. Yet 19
Jehovah would not destroy Judah for David his servant's sake, as he had promised him both to give to him and to his children a lamp always.

In his days Edom revolted from under the 20
hand of Judah, and made a king over themselves. So Jehoram went over to Zair, and all 21
the chariots with him; and he rose by night, and smote the Edomites who had encompassed him, and the captains of the chariots: and the people fled to their own homes. Yet Edom 22
revolted from under the hand of Judah unto this day: and at the same time Libnah revolted.
And the rest of the acts of Jehoram, and all 23
that he did, are written in the chronicles of the kings of Judah. And Jehoram slept with his 24
fathers, and was buried with his fathers in the city of David: and Ahaziah, his son, reigned in his stead.

CHAP. VIII. 16. ° *Jehoshaphat being then king of Judah,* Syr. 3 mss. some copies of Sept. and Vulg.

REFLECTIONS UPON CHAPTER VIII. 1. Observe another instance of the power of God over universal nature, and the awfulness of his judgments. That is a remarkable phrase in verse 1. "for the Lord hath called for a famine." So in Psalm cv, 16. "Moreover he called for a famine on the land; he broke the whole staff of bread." All calamities are from God, and come at his call, where and when he bids them, and he appoints how long they shall continue. Let us regard his hand in all our calamities and deliverances. They who despise or overlook it, may expect greater and heavier afflictions.

2. Learn how much of the providence of God is to be seen in apparently little contingencies: the Shunemite came in just as Gehazi was telling her story. Those who observe the dealings of God, have often seen such things. His wisdom and goodness have timed certain events, so as to make them peculiarly remarkable, and in their consequences peculiarly comfortable and happy. "In the mount of difficulty the Lord is seen." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

3. See how afflictions, especially those of sickness, change men's

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and what would in *fact be* the event of the complaint. The disease was not in its own nature mortal, so that he *might* recover; but through the means improperly used, death would be the consequence.

11. *Steadfastly and long.* I derive the word from משׂח and so both the Chaldee and Arabic derived it. The common version, deriving from משׂח is here improper. For why should the prophet be ashamed?

13. *Who is but a dog.* That is, how can I who am a man of low condition, do such great things? Hazael, does not advert to the cruelties stated, but only to the great warlike achievements predicted. The common version, which makes Hazael speak as if he were offended that the prophet should think him capable of such inhumanity and barbarous deeds, is inconsistent with the close of the verse. If this had been the sense, how could he style it *this great thing?* The version, which I have given, is that of the best modern translators. The answer of the prophet supports this view of the passage, as it shows how he was to do these great things; not as a private individual, but as a king.

14. *He told me, &c.* Hazael only reports the first part of Elisha's answer: but studiously conceals the second; not to offend his master.

15. *And he took a fly-net.* In the holy scriptures, the very ambiguity of the original should be regarded. Now there is nothing said which makes it clear that *Hazael* took the fly-net; on the other hand, the text rather suggests that the king did this himself. And if his complaint was a fever, he might adopt this as a speedy remedy, but which, stopping the perspiration, occasioned his death. According to Josephus, this king was greatly beloved by his subjects; and if Hazael had murdered him, would he have been raised to the throne? Besides, is it likely that the king should be alone, unattended by his physicians? Would not they, rather than Hazael, be the attendants of the sick monarch? In short, there is nothing to support the common opinion either in the text or context; and its only foundation is, that Hazael succeeded him on the throne; and as the love of power is so prevalent, it is presumed, that he contrived to smother him. We are not informed that Ben-hadad had any children; and Hazael might succeed him by the choice of the people. The probabilities are, I think, against the received interpretation.

16. The words omitted are inconsistent with the account given in 2 Chron. xxi. 1. Jehoram did begin his reign before his father died.

CHAPTER IX.

B. C. 884. *The reign of Ahaziah, and the conspiracy of Jehu, against the king of Israel.*

25 In the twelfth year of Joram, the son of Ahab, king of Israel, did Ahaziah, the son of Jehoram,
26 king of Judah, begin to reign. Two and twenty years old was Ahaziah, when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the grand-
27 daughter of Omri, king of Israel. And he walked in the way of the house of Ahab, and did evil in the eyes of Jehovah, like the house of Ahab: for he was related to the house of Ahab.
28 And he went with Joram, the son of Ahab, to war against Hazael, king of Syria, at Ramoth-
29 gilead; and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel, of the wounds which he had received from the Syrians, at Ramoth, when he fought against Hazael, king of Syria. And Ahaziah, the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was sick.

1 And Elisha, the prophet, called one of the sons of the prophets, and said to him, "Gird up thy loins, and take this vial of oil in thy
2 hand, and go to Ramoth-gilead: And when thou comest thither, look out there for Jehu, the son of Jehoshaphat, the son of Nimshi; and go in, and call him from among his brethren,
3 and bring him into an inner-chamber: Then take the vial of oil, and pour it upon his head, and say, 'Thus saith Jehovah, 'I anoint thee king over Israel.' Then open the door, and flee, and tarry not."

So the young man, the young prophet, went 4
to Ramoth-gilead. And when he came, behold, 5
the captains of the host were sitting; and he said, "I have a message to thee, O captain." And Jehu said, "To which among us all?" And he said, "To thee, O captain." And he 6
arose, and went into the house: and the young prophet poured the oil on his head, and said to him, "Thus saith Jehovah, the God of Israel, I anoint thee king over the people of Jehovah, over Israel. And thou shalt smite the house of 7
Ahab, thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. For the whole house of Ahab shall perish; and 8
I will cut off every male from Ahab, however shut up or secure in Israel: And I will make 9
the house of Ahab, like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah: And the dogs shall eat Je- 10
zebel in the field of Jezreel; no one shall bury her." And he opened the door and fled.

Then Jehu came forth to the servants of his 11
lord: and one said to him, "Is all well? why came this mad-man to thee?" And he said to them, "Ye know the man, and his conversation." And they said, "False; tell us now." 12
And he said, "Thus and thus spoke he to me, saying, 'Thus saith Jehovah, 'I anoint thee king over Israel." They then hastily took every 13

minds. When Ben-hadad was sick, Rimmon was nothing; he then wanted the help of a prophet; of that same prophet, he had sent a detachment to seize and whom probably he intended to destroy. He now reverences him as a father, and sends him a present. Afflictions show men the vanity of their idols, their riches, and pleasures. Then they will seek God early, have other thoughts of his ministers, and value the counsels and prayers of those whom before they despised. Many have reason to say, "before we were afflicted, we went astray, but since, we have learned to keep thy law."

4. Let us learn to watch narrowly the workings of the heart: especially to guard against pride, ambition, and the love of preeminence, which frequently lead men to commit the worst wickedness to accomplish their ends. Let those who are poor and low, be content, and not desirous of great things. They know not what a snare and mischief, prosperity may prove to them. These things change men's manners, generally for the worse; which is a considerable reason why we should "have our conversation without covetousness, and learn in whatever state we are, therein to be content."

26. *Grand-daughter.* Omri was the father of Ahab; and in the 18th verse we are expressly told, that his mother was the daughter of Ahab. So the margin renders the text.

CHAP. IX. 1. *Go to Ramoth-gilead.* From this, it appears that the army of Israel abode at Ramoth, after the battle with the Syrians.

11. *This mad-man.* The young prophet is thus described; perhaps, both from his habit, and the vehement manner in which he might be agitated, when about to deliver the message of Jehovah.

13. *Hastily took every, &c.* They must have been ready for this revolt before. Indeed, the conduct of the house of Ahab was sufficient to rouse all against them.

13—20. This revolt of the army was unknown to the king, until their

man his garment, and put them under him, on the top of the stairs, and blew with trumpets, 14 saying, "Jehu is king." So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. Now Joram and all Israel, had defended Ramoth-gilead, against Hazael, king 15 of Syria; But king Joram had returned to Jezreel, to be healed of the wounds which he had received from the Syrians, when he fought with Hazael, king of Syria. And Jehu said, "If it be your mind, let no one escape out of the city to 16 go to tell this in Jezreel." Then Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah, king of Judah, had come 17 down to see Joram. And the watchman, who stood on the tower of Jezreel, spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman, and send to meet them, and let him say, 'Come ye in 18 peace?" So there went one on horseback to meet him, and said, "Thus saith the king, 'Come ye in peace?" And Jehu said, "What hast thou to do with peace? turn thou behind me." And the watchman told, saying, "The messenger came to them, but returneth not." 19 Then he sent out a second on horseback, who came to them, and said, "Thus saith the king, 'Come ye in peace?" And Jehu answered, "What hast thou to do with peace? turn thou 20 behind me." And the watchman told, saying, "He came also unto them, but returneth not: and the driving is like the driving of Jehu, the son of Nimshi; for he driveth with speed." 21 And Joram said, "Make ready." And his chariot was made ready. And Joram, king of Israel, and Ahaziah, king of Judah, went out, each in his chariot; and they went out against Jehu, and met him in the field of Naboth, the Jezreelite. And when Joram saw Jehu, he 22 said, "Comest thou in peace, Jehu?" And he answered, "How in peace, while the idolatries and sorceries of thy mother Jezebel are so many?" Joram then turned his hands, and fled, 23 and said to Ahaziah, "Treason, O Ahaziah." But Jehu drew a bow with his full strength, and 24 smote Joram between his shoulders; and the arrow went through his heart, and he sunk down in his chariot. Then said Jehu to Bidkar, his captain, "Take him up and cast him in a part 25 of the field of Naboth, the Jezreelite: for I remember how, that when I and thou rode together after Ahab, his father, Jehovah laid this burden upon him, *saying*, 'As surely, (saith 26 Jehovah,) as I saw yesterday the blood of Naboth, and the blood of his sons, so I will requite thee, in this field, saith Jehovah.' Now, therefore, take him up, and cast him into that field, according to the word of Jehovah."

But when Ahaziah, the king of Judah, saw 27 this, he fled by the way of the garden-house. But Jehu followed him, and said, "Smite him also in the chariot." [a] And they smote him in the chariot" at the ascent to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a 28 chariot to Jerusalem, and buried him in his own sepulchre, with his fathers, in the city of David. And in the eleventh year of Joram, 29 the son of Ahab, Ahaziah became king over Judah.

CHAP. IX.

REFLECTIONS UPON CHAPTER IX. 1. Observe again, how God disposes of kingdoms and hearts as he pleases. He gave the kingdom to Jehu; united the hearts of captains and soldiers to him, without envy or any opposition. He raiseth up and putteth down princes, and influenceth the spirits of men, to bring about his own purposes. Let us reverence him, "who doeth as he pleaseth among the armies of heaven, and the inhabitants of the earth."

2. We learn that the blood of God's servants and prophets is precious in his sight, and that he will avenge it. Ahab's house was in many instances notoriously wicked; but this great iniquity filled up the measure of it, as mentioned, verse 7. "And thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. When the Lord cometh to punish the inhabitants of the world, "he will make inquisition for blood," and those "who have made themselves drunk with the blood of the saints, shall have a cup of trembling put

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approach to Jezreel, discovered it. The watchman at length discovered that the driving or marching was like that of Jehu.

27. [a] Syr. Vulg. Arab.

25. *A part of the field of Naboth.* Comp. 1 King. xxi. 24, 29.
27. Comp. 2 Chron. xxii. 9. and the Note there.

CHAPTER X.

C. 884. Jezebel dashed to pieces; seventy of Ahab's sons slain; worshippers of Baal slain.

10 Now when Jehu had come to Jezreel, Jezebel heard; and she painted her eye-brows, and attired her head, and looked out at a window.
11 And as Jehu entered at the gate, she said, "Had
12 Zimri peace, who slew his master?" But he turned up his face towards the window, and said, "Who, who, is on my side?" And there
13 looked out to him two or three eunuchs. And he said, "Throw her down." So they threw her down: and some of her blood was sprinkled on the wall, and on the horses, which trod upon
14 her. And he went into *the palace*, and ate and drank; and he then said, "Go, look for this accursed woman, and bury her: for she was a
15 king's daughter." And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands.
16 So they returned and told him. And he said, "This is the word of Jehovah, which he spoke by his servant Elijah, the Tishbite, saying, 'In the district of Jezreel shall dogs eat the flesh of
17 Jezebel; And the carcass of Jezebel shall be as dung upon the face of the field in the district of Jezreel; so that they shall not say, 'This is Jezebel."

1 Now Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of the [v] city", to the elders, and to those who brought up Ahab's children, saying, "As soon as this letter cometh to you, 2 seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour: Look out even the best 3 and fittest of your master's sons, and set him on his father's throne, and fight for your master's house." But they were exceedingly afraid, and 4 said, "Behold, two kings stood not before him: how then shall we stand?" And he that was 5 over the house, and he that was over the city, the elders also, and those who brought up *the sons of Ahab*, sent to Jehu, saying, "We are thy servants, and will do all that thou shalt bid us; we will not make any man king: do thou what is good in thine eyes." He then wrote to 6 them a second letter, saying, "If ye be for me, and will hearken to my voice, take off the heads of your master's sons, and come to me to Jezreel, by this time to morrow." Now the king's sons, seventy persons, were with the great men of the city, who had brought them up. And 7 when the letter came to them, they took the king's sons, and slew them, seventy persons, and put their heads in baskets, and sent them to him, to Jezreel.

And there came a messenger, and told him, 8 saying, "They have brought the heads of the king's sons." And he said, "Lay them in two heaps, at the entrance of the gate, until the

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1. [v] Vulg. but Sept. *of Samaria.*

CHAP. X.

into their hands, and meet with awful tokens of the divine displeasure.

3. It is not uncommon for the best of men to be accounted mad. So the prophets were treated; so was Christ himself, and John, the baptist, as a poor, melancholy man. This is often the case, and none who are acquainted with the wisdom of this world will think it strange. But if we are beside ourselves, it is to God; and the reproach of the wicked is not worth regarding. They think it strange that we run not with them to the same excess of riot, and reproach us for it. So treated they the prophets."

4. We learn that the way of sin can never be the way of peace. "What hast thou to do with peace?" says Jehu, verse 19. They think to find peace and safety in their evil way, but what peace can there be, while God is dishonoured and affronted, and religion neglected? What peace with him, or with conscience? Men may amuse themselves with hope, and trust to a false peace; but "there is no peace," saith God, "to the wicked."

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30. *Painted her eye-brows.* This custom is noticed in Jer. iv. 30 and continues in the east to this day. They stain the eye-lids with a black powder, or plumbago. Did this woman attire herself to allure Jehu? If this was her purpose she miserably failed.

33. *Which trod upon her.* I am convinced that this is the sense of the text, and not that Jehu dismounted to insult this fallen princess by treading her under his feet.

35. *They found no more of her.* The dogs, which abound in the east, and live by what they can find in the streets, had devoured the chief parts of the body. Comp. 1 King. xxi 23.

CHAP. X. 1—5. Jehu's design by his letter, was to produce submission to his authority, and he had soon the satisfaction to find that he had succeeded.

6. *Take off the heads.* In such revolutions as often occurred in the

9 morning. And when the morning came, he went out, and stood, and said to all the people, "Ye are righteous: behold, I conspired against my master, and slew him: but who hath slain all
10 these? now, know, that nothing of the word of Jehovah, which he spoke concerning the house of Ahab shall fall to the ground; for Jehovah will do what he spoke by his servant
11 Elijah." Jehu then slew all that remained of the house of Ahab, in Jezreel, and all his great men, and his intimate friends, and his priests, until he left to him none remaining.

12 And he arose and departed, and was going to Samaria; but at the shearing-house on the way,
13 Jehu met with the brethren of Ahaziah, king of Judah, and said, "Who are ye?" And they answered, "We are the brethren of Ahaziah; and we are going down to salute the children of the king, and the children of the queen *of Is-*
14 *rael.*" And he said, "Take them alive." And they took them alive, and slew them at the pit of the shearing-house, forty-two men; neither left he any of them.

15 And when he had departed thence, he met Jehonadab, the son of Rechab: and he saluted him, and said to him, "Is thy heart as right [a] with my heart," as my heart is with thy heart? And Jehonadab answered, "It is." "If it be, give," *said Jehu,* "to me thy hand." And he gave him his hand; and he took him up to him
16 into the chariot. And he said, "Come with me and see my zeal for Jehovah." So he made
17 him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab, in Samaria, till he had destroyed him, according to the word of Jehovah, which he spoke by Elijah.

18 And Jehu assembled all the people, and said to them, "Ahab served Baal a little; but Jehu will serve him much. Now, therefore, call 19
unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to offer to Baal; whosoever shall be wanting shall not live." But Jehu did this in subtilty, to the intent that he might destroy the worshippers of Baal. And 20
Jehu said, "Proclaim a solemn assembly for Baal." And they proclaimed it. And Jehu 21
sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the temple of Baal; and the temple of Baal was full from one end to the other. And he said to him who 22
was over the vestry, "Bring forth vestments for all the worshippers of Baal." And he brought them forth vestments. And Jehu went, and 23
Jehonadab, the son of Rechab, into the temple of Baal, and said to the worshippers of Baal, "Search, and see that there be here with you none of the servants of Jehovah, but the worshippers of Baal only." And when they went 24
in to offer sacrifices and burnt-offerings, Jehu appointed eighty men without, and said, "The man, who letteth escape one of these men, whom I have brought into your hands, his own life shall go for his." And as soon as he had 25
made an end of offering the burnt-offering, Jehu said to the guard and to the captains, "Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out. They then went into the inner-sanctuary of the 26
temple of Baal; And they brought the statues out of the temple of Baal, and burned them. And having destroyed the statues of Baal, they 27
demolished the temple of Baal, and made it into dung-houses, *which continue* unto this day. Thus Jehu destroyed Baal out of Israel. 28

15. [a] Sept.

land of Israel, these scenes of blood were renewed. The relatives of the preceding monarch were all cut off.

12—14. Jehu thus treated the relatives of Ahaziah, as being connected with the house of Ahab. They had not heard, it seems, of the revolution which had occurred.

15. *Is thy heart, &c.* That is, dost thou entertain the same regard for me as I do for thee? If thou do, give me thy hand. Pilkington observes, that he requested him to give him his hand, as an *assurance* that he would assist him in his designs. Comp. Ezra, x. 19. Jonadab and his posterity lived in tents, and abstained from wine. Comp. Jer. xxxv. 6. &c.

22. *Over the vestry.* That is, the room in which the vestments were placed.

26. *Inner-sanctuary.* I have so rendered after Dathe, from the Arabic sense of בית, in which language it signifies a *cave*, a *retired* place. The

Nevertheless, from the sins of Jeroboam, the son of Nebat, who caused Israel to sin, by erecting the golden calves at Bethel and at Dan, from them, Jehu departed not. And yet Jehovah said to Jehu, "Because thou hast done well in executing what is right in mine eyes, and hast done to the house of Ahab, according to all that was in my heart, thy children of the fourth generation, shall sit on the throne of Israel."
But Jehu took no care to walk with his whole heart, according to the law of Jehovah, the God of Israel; nor departed from the sins of
2 Jeroboam, who caused Israel to sin. In those days Jehovah began to cut off Israel: for Hazael smote them in all the districts of Israel;
3 From the Jordan eastward; the whole land of Gilead; the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon; even Gilead and Bashan.
4 Now the rest of the acts of Jehu, and all that he did, and all his might, are written in the
5 chronicles of the kings of Israel. And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz, his son, reigned in
6 his stead. And the time that Jehu reigned over Israel, in Samaria, was twenty-eight years.

CHAPTER XI.

B. C. 884. Joash, saved from Athaliah's massacre, is anointed king by Jehoiada.

And when Athaliah, the mother of Ahaziah, 1
saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the 2
daughter of king Joram, sister of Ahaziah, took Joash, the son of Ahaziah, (whom she had stolen from among the king's sons, who were slain;)
and she *"put him" and his nurse, in a bed-cham-
ber *of the temple*; and hid him from Athaliah,
so that he was not slain. And he was hid with 3
her in the house of Jehovah, six years. And Athaliah reigned over the land.

But in the seventh year, Jehoiada sent to col- 4
lect the rulers over hundreds, with the captains and the guard, and brought them to him into the house of Jehovah, and made a league with them, and took an oath of them, in the house of Jehovah. He then showed them the king's
son; And he commanded them, saying, "This 5
is the thing that ye shall do; Let a third part of those of you who come in on the sabbath, be keepers of the king's apartment; And let 6
another third part be at the gate of Sur; and a
a third part at the gate behind the guard,

Chap. xi.

Reflections upon Chapter x. 1. Observe how soon the most numerous families may be made desolate by the judgments of God. The royal house of David was large, and apparently in no danger of wanting successors; but it is here said all were cut off. "Children are an heritage of the Lord." Ps. cxxvii. 3. Parents should rejoice over them with trembling; be careful to instruct them; and entail the best blessings upon them. Sin soon cuts off families; but the "just man walketh in his integrity, and is preserved."

2. We are taught to guard against partial obedience to God. Jehu's zeal was neither pure in its principle nor exercise. Zeal is good; but, "Come see my zeal," spoiled all. Upon the whole, it was neither hearty nor universal; he retained his favourite idolatry, and worshipped the calves. Thus many perform some acts of religion, while they neglect others; part with some sins, but keep those which are most gainful, most pleasing, or most secret. Let us see that our hearts be right, and take heed to walk in the law of God with a perfect heart. Without care, we shall err, and turn aside from the holy commandment. May we, therefore, walk circumspectly in all the statutes and ordinances of the Lord blameless.

3. If God reward partial obedience, how much more will he approve of that which is sincere and universal? "His children of the fourth generation shall sit on the throne of Israel." This Jehu received for having done what was right in punishing the idolatries of the house of Ahab. What then may the faithful christian expect? He follows the Lord fully; his love is unfeigned; his zeal, a pure, holy flame; and his submission to the divine will, entire, at least in intention and desire. Whatsoever he does, he aims to glorify God.

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2. *2 Chron. xxii. 11.

whole context proves this to be the meaning. What sense is there in the city *of the house?*

CHAP XI. 1. *She arose and destroyed.* She must have obtained great influence in the government during her son's reign; and hence the troops were ready to obey her orders on the present occasion. Being of the house of Ahab, she did this, probably, out of revenge, and to secure herself from Jehu and others; but particularly to maintain the cause of idolatry.

5. *Of those of you who come in, &c.* The Levites had their turns, or courses, in the service of the temple; so that a certain number went out every sabbath, to make room for another course. Jehoiada, having gained over the centurions and guards, or at least some of them, to his party, and having all the Levites at his command, took occasion of that time when the courses were to be changed, at day-break, to arm both those that were coming out, and those who were coming in; and thus effected the revolution he had so wisely planned.

6. *The gate of Sur;* supposed to be the eastern gate; while that

Thus shall ye guard securely the house, that it
7 be not broken into. And two parts of all those
of you, who go out on the sabbath, even they
shall keep guard about the king, in the house
8 of Jehovah. And ye shall surround the king,
every man with his weapons in his hand; and
he that cometh within the ranges, let him be
slain: and be ye with the king as he goeth out
9 and as he cometh in." And the captains over
the hundreds did according to all that Jehoiada,
the priest, commanded: and they took each his
own men, who were to come in on the sabbath,
with those who were to go out on the sabbath,
10 and came to Jehoiada, the priest. And to the
captains over hundreds did the priest give king
David's spears and shields, which were in the
11 temple of Jehovah. And the guard stood, every
man with his own weapons in his hand, from the
right corner of the temple, to the left corner of
the temple, along by the altar, to the king's
12 apartment. And he brought forth the king's
son, and put the crown upon him, and the
regal ornaments: and they made him king, and
anointed him; and they clapped their hands,
and said, "Long live the king."
13 Now when Athaliah heard the noise of the
guard and of the people, she came to the peo-
14 ple, into the temple of Jehovah. And she
looked, and behold, the king stood by the tri-
bunal, as the manner was, and by the king the
singers and the trumpeters; and all the people
of the land rejoiced, and blew with trumpets;
and Athaliah rent her clothes and cried, "Trea-
son, Treason." But Jehoiada, the priest, com- 15
manded the captains of hundreds, the officers of
the host, and said to them, "Take her forth
without the ranges; and him that followeth her
kill with the sword." For the priest had said,
"Let her not be slain in the house of Jehovah."
And they laid hands on her; and when she had 16
come to the horse-gate-way of the palace, she
was there put to death.

And Jehoiada made a covenant between Je- 17
hovah, and the king, and the people, that they
should be Jehovah's people; also between the
king and the people. And all the people of 18
the land, went into the temple of Baal, and de-
molished it, its altars and its statues they broke
all in pieces, and they slew Mattan, the priest
of Baal, before the altars. *Jehoiada*, the priest,
then appointed officers over the house of Jeho-
vah. And he took the rulers over hundreds, 19
and the captains, and the guard, and all the
people of the land; and they brought down the
king from the house of Jehovah, and went by
the way of the guard-gate to the palace; and
he sat on the royal throne. And all the people 20
of the land rejoiced; and, the city was quiet,
although they had slain Athaliah, with the
sword, near the king's palace.

REFLECTIONS UPON CHAPTER XI. 1. We may learn from this history, that the triumphing of the wicked is short. Athaliah waded to the throne, through the blood of the royal house of David, and perhaps thought herself secure, as she knew of no competitor for it. Providence had, unknown to her, preserved a branch of the stem of Jesse, because a blessing was in it; and at a time when this idolatrous and wicked woman, was hoping for years of peace, destruction was at hand.

2. We learn what a blessing one child, wisely married, may be to a good family. It was rather strange that Joram should marry his daughter to the high-priest. But providence ordered it so, that he might save his family from utter destruction. The good high-priest and his son saved one, as a brand from the burning. On how small a thread does the accomplishment of divine promises sometimes depend. All God's declarations in favour of the house of David depended on this one little child, a year old, saved from the sword of his grand-mother. The good people of Israel thought the house of David was extinct. "But no word of God shall fall to the ground;" nor shall any scheme of men make his promise of none effect.

3. From the joy that the people expressed in this great revolution, let us reflect what reason there is for joy and thankfulness, when Satan is deposed, and Christ is enthroned in the heart; when Satan, the usurper, is put down, and the soul gives itself up to

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behind the guard-house is thought to be the south-gate, or that next to the palace.

10. *David's spears and shields.* The people were in general without arms; but the high-priest had some within the temple, which at the present crisis were found of the greatest utility.

12. *The crown, &c.* Parkhurst observes, that our version here is not accurate. The term (עדה) means some part of the regalia, which was put on as well as the crown; for in the text the same verb has respect to both nouns.

14. *Stood on the tribunal.* This was a sort of rostrum, erected by Solomon; five cubits square and three cubits high; where he, and probably his successors, were seated during the divine service. See 1 Chron. vi. 13. The king, I conceive, stood up, that the whole people might behold him. On this tribunal Solomon both stood and kneeled.

CHAPTER XII.

C. 878. Joash reigneth well, while Jehoiada liveth; but afterwards he apostatized, and was slain by his own servants.

TWENTY-SEVEN years old was Joash, when he began to reign; and Joash began to reign in the seventh year *of the reign* of Jehu; and forty years reigned he in Jerusalem. And his
2 mother's name was Zibiah of Beer-sheba. And Joash did what was right in the eyes of Jehovah, as long as Jehoiada, the priest, instructed him,
3 But the high-places were not removed: the people still sacrificed and burnt incense on the high-places.
4 And Joash said to the priests, "All the hallowed money which is brought into the house of Jehovah, the money of every one numbered, the ransom money which every one is to pay, *besides* the money which any one chooseth to
5 bring into the house of Jehovah, Let the priests collect, every man of his acquaintance: and let them repair the breaches of the house,
6 wheresoever any breach may be found." But so it was that in the twenty-third year *of the reign* of king Joash, the priests had not repaired
7 the breaches of the house. King Joash, therefore, called for Jehoiada, the priest, and the other priests, and said to them, "Why repair ye not the breaches of the house? Ye shall not, therefore, receive any money of your acquaintance, but ye shall deliver it up for the repairing
8 of the breaches of the house." And the priests consented to receive no more money of the people, nor to repair the breaches of the house.
9 But Jehoiada, the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah, and the priests who kept the door put therein all the money which was brought into the house of Jehovah. And when 10
they saw that there was much money in the chest, the king's scribe and the high-priest came up, and counted the money which was found in the house of Jehovah, and put it in bags. And they gave the money, being told, 11
into the hands of those who did the work, who had the inspection of the house of Jehovah; and they expended it by wages to the carpenters and builders, who did the work of the house of Jehovah; And to masons, and stone-hewers; 12
and in buying timber and hewed-stones to repair the breaches of the house of Jehovah, and for whatever was laid out for repairing the house. Yet they made not for the house of Jehovah, 13
either silver bowls, or knives, or sprinkling-basons, or trumpets, or any other utensils of gold or silver, of the money which was brought into the house of Jehovah; But they gave it to the 14
workmen, and repaired with it the house of Jehovah. Moreover they reckoned not with the 15
men, into whose hand they delivered the money to be laid out *in wages* to workmen; for they acted faithfully. The trespass money and 16
sin-offering money was not brought into the house of Jehovah: it was the priests'.

Then Hazael, king of Syria, went up, and 17
fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. And Joash, 18
king of Judah, took all the hallowed things that Jehoshaphat, and Joram, and Ahaziah,

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Christ, and receives him as king; when confusion and disorder are changed for piety and peace. Oh! glorious, happy change! "Hosanna to the son of David! blessed be he that cometh in the name of the Lord."

4. How wise and prudent is it to engage men to enter into a solemn covenant, when the heart is peculiarly impressed with the goodness of God, as Jehoiada here did. Public reformation is best promoted when the memory of deliverances is fresh, and every heart is full of joy. Ministers and people should learn hence when they see young men thoughtful and considerate, narrowly escaped from danger and death, to remind them of their obligations to be the Lord's, and to devote themselves to him. Happy are the people who have joined themselves to the Lord, in an everlasting covenant, never to be forgotten.

CHAP. XII. 4. *All the hallowed money.* With the Syr. and Arab. I take the plural noun to be used adjectively, as is frequent: and the money hallowed was of two kinds. The *first* kind is the ransom money or the half-shekel, which every one who was numbered, having attained the age of twenty years, was to pay. The *second* was money paid for redeeming what was vowed, or money freely given. Levit. xxvii. 2.

5. They were to collect money in their respective districts. Comp. 2 Chron xxiv. 5.——*The breaches.* These were made by Athaliah. Ib. ver. 7.

6—8. In the long space of fourteen or fifteen years, the house of God had not been repaired. There appears criminal negligence on the part of the priests; or else they had not appropriated the money as directed. Others were appointed to this work, and it was at length completed.

his fathers, kings of Judah, had hallowed, and his own hallowed things, and all the gold which was found in the treasuries of the house of Jehovah, and of his own palace, and sent them to Hazael, king of Syria; that he might go away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, are written in the chronicles of the
20 kings of Judah. And his own servants arose, and made a conspiracy, and slew Joash, in the
21 house of Millo, in the descent of Silla. For Jozabad, the son of Shimeath, and Jehozabad, the son of Shimrith, his servants, smote him, that he died; and they buried him with his fathers in the city of David; and Amaziah, his son, reigned in his stead.

CHAPTER XIII.

B. C. 856. Jehoahaz's wicked reign; Joash succeedeth him; Elijah's death, whose bones afterwards revive a dead man.

1 In the twenty-third year of Joash, the son of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel, in Samaria;
2 and he reigned seventeen years. And he did evil in the eyes of Jehovah, and followed the sins of Jeroboam, the son of Nebat, who caused Israel to sin; from them he departed not.

And the anger of Jehovah was kindled against 3
Israel, and he delivered them continually into the hand of Hazael, king of Syria, and into the hand of Ben-hadad, the son of Hazael. But 4
Jehoahaz besought Jehovah, and Jehovah hearkened unto him; because he saw the oppression of Israel, with which the king of Syria oppressed them. For to Jehoahaz he left only 7
of the troops, fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed the rest, and trampled on them like dust. Jehovah, therefore, gave to 5
Israel a saviour, so that they were rescued from under the hand of the Syrians; and the children of Israel dwelt in their own tents, as beforetime. Nevertheless, they departed not from 6
the sins of °Jeroboam, who caused Israel to sin, but walked therein, and the groves also still remained in Samaria. Now the rest of the acts 8
of Jehoahaz, and all that he did, and his might, are written in the chronicles of the kings of Israel. And Jehoahaz slept with his fathers; 9
and he was buried in Samaria; and Joash, his son, reigned in his stead.

In the thirty-seventh year of Joash, king of 10
Judah, began Joash, the son of Jehoahaz, to reign over Israel, in Samaria; and he reigned

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CHAP. XIII.

REFLECTIONS UPON CHAPTER XII. 1. Joash owed his life to the temple and to the high-priest, and he was especially called to honour and to repair it. His early measures may be considered as those of his uncle, under whom he acted; but when he came to years, he approved of what had been ordered. Happy is it for young persons to have wise, pious, and faithful advisers; they may derive advantage from them in their latest years.

2. We may infer, that there was little zeal for God, even among the priests and Levites, who could suffer the temple to remain for so long a time unrepaired. How different was the spirit of David towards God's tabernacle, "who would not give sleep to his eyes, nor slumber to his eye-lids, until he had found a place for the Lord, a habitation for the holy one of Israel." When there is little regard paid to the ordinances of God's house, we may be sure that the life and power of godliness are wanting.

3. It is painful to find, that in every reign, there was something to blame; the high-places were not removed. It is still more so, to find the king and the people perpetually apostatizing to idols. Though they were ever suffering national judgments for this sin, they refused to forsake it. A deceived heart turned them aside; they fed on ashes; and yet had not sense to perceive, or candour to say, "Is there not a lie in our right hand?" Be it our care to abide faithful with God; and not follow vain things which cannot profit, then we may hope for his mercy and favour.

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18. The parallel place shows, that events of considerable importance are here omitted. This incursion of Hazael did not happen till after the death of Jehoiada, and the relapse of the people into idolatry.

21. *Jozabad, &c.* In Chronicles, the names are *Zabad, Ben-Shimeath,* and *Jehozabad, Ben-Shimrith:* and Shimeath and Shimrith are said to have been, the former an *Ammonitess,* the latter a *Moabitess.* See 2 Chron. xxiv. 26.

CHAP. XIII. 1. *In the twenty-third.* Josephus has the twenty-*first,* which Geddes thinks the better reading.

3. *Continually.* Literally, *all days*; which some explain to mean *often.* The history makes it manifest, that it signifies *at various times—in succession.*

4. Houbigant, Dathe, and others, transpose the 7th verse after this, which is evidently its proper place. Transposition of verses and even chapters have been made by copyers having omitted them in their proper place; and then finding their mistake, inserted them after.

5. *A saviour.* That is, Joash, the son and successor of Jehoahaz. Comp. ver. 15, and 25.

6. ° *The house of,* Chald. Syr. Arab. 10 mss.

sixteen years. And he did evil in the eyes of Jehovah; he departed not from any of the sins of Jeroboam, the son of Nebat, who caused Israel to sin: in them he walked.

14 Now Elisha had fallen sick, of the sickness of which he died. And Joash, king of Israel, went down to him, and wept over his face, and said, "O my father! my father! the chariot of
15 Israel, and the horsemen thereof." And Elisha said to him, "Take a bow and arrows."
16 And he took a bow and arrows. And he said to the king of Israel, "Put thy hand upon the bow." And he put his hand upon it; and Eli-
17 sha put his hands upon the king's hands. And he said, "Open the window eastward." And he opened it. Then Elisha said, "Shoot." And he shot. And he said, "Arrow of deliverance, by Jehovah! Arrow of deliverance from Syria! for thou shalt smite the Syrians at Aphek,
18 till thou have consumed them." And he said, "Take the other arrows." And he took them. And he said to the king of Israel, "Smite upon the ground." And he smote thrice, and stop-
19 ped. And the man of God was wroth with him, and said, "Thou shouldst have smitten five or six times; then wouldst thou have smitten the Syrians, till thou hadst consumed them: whereas, now, thou shalt smite the Syrians but thrice."

And Elisha died, and they buried him. And 20
in that same year hordes of Moabites invaded the land. And it happened, that as *some Isra-* 21
elites were about to bury a man, behold, they spied the horde *of Moabites;* and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Although Hazael, king of Syria, had oppres- 22
sed Israel all the days of Jehoahaz; Yet Jeho- 23
vah was gracious unto them, and had compassion on them, and had respect to them, because of his covenant with Abraham, Isaac, and Jacob; and he would not as yet destroy them, nor cast them from his presence. So Hazael, king of 24
Syria, died; and Ben-hadad, his son, reigned in his stead. And Joash, the son of Jehoahaz, 25
took again out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz, his father, by war. Three times did Joash beat him, and recovered the cities of Israel. [t] Now the rest of the acts of 12
Joash, and all that he did, and his might, and how he fought against Amaziah, king of Judah, are written in the chronicles of the kings of Israel. And Joash slept with his fathers, and 13
Jeroboam sat upon his throne: and Joash was buried in Samaria, with the kings of Israel".

12, 13. [t] after verse 25.

REFLECTIONS UPON CHAPTER XIII. 1. We learn that as sin is the cause of chastisement, so humiliation and prayer are the means of deliverance, verses, 3, 4. This is applicable to society in general, and to private persons. "For their iniquity was I wroth, and smote them." Let such humble themselves under the mighty hand of God, and call upon him in the day of trouble. This is the appointed way to obtain deliverance and salvation.

2. The loss of good men, especially of prophets and instructors of youth, is greatly to be lamented. They are "better than chariots and horsemen." It is better to lose men of war, than men of God. They are the ornament and support of a nation while they live, and greatly lamented when they die. When they are taken away we should mourn for ourselves, not for them; we should be concerned to rise up in their stead, and pray that others may do so too.

3. It is our own fault if spiritual enemies are not smitten and subdued. It is owing to our sloth; we take no pains to watch, and pray, and strive; and do not believe the promises of God. The more vigorously we attack them, and the more firmly we depend on divine promises, the more successful we are likely to be. "We wrestle not with flesh and blood, but with principalities and powers: if we resist them stedfast in the faith, they will flee from us; and we shall be more than conquerors through him that loved us." It is a grief to all good

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11. *He did evil, &c.* Josephus says, he was a good king, *in nothing resembling his father.* There is, however, no variety of reading in the text, or versions; and, if we are to credit Josephus, we must explain the evil that he did to mean his political adherence to the worship of the calves. From what follows, he seems to have regarded the prophet Elisha.

17. *Arrow of deliverance.* The prophets often predicted future events by symbolical actions. This was one, to teach Joash, that God, by him, would defeat the Syrians.

18. *And he smote thrice.* If the king understood the first symbolical action, as he could scarcely fail to do, he might conclude that his striking the earth with the arrows, was also symbolical of the number of victories he should obtain. Did he then stop, because he thought it not possible that he should be able to vanquish so powerful an enemy? If so, his stopping was the effect of diffidence or unbelief, and accounts for the anger of the prophet.

21. *They spied the horde, &c.* Alarmed for their own safety, they threw the corpse into the grave or sepulchre of the prophet. Perhaps this was at hand, and they had only some stone to remove; which might be

CHAPTER XIV.

B. C. 839. Amaziah's good reign; his victory over the Edomites; he is conquered by Joash, and slain by his own subjects; Uzziah succeedeth him.

1 In the second year of Joash, son of Jehoahaz, king of Israel, Amaziah, the son of Joash, king
2 of Judah, became king. He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.
3 And he did what was right in the eyes of Jehovah, yet not like David his fore-father: according to all which Joash, his father did, so did he.
4 Still the high-places were not taken away: but as yet the people sacrificed and burnt incense on the high-places.
5 Now as soon as the royal power was confirmed in his hand, he slew those of his servants,
6 who had slain the king, his father. But the children of the murderers he slew not: according to what is written in the book of the law of Moses, in which Jehovah commanded, saying, "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death
7 for his own sin." *After this* he smote of Edom ten thousand men, in the valley of salt; in that war he took Selah, and called the name of it Joktheel, *which it bears* unto this day.
8 Then Amaziah sent messengers to Joash, the son of Jehoahaz, son of Jehu, king of Israel, saying, "Come, let us look one another in the
9 face." And Joash, the king of Israel, sent to Amaziah, king of Judah, saying, "A thistle of Lebanon sent to a cedar of Lebanon, saying, 'Give thy daughter to my son to wife;' and a wild-beast of Lebanon passed by, and trod down the thistle. Thou hast indeed smitten Edom, and 10
thy heart is lifted up: glory in this, but abide at home: for why wouldst thou meddle to thy hurt, so that thou shouldst fall, and Judah with thee?" But Amaziah would not hearken; 11
Joash, king of Israel, therefore, went up; and he and Amaziah, king of Judah, looked one another in the face at Bethshemesh, which belonged to Judah. And Judah was smitten 12
before Israel; and they fled every man to his own home. And Joash, king of Israel, took 13
Amaziah, king of Judah, the son of Joash, the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and broke down the wall of Jerusalem, from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the 14
gold and silver, and all the utensils found in the house of Jehovah, and in the treasures of the palace, and hostages, and returned to Samaria. Now the rest of the acts of Joash, which he did, 15
and his might, and how he fought with Amaziah, king of Judah, are written in the chronicles of the kings of Israel. And Joash slept with his 16
fathers, and was buried in Samaria with the kings of Israel; and Jeroboam, his son, reigned in his stead.

And Amaziah, the son of Joash, king of Judah, 17
lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years. And the rest of 18
the acts of Amaziah, are written in the chronicles of the kings of Judah. And they made a 19
conspiracy against him in Jerusalem; and he fled to Lachish; but they sent after him to

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men to see others losing the victory, for want of faith, zeal, and resolution. Therefore, let us stir up ourselves and one another; and "fight the good fight of faith, that we may obtain that crown of glory, which is laid up for those that love and serve God."

4. All deliverance and success, in temporal and spiritual concerns, is owing to the grace and compassion of God. verse 23. He was gracious to them, had compassion upon them, had respect unto them, and remembered his covenant. He was willing to find out a reason to be long-suffering and gracious to this rebellious people. This is great encouragement to sinners to repent. God bears long with them. "He is not willing that any should perish. With him is forgiveness, that he may be feared." The goodness of God should lead us to repentance, that we may enjoy his presence, and the favourable tokens of it for ever.

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readily done, and the body laid there till the present attack was over.

CHAP. XIV. 5. *He slew those, &c.* This was a filial duty; and a just regard to his own safety made it necessary. His strict adherence to the law, on this occasion, deserves praise. Comp. Deut. xxiv. 16. and Ezek. xviii. 4. 20.

9. *A thistle of Lebanon.* Nothing can be more cutting than this epilogue. Joash represents Amaziah by the *thistle*, himself by the *cedar*; and how soon he would perish like the ambitious thistle which some wild-beast trod down.

15, 16. These two verses are a repetition of ch. xiii. 12, 13.; yet they

20 Lachish, and slew him there. And they brought him on horses; and he was buried at Jerusalem with his fathers, in the city of David.

21 And all the people of Judah took [v]Uzziah" who was sixteen years old, and made him king
22 instead of his father Amaziah. He rebuilt Elath, and restored it to Judah, after the *late* king slept with his fathers.

23 In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, began to reign in Samaria;
24 and he reigned forty-one years. And he did evil in the eyes of Jehovah; he departed not from any of the sins of Jeroboam, the son of
25 Nebat, who caused Israel to sin. He recovered the territories of Israel, from the entrance of Hamath, unto the dead sea, according to the word of Jehovah, the God of Israel, which he spoke by his servant Jonah, the son of Amittai,
26 the prophet of Gath-hepher. For Jehovah saw that the affliction of Israel was very bitter; though none were safe or secure, yet was there
27 no helper for Israel. So Jehovah said that he would not blot out the name of Israel from under the heavens; and he saved them by the hand of Jeroboam, the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he fought, and how he recovered, for Israel, Damascus, and Hamath, (which had belonged to Judah,) are written in the chronicles of the kings of Israel.
29 And Jeroboam slept with his fathers, with the kings of Israel; and Zechariah, his son, reigned in his stead.

CHAPTER XV.

B. C. 810. Uzziah's good reign; history of the reigns of Zechariah, and four other kings of Israel.

1 In the twenty-seventh year of Jeroboam, king of Israel, began [v]Uzziah," son of Amaziah,
2 king of Judah, to reign. Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem. And his mother's name
3 was Jecholiah of Jerusalem. And he did what was right in the eyes of Jehovah, according to
4 all that his father Amaziah *at first* did. Only the high-places were not removed: the people still sacrificed and burnt incense on the high-places.

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21. [v] Syr. Arab. CHAP. XV. 1. [v] Syr. Arab. 1 ms. and the 13th and 32nd verses of this chapter. So also in the following verses.

REFLECTIONS UPON CHAPTER XIV. 1. The remark of Solomon is found generally true. "Train up a child in the way that he should go, and when he is old, he will not depart from it." Joash had not turned to idols like some of his predecessors; and his son followed his ways. "According to all which his father did, so did he." How highly responsible are parents, both to God and society. The example they set, may have the most beneficial, or the most destructive influence on the morals of their offspring; and may make them either blessings or curses to the world and to the church.

2. We may learn the folly of engaging in what is too arduous for us. Amaziah would not be admonished; he did not follow the maxim of his wise predecessor, "With good advice make war." He engaged rashly, and was defeated, and his country spoiled. This fomented disaffection, and ended in his own violent death. In whatever we engage, let us begin with prayer. Let us ever be disposed to follow good advice, though given by an enemy. In whatever regards religion, let us walk uprightly, and we shall walk safely.

3. We are taught how long God bore with a sinful people, and how often he turned away his wrath, and exercised compassion. Though Jeroboam, the second, walked in the ways of his fore-father, yet Jehovah gave him success against his enemies, and fulfilled the word of his own prophet Jonah. When he saw the bitter affliction of Israel, he was moved with compassion towards them, "and would not blot out their name from under the heavens." Let the long-suffering of God, awaken serious reflection, and his mercy allure us to duty. He waits to be gracious; let us wait on him that he may be so to us.

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seem to be necessary here, as so much is said of Joash in connexion with Amaziah.

21. *Uzziah.* That this is the true name of this king is clear from the ancient versions. See note in Heb. Bible.

22. *Elath.* This place had been lost under Joram. Uzziah recovered and fortified it, after the death of his father.

25. *Dead sea.* Literally, 'sea of the plain;' but the former name is better understood.

25. *His servant Jonah.* The prophet sent to Nineveh. This fixes the time of his mission, to the time of Joash, the father of Rehoboam the second. At the same time, or quickly after in Jeroboam's time, were also the prophets Hosea, and Joel, and Amos, as appears by their books. Isaiah in Judah, and these three in Israel, were the earliest of the sixteen prophets, and should be read the first in order.

26. *Though none were, &c.* I have given that turn to the words which the connexion seems to require. Geddes renders, "that there was none to avenge, succour, and assist them." Dathe gives this sense without attempting to render verbally, "for he respected the bitter calamity of the Israelites, who, deprived of all things, had no helper."

28. I have followed Geddes in this version; although, with him, I think it probable, that *to Judah* have been added to the text, as the words are wanting in the Syr. and the Arab. versions.

CHAP. XV. 5. *Smote the king, &c.* A reign of fifty-two years is given in a few verses; but we have a more detailed account in 2 Chron.

5 And Jehovah smote the king, so that he was a leper unto the day of his death, and dwelt in a separate apartment. And Jotham, the king's son, was over the house, judging the people of
6 the land. And the rest of the acts of ᵛUzziah", and all that he did, are written in the chronicles
7 of the kings of Judah. ᵛUzziah" slept with his fathers; and they buried him with his fathers in the city of David; and Jotham, his son, reigned in his stead.
8 In the thirty-eighth year of ᵛUzziah," king of Judah, did Zechariah, the son of Jeroboam,
9 reign over Israel, in Samaria, six months. And he did evil in the eyes of Jehovah, as his fathers had done: he departed not from the sins of Jeroboam, the son of Nebat, who caused Israel
10 to sin. And Shallum, the son of Jabesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead.
12 ᵗThis was the word of Jehovah, which he spoke to Jehu, saying, "Thy sons shall sit on the throne of Israel to the fourth generation." And
11 so it came to pass". And the rest of the acts of Zechariah, behold, they are written in the chronicles of the kings of Israel.
13 Shallum, the son of Jabesh, began to reign in the thirty-ninth year of Uzziah, king of Judah;
14 and he reigned a full month in Samaria. For Menahem, the son of Gadi, went up from Tirzah, and came to Samaria, and smote Shallum, the son of Jabesh, in Samaria, and slew him,
15 and reigned in his stead. And the rest of the acts of Shallum, and the conspiracy which he made, behold, they are written in the chronicles of the
16 kings of Israel. Then Menahem smote Tiphsah, and all that was therein, and its territories from Tirzah; because they had not opened *their gates to him:* therefore, he smote it; he even smote and ripped up all the women with child.

In the thirty-ninth year of ᵛUzziah", king of 17
Judah, began Menahem, the son of Gadi, to reign over Israel, and he reigned ten years in Samaria. And he did evil in the eyes of Jeho- 18
vah: he departed not, all his days, from the sins of Jeroboam, the son of Nebat, who caused Israel to sin. And Pul, the king of Assyria, came 19
against the land; and Menahem gave to Pul a thousand talents of silver, that through his assistance the royal power might be confirmed to him. And Menahem exacted the money of Israel, of 20
all the men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria returned, and did not stay there in the land. And the rest of the acts of Me- 21
nahem, and all that he did, are written in the chronicles of the kings of Israel. And Mena- 22
hem slept with his fathers; and Pekahiah, his son, reigned in his stead.

In the fiftieth year of ᵛUzziah", king of Ju- 23
dah, Pekahiah, the son of Menahem, began to reign over Israel, in Samaria; and he reigned two years. And he did evil in the eyes of Je- 24
hovah: he departed not from the sins of Jeroboam, the son of Nebat, who caused Israel to sin. But Pekah, the son of Remaliah, one of 25
his captains, conspired against him, and, with the aid of Argob and Arieh, and fifty Gileadites, smote him in Samaria, in the haram of his own palace: and he killed him, and reigned in his stead. And the rest of the acts of Pekahiah, 26
and all that he did, behold, they are written in the chronicles of the kings of Israel.

In the two and fiftieth year of ᵛUzziah", king 27
of Judah, Pekah, the son of Remaliah, began to reign over Israel, in Samaria; and he reigned twenty years. And he did evil in the eyes of 28
Jehovah: he departed not from the sins of Jeroboam, the son of Nebat, who caused Israel to

6. ᵛSyr. Arab. 1 *ms.* 7. ᵛibid. 8. ᵛibid. 12. ᵗafter 10.

17. ᵛSyr. Arab. 1 ms. 23. ᵛibid. 27. ᵛibid.

xxvi. 1. &c. His attempt to invade the priest's office, we learn, occasioned his becoming a leper.

12. *This was the word, &c.* The writer of this history always notices the fulfilment of God's promises or threatenings. Comp. ch. x. 30.

14. *Tirzah.* This was for a long time the royal city in Israel. Jeroboam, in the latter part of his reign, dwelt here, and the succeeding kings, till Omri, who purchased and built Samaria. See Canticles, vi. 4.

19. *Pul, the king of Assyria.* This is the first time the king of Assyria is mentioned as approaching Judea. This Pul is supposed to be the king who repented on the preaching of Jonah. According to Usher, he was the last king of Assyria, called by the Greeks Sardanapalus, that is, Sardan-Pul. Menahem availed himself of his assistance, to keep the power which he had acquired; though at a great expense to his subjects.

25. *In the Haram, &c.* For this sense of ארמון see Michaelis's Supple-

29 sin. In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, even all the land of Naphtali, and carried them cap-
30 tive to Assyria. And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of
31 Jotham, the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they are written in the chronicles of the kings of Israel.
32 In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham, the son of
33 Uzziah, king of Judah, to reign. Twenty-five years old was he when he began to reign; and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of
34 Zadok. And he did what was right in the eyes of Jehovah: he did according to all that his fa-
35 ther Uzziah had done. Only the high-places were not removed: the people still sacrificed and burned incense on the high-places. He built the higher gate of the house of Jehovah.
36 Now the rest of the acts of Jotham, and all that he did, are written in the chronicles of the
37 kings of Judah. In those days Jehovah began to send against Judah, Retzin, the king of Sy-
38 ria, and Pekah, the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his fore-father: and Ahaz, his son, reigned in his stead.

CHAPTER XVI.

B. C. 742. The wicked reign of Ahaz; he hireth Tiglath-pileser to assist him against Retzin, and Pecah; spoileth the temple, &c.

In the seventeenth year of Pekah, the son of 1
Remaliah, Ahaz, the son of Jotham, king of
Judah, began to reign. Twenty-[a]five" years 2
old was Ahaz, when he began to reign, and he
reigned sixteen years in Jerusalem; but he did
not what was right in the eyes of Jehovah his
God, like David his fore-father, But walked in 3
the way of the kings of Israel; yea, and devoted, by fire, his own son, according to the abominable custom of the nations, which Jehovah had
cast out from before the children of Israel. And 4
he sacrificed and burned incense on the high-places, and on the hills, and under every green tree.

Then Retzin, king of Syria, and Pekah, son 5
of Remaliah, king of Israel, came up to war
against Jerusalem: and they besieged Ahaz,
but could not overcome him. At that time 6
Retzin, king of Syria, recovered Elath to
[v]Edom", and drove the Jews from Elath: and
the [v]Edomites" came to Elath, and dwell there
unto this day. But Ahaz sent messengers to 7
Tiglath-pileser, king of Assyria, saying, "I am

CHAP. XVI. 2. [a] So Sept. Syr. 2 Chron. xxviii. 1.

6. [v] So many mss.——[v] ibid.

REFLECTIONS UPON CHAPTER XV. 1. The long reign of Uzziah, and his general character, may lead us to infer, that a strict regard to the law is the best security of a government. "He did," on the whole, "what was right in the eyes of Jehovah;" and hence arose his safety and success against his enemies, When kings neglect the law, invade the property, and oppress the persons of their subjects, it may be justly expected, that they will have secret enemies; nor will they find any cordial assistance in a time of need. It will be the present interest of all "to do justly, love mercy, and walk humbly with God," and before men.

2. The reigns of Menahem and Pekah, show the consequence of disobedience to God. Having forsaken him, they are given up to the power of their enemies. The former spoils to purchase an ignominious peace; and the subjects of the latter, are carried into captivity. Thus "while righteousness exalteth a nation, sin is the reproach, and, finally, the ruin of a people." How necessary, therefore, is it, for every one "to stand in awe and sin not;" "for the wages of sin are death."

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ment to the Hebrew Lexicon, who strongly justifies it.

29. *Tiglath-pileser.* Usher makes him the same as Belesis, who, in connexion with Arbaces, had overturned the ancient Assyrian empire.

37. *In those days.* That is, after the death of Jotham, and during the reign of his son Ahaz. Comp. 2 Chron. xxviii. 5. &c.

CHAP. XVI. 2. *Twenty five.* A comparison of parallel places makes it evident that an error has occurred here. In the next chapter, we are informed that Hezekiah began his reign in his twenty-fifth year. His father Ahaz reigned only sixteen years, and died in his thirty-sixth. According to the text then, he must have begotten Hezekiah when only *eleven* years old, which is not probable. The Jews married early, and allowing the age of sixteen, the difficulty is removed See note Heb. Bible.

6 *To Edom.* This reading arises from the change of a single letter. The whole history proves that Elath was in the land of Edom, and did not belong to Syria; it was situated on the east branch of the Arabic Gulph. As to the next term, 'Edomites,' are found in many mss.

thy servant and thy son: come up, and save me from the hand of the king of Syria, and from the hand of the king of Israel, who have
8 risen up against me. And Ahaz took the silver and gold, which was found in the house of Jehovah, and in the treasury of the palace, and
9 sent it for a present to the king of Assyria. And the king of Assyria hearkened to him; for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Retzin.
10 And king Ahaz went to Damascus, to meet Tiglath-pileser, king of Assyria; and he saw the altar which was at Damascus: and king Ahaz sent to Urijah, the priest, the form of the altar, and the pattern of it, according to all its
11 workmanship. And Urijah, the priest, built an altar according to the form which king Ahaz had sent from Damascus: so Urijah, the priest, made it against king Ahaz came from Damas-
12 cus. And when the king had come from Damascus, the king saw the altar; and the king approached the altar, and offered sacrifices
13 thereon. And he burnt his burnt-offering, and his wheaten-offering, and poured out his drink-offering, and sprinkled the blood of his feast-
14 offerings, upon the altar. And he brought also the brazen altar, which was before Jehovah, from the front of the house, from between the *new* altar and the house of Jehovah, and put it on the north-side of the *new* altar. And king 15
Ahaz commanded Urijah, the priest, saying, "Upon the great altar, burn the morning burnt-offering, and the evening wheaten-offering, and the king's burnt-sacrifice, and his wheaten-offering, with the burnt-offerings of all the people of the land, and their wheaten-offerings, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offerings, and all the blood of the sacrifices: as to the brazen altar, I will inquire what must be done." Thus did Uri- 16
jah, the priest, according to all that king Ahaz commanded.

And king Ahaz cut off the frame-bands of the 17
laver-stands, and removed the lavers from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. And the sabbath-covert 18
which they had built in the house, and the king's entry without, turned he from the house of Jehovah, on account of the king of Assyria.

Now the rest of the acts of Ahaz, which he 19
did, are written in the chronicles of the kings of Judah. And Ahaz slept with his fathers, and 20
was buried with his fathers in the city of David; and Hezekiah, his son, reigned in his stead.

REFLECTIONS UPON CHAPTER XVI. 1. The kings of Judah had peculiar reasons to adhere to the temple and to the worship of Jehovah; but Ahaz imitated the kings of Israel. Every species of idolatry he practised; he even observed the abominable custom of sacrificing his children to idols. To what blindness of mind, and hardness of heart must he have been given up. How proper is it for us to exhort one another daily, lest we should be hardened through the deceitfulness of sin. One sin leads to another, and unless mercy prevent, by bringing us to repentance, it will issue in our final destruction.

2. How fond are men of their own inventions in the worship of God. Solomon's altar was a plain, old fashioned one. Ahaz would have something new and fine; he wanted more show and ornament. This is often the case in christian churches. Christ's institutions are plain and simple, too much so for superstitious men. They must add sacraments of their own, and impose them upon all worshippers. All innovations are dangerous, even in the circumstantials of divine worship. Adding ornaments to religious services, is generally spoiling them. The nearer we keep to the divine pattern the better.

3. Those, who in their distresses, trespass more against the Lord, are abominably, and, it is to be feared, incurably wicked. "This is that king, Ahaz;" his name has a mark of infamy upon it. Afflictions are intended to bring men to thought, to repentance, and amendment; but if they are made worse instead of better by them, it is a sign of great hardness of heart, and that they are in the broad way to ruin. Let it be our concern to keep our consciences tender, to humble ourselves under God's hand, and to improve our afflictions aright; that by "the sorrow of the countenance, the heart may be made better."

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9. *Hearkened to him*; so as to come and subdue Damascus, but he exhausted the treasuries of Judah, and distressed rather than assisted Ahaz.

10. *Which was at Damascus.* It was not so much the altar as the god to which it was dedicated that allured Ahaz. As he had suffered from the Syrians, this wicked king supposed that the God they worshipped must be more powerful than Jehovah. Sin first blinds and then destroys.

11. *Urijah, the priest.* He seems to have been the high-priest, and his compliance with the will of the king indicates his little regard, or rather, contempt of the altar of Jehovah. There will always be found men who will execute the most impious commands that can possibly come from the throne.

18. *Sabbath-covert.* The most probable opinion is, that this was a covered seat for the king and his court, when they attended public worship

CHAPTER XVII.

C. 730. *Hoshea's wicked reign; Samaria taken, and the people carried away captives; various other people brought and settled in Samaria.*

In the twelfth year of Ahaz, king of Judah, began Hoshea, the son of Elah, to reign in Samaria, over Israel; *and he reigned* nine years.
And he did evil in the eyes of Jehovah, but not as the kings of Israel who were before him.
Against him came up Salmaneser, king of Assyria; and Hoshea became his servant, and gave him presents. But the king of Assyria found treachery in Hoshea: for he had sent messengers to So, king of Egypt, and had not brought the yearly present to the king of Assyria; the king of Assyria, therefore, shut him up, and bound him in prison. For the king of Assyria marched through the whole land, and went up to Samaria, and besieged it three years.
In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor-nahar-gozan, and in *other* cities of the Medes. Thus it was, because the children of Israel had sinned against Jehovah their God, who had brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods. And walked according to the statutes of the nations which Jehovah had cast out from before the children of Israel, and of those which the kings of Israel had made. And the children of Israel devised things which were not right, against the command of Jehovah their God; for they built for themselves, high-places in all their cities, from the tower of the watchmen to the fenced city. And they set up for themselves statues and grove-idols on every high hill, and under every green tree: And there, on all the high-places, they burnt incense, like the nations which Jehovah had carried away before them. Thus they wrought wicked things to provoke Jehovah to anger: For they served idols, respecting which Jehovah had said to them, "Ye shall not do this thing;" And though Jehovah had testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to the whole law which I commanded your fathers, and which I sent to you, by my servants the prophets:" Yet they would not hearken, but stiffened their necks, like to the necks of their fathers, who believed not in Jehovah their God. For they rejected his statutes and his covenant, which he had made with their fathers; and his testimonies which he testified among them; and they followed vain idols, and became vain, and followed the nations who were around them, respecting which Jehovah had charged them, that they should not do like them. And they rejected all the commandments of Jehovah their God, and made to themselves molten images, the two calves; and they made grove-idols, and worshipped the whole host of the heavens, and served Baal. And they devoted, by fire, their sons and their daughters to Molech; and used divinations and enchantments; and sold themselves to do evil in the eyes of Jehovah, to provoke him to anger. Therefore was Jehovah very angry with Israel, and removed them out of his sight: none were left, save only the tribe of Judah. Also Judah kept not the commandments of Jehovah their God, but walked by the

the sabbath. It was, perhaps, covered with plates of gold, as well as passage to it, which the king took away to give to Tiglath-pileser.

CHAP. XVII. 3. *Salmaneser.* He is called *Shulman* in Hosea, x. 14; in Tobit, *Enemassar.* He succeeded Pul as king of Assyria; and mander, in his history of the Tyrians, according to Josephus, mentioned conquest of the land of Israel.

4. *So, the king of Egypt.* According to Usher, he is the *Sabachon* of phane authors, the first of the Ethiopian dynasty.—*Bound him in prison.* er he had taken Samaria, an account of which follows. The whole of sea and the beginning of Micah relates to this siege.

6. *Habar-nahar-gozan.* I make this one name, with several modern ics.

9. *Devised things, &c.* So Michaelis; and the following words explain what is meant. They associated the worship of idols with Jehovah. Dathe from the Arabic renders, "They ventured to contend with Jehovah their God, in the most shameful manner." I prefer the version given.——*The tower of the watchmen, &c.* These towers were built to secure the vine and olive-yards, and in them shepherds watched their flocks. The words seem proverbial, and denote that idolatry prevailed, not only in the cities, but, in the villages of Israel; had filled both town and country. Comp. ch. xviii. 8.

13. *My servants the prophets.* The prophets often received particular commands to the people of Israel, which they were to observe, according to Moses, as much as the law given by him. Deut. xviii. 15—22.

15. *And his testimonies, &c.* "His protestations which he made against them." Geddes. I cannot think that this is the sense, as *testimonies* are

statutes, which *the kings of* Israel had made: [a]they did evil in the eyes of Jehovah, so as
20 continually to provoke him to anger". Jehovah, therefore, rejected the whole seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his
21 sight. For the Israelites rent themselves from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drove Israel from following Jehovah, and caused them
22 to commit a great sin. For the children of Israel walked in all the sins which Jeroboam commit-
23 ted; from them they departed not. At length Jehovah removed Israel out of his sight, as he had spoken by all his servants the prophets.
24 Thus Israel was carried away out of their own land into Assyria unto this day; and the king of Assyria brought inhabitants from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria,
25 and dwelt in its cities. Now, at the beginning of their dwelling there, they feared not Jehovah; and Jehovah sent lions among them, which
26 slew *many* of them. Some, therefore, spoke to the king of Assyria, saying, "The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of worshipping the God of that land; he hath, therefore, sent lions among them, and, behold, they slay them, because they know not the manner of
27 worshipping the God of that land." Then the king of Assyria commanded, saying, "Carry thither one of the priests, whom ye brought thence; and let [y]him" go and dwell there, and let him teach them the manner of worshipping
28 the God of the land." Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear Jehovah. Never- 29
theless, every nation made gods of their own, and put them in the temples of the high-places which the Samaritans had made; every nation in their cities in which they dwelt. Thus the 30
men of Babylon made Succoth-benoth; and the men of Cuth made Nergal; and the men of Hamath made Ashima. And the Avites made 31
Nibhaz and Tartak; and the Sepharvites burnt their children, in fire, to Adrammelech and Anammelech, the gods of Sepharvaim. So 32
they feared Jehovah, but made to themselves, of any sort of people, priests of the high-places, who sacrificed for them in the temples of the high-places. They feared Jehovah, and served 33
their own gods, after the manner of the nations from which they had been carried away. Unto 34
this day they observe their former customs, they fear not Jehovah *only*, nor do according to those statutes, or ordinances; or according to the law and commandment which Jehovah commanded the children of Jacob, (whom he named Israel:) With whom Jehovah had made a covenant, and 35
whom he charged, saying, "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: But Jeho- 36
vah, who brought you up out of the land of Egypt, with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye offer sacrifice. And 37
the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall take heed to do continually; but other gods ye shall not fear. And the covenant which 38
I have made with you, ye shall not forget; nor other gods shall ye fear. But Jehovah your 39

19. [a] Syr. Arab.

27. [y] Syr. and Vulg.

connected with *statutes* and *covenant*, before mentioned. Dathe agrees with the version which I have given.

19. I have added the clause noticed, as at least probably genuine.

24. *King of Assyria, &c.* It is probable that Salmaneser only appointed this to be done, and that his successor Essar-haddon actually brought the people from the places mentioned, and settled them in Samaria. Ezra, iv. 2.

25. *Lions.* These wild-beasts might multiply in the land, on account of its desolation, and on account of the slaughter of its inhabitants, on whom they fed. God so ordered this that the people might be led to the knowledge of himself.

27. *And let him go, &c.* The context requires the singular, and the Syr. and Vulg. countenance this reading.

28. *How they should fear, &c.* The word *fear* means, worship; in wha manner they should serve and worship him.

30, 31. These various idols are not known. It is evident that their worship was abominable.

God ye shall fear; and he shall deliver you out
0 of the hand of all your enemies." Nevertheless,
they did not hearken, but they did after their
1 former manner. So these nations feared Jehovah, and served their graven-idols: and as did their fathers, so did their children, and children's children, unto this day.

CHAPTER XVIII.

B. C. 726. The reign of Hezekiah; he reforms Judah; Sennacherib invades the country, and sends a part of his troops to besiege Jerusalem.

1 Now in the third year of Hoshea, son of Elah, king of Israel, Hezekiah, the son of
2 Ahaz, king of Judah, began to reign. Twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name also was Abia, the daughter
3 of Zechariah. And he did what was right in the eyes of Jehovah, according to all that David his fore-father did.
4 He removed the high-places, and broke the statues, and cut down the *idol*-groves, and broke in pieces the brazen serpent, which Moses had made: for to it, until those days, the children of Israel had burnt incense: and he called
5 it Nehushtan. He trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor any who
6 were before him. For he cleaved to Jehovah, and departed not from following him, but kept his commandments, which Jehovah commanded
7 Moses. And Jehovah was with him; and he prospered whithersoever he went: and he rebelled against the king of Assyria, and served him not. He smote the Philistines unto Gaza, 8
and its territories, from the tower of the watchmen to the fenced city.

And in the fourth year of king Hezekiah, 9
which was the seventh of Hoshea, son of Elah, king of Israel, Salmaneser, king of Assyria, came up against Samaria, and besieged it. And 10
at the end of three years it was taken; in the sixth year of Hezekiah, which was the ninth year of Hoshea, king of Israel, Samaria was taken. And the king of Assyria carried away 11
the Israelites unto Assyria, and placed them in Halah and in Habor-nahar-gozan, and in other cities of the Medes: Because they hearkened 12
not to the voice of Jehovah their God, but transgressed his covenant; they would neither hear, nor do any thing, which Moses, the servant of Jehovah, had commanded.

In the fourteenth year of king Hezekiah, 13
Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king 14
of Assyria to Lachish, saying, "I have offended; return from me, and what thou puttest on me I will bear." And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver, and thirty talents of gold. And Hezekiah gave him all the silver which 15
was found in the house of Jehovah, and in the treasures of the palace. At that time Hezekiah 16

Reflections upon Chapter xvii. 1. We may learn, that God's threatenings are not vain words, but will assuredly be accomplished. From the writings of the prophets, we learn, how faithfully, zealously, and incessantly, the prophets warned the people; and from the event, we see, that they refused to hearken. They became obdurate, equally insensible to promises, or denunciations; they chose their own delusions, and, at last, they received the just recompense of their deeds.

2. We may see, what wretched work sin makes in a nation. These people had all the advantages they could have desired, from miracles and prophets; they had full evidence, that Jehovah was the supreme God; great and wonderful deliverances were wrought; but all had no effect. Though there was something peculiar in their circumstances, as God was their temporal king, yet it is an awful lesson to all. "All these things happened to them for examples, and they are written for our admonition, on whom the ends of the world are come." Let us then receive the admonition, and avoid their sin, that we may not meet with like punishment.

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41. This must have been written some generations after the events recorded. This mixture of people formed the race afterwards called Samaritans, of whom we read in Ezra, Nehemiah, and the New Testament.

CHAP. XVIII. 2. *The daughter of Zechariah.* Probably, the pious person who had so much influence in the reign of Uzziah, (2 Chron. xxvi. 5.); and his daughter, by his instruction and example, might preserve her son Hezekiah from the idolatry of Ahaz.

13. *Sennacherib.* He was the son of Salmaneser.

14. *I have offended.* Sennacherib had taken some of the fenced cities of Judah, which success probably made Hezekiah suspect he had done wrong in withholding the tribute. See ver. 7.

17. *Yet the king.* He appears determined on the absolute surrender of Hezekiah, and Jerusalem; and his partial success might embolden him in his attempt.

cut off the gold from the doors of the temple of Jehovah, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria.

17 Yet the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish, to king Hezekiah, with a great host against Jerusalem. ° And when they had come up, they stopped by the conduit of the upper pool, which is in the highway of the fuller's field.
18 And when they had called to the king, there came out to them Eliakim, the son of Hilkiah, who was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recor-
19 der. And Rab-shakeh, said to them, "Speak ye now to Hezekiah, 'That thus saith the great king, the king of Assyria, 'What confi-
20 dence is this which thou exercisest? With thy lips thou sayest that thou hast wisdom and power to make war. Now, in whom dost thou
21 trust, that thou rebellest against me? Now, behold, thou trustest to the staff of a bruised reed, to Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh,
22 king of Egypt, to all who trust in him. But if ye say to me, 'We trust in Jehovah our God: is it not he, whose high-places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, 'Ye shall worship before
23 this altar in Jerusalem?' Now, therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able, on thy part, to set
24 riders upon them. How, then, wilt thou dare to face one captain, the least of my master's servants; although thou put thy trust in Egypt
25 for chariots and for horsemen? Am I now come up, without Jehovah against this place, to destroy it? Jehovah said to me, 'Go up against
26 this land, and destroy it." Then said Eliakim, the son of Hilkiah, and Shebna, and Joah, to Rab-shakeh, "Speak, we pray thee, to thy servants in the Syrian language; for we understand it: and talk not to us in the Jewish tongue, in the hearing of the people who are on the wall."
27 But Rab-shakeh said to them, "Hath my master sent me to thy master, and to thee, to speak these words? and not also to the men who are stationed on the wall, who will be compelled, with you, to eat their own dung, and drink their own urine?" Then Rab-shakeh stood and cried
28 with a loud voice, in the Jewish tongue, and spoke, saying, "Hear the word of the great king, the king of Assyria: Thus saith the
29 king, 'Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand:
30 Nor let Hezekiah induce you to trust in Jehovah, saying, 'Jehovah will surely rescue us, and this city shall not be delivered into the hand of the king of Assyria.
31 Hearken not to Hezekiah: for thus saith the king of Assyria, 'Make a present to me, and come out to me; and ye shall eat every man of his own vine, and every one of his own fig-tree, and drink every one of his own cistern:' Until I come, and take you
32 away to a land, like your own land, a land of corn and wine, a land of bread and vine-yards, a land of the purest olive, and of honey; and ye shall live, and not die: but hearken not to Hezekiah, when he persuadeth you, saying, 'Jehovah will deliver us.' Hath any of the
33 gods of the nations, delivered in any case, his land out of the hand of the king of Assyria?
34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand? Who among all the gods of the coun-
35 tries, are they that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?" But the people
36

CHAP. XVIII. 17. ° *And they went and came up to Jerusalem.* Sept. 10 mss.

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19. *And Rab-shakeh.* He was the king's cup-bearer, as his name signifies; and by his talking of Jehovah, and speaking so readily in the Jews' language, he seems to have been an apostate Jew. He made a boasting speech, the main purpose of which was to tell them, that resistance would be in vain, if they trusted to warlike preparations.

21. *To Egypt.* Probably Hezekiah had made some proposals to the king of Egypt, but was reproved and overruled by Isaiah. See Is. xxx. xxxi.

25. *Jehovah said to me.* If Rab-shakeh were an apostate Jew, he might have pretended that Jehovah had said to his master, "Go up," &c. Or, perhaps Sennacherib might have divined, as was usual, respecting his future operations: and Rab-shakeh might ascribe the result to Jehovah, to alarm the people.

were silent, and answered him not a word: for the king's commandment was, saying, "Answer him not."

CHAPTER XIX.

B. C. 710. *Hezekiah sendeth to Isaiah, who comforteth him; Sennacherib's letter; and Isaiah's prediction concerning his return to his own country.*

7 THEN came Eliakim, the son of Hilkiah, who was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their garments rent, and told him the words of Rab-shakeh.

1 And when king Hezekiah heard, he rent his garments, and covered himself with sackcloth, 2 and went into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna, the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, the prophet, 3 the son of Amotz. And they said to him, "Thus saith Hezekiah, 'This day is a day of trouble, and of reproof, and of calumny: for the children are come to the birth, and there is 4 not strength to bring forth. It may be that Jehovah, thy God, hath heard all the words of Rab-shakeh, whom the king of Assyria, his master, hath sent to reproach the living God; and will reprove the words which Jehovah, thy God hath heard; intercede, therefore, by prayer for the remnant that are yet left."

The servants of king Hezekiah then went to 5 Isaiah; And Isaiah said to them, "Thus shall 6 ye say to your master; 'Thus saith Jehovah, 'Be not afraid on account of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, 7 I will put another spirit in him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.'" When Rab-shakeh returned, he 8 found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And it being then reported to 9 him, saying, "Behold, Tirahkah, king of Ethiopia, is come out to fight against thee;" he again sent messengers to Hezekiah, saying, "Thus shall ye speak to Hezekiah, king of Ju- 10 dah, saying, 'Let not thy God, in whom thou trustest, deceive thee, saying, 'Jerusalem shall not be delivered into the hand of the king of Assyria.' Behold, thou hast heard what the 11 kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Did the Gods of the nations deliver 12 those whom my fathers destroyed; Gozan, and

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REFLECTIONS UPON CHAPTER XVIII. 1. Among a multitude given up to wickedness and depravity, God preserves a few stedfast and faithful to himself. Thus Noah was raised up to be a burning and shining light, amid the surrounding gloom and darkness of his generation; so Elijah maintained God's cause against Ahab and Jezebel. So now Hezekiah is raised up to preserve for a season, the kingdom of Judah, by promoting a reformation. His father had nearly ruined the state and the church; but he no sooner becomes king, than he restores divine worship, and by his own example, teaches the people to destroy their idols. Let my reader put away his idols and turn to God.

2. We may learn from Hezekiah's destroying the brazen serpent, how soon superstition perverts objects, indifferent in themselves, to the worst purposes. The brazen serpent was preserved in memory of a signal miracle, and may be regarded as a significant emblem of the way of salvation by faith. But it is probable, that the Israelites made an idol of it, and sought from it the cure of their diseases. Hence, Hezekiah found it necessary to destroy it, as only a piece of brass. Thus our Reformers thought they ought to act, in respect to all the superstitions of Rome. The clerical habits, the sign of the cross, kneeling at the Lord's supper, &c.

3. In accomplishing the work of reform, great courage and confidence are necessary. Notice is taken of Hezekiah's zeal and resolution, and his *trusting in the Lord*. They have need of great courage when the times are degenerate, when religion is at a low ebb, and corruptions are general. And when men trust in the Lord, and cleave to him, they may hope for success, and often meet with less difficulty than they expected. That may be done suddenly, which we despaired of doing at all. This should engage us resolutely to appear and act for God, and put our trust in him alone for our final success.

CHAP XIX. 3. *Children are come, &c.* These words are proverbial; and not only denote the disappointment of hope, but a season of the utmost distress and anxiety.

7. *Another spirit in him.* Secker has observed, that this is the uniform sense of the words. They here mean another mind, a spirit of fear. Comp. Is. xxxi. 8, 9. This was produced by hearing of the invasion of his own country by Tirahkah, the Ethiopian, or of his coming towards Judea.

9. *Sent messengers.* This was policy to prevent Hezekiah from pursuing him. As he had formed the design of hasting to meet Tirahkah, he wished to prevent the Jewish troops from hanging on his rear.

12, 13. *Gozan and Haran, &c.* These places seem to have been in Chaldea, and not far from the Euphrates.

Haran, and Rezeph, and the children of Eden
13 who were in Thelasar? Where is the king of
Hamath, and the king of Arpad, and the king
of the city of Sepharvaim, of Hena, and Ivah?"
14 And Hezekiah received the letter from the
hand of the messengers, and read it; and He-
zekiah went up to the house of Jehovah, and
15 spread it before Jehovah. And Hezekiah pray-
ed before Jehovah, and said, "O Jehovah, the
God of Israel, who dwellest between the che-
rubs, thou art God, thou alone, of all the
kingdoms of the earth; thou hast made the
16 heavens and the earth. Bow down, O Jehovah,
thine ear, and hear; open, O Jehovah, thine
eyes, and see: and hear [a]all" the words of Sen-
nacherib, which he hath sent to reproach the
17 living God. Of a truth, O Jehovah, the kings of
Assyria, have destroyed those nations and their
18 lands, And have cast their gods into the fire:
for they were no gods, but the work of men's
hands, wood and stone: therefore have they
19 destroyed them. Now, therefore, O Jehovah,
our God, I beseech thee, save thou us out of
his hand, that all the kingdoms of the earth may
know that thou, Jehovah, art the only God."
20 Then Isaiah, the son of Amotz, sent to Heze-
kiah, saying, "Thus saith Jehovah, the God of
Israel; 'Thy prayer to me, against Sennacherib,
21 the king of Assyria, I have heard.' This is the
word which Jehovah hath spoken concerning
him;

'The virgin daughter of Zion hath despised
thee,
She hath laughed thee to scorn;
The daughter of Jerusalem hath shaken her
head at thee.

22 Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice,
And hast lifted up thine eyes on high?
Even against the Holy One of Israel.
By thy messengers thou hast reproached Jeho- 23
vah, and said,
'With the multitude of my chariots I have
ascended
To the height of the mountains, the sides of
Lebanon,
And have cut down his tall cedars, his choice
fir-trees:
And I have entered his extreme retreat, his
richest forest.
I have digged and drunk foreign waters, 24
And in my progress have I dried up all the
streams of fenced places!
Hast thou not heard of old, that I disposed this? 25
And that from ancient times, I determined it?
Now have I brought it to pass, that thou
shouldst be,
To reduce into heaps of ruin, the strongest cities.
Hence were their inhabitants of small power; 26
They were dismayed and confounded;
They were as the grass of the field, as the green
herb;
The grass on the house tops; as blighted corn,
before its full growth.
But thy counsels, and all thine enterprises, 27
And thy rage against me, I have known;
Because thy rage against me, 28
And thine insolence, have reached mine ear;
I will put my hook in thy nose, and my bridle
in thy jaws,
And turn thee back by the way in which thou
camest.
And this shall be a sign to thee, *Hezekiah;* 29
Eat this year that which groweth of itself,

CHAP. XIX.

16. [a] Versions, and many mss.

16—19. Hezekiah requests that Jehovah would now give proof that he was not like the idols of the heathens, but was indeed the living God; so that all kingdoms might know and acknowledge him as such.

23. *The sides of Lebanon.* Lebanon means the most secure places; and cutting down his tall cedars, the overthrow of his opponents. These images are beautiful.

24. *In my progress.* Literally, 'with the soles of my feet.' He had such a multitude of troops, that nothing could oppose him. The streams of fenced places, Vitringa and Lowth suppose refer to Egypt, whose principal cities were chiefly defended by moats, canals, or large lakes, cut and made with great labour. As Libna and Lachish were on the south-west of Jerusalem, it is not improbable, that he had made an attack on Egypt. The word מצור is ambiguous, and may signify *Egypt*, if the points be changed. I prefer the common version.

25—28. God had permitted Sennacherib hitherto to prosper, that he might perform his own counsels; but now he would punish him for his insolence, pride, and vanity.

29. *This shall be a sign.* How could an event after the deliverance, be a sign of that deliverance? For the direction *to sow* in the third year, supposes the departure of the enemy. No answer to this difficulty is more

And the second year, what springeth from the same;
And in the third year sow ye, and reap,
And plant vine-yards, and eat of their fruits.
For again the escaped remnant of the house of Judah,
Shall strike root downward, and bear fruit upward.
For, from Jerusalem shall go forth a remnant,
And those who have escaped from mount Zion:
The zeal of Jehovah, *God of hosts", will do this.'
Thus, then, saith Jehovah, concerning the king of Assyria,
'He shall not come into this city;
Nor shall he shoot an arrow there,
Nor come before it with shield, nor raise a mound against it.
He shall return by the way in which he came;
Into this city he shall not come, saith Jehovah,
For I will defend and save this city, 34
For my own sake, and for my servant David's sake."

And on that night, an angel of Jehovah went 35 out, and smote in the camp of the Assyrians, a hundred and eighty-five thousand; and when *the rest* arose in the morning, behold, they were all dead corpses. Then Sennacherib, king of 36 Assyria, departed, and returned and dwelt at Nineveh. And as he was worshipping in the 37 house of Nisroch, his god, Adrammelech and Sharezer, his sons, smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead.

CHAPTER XX.

B. C. 713. Hezekiah, having received a message to prepare for death, by prayer hath his life prolonged; as a sign of it the sun goeth ten degrees back; the captivity foretold.

In those days, Hezekiah was sick of a deadly 1

31. *The versions and many mss.

Reflections upon Chapter xix. 1. We may learn, that prayer is the duty of good men, in every time of difficulty and oppression. Hezekiah prayed himself, and sent to Isaiah to pray for him and for the people. Their enemies endeavoured to frighten them from it, as Rab-shakeh did Hezekiah, saying, 'Where is your God?" But here is the last and first resort of good men; when heavy afflictions come upon them; when the interest of religion is at the lowest ebb, when difficulties insurmountable come, then is the time for prayer. It is a comfort that they can spread their cases before the Lord, and that he takes notice of them; that he will "hear their prayer and send an answer of peace."

2. It always becomes us in prayer to regard the honour of God, and thence to fetch our pleas. Adore him, with Hezekiah, as "the God of Israel; as the God of the kingdoms of the earth; the supreme, universal, everlasting king;" we should maintain a regard to his glory, 'that the nations may know and serve him.' A principle of religion is improved by prayer, especially that 'his name may be glorified.' This should be our daily prayer, "hallowed be thy name; thy kingdom come."

3. It is a great satisfaction to the church and people of God,

Chap. xx.

to think that he has the greatest and proudest of their enemies under his controul. He has his eye upon them, knows their abode, their going out and coming in, their rage against his people. He knows all their plots and contrivances; he has his hand upon them; "his hook is in their nose, and his bridle in their mouth;" they are doing his work, and act by his power. He sees and knows all their insolence and rage; as the Psalmist observes concerning this story, (Ps. lxxvi. 10.) "The wrath of man shall praise him, and the remainder of wrath shall he restrain."

4. What a great, powerful, and terrible God is Jehovah! "At his rebuke," the Psalmist observes, "the chariots and horses are cast into a deep sleep; none of the men of might have found their hands." The greatest numbers cannot stand before him; one of his mighty angels destroyed this numerous host. Where is 'the great king, the king of Assyria,' now? "Thou," says the psalmist, "even thou art to be feared." Not the greatest king, but thou alone; and "who may stand in thy sight when once thou art angry?" The general lesson from the whole is, "O love the Lord, all ye his saints; for the Lord preserveth the faithful, but plentifully rewardeth the proud doer." Such characters shall be exposed to everlasting contempt.

pertinent, than what Rosenmuller has given. That to predict a subseqnent event, is a clear indication of the certainty of a prior event, on which it depends. Thus Exod. iii. 12. worshipping God in mount Horeb implied the deliverance of Israel from the fiery furnace of Egypt. Hence, the word מופת not only signifies a *a prodigy—a miracle*, but any thing which confirms a promise made.

35. *Angel of Jehovah.* It is well known, that in scripture any instrument which Jehovah employs in his providential government, is called an angel. "He maketh the winds *his angels*," &c. Ps. civ. 4. Hence, some of the Rabbies explain the angel to be Tirahkah, who coming unexpectedly on Sennacherib, vanquished him with a terrible slaughter. Usher embraced and defended this opinion; but what is said in Is. xxx. 30. and xxxi. 9. wholly subverts this notion. Vitringa supposed that an unusual tempest of thunder and lightning is intended; and others, the destructive wind called *samiel*, which is known to produce sudden death to all who are exposed to it. With others I think the *plague* is intended; a disease indigenous to Egypt, and where Sennacherib had been. This disease breaking out, and being ignorant of its nature, the infection spread, so that the chief part of the

disease. And the prophet Isaiah, the son of Amotz, came to him, and said to him, "Thus saith Jehovah, 'Set thy house in order; for thou 2 shalt die, and live no longer." Then [a]Hezekiah" turned his face to the wall, and prayed 3 to Jehovah, saying, "I beseech thee, O Jehovah, remember how I have walked before thee in truth, and with an upright heart, and have done what is good in thine eyes." And Heze- 4 kiah wept much. Now, before Isaiah had gone out into the middle court, the word of Jehovah 5 came to him, saying, "Go back and tell Hezekiah, the chief of my people, 'Thus saith Jehovah, the God of David thy fore-father, 'I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou 6 shalt go up to the house of Jehovah. And I will add to thy days, fifteen years; and I will deliver thee and this city, from the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's 7 sake." And Isaiah said, "Take a lump of figs, and lay it on the boil, and he shall recover." 8 And Hezekiah said to Isaiah, "What shall be the sign that Jehovah will heal me, and that I shall go up into the house of Jehovah on the 9 third day?" And Isaiah said, "This sign will Jehovah give thee, that he will do the thing which he hath spoken: shall the shadow, *on the dial*, go forward ten degrees? or go back ten 10 degrees?" And Hezekiah answered, "It is an easy matter for the shadow to go forwards ten degrees; nay, but let the shadow go backward 11 ten degrees." And Isaiah, the prophet, cried to Jehovah: and he brought backward the shadow, ten degrees, which it had gone foreward, on the dial of Ahaz.

About this time Berodach-baladan, the son of 12 Baladan, king of Babylon, sent letters [a]and ambassadors" with a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah [r]rejoiced at their arrival", and 13 showed them all his store-houses, the silver, and the gold, and the spices, and the precious ointment, and his armoury, and all that he had in his treasuries: there was nothing in his house, nor in all his dominion, which Hezekiah showed them not.

Then came Isaiah, the prophet, to king Heze- 14 kiah, and said to him, "What said these men? and whence came they to thee?" And Hezekiah said, "They are come from a far country, from Babylon." And he said, "What have 15 they seen in thy house." And Hezekiah answered, "All things which are in my house have they seen: there is nothing among my treasures which I have not showed them." And Isaiah said to Hezekiah, "Hear the word 16 of Jehovah, 'Behold, the days come, that all 17 which is in thy house, and what thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons who shall issue from 18 thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Then said Hezekiah 19 to Isaiah, "Good is the word of Jehovah which thou hast spoken: only, said he, let there be peace and truth in my days."

And the rest of the acts of Hezekiah, and all 20

2. [a]Sept. Syr. Arab. and mss. 12. [a]Is. xxxix. 1.

13. [r]The versions and mss.

army perished. Rossenmuller, after Wepler, understands אלף to signify *leaders* or *chiefs*, and renders, 'a hundred and eighty-five chiefs,' and if so many of the chiefs, of course a large number of the others perished. This interpretation, they think, is supported by 2 Chron. xxxii. 21. "And Jehovah sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria." All the ancient versions render, 'a hundred and eighty-five thousand.'

CHAP. XX. 1. *In those days.* That is, the year after the destruction of Sennacherib's army. This was in the fourteenth year of his reign; and as he reigned twenty-nine years, it must have been in the fifteenth. Usher places it before the invasion of Judea by Sennacherib.——*Of a deadly disease.* From the boil mentioned it has been thought that this was the plague. The command to set his house in order seems to be to regulate his affairs, to make his will. Comp. 2 Sam. xvii. 23.

6. *From the hand, &c.* From any future attempts which he or his successors may make. The power of Assyria was now gradually diminished; and that of Babylon increased.

8—11. There are great difficulties in these verses. Some understand מעלות to denote the steps either of the palace or temple, on which the shadow of some column fell; as it is doubtful, whether or not the division of time into hours was made so early as in the days of Hezekiah. Reland, after Josephus, adopts this opinion. If they had not any divisions like our hours, they might have others; and whatever these were, the design was answered by the shadow going back either *ten* degrees or steps.

13. *Rejoiced, &c.* This reading has the authority of all the versions, the parallel place, and many mss. and the narrative itself requires it.

his might, and how he made a pool, and a conduit, and brought water into the city, are written
1 in the chronicles of the kings of Judah. And Hezekiah slept with his fathers; and Manasseh, his son, reigned in his stead.

CHAPTER XXI.

C. 698. The reigns of Manasseh and Amon; he being slain, Josiah succeedeth.

1 MANASSEH was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. And his mother's name was Hephzi-bah. And he did evil in the eyes of Jehovah,
2 after the abominable deeds of the nations, which Jehovah had cast out from before the children
3 of Israel. For he built up again the high-places which Hezekiah, his father, had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab, king of Israel; and worshipped the whole host of the heavens, and served them.
4 And he built altars, *for idols*, in the house of Jehovah, of which Jehovah said, "In Jerusa-
5 lem will I put my name." And he built altars for the whole host of the heavens in the two
6 courts of the house of Jehovah. And he devoted, by fire, his own son, and observed the clouds, and used divinations, and encouraged necromancers and wizards: he wrought much wickedness in the eyes of Jehovah, to provoke him to anger. And he set up a grove-idol, 7
made by himself, in the house, of which Jehovah said to David, and to Solomon, his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: Nor will I make the feet of 8
Israel move any more out of the land which I gave to their fathers; if they will but observe to do according to all that I have commanded them, and according to all the law which my servant Moses gave them in charge." But they 9
hearkened not: and Manasseh seduced them to do more evil than did the nations which Jehovah destroyed before the children of Israel.

And Jehovah spoke by his servants the pro- 10
phets, saying, "Because Manasseh, king of 11
Judah, hath committed these abominations, and hath done more wickedly than the Amorites did, who were before him, and hath also caused Judah to sin with his idols; Therefore, thus 12
saith Jehovah, the God of Israel, 'Behold, I am about to bring such evil upon Jerusalem and Judah, that both the ears of every one who heareth of it, will tingle. And I will stretch over 13
Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipeth a dish; wiping and turning

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REFLECTIONS UPON CHAPTER XX. 1. It is the duty of every man, 'to prepare to meet his God.' In afflictions, we are called from the uncertainty of events, to regulate our affairs, and be more especially intent on cultivating a devotional spirit. Let then the sick learn to pray to God; this is the way to have the evil removed, or to be made fit for death. Let them learn also to use those means which providence affords; otherwise they tempt God, and do not trust him. When recovered they should return public thanks; and love the house of God better.

2. At sickness and death it is happy to appeal to God, as Hezekiah did. The testimony of a good conscience encourages our prayers and our hopes, either that God will remove our complaints, or overrule them for our good, or that he will receive us to a better world. If we desire this, herein let us exercise ourselves daily, that we may be found of him in peace, and ready to enter into the joy of our Lord.

3. We see that pride and vanity are sins which easily beset the best of men. God observes this, and is displeased at it. We are always in danger of it. Who would have thought this should be the case in Hezekiah; that his heart would have been lifted up? Good men know too little of themselves. God is righteous and kind in sending afflictions to try us, that we may know what is in our hearts, and cure what is amiss there. Let us then pray, that God would 'hide pride from us,' and keep us humble; and "that the fruit of every affliction may be to take away sin," especially this sin.

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19. *Only, said he, let, &c.* With Dathe, I consider that the interrogative form implies strongly the affirmative, and I have rendered accordingly. This was a very mortifying message. But God was displeased that he should distrust his protection, and enter into an alliance with an heathen, of which the prophet Micah had warned him. Micah, iv. 9, 10. Babylon was now a very inconsiderable nation, and the event seemed unlikely; but it afterwards happened, and Daniel and other youths of the royal blood were taken there.

CHAP. XXI. 2—9. *He did evil, &c.* Thus what the pious Hezekiah had laboured to destroy, his profligate son soon restored. Every species of idolatry was introduced into the very temple itself. Baal was preferred to Jehovah; a grove-idol placed in the temple; altars built in the courts to the host of heaven; and divination, and other superstitions encouraged. He appears to have equalled, yea, to have surpassed Ahab in his wickedness.

13. *The line of Samaria.* The same lot or portion, as is intended by the measuring-line. Ps. xvi. 6. and 2 Chron. x. 16. Or it may be taken from

14 it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;
15 Because they have done evil in mine eyes, and have provoked me to anger, since the day their fathers came out of Egypt, even unto this day.
16 Moreover, Manasseh shed innocent blood exceedingly, till he had filled Jerusalem from one end to another; besides his sin by which he caused Judah to sin, in doing evil in the eyes of
17 Jehovah. Now the rest of the acts of Manasseh, and all that he did, and his sin which he committed, are written in the chronicles of the kings
18 of Judah. And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon, his son, reigned in his stead.
19 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz, of Jotbah.
20 And he did evil in the eyes of Jehovah, as his
21 father Manasseh did. And in all the ways in which his father had *long* walked, he walked; and the idols which his father had served, he served and worshipped. And he forsook Jeho- 22
vah, the God of his fathers, and walked not in the way of Jehovah. And the servants of Amon 23
conspired against him, and slew the king in his own house. But the people of the land slew 24
all those who had conspired against king Amon; and the people of the land made Josiah, his son, king in his stead. Now the rest of the acts of 25
Amon, and [s]all[s] that he did, are written in the chronicles of the kings of Judah. And he was 26
buried in his own sepulchre, in the garden of Uzza; and Josiah, his son, reigned in his stead.

CHAPTER XXII.

B. C. 641. Josiah's good reign; his early regard to religion; his destruction of idols, &c.

JOSIAH was eight years old when he began to 1
reign, and he reigned forty-one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. And he did 2
what was right in the eyes of Jehovah, and walked in all the ways of David his fore-father, and turned not aside to the right hand or to the left.

[t]And *in the fourth year of his reign,* the king 4
commanded Hilkiah, the high-priest, and the

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25. [s] The versions and mss.

4—21. [t] from chap. 23.

REFLECTIONS UPON CHAPTER XXI. 1. It is painful to witness the conduct of Manasseh, the son of one of the best kings of Judah. He had every advantage of a pious education and example; and must have often heard the most eloquent of the prophets plead the cause of Jehovah and of religion. Isaiah lived and prophesied through the whole of his father's reign; and in what lofty strains did he set forth the glory of Messiah and his kingdom. But all these advantages were lost on Manasseh; and his conduct was the result of a mind debased by superstition, and a heart steeled to remorse. He went on long in this awful course, and laid a foundation for the most bitter repentance.

2. We may see, what a curse to a people, wicked kings are. They seduce by their own example, and their injustice affects all. Those most like themselves are encouraged; the vile and the profligate are set up and honoured, the guilty are acquitted, and the innocent condemned. What have such to answer for at the bar of God? Let us be thankful, that we live under a constitution, where many of the evils specified, cannot obtain, unless by our own fault. Justice is in our hands as a people; and the supreme power can only execute the decision of a jury. In many respects the lines are fallen to us in pleasant places, and we have a goodly inheritance.

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the line which builders use, in adjusting their materials. The next words, *the plummet,* &c. rather support this.——*I will wipe, &c.* I will take away all its inhabitants and cleanse it by its destruction.

16. *Shed innocent blood, &c.* The blood of prophets who testified against his idolatries. It is generally thought that Isaiah suffered in this reign, and was sawn asunder, and that Paul alludes to this in Heb. xi. 37. Isaiah's fidelity to God, like that of John the baptist, cost him his life.

18. *Garden of Uzza.* Probably of king Uzziah, who, being a leper, might have been buried in his own garden. Manasseh wished to be interred there, on account of his former sins, of which he truly repented.

21. *Had long walked.* He did not regard his father's repentance, and late reformation; but as he had been early accustomed to serve idols, he refused to forsake them. His reign and his life soon terminated.

CHAP. XXII. 2. In 2 Chron. xxxiv. 3—7., we find that Josiah, in the eighth year of his reign, began to attend to the state of religion; and in the twelfth he destroyed the idols in Jerusalem, and throughout the land; an account of which we have in the next chapter, as if this had followed the finding of the book of the law. We have then here an anachronism inconsistent with the order of events as stated in the parallel place. On this ground I have ventured to transpose a part of the 23rd chapter, to follow the 2nd verse in this; and I greatly suspect, that the order which I have adopted was that of the original.

CHAP. XXIII. 4. *And the king, &c.* I have added, from the parallel place, the supplement of words, as necessary to the sense. 2 Chron. xxxiv. 3.——*Their ashes, &c.* To make the altar there still more execrable, See ver. 16.

priests of the second order, and the door-keepers to bring out of the temple of Jehovah, all the vessels that were made for Baal, and for the grove-*idol*, and for all the host of the heavens; and he burned them without Jerusalem, in the fields of Kidron, but their ashes were carried
5 unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense on the high-places, in the cities of Judah, and in the places round about Jerusalem; those also who burnt incense to Baal, to the sun, and to the moon, and to the planets,
3 and to the whole host of the heavens. And he brought out the grove-*idol* from the house of Jehovah, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and having stamped it to dust, he scattered its dust
7 upon the graves of the common people. And he broke down the houses of the Sodomites, which were by the house of Jehovah, where the
3 women wove hangings for the grove-*idol*. And he removed all the priests from the cities of Judah, and defiled the high-places where the priests had burnt incense, from Gibeah to Beer-sheba. He also broke down the high-places of the satyrs, which were at the entrance of the gate of Joshua, the governor of the city, on
9 one's left hand going into the city. And the priests of the high-places approached not the altar of Jehovah in Jerusalem, but they ate of the unleavened bread among their brethren.
0 And he defiled Topheth, which is in the valley of the son of Hinnom, that no man might devote his son or his daughter by fire to Molech.
1 And he took away the horses which the kings of Judah had dedicated to the sun, which were at the entrance of the house of Jehovah, by the chamber of Nathan-melech, the eunuch, which was in the suburbs; and he burned the sun-chariots with fire. And the altars which were on 12
the roof of the summer-house of Ahaz, which the kings of Judah had made; and the altars which Manasseh had made in the two courts of the house of Jehovah, the king broke down, and thence demolished and threw their dust into the brook Kidron. The king also defiled the high- 13
places which were opposite Jerusalem, which were on the right hand of mount Olivet, which Solomon, the king of Israel, had built for Ashtaroth, the abominable idol of the Zidonians, and for Chemosh, the abominable idol of the Moabites, and for Milcom, the abominable idol of the children of Ammon. And he broke 14
in pieces the statues, and cut down the groves, and filled their places with human bones.

Moreover the altar which was at Bethel, and 15
the high-place, which Jeroboam, the son of Nebat, who caused Israel to sin, had made, both that altar and the high-place, he broke down; and burned *the idol of* the high-place, and stamped it to dust: he burned also the grove.
And as Josiah turned himself, he spied the se- 16
pulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of Jehovah, [a] when Jeroboam stood by the altar at the feast. And the king, turning about, cast his eyes on the sepulchre of the" man of God, who proclaimed these words, And he said, "What title is that which 17
I see?" And the men of the city told him, "It is the sepulchre of the man of God, who came

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CHAP. XXIII.

16. [a] Sept.

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6. *The common people:* who had most probably contaminated themselves with that infamous grove-idol worship.

8. *Of the satyrs.* I have followed Houbigant and others in this version, as the most probable. Comp. Levit. xvii. 7. and note. Others think that altars to idols are meant; and that this at the gate of Joshua was one of the most elevated and distinguished.

10. *Defiled Topheth;* The place dedicated to the worship of Molech, and where children were sacrificed to that idol. Comp. Jer. vii. 31. and xix. 6, 11.

13. *Mount Olivet,* or the mount of Olives; so the Chaldee and many others render. The word, as pointed, may be derived from משׁח *to corrupt,* as well as from משׁן. The former derivation has been adopted by some, and rendered, 'the mount of corruption.' The other seems more natural.—*Which Solomon had built.* It is singular that these had not been destroyed by Hezekiah or some other pious king. They had been, most probably, devoted to the worship of Jehovah, and the idols removed, in the reign of the better kings; but the altars and buildings being suffered to remain, the idols were again replaced, in the reign of the other kings. This seems the most probable account; and is supported by the remark so often made, "that the people still sacrificed on the high-places."

16, 17. The common text is deficient; and there is a total want of coherence and of perspicuity. The Septuagint has preserved the text com-

from Judah, and proclaimed these things which thou hast done against the altar of Bethel."
18 And he said, "Let him alone; let no man move his bones." So they let his bones alone, with the bones of the prophet who came out of Sa-
19 maria. And all the temples of the high-places which were in the cities of Samaria, which the kings of Israel had made to provoke Jehovah to anger, Josiah cast down, and did to them ac-
20 cording to all that he had done at Bethel. And he slew all the priests of the high-places upon the altars which were there; and he burned human bones upon them. He then returned to Jerusalem.

CHAPTER XXIII.

B. C. 624. The reign of Josiah continued; the repairing of the temple; a solemn pass-over kept; and a covenant made to serve God, &c.

3 And in the eighteenth year of king Josiah, the king sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, to the house of
4 Jehovah, saying, "Go up to Hilkiah, the high-priest, that he may sum up the silver which hath been brought into the house of Jehovah, which the door-keepers have collected
5 from the people: And let them deliver it into the hand of those who oversee the work of the house of Jehovah, and let them give it to the workmen, who are to repair the breaches of the house of Jehovah; To the carpenters, and 6
builders, and masons; and to buy timber, and hewn stone, to repair the house." But no 7
account was taken of the money which was delivered into their hand, because they dealt faithfully.

And Hilkiah, the high-priest, said to Sha- 8
phan, the scribe, "I have found the book of the law, in the house of Jehovah." And Hilkiah gave the book to Shaphan, and he read it. And 9
Shaphan, the scribe, came to the king, and brought the king word and said, "Thy servants have summed up the money found in the house [a] of Jehovah", and have delivered it into the hand of those who oversee the work to be done in the house of Jehovah." And Shaphan, the 10
scribe, told the king, saying, "Hilkiah, the priest, hath given to me a book." And Shaphan read it before the king. And when the 11
king heard the words of the book of the law, he rent his garments. And the king com- 12
manded Hilkiah, the priest, and Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and Shaphan, the scribe, and Asahiah, a servant of the king's, saying, "Go inquire of 13
Jehovah for me, and for the whole people of Judah, concerning the words of this book which

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CHAP. XXII.

REFLECTIONS UPON CHAPTER XXII. 1. The early piety of Josiah, was the foundation of his subsequent conduct. It is of the greatest importance, to remember our Creator in the days of our youth, before evil habits have obtained dominion. In this season of life, if we are not under the salutary influence of religion, our passions govern, and we become as restive and untractable as the wild-ass's colt. Let parents exert all their influence, to turn the pliancy and ardour of youth into the right channel; let them labour to sow that seed which may repay all their cares by its increase. The knowledge of God's will, and a reverence for his perfections, form the best principles and the surest guides of life.

9. [a] Sept. Arab. Vulg. 5 mss.

2. In the reform of Josiah, we see the proofs of the most awful apostacy from God. The whole state of Israel was corrupted. The temple, the court, Jerusalem, and all the cities were filled with idols! Even at the gates both of the temple and the cities, these abominable objects met the eye; and the awful vices connected with them, showed the degeneracy of the land. Josiah, undismayed, attempted the arduous task of reform. He began at the royal city, and removed and destroyed all the detestable idols. He then proceeded through the land, and gave no quarter to idols, wherever he found them. Thus should we act, putting away every abomination, and resolutely adhering to our God and Saviour.

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plete, which I have followed. Comp. 1 King. xiii. 2.

CHAP. XXII. 3—7. From this, it appears that measures had been previously taken to raise money for the repair of the temple; and the money thus raised, was now appropriated to the intended purpose.

8. *I have found the book of the law.* From the parallel place, 2 Chron. xxxiv. 14. it is most probable, if not absolutely certain, that this was the original copy of the Pentateuch, written by Moses. The learned reader may consult note in Hebrew Bible, loc.

11. *Heard the words of the book.* Some from hence infer that all the copies of the law had perished, and that the king had not before seen one. This, I think, is highly improbable. The prophets would take care to preserve the sacred records; and among the serious people, the law would be regarded and copied. I am, therefore, disposed to admit the conjecture of Dathe, that Hilkiah might send, together with the autograph of Moses, some of the prophecies of Isaiah, or the other prophets, in which the approaching ruin of Judah was foretold; and that this excited the fear of the pious king. Or, if we suppose that the king read the latter chapters of Deuteronomy; and, owing to the circumstances of the times, or to a divine

is found: for great is the wrath of Jehovah which is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that is prescribed to us."
14 Then Hilkiah, the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah, the prophetess, (the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe, who dwelt in the suburbs of Jerusalem, and they spoke to her.
15 And she said unto them, "Thus saith Jehovah, the God of Israel, 'Tell the man who sent
16 you to me; 'Thus saith Jehovah 'Behold, I will bring evil upon this place, and upon its inhabitants, all the threatenings of the book which
17 the king of Judah hath read; Because they have forsaken me, and have burned incense to other gods, so as to provoke me to anger by all the works of their hands; therefore, my wrath shall be kindled against this place, and shall
18 not be quenched.' But to the king of Judah who sent you to inquire of Jehovah, thus shall ye say to him, 'Thus saith Jehovah, the God of Israel, 'Because at the words which thou
19 hast heard, Thy heart was softened, and thou hast humbled thyself before Jehovah, when thou heardest what I spoke against this place, and against its inhabitants, (that they should become a desolation and a curse) and hast rent thy garments, and wept before me; I also have
20 heard thee, saith Jehovah. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be brought to thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."
1 And they brought the king this word; and the king sent, and gathered unto him all the
2 elders of Judah and of Jerusalem. And the king went up into the house of Jehovah, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and the whole people, both small and great: and he read in their hearing all the words of the book of the covenant, which had been found in the house of Jehovah. And the 3
king stood by a pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of this covenant which were written in this book: and all the people consented to the covenant.

And the king commanded all the people, 21
saying, "Keep the passover unto Jehovah your God, as it is written in the book of this covenant!" Surely there was not holden such a 22
pass-over, from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. In the 23
eighteenth year of king Josiah, this pass-over was kept to Jehovah, in Jerusalem.

Moreover the necromancers, and the wizards, 24
and the teraphs, and the idols, and all the abominations, which were seen in the land of Judah, and in Jerusalem, Josiah put away, that he might perform the words of the law, which were written in the book, that Hilkiah, the priest, found in the house of Jehovah. And like to him was there no 25
king before him, who turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; nor after him arose there any like him.

Notwithstanding, Jehovah turned not from 26
the fierceness of his great wrath, which had been kindled against Judah, because of all the provocations with which Manasseh had provoked him. And Jehovah said, "I will also re- 27
move Judah out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house, of which I said,

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influence on the mind, he saw more clearly and felt more powerfully the consequences of the apostacy of the land, we may account for his distress and anxiety. For it is matter of common experience, that the same things, heard or read, do not always make the same impression on the mind.

16—19. *I will bring evil, &c.* The answer to the king's inquiry, and especially the 19th verse, seems to support the conjecture of Dathe. For the threatenings of the law are general, respecting the whole land; but those of the prophets are particular, and directed against Jerusalem in particular. See Is. i. 7, 8. and xxix. 1—4. Jer. iv. 19—31. and v.

CHAP. XXIII. 1—3. The answer returned to the king influenced him to call the people together, at Jerusalem; and to engage them to make a solemn covenant with God; to which they having consented, the king then commanded the pass-over to be kept.

21—23. In the parallel place, 2 Chron. xxxv. 1—19, we have a more full account of this pass-over.

24. *Moreover the, &c.* As far as he could discover any remaining idols,

28 "My name shall be there." Now the rest of the acts of Josiah, and all that he did, are written
29 in the chronicles of the kings of Judah. In his days Pharaoh-necho, king of Egypt, went up against the king of Assyria, to the river Euphrates; and king Josiah went against him; and he was slain, on the first encounter, at Megiddo.
30 And his servants carried him dying in a chariot from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead.

CHAPTER XXIV.

B. C. 607. The wicked reigns of Jehoahaz, (called also Shallum) Jehoiakim, and Jehoiachin, whom Nebuchadnezzar carries to Babylon, together with the chief part of the inhabitants of Jerusalem; the last siege, &c.

31 JEHOAHAZ was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
32 And he did evil in the eyes of Jehovah, accord-
33 ing to all that his fathers had done. And Pharaoh-necho, put him in bonds at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and laid a tribute on the land of a hundred talents of silver, and a talent of gold.
34 And Pharaoh-necho, made Eliakim, the son of Josiah, king, in the room of Josiah, his father, and changed his name to Jehoiakim, and took Jehoahaz away; and he came to Egypt, and died there.
35 And Jehoiakim gave the silver and gold to Pharaoh; but he taxed the land to give the money according to the command of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.
36 Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.
37 And he did evil in the eyes of Jehovah, according to all that his fathers had done.

1 In his days, Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled
2 against him. But Jehovah sent against him hordes of the Chaldees, and hordes of Syrians, and hordes of Moabites, and hordes of the children of Ammon: and he sent them against Judah

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REFLECTIONS UPON CHAPTER XXIII. 1. We may learn that we should read and reflect on the word of God, as Josiah did, and be solicitous to follow in all things its holy precepts. Were the scriptures more read, and thought on, much would be found in them to alarm the fears of sinners, as well as much, to comfort penitents. The neglect of the Scriptures is one cause of the hardness, wickedness, and impenitence of men. Be it, reader, thy care to lay it up in thy heart. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

2. We are taught never to grow weary in our efforts to promote the cause of religion. Though "wrath was gone out against Judah," yet Josiah was willing to do what he could to lighten and protract the judgment. "When iniquity abounds, the love of many waxes cold." Good men are too ready to be discouraged, and think it vain to make attempts to stem the tide. But duties are ours, and events are God's. We know not of what service God may make us; and whether we are successful or not, we know that "God is not unrighteous to forget any work or labour of love."

3. We are here also taught, how we should enter into covenant with God. We must do it with resolutions to walk after the Lord, in the way he has marked out; to be followers of him, and obey all his commands, moral and ceremonial, and to walk agreeably to the law. It is to be done with all our heart and soul; with care, sincerity, and vigorous resolution. The best of men need, like Josiah, to bind themselves to this work, considering the many ill examples which surround them, and the treachery of the human heart. In this view sacramental solemnities should be considered and improved, to strengthen our resolutions, and bind us to our duty.

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he removed them, together with all those who practised superstitious arts.

29. *On the first encounter.* For this rendering, consult Poole's Synop.

33. *Put him in bonds, &c.* Either because he presumed to take the sceptre without his leave; or because he prepared to renew the war against him.

35. *Gave the silver.* As the power of Pharaoh raised him to the throne, so it was necessary for him to obey this command. The tribute was large; and must have been oppressive to the people.

CHAP. XXIV. 1. *In his days.* Jeremiah went to the palace in the beginning of his reign, and exhorted him and the people to repent. Jer. xxii. 1. &c. Soon after he denounced the destruction of the temple. xxvi. 1—19. Habbakkuk also prophesied at this period.——*King of Babylon.* This was in the third or the beginning of the fourth year of the reign of Jehoiakim. Comp. Dan. i. 1. and Jer. xxv. 1. On this occasion, God revealed to Jeremiah the success and victories of Nebuchadnezzar, first over the Egyptians at Char-chemish, and then in their own country.

2. *Hordes of the Chaldees, &c.* All the surrounding nations seem to have been let loose to punish a people whom God had so remarkably favoured, and who had been so ungrateful and wicked. For, after having submitted to Nebuchadnezzar, and paid tribute *three years*, Jehoiakim and the people revolted. The king of Babylon's commanders carried on the war, and destroyed the king, perhaps, when making a sally. Doubtless, the pro-

to destroy it, according to the word of Jehovah, which he had spoken by his servants the pro-
3 phets. Surely by the decree of Jehovah this came upon Judah, to remove them out of his sight, on account of all the sins which Manasseh
4 had committed; And also on account of the innocent blood which he had shed: for he filled Jerusalem with innocent blood, which Jehovah
5 would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, are written in
6 the chronicles of the kings of Judah. Jehoiakim then slept with his fathers; and Jehoia-
7 chin, his son, reigned in his stead. And the king of Egypt came no more out of his own land: for the king of Babylon had taken all that belonged to the king of Egypt from the river of Egypt unto the river Euphrates.

8 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusa-
9 lem. And he did evil in the eyes of Jehovah,
10 according to all that his fathers had done. At that time, the servants of Nebuchadnezzar, king of Babylon, came up against Jerusalem,
11 and the city was besieged. And Nebuchadnezzar, king of Babylon, came against the city,
12 and his servants besieged it. And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his
13 reign. And he carried thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon, king of Israel, had made in the temple of Jehovah, as Jehovah
14 had said. And he carried away all Jerusalem, and all the chiefs, and all the men of valour, ten thousand captives, with all the carpenters and smiths; none were left, except the meanest people of the land. Thus he carried away Je- 15
hoiachin to Babylon, and the king's mother, and the king's wives, and his eunuchs, and the chiefs of the land; those carried he into captivity, from Jerusalem to Babylon. And all the 16
wealthy men, seven thousand; and a thousand carpenters and smiths, all the brave men, fit for war, even them the king of Babylon carried captives to Babylon.

And the king of Babylon made Mattaniah, 17
his father's brother, king in his stead, and changed his name to Zedekiah. Zedekiah was 18
twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did evil in 19
the eyes of Jehovah, according to all that Jehoiakim had done. For the anger of Jehovah was 20
against Jerusalem and Judah, until he cast them out of his sight.

Zedekiah then rebelled against the king of 1
Babylon; and in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar, king of Babylon, came with all his host, against Jerusalem, and encamped against it; and they built forts against it round about. And the city was besieged unto the 2
eleventh year of king Zedekiah. And on the 3
ninth [a]day" of the [a]fourth" month, the famine prevailed in the city, and there was no bread for the people of the land. And the city was 4
broken up, and all the men of war fled by night by a gate, which was between two walls, by the king's garden: (for the Chaldees surrounded the city:) and they went the way toward the plain [a]of Jericho". And the army of the Chal- 5
dees pursued the king, and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the king, and 6

CHAP. XXV. 3. [a] Jer. lii. 6.——[a] ibid.

4. [a] So the versions and Jer. lii. 7.

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phecy was now fulfilled which Jeremiah had delivered. Chap. xxii. 18, 19. and xxxvi. 30.

8—16. The king of Babylon at length came himself, and pressed on the siege, to whom Jehoiachin surrendered; and he and the chief men, together with the treasures, were carried to Babylon. Ezekiel was now carried captive. Ezek. xl. 1.

CHAP. XXV. 1. *Zedekiah then rebelled.* From Jeremiah xxvii. it appears, that the neighbouring nations had formed the design of throwing off the yoke of the king of Babylon, and sent ambassadors to Zedekiah to do so too; that he complied with this proposal, contrary to his solemn oath to the king of Babylon.

7. *They slew, &c.* Thus two prophecies were fulfilled, which seemed

brought him to Riblah, to the king of Babylon, and he gave judgment upon him.
7 And they slew the sons of Zedekiah, before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.
8 And on the fifth month, on the seventh day of the month, which was the nineteenth year of Nebuchadnezzar, king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the
9 king of Babylon, unto Jerusalem: And he burnt the house of Jehovah, and the palace, and all the great houses in Jerusalem; and
10 every great house he burned with fire. And the whole army of the Chaldees, who were with the captain of the guard, broke down the walls
11 of Jerusalem, round about. And the rest of the people that had been left in the city, with the deserters who had deserted to the king of Babylon, the remainder of the whole multitude, did Nebuzar-adan, the captain of the guard, carry
12 away. But the meanest of the land, the captain of the guard left, to be vine-dressers and hus-
13 bandmen. And the brazen pillars which were in the house of Jehovah, and the bases, and the brazen sea which was in the house of Jehovah, did the Chaldees break in pieces, and carry the
14 brass of them to Babylon. And the brazen pans, and the shovels, and the knives, and the cups, and all the other utensils of brass, with which *the priests* had ministered, they took
15 away. And the censers, and the sprinkling-bowls, whether of gold or silver, the captain of
16 the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of Jehovah; the brass of all those uten-
17 sils was without weight. The height of one pillar was eighteen cubits, and the capital upon it was brass: and the height of the capital, three cubits; and the wreathen work, and pomegranates upon the capital round about, were all of brass: the second pillar, with its wreathen-work, was similar.

18 And the captain of the guard took Seraiah, the high-priest, and Zephaniah, the second
19 priest, and the three door-keepers: And out of the city he took a eunuch who had been set over the men of war, and five of the king's ministers, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and sixty of the people of
20 the land who were found in the city: These Nebuzar-adan, captain of the guard, took and brought to the king of Babylon to Riblah:
21 And the king of Babylon smote them, and slew them at Riblah, in the land of Hamath.

Thus Judah was carried away out of their
22 land. And as for the people who remained in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left, even over them he made Gedaliah, the son of Ahikam, the son of Shaphan, ruler. And when all the captains of
23 the hosts, and their men heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpeh; even Ishmael, the son of Nethaniah, and Johanna, the son of Careah, and Seraiah, the son of Tanhumeth, the Netophathite, and Jaazaniah, a Maachathite, they and their men. And Gedaliah swore
24 to them, and to their men, and said to them, "Fear not to be the servants of the Chaldees: dwell in the land and serve the king of Babylon, and it shall be well with you." But on
25 the seventh month, Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah so that he died, and the Jews and the Chaldees who were with him at Mizpeh. And
26 the whole people, both small and great and the captains of the hosts, arose, and went to Egypt: for they were afraid of the Chaldees.

And in the thirty-seventh year of the capti-
27 vity of Jehoiachin, king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach, king of Babylon, in the year that he began to reign, released Jehoiachin, king of

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contrary one to the other, Jer. xxxii. 5. and xxxiv. 3. that Zedekiah *should go to Babylon*, but *should never see it*.

9—17. Thus the temple of Solomon was laid in ruins, for the sins of the people. Its treasures were carried away; and the utensils of service, which had been perverted to serve idols, were laid up at length in an idol's temple.

23. *Ishmael, &c.* Of the conspiracy of Ishmael, we have a full account in Jer. xl. and xli.

28 Judah, out of prison; And he spoke kindly to
him, and set his throne above the throne of the
29 kings who were with him in Babylon; And he
changed his prison-garments: and he ate bread
continually before him all the days of his life.
30 And his allowance was a continual allowance
given him by the king; a stated rate for every
day, all the days of his life.

REFLECTIONS UPON CHAPTER XXIV. & XXV. 1. We see, that however God may wait to be gracious, he will at last whet his sword and execute his wrath. They who will not hear and obey his word, must feel the weight of his avenging hand; he will not spare the descendants of Abraham, his friend, when they cease to imitate their ancestors' piety and faith. The people to whom he sent his word, with whom he had entered into covenant, and for whom he had wrought such wonders, he at length cast out of his sight. All Israel was not rejected; there was a remnant preserved; and though banished from the land of promise, they had a promise that they should return. A branch was to spring from the stem of Jesse; and for its sake, the old decayed stock was preserved amidst every revolution.

2. As the dispersion of the Jews, for their unbelief when the Messiah appeared, became the occasion of making salvation known to the Gentiles, so, we have reason to think, that their dispersion on the present occasion was overruled to make the true God known to idolaters, and to prepare the way of the Lord among the nations. The serious carried with them their sacred books; and from their intercourse with others, it is easy to infer, that others might become acquainted with them. Let us bless God, who frequently overrules the wrath and even the wickedness of men, to accomplish his own holy and gracious purposes, and to make known his salvation.

I. CHRONICLES.

INTRODUCTION.

These books are called by the Hebrews, (דברי הימים) *the word of the days*, that is, *journals* of daily transactions: and it is supposed that they were compiled from the public records, so often mentioned in the preceding books. The Greek calls them *the books of what had been omitted* or left out in the other histories, which the Vulgate follows, calling them *Paralipomenon*. We style them *Chronicles*, a short register of particular and interesting events. This is derived from the Greek (χρονος,) *time*. These books contain first, the genealogies of the familes of Israel, from Adam down to the captivity—then of David and Solomon, more fully in some particulars than that of Samuel and Kings. The history of the following kings is confined chiefly to those of Judah, and is much more full than the preceding history. Ezra is generally thought to have been the compiler.

CHAPTER I.

B. C. 4004. *Genealogy from Adam to Jacob; and of their posterities down to Iram.*

1 ADAM, Seth, Enos, Canaan, Mahalaleel, Ja-
2 3 4 red, Enoch, Methuselah, Lamech, Noah,
Shem, Ham, and Japheth.

5 The sons of Japheth; Gomer, and Magog,
and Madai, and Javan, and Tubal, and Me-
6 shech, and Tiras. And the sons of Gomer;
7 Ashkenaz, and Riphath, and Togarmah. And
the sons of Javan; Elishah, and Tarshish,
Kittim, and Rodanim.

8 The sons of Ham; Cush, and Mizraim,
9 Phut, and Canaan. And the sons of Cush;
Seba, and Havilah, and Sabtah, and Raamah,
and Sabtechah. And the sons of Raamah;
10 Sheba, and Dedan. And Cush begot Nimrod:
11 he began to be mighty upon the earth. And
Mizraim begot the Ludites, and the Anamites,
12 and the Lehabites, and the Naphtuhites. And
the Pathrusites, and the Casluhites, (from whom
came the Philistines,) and Caphtorites. And 13
Canaan begot Zidon, (his first-born,) and the
Hethites; The Jebusites also, and the Amor- 14
ites, and the Girgasites, And the Hivites, and 15
the Arkites, and the Sinites, And the Arva- 16
dites, and the Zemarites, and the Hamathites.

The sons of Shem; Elam, and Asshur, and 17
Arphaxad, and Lud, and Aram; [a]and the sons
of Aram were" Uz, and Hul, and Gether, and
Meshech. And Arphaxad begot [a]Cainan; 18
and Cainan begot" Salah, and Salah begot
Eber. And to Eber were born two sons: the 19
name of the one was Peleg; because in his days
the earth was divided; and his brother's name
was Joktan. And Joktan begot Almodad, and 20
Sheleph, and Hazarmaveth, and Jerah, And 21
Hadoram, and Uzal, and Diklah, And Obal,
and Abimael, and Sheba, And Ophir, and 23
Havilah, and Jobab. All these were the pro-
geny of Joktan.

Shem, Arphaxad, [a]Cainan", Salah, Eber, 24 25
Peleg, Reu, Serug, Nahor, Terah, Abram; 26 27

CHAP. I. 17. [a] Gen. x. 23. 1 ms.

18. [a] Sept. 24. [a] Sept.

CHAP. I. 1. *Adam, Seth, &c.* The genealogy of this chapter differs little from that of Genesis, from which it was probably taken. Eichhorn hath observed, that in these genealogies the author has drawn his materials from Gen. x. 8 (comp. 1 Chron. i. 10. &c.) and from the public tables preserved in their archives. For the author exhibits a more complete catalogue of some tribes and families than what we find given by Moses. The genealogy of some tribes and families is brought down to a lower period than that of others. The genealogy of the family of David is continued after the time of Zerubbabel. 1 Chron. iii. 19—24. Some things are related of the Simeonites which happened in the time of Hezekiah. Ch. iv. 41. &c. The history of the priests and Levites ends with the seige of Jerusalem. The catalogues of the Reubenites, Manassites, and Gadites, are short and imperfect. It is allowed that many errors have obtained in these catalogues; and that some names were added to them long after the time of Ezra.

17. The parallel place, Gen. x. 23. clearly shows that an omission has been made here; and the words ought to be restored.

28 the same is Abraham. The sons of Abraham were Isaac, and Ishmael.
29 These were their generations: the first-born of Ishmael, Nebaioth; then Kedar, and Ad-
30 beel, and Mibsam, Mishma, and Dumah,
31 Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael.
32 Now the sons which Keturah, Abraham's concubine, bare to him, were Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba,
33 and Dedan. And the sons of Midian; Ephah, and Epher, and Henoch, and Abidah, and Eldaah. All these were the progeny of Keturah.
34 And Abraham begot Isaac. The sons of Isaac were Esau and Israel.
35 The sons of Esau were Eliphaz, Reuel, and
36 Jeush, and Jaalam, and Korah. The sons of Eliphaz were Teman, and Omar, Zepho, and
37 Gatam, Kenaz, [o] and Amalek. The sons of Reuel were Nahath, Zerah, Shammah, and
38 Mizzah. And the sons of Seir were Lotan, and Shobal, and Zibeon, and Anah, and Dishon,
39 and Ezar, and Dishan. And the sons of Lotan were Hori, and Homam: and Timna was Lo-
40 tan's sister. The sons of Shobal were Alvan, and Manahath, and Ebal, Shepho, and Onam. And the sons of Zibeon were Ajah, and Anah.
41 The son of Anah was Dishon. And the sons of Dishon were Hemdan, and Eshban, and Ithran,
42 and Cheran. The sons of Ezer were Bilhan, and Zaavan, and Akan. The sons of Dishan were Uz, and Aran.
43 Now these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel; Bela, the son of Beor: and
44 the name of his city was Dinhabah. And when Bela died, Jobab, the son of Zerah of Bozrah,
45 reigned in his stead. And when Jobab died, Husham of the land of the Temanites reigned
46 in his stead. And when Husham died, Hadad, the son of Bedad, who smote Midian in the field of Moab, reigned in his stead, and the name of his city was Avith. And when Hadad died, 47
Samlah of Masrekah reigned in his stead. And 48
when Samlah died, Shaul of Rehoboth on the river, reigned in his stead. And when Shaul 49
died, Baal-hanan, the son of Achbor, reigned in his stead. And when Baal-hanan died, 50
Hadad reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. And when Hadad died, the 51
princes of Edom, *descended from Esau*, were prince Timnah, prince Alvah, prince Jetheth.
Prince Aholibamah, prince Elah, prince Pinon, 52
Prince Kenaz, prince Teman, prince Mibzar, 53
Prince Magdiel, prince Iram. These were the 54
princes of Edom.

CHAPTER II.

B. C. 1752. *Genealogy from Jacob to David, and other Judahite genealogies through Hezron.*

THESE were the sons of Israel; Reuben, Sime- 1
on, Levi, and Judah, Issachar, and Zebulun,
Dan, Joseph, and Benjamin, Naphtali, Gad, 2
and Asher.
The sons of Judah: Er, and Onan, and She- 3
lah: which three were born unto him of the daughter of Shuah, the Canaanitess. And Er, the first-born of Judah, was evil in the sight of Jehovah; and he slew him. And Tamar, his 4
daughter-in-law, bare to him Pharez and Zerah.
All the sons of Judah were five. The sons of 5
Pharez were Hezron, and Hamul. And the 6
sons of Zerah, were, [r] Zabdi", and Ethan, and Heman, and Calcol, and Darda; five of them in all. And the son of [s] Zabdi was Carmi", 7
and the son of Carmi was Achar, the troublers of Israel, who transgressed in respect to the devoted things. And the son of Ethan was Aza- 8
riah. The sons also of Hezron who were born 9

36. [o] *Timna*, Gen. xxxvi. 12.

CHAP. II. 6. [r] Josh. vii. 1. text, *Zimri*. 7. [s] Josh. vii. 1.

36. *Timna.* Timna was not a son of Eliphas, but of his concubine, who brought forth Amalek. The word must either be omitted, or what is said in Gen. xxxv. 12. inserted; but the omission is more consonant with the narrative.

CHAP. II. 6. *Zabdi.* I have followed the reading in Joshua, for the sake of uniformity.
7. I have supplied here, from Joshua vii. 1. as it is evident that the words added have been omitted.

to him, were Jerahmeel, and Aram, and Caleb.
10 And Aram begot Amminadab, and Amminadab begot Nahshon, chief of the children of
11 Judah; And Nahshon begot Salmon, and Sal-
12 mon begot Boaz, And Boaz begot Obed, and
13 Obed begot Jesse, And Jesse begot Eliab, his first-born, and Abinadab, the second, and Shi-
14 meah, the third, Nethaneel, the fourth, Raddai,
15 the fifth, Ozem, the sixth, [a] Elihu, the seventh,
16 and David, the eighth"; Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And
17 Abigail bare Amasa: and the father of Amasa was Jether, an Ishmaelite.
18 And Caleb, the son of Hezron, begot of Azubah his wife, Jerioth: whose sons are these:
19 Jesher, and Shobah, and Ardon. And when Azubah was dead, Caleb took to him Ephrath,
20 who bare to him Hur. And Hur begot Uri, and Uri begot Bezaleel.
21 And afterwards Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was sixty years old: and she
22 bare to him Segub. And Segub begot Jair, who had twenty-three cities in the land of Gile-
23 ad. [t]All these cities belonged to the descendants of Machir"; But the Geshurites and Syrians took them from them, with the towns of Jair, with Kenath, and its towns, sixty cities.
24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare to him Ashur, the father of Tekoa.
25 And the sons of Jerahmeel, the first-born of Hezron were Ram the first-born, and Bunah,
26 and Oren, and Ozem, and Ahijah. Jerahmeel had also another wife, whose name was Atarah;
27 she was the mother of Onam. And the sons of Ram, the first-born of Jerahmeel were Maaz,
28 and Jamin, and Eker. And the sons of Onam were Shammai, and Jada. And the sons of
29 Shammai were Nadab, and Abishur. And the name of the wife of Abishur was Abihail, and she bare to him Ahban, and Molid. And the 30
sons of Nadab were Seled, and Appaim: but Seled died without children. And the son of 31
Apaim was Ishi. And the son of Ishi was Sheshan. And the [v]daughter" of Sheshan was Ahlai. And the sons of Jada the brother of Sham- 32
mai were Jether, and Jonathan: and Jether died without children. And the sons of Jona- 33
than were Peleth, and Zaza. These were the sons of Jerahmeel.

Now Sheshan had no sons, but a daughter. 34
And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his 35
daughter to Jarha, his servant, to wife; and she bare to him Attai. And Attai begot Nathan, 36
and Nathan begot Zabad, And Zabad begot 37
Ephlal, and Ephlal begot Obed, And Obed 38
begot Jehu, and Jehu begot Azariah, And 39
Azariah begot Helez, and Helez begot Eleasah,
And Eleasah begot Sisamai, and Sisamai begot 40
Shallum, And Shallum begot Jekamiah, and 41
Jekamiah begot Elishama.

Now the sons of Caleb, the brother of Jerah- 42
meel were Mesha his first-born, who was the father of Ziph: and his son was Mareshah, the father of Hebron. And the sons of *Mareshah*, 43
the father of Hebron, were Korah, and Tappuah, and Rekem, and Shema. And Shema 44
begot Raham, the father of Jorkoam: and Rekem begot Shammai. And the son of Shammai 45
was Maon: and Maon was the father of Bethzur. And Ephah, Caleb's concubine, bare Ha- 46
ran, and Moza, and Gazez: and Haran begot [v]Jahdai". And the sons of Jahdai were Re- 47
gem, and Jotham, and Gesham, and Pelet, and Ephrah, and Shaaph. Maachah, Caleb's con- 48
cubine, bare Sheber, and Tirhanah. She bare 49
also Shaaph, the father of Madmannah, Sheva, the father of Machbenan, and the father of Gibea: and the daughter of Caleb was Achsah.

15. [a] Syr. Arab. ch. xxvii. 18. and I Sam. xvii. 12.

23. [t] from the end of the verse. 31. [v] verse 34. 46. [v] next verse.

15. I think it manifest from a comparison of the places where the sons of Jesse are mentioned, that he had eight, of whom David was the youngest.

18. I have followed Geddes in this version; and, with him, consider Jerioth a daughter, whose sons were Jesher, &c.

46. *Jahdai.* The context justifies this reading, and shows that some scribe repeated the name he had just been writing.

50. With Houbigant, I think that the two names have been transposed. For it is certain that Caleb was the son of Hezron, and not of Hur, and

50 These were the sons of Hur, the son of Caleb, the first-born of Ephratah; Shobal the father of
51 Kirjath-jearim; Salma, the father of Bethle-
52 hem; Hareph, the father of Beth-gader. And Shobal, the father of Kirjath-jearim, had sons;
53 Haroeh and half of the Manahethites. And the families of Kirjath-jearim were the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and
54 the Eshtaulites. The sons of Salma, the father of Bethlehem, peopled Netophath, Ataroth, the house of Joab, and half of Manaheth, and
55 Zorath; And the families of the Sopherites who dwelt at Jabez. The Tirathites, the Shimeathites and Suchathites, are Kenites who came from Hemath, the father of the house of Rechab.

CHAPTER III.

B. C. 1053. Genealogy from David through thirty generations.

1 Now these were the sons of David who were born to him in Hebron; the first-born, Ammon of Ahinoam, the Jezreelitess: the second, Da-
2 niel, of Abigail, the Carmelitess: The third, Absalom, the son of Maachah, the daughter of Talmai, king of Geshur: the fourth, Adonijah,
3 the son of Haggith: The fifth, Shephatiah of Abital: the sixth, Ithream, by Eglah his wife.
4 These six were born to him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty-three years.
5 And these were born to him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon, four, of Bathsheba, the daughter of Eliam:
6 7 Ibhar also, and [v]Elishuah", and Eliphelet, And
8 Nogah, and Nepheg, and Japhia, And Elisha-
9 ma, and Eliada, and [v]Eliphelah", nine. These were all the sons of David, besides the sons of the concubines. Tamar was their sister.

10 The son of Solomon was Rehoboam, whose son was Abijah; Asa, his son; Jehoshaphat, his
11 son; Joram, his son; Ahaziah, his son; Joash,
12 his son; Amaziah, his son; [v]Uzziah", his son;
13 Jotham, his son; Ahaz, his son; Hezekiah,
14 his son; Manasseh, his son; Amon, his son;
15 Josiah, his son: And the sons of Josiah were, the first-born, Johanan, the second, Jehoiakim,
16 the third, Zedekiah, the fourth, Shallum. And the sons of Jehoiakim were [v]Jeconiah and Zedekiah".

17 And the sons of Jeconiah, the prisoner, were [v]Salathiel," And Malchiram, and Pedaiah, and
18 Shenazar, Jecamiah, Hoshama, and Nedabiah.
19 And the sons of [v]Salathiel" were Zerubbabel and Shimei: and the sons of Zerubbabel were Meshullam, and Hananiah, and Shelomith their
20 sister: And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Jushabhesed, five.
21 And the son of Hananiah was Pelatiah, and Isaiah, his son; Rephaiah, his son; Arnan, his son; Obadiah, his son; Shechaniah, his son.
22 And the son of Shechaniah was Shemaiah: and the sons of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and [a]Azariah", and Shaphat, six. And the sons of Neariah were
23 Elioenai, and Hezekiah, and Azrikam, three.
24 And the sons of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

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6. [v] Sept. 8. [v] Sept. 12. [v] 2 King. xv. 30. 16. [v] So Vulg. Arab. 17. [v] Vulg.

19. [v] Sept. Alex. and Matt. i. 12.; the Vulg. and Arab. have *Nedebiah*, and the text, *Pedaiah*. 22. [a] Syr. Arab.

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that Hur was the son of Caleb. Comp. ver. 18, 19.

CHAP. III. 6—9. I have followed the Septuagint, to avoid the repetition of the same names.

12. *Uzziah.* See 2 Kings, xiv. and the note.

16. That errors have obtained here, I think, cannot be doubted. All the versions have the *sons* of Jehoiakim; from which I infer that (בנו) *his son* has been written by mistake after Jeconiah and Zedekiah, as both the Vulgate and Arabic omit the word.

17. The above remark applies to this verse; for בנו after Salathiel is inconsistent with the first part of the text. I, therefore, follow the Vulgate, and, omitting *his son*, make Salathiel and Malchiram, &c. to be the sons of Jeconiah. I have rendered, with Junius and others, *Asir* as an appellative. 2 King. xxiv. 15.

19. As the versions read so variously, and as Zerubbabel is uniformly, except in the text, called the son of Salathiel, or Shealtiel, I have adopted this as the true reading. He is seven times thus called in Ezra, Nehemiah, and Haggai. As our translators have here followed the Greek in spelling this name, and not the points, I shall adhere to it in other places where it occurs. *Abiud* is mentioned as the son of Zerubbabel Matt. i. 13. which is probably corrupted from Hananiah.

21. *And Isaiah, his son.* The present text makes Isaiah the son of Hananiah: but this is a mistake, owing to the change of a letter into another similar one; which mistake is four times repeated in this verse. The versions render as I have done.

24. This genealogy is brought down twelve or thirteen generations from the captivity; so that the names must have been added successively.

CHAPTER IV.

B. C. 1300. *Other genealogies from Judah.*

1 THE sons of Judah were, Pharez, Hezron,
2 and Carmi, and Hur, and Shobal. And Reaiah, the son of Shobal, begot Jahath; and Jahath begot Ahumai, and Lahad. These are the
3 families of the Zorathites. And these peopled Etam, Jezreel, and Ishma, and Idbash: and
4 the name of their sister was Hazelelponi: And *Jahath begot* Penuel, the father of Gedor and Ezer, the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Bethlehem.
5 And Ashur, the father of Tekoa, had two
6 wives, Helah and Naarah. And Naarah bare to him Ahuzam, and Hepher, and Temem, and Haahashtari. These were the sons of Naarah.
7 And the sons of Helah were Zereth, and Jezo-
8 ar, and Ethnan, and [a] Coz" And Coz begot Anub, and Zobebah, and the families of Aharel, the son of Harum. And *Aharel begot Jazeb*,
9 who was more honourable than his brethren: and his mother called his name Jazeb, saying,
10 "Because I bare him with sorrow." And Jazeb called on the God of Israel, saying, "Oh that thou wouldst bless me indeed, and enlarge my territory, and that thy hand may be with me, and that thou wouldst keep me from evil, that I may be no more *sorrowful!*" And God granted him that which he requested.
11 And Chelub, the brother of Shuah, begot
12 Mehir, who was the father of Eshton. And Eshton begot Beth-rapha, and Passea, and Tehinnah, the father of Irnahash. These are
13 the men of Rechah. And the sons of Kenaz were Othniel, and Seraiah: and the sons of
14 Othniel were Hathath, *and Meonothai.* And Meonothai begot Ophrah: and Ophrah begot Seraiah: and Seraiah begot Joab, who peopled the valley of Artisans; for they were artisans.
15 And the sons of Caleb, the son of Jephunneh were Iru, Elah, and Naam: and the sons of
16 Elah were Kenaz, *and Jehaleleel.* And the sons of Jehaleleel were Ziph, and Ziphah, Tiria, and Asareel, *and Ezra.*
17 And the sons of Ezra were Jether, and Mered, and Epher, and Jalon. [t]And these were the sons of Bithiah, the daughter of Pharaoh, whom Mered took"; Miriam, and Shammai, and Ishbah, who peo-
18 pled Eshtemoa. And his wife Jehudijah bare Jered, who peopled Gedor, and Heber, who peopled Socho, and Jekuthiel, who peopled
19 Zanoah. And the sons of his wife Hodiah, the sister of Naham, were *Shimon*, the father of Keilah, the Garmite, and Eshtemoa, the Maachathite.
20 And the sons of Shimon were Amnon, and Rinnah, Ben-hanan, and Tilon, *and Ishi.* And the sons of Ishi were, Zoheth and Benzoheth.

21 The sons of Shelah, the son of Judah, were Er, the father of Lecah, and Laadah, the father of Mareshah, and of the families of Beth-
22 Ashbea, who manufactured cotton; And Jokim, and the men of Chozeba; and Joash, and Saraph, who sojourned *in* Moab, but returned to *Beth*lehem and Hadebasim-acthikim.
23 These, and the inhabitants of Netajm and Gadera, were potters employed by the king in his own work.

24 And the sons of Simeon were Jemuel, and Jamin, [a]and Ohad", [v]Jachin, Zohar", and
25 Shaul: Shallum, his son; Mibsam, his son;
26 Mishma, his son; And Hamuel, his son;
27 Zacchur, his son; Shimei, his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, nor did any of their families multiply, like the children of Ju-

CHAP. IV. 7. [a] Chald. 17. [t] from the close of the 18th verse.

24. [a] So Gen. xlvi. 10.—[v] ibid. Arab. the text *Jarib, Zerah.*

CHAP. IV. 9. *Aharel begot Jazeb.* I have supplied, as in other instances. In the name, there is clearly a transposition of the letters, and instead of it, should be Jazeb, as is clear from the reason of the name יעבץ.

12. *Men of Rechah.* After this something is wanting, namely, who was the father of Kenaz.

17, 18. These two verses, as the text stands, are unintelligible. *And she bare Miriam, &c.* We are not told who bare them, which is necessary to the sense and the connexion, to distinguish the sons of this wife and those of Jehudijah. By transposing the last clause of the 18th verse, which now stands insulated, to the middle of the 17th, the whole seems natural and easy. The learned are indebted to Michaelis for this ingenious correction.

22, 23. In this version, I have followed Coverdale and Matthewe, which is at least intelligible, and which cannot be said of the common one. This version is partly supported by the Septuagint.

dah. And they inhabited Beer-sheba, and
Moladah, and Hazar-shual, , And Balah, and
Azem, and Eltolad, And Bethul, and Hormah,
and Ziklag, And Beth-marcaboth, and Hazar-
susah, and Beth-lebaoth, and Sharuhen. These
were their cities unto the reign of David, with
their villages. Etam also, and En-Rimmon,
and Tochen, [a]and Ether", and Ashan, five
cities. And all the villages which were round
about the same cities, unto Baalath-*beer-Ra-
moth*. These were their habitations, and this
their genealogy.
Now Meshobab, and Jamlech, and Joshah,
the son of Amaziah, And Joel, and Jehu, the
son of Josibiah, the son of Seraiah, the son of
Asiel, And Elioenai, and Jaakobah, and Je-
shohaiah, and Asaiah, and Adiel, and Jesimiel,
and Benaiah, And Ziza, the son of Shiphi, the
son of Allon, the son of Jedaiah, the son of
Shimri, the son of Shemaiah; These whose
names have been recounted were chiefs of their
families; and as the house of their fathers in-
creased greatly, They went to the entrance of
Gedor, to the east-side of the valley, to seek
pasture for the flocks. And they found fat and
excellent pasture, and a spacious tract of land,
quiet and peaceful; although the former inha-
bitants were of the race of Ham. And those
above described by name, in the days of Heze-
kiah, king of Judah, sent and smote their tents,
and other habitations which were found there;
and destroyed them utterly unto this day, and
dwelt in their stead, because there was pas-
ture there for their flocks. And others, of the
progeny of Simeon, five hundred men, went to
mount Seir, having for their captains Pelatiah,
and Neariah, and Rephiaiah, and Uzziel, the
sons of Ishi; And they smote the remainder
of the Amalekites who had escaped, and dwell
there unto this day.

32. [a] Josh. xix. 7.

29—31. Compare the parallel place and notes.

34—43. The Simeonites appear to have wanted room for their flocks and herds; and these heads of families undertook to extend themselves on the south, to Gedor, and into a part of the country of the Amalekites.

CHAPTER V.

B. C. 1300. *Genealogy from Reuben, Jacob's first-born; of Gad and Manasseh.*

Now the sons of Reuben, the first-born of 1
Israel, (for he was the first-born; but because
he defiled his father's bed, his birth-right was
given to the sons of Joseph, the son of Israel;
yet not so as that the genealogy should be reck-
oned after the birth-right: For although the 2
birth-right was Joseph's, Judah prevailed a-
bove his brothers, and a chief *was chosen* from
him.) The sons of Reuben, the first-born of Is- 3
rael were Hanoch, and Pallu, and Hezron,
and Carmi, [a]and Joel". The son of Joel was, 4
Shemaiah; Gog, his son; Shimei, his son;
Micah, his son; Reaia, his son; Baal, his son; 5
Beerah, his son, whom Tiglath-pileser, king 6
of Assyria, carried away captive; he was chief
of the Reubenites. And his brethren by their 7
families, when the genealogy of their genera-
tions was reckoned, were Jeiel, the chief, and
Zechariah. And Bela, the son of Azaz, the 8
son of Shema, the son of Joel, who inhabited
all the country from Aroer, even unto Nebo
and Baal-meon *on the west;* And eastward he 9
inhabited unto the entrance of the wilderness
which borders on the river Euphrates. For
their cattle were multiplied in the land of Gi-
lead; And in the days of Saul they made war 10
on the Hagarites, who fell by their hand: and
they dwelt in their tents throughout all the east
land of Gilead.

And the children of Gad dwelt over against 11
them in the land of Bashan unto Salcah. Joel 12
was the chief, and Shapham the next, and
Jaanai, and Shaphat; all in Bashan. And their 13
brethren of the house of their fathers were
Michael, and Meshullam, and Sheba, and
Jorai, and Jachan, and Zia, and Heber, seven.

CHAP. v. 3. [a] next verse.

CHAP. V. 1—2. What is included in a parenthesis, contains a reason why the genealogy of Reuben was not given first, he being the first-born son. By his sin he lost the privileges of the birth-right, which were a double portion of goods, and being honoured with some degree of civil authority over the rest. The first part of the birth-right Jacob gave to Joseph, allotting to his sons two portions of the land of Canaan; the latter part he

14 These are the children of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of
15 Jahdo, the son of Buzahi, The son of Abdiel,
16 the son of Guni, a paternal chief. And they inhabited Gilead in Bashan, and its towns, and
17 all the suburbs of Sharon, on their borders. All these were reckoned by genealogies in the days of Jotham, king of Judah, and in the days of
18 Jeroboam, king of Israel. And the sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were forty-four thousand seven hundred and sixty, that went out to war.
19 And they made war on the Hagarites, and on Jetur, and Nephish, and Nodab, who helped
20 them. But the Hagarites were delivered into their hand, and all who were with them: for they cried to God in the battle, and he was favourable to them; because they put their
21 trust in him. And of their enemies' cattle they took away fifty thousand camels, and two hundred and fifty thousand sheep, and two thousand
22 asses, besides a hundred thousand men. Many also fell down slain, because the war was from God. And they dwelt in their stead until the the captivity.
23 And the children of the half-tribe of Manasseh inhabited the land, from Bashan unto Baalhermon, and Senir, and unto mount Hermon:
24 and they became numerous. And these were the paternal chiefs, Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel. These paternal chiefs were men of valour, famous men; But they transgressed 25
against the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them. And the 26
God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to Nahar-gozan, where they remain unto this day.

CHAPTER VI.

B. C. 1300. *Genealogy from Levi, through the line of high-priests, down to the captivity, and to the reign of David.*

The sons of Levi were Gershon, Kohath, 1
and Merari. And the sons of Kohath were 2
Amram, Izhar, and Hebron, and Uzziel. And 3
the children of Amram were Aaron, and Moses, and Miriam. The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

Eleazar begot Phinehas; Phinehas begot Ab- 4
ishua; And Abishua begot Bukki; and Bukki 5
begot Uzzi; And Uzzi begot Zerahiah; and 6
Zerahiah begot Meraioth; Meraioth begot 7
Amariah; and Amariah begot Ahitub; And 8
Ahitub begot Zadok; and Zadok begot Ahimaaz; And Ahimaaz begot Azariah; and 9
Azariah begot Johanan; And Johanan begot 10
that Azariah, (who executed the priest's office in the temple which Solomon built in Jerusalem,) *and who withstood king Uzziah.* And 11
Azariah begot Amariah; and Amariah begot Ahitub; And Ahitub begot Zadok; and Za- 12
dok begot Shallum; And Shallum begot 13

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gave to Judah, who was to be the head of the leading and ruling tribe, from whom Messiah was to spring. Yet, in the genealogy, Reuben was to be regarded as in reality Jacob's first-born.

14. *Buzahi.* I join the two words together, as one. Some render *Ahi* as a proper name, and others as an appellative, *brother*. The order of the narrative supports my rendering.

19, 20. I join the first part of the 20th verse to the 19th; and the version given is that of Dathe and others.

22. Compare 2 Kings, xv. 19, 29.; xvii. 6. and xviii. 11.

CHAP. VI. 4. *Eleazar begot, &c.* We have no account of the high-priests of the line of Ithamar. Eli and his successors, down to Abiathar, whom Solomon removed, and appointed Zadok in his stead. Was this interruption considered only in regard to the discharge of the office while the lineal descendant of Eleazar was looked upon as the real high-priest? From no mention being made of Eli, Ahitub, Ahimelech, or Ahijah, and Abiathar, of the line of Ithamar, I suspect that the above distinction obtained. See Lewes's Hebrew Antiq. Vol. I. for the succession down to the time of our Lord.

6. *Meraioth.* Lewes supposes that the high-priesthood passed from him to Eli, Poole and others think that it was in his father Uzzi's time.

8. *And Ahitub.* Comp. 2 Sam. vii. 17. and xv. 27.

10. *Johanan.* Supposed to be the father of Jehoiada. 2 King. xi. 4. ——*Azariah.* Comp. 2 Chron. xxvi. 17, 18. If he be the same Azariah who withstood Uzziah's attempt, I suspect that this has dropped out of the text. All the high-priests, after the temple was built, executed the priest's office there, so that this could not be mentioned as any particular honour done to him.

11. *Amariah.* Perhaps the same as Urijah, who complied with Ahaz, and made the altar after the pattern sent him. 2 King. xvi. 10.

13. *Hilkiah.* Compare 2 Kings, xxii. 8.

14 Hilkiah; and Hilkiah begot Azariah; And
Azariah begot Seraiah; and Seraiah begot
15 Josedech, And Josedech went into captivity,
when Jehovah carried away Judah and Jeru-
salem, by the hand of Nebuchadnezzar.
16 The sons of Levi were Gershon, Kohath,
17 and Merari. And these are the names of the
18 sons of Gershon, Libni, and Shimei. And the
sons of Kohath were Amram, and Izhar, and
19 Hebron, and Uzziel. The sons of Merari were
Mahli and Mushi. And these are the families
20 of the Levites according to their fathers. From
Gershon *the descent was*, Libni, his son;
21 Jahath, his son; Zimmah, his son; Joah, his
son; Iddo, his son; Zerah, his son; Jeaterai,
22 his son. The *progeny* of Kohath was, [v] Izhar,
23 his son"; Korah, his son; [o] And Ebiasaph, his
24 son; and Assir, his son; Tahath, his son;
Uriel, his son; Uzziah, his son, and Shaul, his
25 son; And Elkanah, his son; Amasai, his son;
26 and Ahimoth, his son; Elkanah, his son;
27 Zophai, his son; and Nahath, his son; Elab,
his son; Jeroham, his son; Elkanah, his son;
28 [a] Samuel, his son". And the sons of Samuel
29 were, [v] Joel", the first-born, and Abiah. The
sons of Merari were Mahli, and Libni, his son;
30 Shimei, his son; Uzza, his son; Shimei, his
31 son; Haggiah, his son; Asaiah, his son. And
these are they whom David set over the singing
service in the house of Jehovah, after the ark
32 had rest therein. And they ministered before
the congregation-tabernacle with singing, until
Solomon built the house of Jehovah in Jerusa-
lem; and they then waited on their office ac-
33 cording to their order. And these are they who
waited with their sons. Of the sons of the
Kohathites: Heman, *chief*-singer, the son of
34 Joel, the son of Samuel, The son of Elkanah,
the son of Jeroham, the son of Eliel, the son of
[v] Nahath", The son of Zuph, the son of Elkanah, 35
the son of Mahath, the son of Amasai, The 36
son of Elkanah, the son of Joel, the son of
Azariah, the son of Zephaniah, The son of 37
Tahath, the son of Assir, the son of Ebiasaph,
the son of Korah, The son of Izhar, the son of 38
Kohath, the son of Levi, the son of Israel.

And his brother Asaph, stood on his right 39
hand; Asaph, the son of Berachiah, the son of
Shimea, The son of Michael, the son of Baa- 40
seiah, the son of Malchiah, The son of Ethni, 41
the son of Zerah, the son of Adaiah, The son 42
of Ethan, the son of Zimmah, the son of Shimei,
The son of Jahath, the son of Gershon, the 43
son of Levi. And of their brethren of the sons 44
of Merari, who *stood on Heman's* left hand
was Ethan, the son of Kishi, the son of Abdi,
the son of Malluch, The son of Hashabiah, the 45
son of Amaziah, the son of Hilkiah, The son 46
of Amzi, the son of Bani of Shamer, The son 47
of Mahli, the son of Mushi, the son of Merari,
the son of Levi. Their brethren also the Le- 48
vites, were appointed to all manner of service
about the tabernacle of the house of God.

But Aaron and his sons offered upon the al- 49
tar of burnt-offering, and on the altar of in-
cense; and were appointed for all the work of
the most holy place, and to make an atonement
for Israel, according to all that Moses, the ser-
vant of God, had commanded. And these are 50
the sons of Aaron; Eleazar, his son; Phinehas,
his son; Abishua, his son; Bukki, his son; Uz- 51
zi, his son; Zerahiah, his son; Meraioth, his 52
son; Amariah, his son; Ahitub, his son; Zadok, 53
his son; Ahimaaz, his son.

Now these are the dwelling-places of the sons 54
of Aaron, of the families of the Kohathites, (for

22. [v] Sept. comp. verse 37. the text *Amminadab.*——[o] *Asir, his son; Elkanah, his son*; comp. 33—38.

27. [a] next verse. 28. [v] Syr. Arab. 1 Sam. viii. 2. the text *Vashni.* 34. [v] verse 26, text *Toah.*

14. *Seraiah.* He was slain at Riblah, by Nebuchadnezzar. 2 King. xxv. 18, 21. He ended the line of high-priests, under the first temple.

22. *Izhar, his son.* The historian resumes each of the three branches of the Levitical families in a direct line. In removing a part of the confusion that is visible in this genealogy, I have been chiefly guided by the line of filiation in verses 33—38. corroborated by all the ancient versions. The names omitted are certainly interpolated, as appears by comparing the line of descent above referred to.

28. *Joel.* As the reading of the parallel place is supported by two versions, I deem it genuine.

31. *In the house of Jehovah.* That is, the tent which David prepared for the reception of the ark, when it was removed from Obed-Edom's. See ch. xvi. 1. and 2 Sam. vi. 12. &c.

54. The following account of the Levitical cities, is both miserably corrupted and misarranged. The parallel place, Joshua xxi. establishes the above remark, and affords assistance to correct the errors and restore the

65 their's was the [a]first" lot. [t]And they had given to them, by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are afterwards na-
55 med". And they had given to them in the land of Judah, Hebron, with its surrounding suburbs.
56 But the fields of the city, and its villages, they
57 gave to Caleb, the son of Jephunneh. To the sons of Aaron then were given, out of the cities of Judah, *and of Simeon,* Hebron, a city of refuge, and Libnah, with its suburbs; and Jattir,
58 and Eshtemoa, with their suburbs; And Holon, with its suburbs; and Debir, with its su-
59 burbs; And Ashan, with its suburbs; [a]and Juttah, with its suburbs"; and Beth-shemesh,
60 with its suburbs. And, out of the *cities of the* tribe of Benjamin, [a]Gibeon, with its suburbs"; Geba, with its suburbs; and Alemeth, with its suburbs; and Anathoth, with its suburbs. All their cities throughout their families were thir-
61 teen cities. And to the remaining sons of Kohath of the family of the tribe *of Levi,* ten cities were given, by lot, [a]out *of the inheritance* of the tribes of Ephraim and Dan, and of" the half
66 tribe of Manasseh. And some of the remaining families of the sons of Kohath had cities [v]by lot",
67 out of the tribe of Ephraim. And they had given to them, Shechem, a city of refuge in mount Ephraim, with its suburbs: also Gezer, with
68 its suburbs; And [v]Kibzaim", with its suburbs; and Beth-horon, with its suburbs. [a]And out of the midst of the tribe of Dan, they had Elteke, with its suburbs; Gibbethon, with its su-
69 burbs"; And Aijalon, with its suburbs; and
70 Gath-rimmon, with its suburbs. And out of the cities of the half tribe of Manasseh; [v]Tanach", with its suburbs, and [v]Beth-shean", with its suburbs. These were given to the remaining families of the sons of Kohath. And to the sons 62
of Gershon, according to their families, were given thirteen cities out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh, in Bashan. To the sons of Gershon 71
were given out of the family of the half tribe of Manasseh, Golan, [a]a city of refuge" in Bashan, with its suburbs; and Ashtaroth, with its suburbs. And out of the tribe of Issachar, [v]Ki- 72
shon", with its suburbs; Daberath, with its suburbs; And [v]Jarmuth", with its suburbs; 73
and [v]En-gannim", with its suburbs; And out 74
of the tribe of Asher; Mishal, with its suburbs; and Abdon, with its suburbs; And [v]Helkath", 75
with its suburbs; and Rehob, with its suburbs.
And out of the tribe of Naphtali; Kedesh in 76
Galilee, [a]a city of refuge", with its suburbs, and Hammoth-dor, with its suburbs; and Kirjathaim, with its suburbs. [t]Unto the sons of Me- 63
rari were given by lot, twelve cities, according to their families, out of the tribe of Reuben, out of the tribe of Gad, and out of the tribe of Zebulun: Out of the tribe of Zebulun, were 77
given to the sons of Merari, [v]Jokneam, with its suburbs; Kartah, with its suburbs"; [a]Dimnah, with its suburbs; Nahalel, with its suburbs": And 78
on the other side of the Jordan by Jericho, on the east side of the Jordan, were given to them out of the tribe of Reuben, Bezer in the wilderness, a city of refuge, with its suburbs; and Jahaza, with its suburbs; Kedemoth also with 79
its suburbs; and Mephaath, with its suburbs:
And out of the tribe of Gad; Ramoth in Gile- 80
ad, with its suburbs; and Mahanaim, with its suburbs; And Heshbon, with its suburbs; and 81
Jazer, with its suburbs. [t]Thus the children of 64
Israel gave to the Levites these cities with their suburbs.

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54. [a] Josh. xxi. 10. 65. [t]from after verse 64. 59. [a] Josh. xxi. 16. 60. [a] Josh. xxi. 17. 61. [a]Supplied from Josh. xxi. 20—26. 66. [v]1 ms. the rest *in their coasts.* 68. [v] Josh. xxi. 22. the text *Jokmeam.*——[a] Supplied from Joshua. 70. [v] Josh. xxi. 25. the rest *Aner,* and *Bileam.* 62. [t]from after veres 61. 71. [v] Josh. xxi. 72. [v] Josh. the text *Kedesh.* 73. [v] Josh. the text *Ramoth* and *Anem.* 75. [v] Josh. the text *Hukok.* 63. [t]from after verse 62. 76. [v]Josh. xxi. 77. [a] Josh.——[a] Josh. 64. [t] from after verse 63.

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order of the text here. I am indebted to Geddes for the arrangement, only I make the 64th verse the conclusion, a repetition usual on other occasions. Geddes unites the 54th and 64th verses together, unnaturally, in my opinion. As the corrections are founded on Joshua, it is necessary to observe, that internal and collateral evidence supports that copy, in preference to this.

CHAPTER VII.

B. C. 1444. Genealogy from Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher.

1 Now the sons of Issachar were Tola, and
2 Puah, Jashub, and Shimron, four. And the sons of Tola were Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Samuel, paternal chiefs from Tola: they were valiant men in their generations; whose number in the days of David was twenty-two thousand
3 six hundred. And the son of Uzzi was Izrahiah: and the sons of Izrahiah were Michael, and Obadiah, and Joel, and Ishiah * * * * five: all
4 of them chief men. And with them, according to their genealogies, by their paternal descent were bands of soldiers for war, *in the days of David*, six and thirty thousand: for they had
5 many wives and sons. And their brethren among all the families of Issachar, valiant men, reckoned according to their genealogies, were in all eighty-seven thousand.
6 The sons of Benjamin were Bela, and Be-
7 cher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; paternal chiefs, mighty men of valour; and, reckoned according to their genealogies, were, *in the days of David*, twen-
8 ty-two thousand and thirty-four. And the sons of Becher were Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these were
9 the sons of Becher. And the number sprung from these paternal chiefs, according to their genealogies, mighty men of valour, were twenty
10 thousand and two hundred. The son of Jediael was Bilhan: and the sons of Bilhan were Jeush and Benjamin, and Ehud, and Chenaanah, and Zethan, Tarshish, and Ahishashar. All these 11
were the sons of Jediael, paternal chiefs, mighty men of valour, *whose progeny were* seventeen thousand and two hundred, fit to go out for war and battle. Shuppim, and Huppim were the 12
sons of Ir; and Hushim, was the son of Aher.

The sons of Naphtali were Jahziel, and Guni, 13
and Jezer, and Shallum; the sons of Bilhah.

The sons of Manasseh: Ashriel, whom * * * * 14
bare. His Syrian concubine bare to him Machir, the father of Gilead: And Machir took to wife, 15
Maachah, the sister of Huppim and Shuppim.° And Maachah, the wife of Machir, bare a son, 16
and she called his name Peresh; and the name of his brother was Sheresh; whose sons were Ulam and Rakem. And the son of Ulam was 17
Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. And his 18
sister Hammoleketh bare Ishod, and Abiezer, and Mahalah, *and Shemidah*. And the sons of 19
Shemidah were Ahian, and Shechem, and Likhi, and Aniam.

And the son of Ephraim was Shuttelah: and 20
Bered, his son; and Tahath, his son; and Eladah, his son; and Tahath, his son; And Zabad, 21
his son; and his sons were, Shuthelah, and Ezer, and Elead, whom the men of Gath, the natives of the land, slew, because they came down to take away their cattle. And Zabad their father 22
mourned for them many days, and his brethren came to comfort him. And when he went in to 23
his wife, she conceived and bare a son, and he called his name Beriah [IN CALAMITY,] because his house was then in calamity. And his daugh- 24
ter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah. Re- 25
phah also was his son; and Resheph, his son; and Telah, his son; and Tahan, his son; Laa- 26

CHAP. VII. 15. ° *And the name of the second was Zelophehad; and Zelophehad had daughters.*

CHAP. VII. 3. A name is either wanting or the number is wrong, as four only are mentioned.

6. Compare this with Gen. xlvi. 21. and Num. xxvi. 38.

12. I suspect that this verse has been inserted by mistake, as we have no account of Ir, the father of Huppim and Shuppim; and Hushim is stated to be one of the sons of Dan, Gen. xlvi. 33. Geddes conjectures that the genealogy of Dan stood here originally.

13. Nearly the whole of the progeny of Naphtali is omitted.

15. How the words omitted got into the text, it is difficult to ascertain; but surely this is not their proper place; nor do they appear to be connected with any part of the narrative. Some scribe might have had Josh. xvii. 3. in his head.

21. *To take away their cattle.* This expedition, according to the Chaldee paraphrast, happened thirty years before the departure of the Israelites from Egypt. They were accompanied, according to the same paraphrast, with a great army.

22. *Zabad.* Six generations are mentioned from Ephraim; and it is not probable, that the author who had just informed us that the men of Gath

dan, his son; Ammihud, his son; Elishama,
28 his son; Nun, his son; Joshua, his son. And their possessions and habitations were Bethel and its villages; and eastward Naaran, and westward Gezer, with their villages; Shechem also
29 and its villages, Gaza and its villages. And in the territories of the children of Manasseh, Beth-shean and its villages; Taanach and its villages; Megiddo and its villages; Dor and its villages. In these dwelt the children of Joseph, the son of Israel.

30 The sons of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah, their sister.
31 And the sons of Beriah were Heber, and Mal-
32 chiel, who is the father of Birzavith. And Heber begot Japhlet, and Shomer, and Hotham,
33 and Shua, their sister And the sons of Japhlet, were Pasach, and Bimhal, and Ashvath. These
34 are the children of Japhlet. And the sons of Shamer were Ahi, and Rohgah, Jehubbah, and
35 Aram. And the sons of his brother Helem were Zophah, and Imna, and Shelesh, and
36 Amal. The sons of Zophah were Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer, and Hod, and Shamma, and Shilshah,
38 and Ithran, and Beera. And the sons of Jether
39 were Jephunneh, and Pispah, and Ara. And the sons of Ulla were Arah, and Haniel, and
40 Rezia. All these were the children of Asher, heads and paternal chiefs, chosen and mighty men of valour. And the number of those fit for war and battle, reckoned by their genealogy, was twenty-six thousand men.

CHAPTER VIII.

B. C. 1400. *Another genealogy of Benjamin; pedigree of Saul and Jonathan.*

1 Now Benjamin begot Bela his first-born;
Ashbel, the second; and [v] Ahiram", the third;
Naaman, the fourth; and [v] Shupham", the fifth; 2
[s] and Hupham, the sixth; and Ard, the seventh".
And the sons of Bela were [v] Ard", and Gera, 3
and Abihud. *And the sons of Abiud* were 4
Abishua, and Naaman, and Ahoah, And Gera, 5
and [v] Shuphan", and Huram. And these are 6
the sons of Abihud: these are the paternal chiefs of the inhabitants of Geba, who were removed to Manahath. [o] And Gera, who removed 7
them, begot Uzza, and Ahihud, *and Shaharaim.*
And Shaharaim begot children in the country 8
of Moab, after he had sent away his wives, Hushim and Baara. And he begot of Hodesh, his 9
wife, Jobab, and Zibia, and Mesha, and Malcham, And Jeuz, and Shachia, and Mirma. 10
These were his sons, paternal chiefs. And of 11
Hushim he had begotten Abitub, and Elpaal.
The sons of Elpaal were Eber, and Misham, 12
and Shamed, who built Ono, and Lod, with its villages. Beriah also, and Shema, who were 13
the paternal chiefs of the inhabitants of Aijalon, who drove away the inhabitants of Gath. And 14
Ahio, Shashak, and Jeremoth, And Zebadiah, 15
and Arad, and Ader, And Michael, and Ispah, 16
and Joha, were the sons of Beriah. And Zeba- 17
diah, and Meshullam, and Hezeki, and Heber,
And Ishmerai, and Jezliah, and Jobab, were 18
the sons of Elpaal. And Jakim, and Zichri, 19
and Zabdi, And Elienai, and Zilthai, and 20
Eliel, And Adaiah, and Beraiah, and Shim- 21
rath, were the sons of [v] Semah"; And Ishpan, 22
and Heber, and Eliel, And Abdon, and Zich- 23
ri, and Hanan, And Hananiah, and Elam, 24
and Antothijah, And Iphedeiah, and Penuel, 25
were the sons of Shashak. And Shamsherai, 26
and Shehariah, and Athaliah, And Jaresiah, 27
and Eliah, and Zichri, were the sons of Jero-

CHAP. VIII. 1. [v] Gen. xlvi. 21. and Num. xxvi. 38. 2. [v] Gen. xlvi. 21.—[s] ibid. and Num. xxvi. 39, 40.

5. [v] ch. vii. 12. 7. [o] *And Naaman and Ahiah.* 21. [v] verse 13.

had slain the sons of Zabad, would tell us that Ephraim, the head of a tribe, and who lived six generations before, should lament them. I have, therefore, substituted Zabad, which is, doubtless, the proper name. This makes the following account consistent.

29. *In the territories*; not by the boundaries: which makes the reader imagine that the towers after mentioned belonged to the tribe of Ephraim; whereas they belonged to the Manassites. Comp. Josh. xvii. 11.

CHAP. VIII. 1, 2. I have adopted the reading of Numbers, as genuine, because the families sprung from the sons of Benjamin are there mentioned, where errors could not so easily obtain as in Genesis and here.

6. *Abihud.* This reading is retained by the Syriac, (except changing the ד into ר,) and the Arabic justifies the italic supplement, verse 4.

7. I have, with Houbigant, omitted the two first names, as repeated from the 4th verse. As *Gera* is expressly said to remove them, that is, to be the leader of the colony, it is not proper to notice other two as leaders.

8. I have adopted the reading of the Sept. Alex. See note Heb. Bible.

28 ham. These, according to their genealogies, were paternal chiefs; chiefs who dwelt in Je-
29 rusalem. And at Gibeon dwelt [v]"Je hiel", the father of Gibeon, whose wife's name was Maa-
30 chah: And his sons were Abdon, and Zur, and
31 Kish, and Baal, and Nadab, [a]"and Ner", And Gedor, and Ahio, and Zacher, [a]"and Mikloth".
32 And Mikloth begot Shimeah. And these also dwelt contiguous to their brethren in Jerusalem.
33 And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan, and Melchi-shua, and
34 Abinadab, and Ish-baal. And the son of Jonathan was Merib-baal; and Merib-baal begot
35 Micah. And the sons of Micah were Pithon,
36 and Melech, and Tarea, and Ahaz. And Ahaz begot Jehoada; and Jehoada begot Alemeth, and Azmaveth, and Zimri; and Zimri begot
37 Moza, And Moza begot Binea: Rapha, his
38 son; Eleasah, his son; Azel, his son: And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the
39 sons of Azel. And the sons of Eshek, his brother, were Ulam, his first-born, Jehush, the se-
40 cond, and Eliphelet, the third. And the sons of Ulam were men of valour, archers, and had many sons, and sons' sons, a hundred and fifty. All these were the sons of Benjamin.

1 Thus Israel were reckoned by genealogies; and, behold, these were found written in the book of the kings of Israel and Judah, when the people were carried away to Babylon, for their transgression.

29. [v] Chap. ix. 35. 30. [a] Sept. 31. [a] Chap. ix. 37.

16. *Were the sons;* that is, the descendants: for many of these lived, most probably, in the days of David. The same remark will apply to the other lists of names.

28. *Who dwelt in Jerusalem.* Jerusalem was composed of Judahites, Levites, and Benjaminites; besides, no doubt, the chiefs of other tribes, who occasionally resided there, before the division of the kingdoms.

29. The last ten verses of chap. ix. are the same as these, containing some better readings; which are here noticed and adopted.

31. *And Mikloth.* The other copy, ch. ix. 37. shows how errors have crept into the genealogies. A name being repeated twice, the scribe in haste has only written it once. I have found from experience, that this is very easy, and most frequently occurs. I have often, while writing these notes, on reviewing them, found words omitted in this manner; and sometimes several together.

CHAP. IX. 1. I join this verse to the preceding chapter, as closing

CHAPTER IX.

B. C. 1200. Those who inhabited the land after the captivity; and particularly those who resided at Jerusalem.

Now the first who dwelt in their possessions, 2
in their cities, Israelites, Priests, Levites, and Nethinims, were these. In Jerusalem dwelt of 3
the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; Uthai, the son of Ammihub, the 4
son of Omri, the son of Imri; the son of Bani, of the children of Pharez, the son of Judah. And of the Shilonites; Asaiah, the first-born, 5
and his sons. And of the progeny of Zerah; 6
Jeuel. These and their brethren were six hundred and ninety. And of the sons of Benjamin; 7
Sallu, the son of Meshullam, the son of Hodaviah, the son of Hasenuah; And Ibneiah, the 8
son of Jeroham, and Elah, the son of Uzzi, the son of Michri; and Meshullam, the son of Shephathiah, the son of Reuel, the son of Ibnijah. *These* and their brethren, according to their 9
genealogies, were nine hundred and fifty-six. All these, by their descents, were paternal chiefs.

And of the priests were Jedaiah, and Jehoi- 10
arib, and Jachin, And Azariah, (the son of 11
Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub,) the ruler of the house of God; And Adaiah, 12
(the son of Jeroham, [a]the son of Pelaliah, the son of Amzi, the son of Zechariah", the son of Pashur, the son of Malchijah,) and Maasiai, (the

CHAP. IX. 12. [a] Nehem. xi. 12.

the genealogies, which were found in the preserved records of the kings of Israel and Judah.

2. *Israelites.* That is, some of all the tribes, as distinguished from that of Levi.——*Nethinims.* These are, not improbably, supposed to be, 1st, The Gibeonites who were condemned by Joshua to be *hewers of wood and drawers of water.* 2ndly, All the remains of the various tribes of the Canaanites, which were by Solomon made a sort of public slaves. Compare Josh. ix. 27. and 1 King. ix. 20.

11. *Azariah, the ruler, &c.* That is, after the captivity, under the high-priest Joshua. Comp. Ezra, iii.

12. If the account in Nehemiah xi. xii. xiii. be correct, some names are omitted here, and others in some of the places are corrupted. By adding the three names from Nehemiah, the deficiency here is supplied; and whoever compares the original will easily see how the other might be corrupted. I have followed what seems most natural.

son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemoth, the son of
13 Immer); *These* paternal chiefs, and their brethren, were one thousand seven hundred and sixty; very able men for the work of the ministry, in the house of God.
14 And of the Levites, of the sons of Merari, were Shemaiah, (the son of Hashub, the son of
15 Azrikam, the son of Hashabiah,) And Bakbakkar, [o] and Mattaniah, (the son of Micah, the
16 son of Zichri, the son of Asaph;) And Obadiah, (the son of Shemaiah, the son of Galal, the son of Jeduthun,) and Berechiah, (the son of Asa, the son of Elkanah,) who dwelt in the
17 villages of Netophath. And the door-keepers *of the temple* were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren:
18 (Shallum was the chief;) At the king's gate, eastward, these were door-keepers, according to the fixed stations of the children of Levi.
19 For Shallum, (the son of Kore, the son of Ebiasaph, the son of Korah,) and his brethren, of the house of his father, the Korahites, in the work of the ministry were gate-keepers of the temple, as their fathers were keepers of the entrance *of the tabernacle*, during the encamp-
20 ments of Jehovah: When Phinehas, the son of Eleazar, was, in time past, ruler over them,
21 before Jehovah; [v] And with him" was Zechariah, the son of Meshelemiah, the door-keeper
22 of the congregation-tabernacle. All those chosen to be door-keepers, were two hundred and twelve. These were reckoned by their genealogy in their villages, as David and Samuel, the seer, had appointed *their fore-fathers*, in their
23 set office. So they and their children had the oversight of the gates of the house of Jehovah,
24 or the tabernacle, by wards. At the four sides *of the temple* were the door-keepers *posted*;
25 towards the east, west, north, and south. And their brethren who were in their villages, were to succeed them, by turns, every seven days.
26 For those Levites were under the trust of the four chief door-keepers, who were over the store-rooms and treasuries of the house of God.
27 They, therefore, lodged around the house of God, because they had the charge of it; and the opening of it every morning belonged to them.
28 And some of them had the charge of the ministering vessels, which they were to bring in and out by tale.
29 Some of them also were appointed to take care of the vessels, and all the utensils of the sanctuary, and the fine flour, and the wine, and the oil, and the incense, and the spices.
30 But the sons of the priests made the aromatic ointment.
31 And Mattithiah, one of the Levites, who was the first-born of Shallum, the Korahite, had the trust of such things as were made in the frying-pans.
32 And others of their brethren, of the Kohathites, had the charge of arranging the presence-bread, and of preparing it every sabbath.
33 Now [v] these keepers' *of the temple*, paternal chiefs of the Levites, were lodged in the chambers, which were about the temple; because day and night they were employed.
34 These were the paternal chiefs of the Levites, who according to their genealogies, dwelt at Jerusalem. [o]

CHAPTER X.

B. C 1056. History of the life and death of Saul, the first king of Israel.

1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and they lay slaughtered on mount
2 Gilboa. And the Philistines closely followed Saul and his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, the
3 sons of Saul. The battle was then chiefly against Saul, and the archers hit him, and he
4 was wounded by the archers. Then said Saul

15. [o] *Heresh, and Galal*, Nehem. xi. 17. 21. [v] So Sept. Vulg. 1 ms.

33. [v] Syr. the rest *singer*. 34. [o] 35—44 same as ch. viii. 29—40.

15. The names omitted are inconsistent with the parallel place. One of them occurs in the next verse in its proper place. Some consider *Heresh* as an appellative, and render *the carpenter*. I consider that it has originated in mistake.

20, 21. I have followed the versions as giving the best sense. The common reading can scarcely admit any just and coherent version.

33. *These keepers*. The reading of the Syriac makes this passage, which is so confused and almost unintelligible in the common version, clear and consistent with the narrative. The last ten verses of this chapter are the same as those in ch. viii. 29—40. and here omitted.

to his armour-bearer, "Draw thy sword, and thrust me through with it; lest these uncircumcised come and insult me." But his armour-bearer would not; for he was greatly afraid. Saul, therefore, took a sword and fell upon it. 5 And when his armour-bearer saw that Saul was dead, he likewise fell on his sword and died. 6 So Saul, and his three sons, [a] and his armour-7 bearer" and all his [v] men", died together. And when all the men of Israel, who were in the valley, saw, that the *men of Israel* had fled, and that Saul and his sons were dead, then they forsook their cities and fled also; and the Philistines came and dwelt in them.

8 And on the morrow, when the Philistines came to strip the slain, they found Saul and his 9 [a] three" sons, fallen on mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent them about through the land of the Philistines; to publish it in the temples of their idols, and among the people. 10 And they put his armour in the temple of one of their gods; and his head they fixed up in the temple of Dagon, [a] and his body they hung up 11 by the walls of Beth-shan." But when [a] the inhabitants" of Jabesh-gilead, heard all that the 12 Philistines had done to Saul, All the valiant men arose, [a] and went all night" and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh; [a] and there they burned them", and buried their bones under a tamarisk-tree in Jabesh; and they fasted seven days.

13 Thus died Saul for his transgression which he committed against Jehovah, both by not keeping the word of Jehovah, and by consulting a necromancer, and not consulting Jehovah. 14 Thus he was slain; and the royal power was transferred to David, the son of Jesse.

CHAPTER XI.

B. C. 1048. *David made king at Hebron; takes Jebus and the catalogue of his worthies.*

1 Then all Israel assembled to David to Hebron, saying, "Behold, we are thy bone and thy flesh. 2 And, moreover, in time past when Saul was king, thou wast he that leddest out and broughtest back Israel: and Jehovah, thy God, said to thee, 'Thou shalt tend as a shepherd my people Israel, and thou shalt be ruler over my people Israel." 3 Thus came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel, according to the word of Jehovah by Samuel.

4 Then David and all Israel went to Jerusalem, which *was called* Jebus; where the Jebusites, the inhabitants of the land, still dwelt. 5 And the

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Chap. x. 6. [a] Syr. 1 ms. 1 Sam. xxxi. 5.——[v] ibid. 8. [a] Chald. Syr. Arab. and parallel place.

10. [a] Syr. and parallel place. 11. [a] Sept. Syr. Arab. 1 ms. and par. place. 12. [a] par. place.——[a] ibid.

Reflections upon Chapter x. 1. Those who honour God, he will honour; but those who despise him, shall themselves be despised. Saul, though brave, was wicked, and shed innocent blood. He did not obey the commands of Jehovah, but walked in the way of his own heart: and discovered no attachment to the precepts of religion, unless as connected with his own temporal interest. He and his house were rejected for transgression; and sooner or later, sin will be punished, unless repented of, confessed, and forsaken.

2. The evil which the wicked fear cometh upon them. Thus Saul, who put an end to his existence by falling on his sword, lest the enemy should insult him, became when dead, their spoil, and was treated with ignominy and disgrace. If we would avoid disgrace and ruin, and obtain honour and unfading glory, we must resolutely and nobly contend against sin, and cultivate that spirit which is the foundation of all real happiness and hope, a spirit of humility. "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased."

CHAP. X. 1. Compare with this, 1 Sam. xxxi.

7. *Men of Israel, &c.* So the parallel place, which removes the ambiguity; but as it is not essentially necessary I have added it in italics.

10. *In the temple of, &c.* In the temple of Ashtaroth. See 1 Sam. xxxi. 10. In the following verses I have adopted the readings of the parallel places, as they are supported by the versions, and as they are more full and perspicuous.

13, 14. I have rendered equivalently. The text is badly divided; the first words of the last verse belong to the preceding one.——*Not consulting Jehovah.* This seems opposed to what is said in 1 Sam. xxviii. 6. It may be said that though he sought to God, it was not with humility and perseverance and patient submission. Because Jehovah did not answer at the time, or in the manner he expected, he sought for a necromancer.

CHAP. XI. 2. *Tend as a shepherd.* This is the meaning of the verb. רעה; and implies not only feeding, but all the care which a shepherd exercises over his flock.

inhabitants of Jebus said to David, "Thou canst not come in hither." Nevertheless, David took the citadel of Zion, which is now the city
6 of David. And David said, "Whosoever first smiteth the Jebusites, shall be chief captain." So Joab, the son of Zeruiah, went first up, and
7 was made chief captain. And David dwelt in the citadel; they, therefore, called it the city of
8 David. And he rebuilt the city round about, from Millo; but the rest of the [v]city" Joab had
9 preserved. And David continued growing greater and greater: for Jehovah, the *God* of hosts, was with him.

10 Now these are the principal worthies, who belonged to David, who, with all Israel, supported him in his claims to the kingdom, by making him king, according to the word of Jehovah
11 concerning Israel. This then is the number of the worthies, who belonged to David.

Jashobeam, a Hachmonite, was chief of the *first* three. He, at one time, raising his spear,
12 penetrated through three hundred men. And next to him, and one of the three first worthies, was Eleazar, the son of Dodo, the Ahohite.
13 He was with David at Pas-dammim, where the Philistines were assembled to battle, and the men of Israel were giving way: and he arose and smote the Philistines, until his hand, which had stuck to his sword, was weary: and *by him,* Jehovah, that day, wrought a great deliverance; and the people followed him only to spoil.

14 And next to him, was Shammah, the son of Agee, the Hararite. [a]And the Philistines were assembled at Lechi, where was a piece of ground full of [v]barley": and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and smote the Philistines: thus, *by him,* Jehovah wrought a great deliverance."

15 These three chiefs of the thirty, went down to David, to the rock, unto the cave of Adullam; and the host of the Philistines were encamped in the valley of Rephaim. Now, while David 16
was in that hold, and a garrison of the Philistines was at Bethlehem; David longed, and said, 17
"Who will give me a draught of water from the well of Bethlehem which is by the gate!" Then those three broke through the host of 18
the Philistines, and drew water out of the well of Bethlehem, which is by the gate, and took it, and brought it to David. But David would not drink it, but poured it out *as a drink-offering* to Jehovah. And he said, "Far be it from me, 19
O my God, that I should do this thing: shall I drink the life-blood of these men. For at the risk of their lives they brought it." He would not therefore drink it. These things did these three worthies.

And Abishai, the brother of Joab, was chief 20
of the *second* three. For he, raising his spear, penetrated through three hundred, and slew them, and had a name among the *second* three. Of the three, he was more honourable than the 21
two, and was their chief; yet he attained not the rank of the first three. *Next to him* was 22
Benaiah, the son of Jehoiada, (the son of a wealthy man of Kabzeel,) great in exploits; he slew two large lions of Moab: also he went down and slew a lion in a pit on a snowy day. And he slew an Egyptian, a man of great sta- 23
ture, five cubits high; and though the Egyptian had a spear in his hand, like a weaver's beam; yet he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These 24
things did Benaiah, the son of Jehoiada; and hence had a name among the *second* three worthies. Behold, he was more honourable than 25
the thirty, but attained not to the rank of the first three. And David set him over his own

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CHAP. VIII. 8. [v] *the people,* 5 mss.

14. [a] 2 Sam. xxiii. 11, 12.—— [v] ibid.

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8. *Had preserved.* This verse has given great trouble to commentators. I think the meaning is clear. Joab only smote the Jebusites who were in the citadel, and *spared* the rest. The Hebrew word never signifies to *repair,* or rebuild, but to *preserve alive,* &c. Hence, the term *city* is used metanymically for the inhabitants.

10—41. Compare 2 Sam. xxiii. 8—39. and the notes there.

14. The text is mutilated and confused. The other place has happily retained what is wanting here, and I have added it; which makes the whole consistent.

41. *Zabad, &c.* The following names are not in the parallel place.

26 guard. And the other valiant men of the host were Asahel, the brother of Joab, *and one of the second three worthies,* Elhanan, the son of
27 Dodo, of Bethlehem; Shammah, the Harodite, [a] Elika, the Harodite"; Helez, the Pelon-
28 ite; Ira, the son of Ikkesh, the Tekoite;
29 Abi-ezer, the Anathothite; Sibbecai, the
30 Hushathite; Ilai, the Ahohite; Maharai, the Netophathite; Heled, the son of Baanah, the
31 Netophathite; Ittai, the son of Ribai, from Gibeah, of the children of Benjamin; Benaiah,
32 the Pirathonite; Hurai, of Nahal-Gaash;
33 Abialbon, the Arabathite; Azmaveth, the Baharumite; Eliahba, the Shaalbonite; Beni-
34 Hashem, a Gizonite; Jonathan, the son of
35 Shammah, the Hararite; Ahiam, the son of Sacar, the Hararite; Eliphalet, the son of
36 [v] Ahashbai", [v] the Maacathite"; Eliam, the
37 son of Ahithophel, the Gilonite. Hezrai, the Carmelite; Naarai, the son of [v] Arabai, the
38 Arbite"; Joel, the son of Nathan of Zobah;
39 Bani, the Gadite; Zelek, the Ammonite; Nahari, the Berothite, armour-bearer to Joab,
40 the son of Zeruiah; Ira, the Ithrite; Gareb, the Ithrite.
41 *Also among David's brave men were* Uriah,
42 the Hethite; Zabad, the son of Ahlai; Adina, the son of Shiza, the Reubenite, a captain of
43 the Reubenites, and thirty with him; Hanan, the son of Maachah; and Joshaphat, the Mith-
44 nite; Uzzia, the Ashterathite; Shama, and Jehiel, the sons of Hothan, the Aroerite;
45 Jediael, the son of Shimri; and Joha, his brother, the Tizite; Eliel, the Mahavite; and
46 Jeribai, and Joshaviah, the sons of Elnaam; and Ithmah, the Moabite; Eliel, and Obed, and
47 Jasiel, the Mesobaite.

CHAPTER XII.

B. C. 1058. Another catalogue of David's first associates; and an account of the troops that came to him to Hebron.

1 Now these are they who came to David to Ziklag, when he shut himself up on account of Saul, the son of Kish; and were among *his* brave assistants in the war. Of the Benjamin-
2 ites, Saul's own brethren, were the *following,* armed with bows; who could throw stones *from the sling,* or arrows from the bow, either with the right hand, or the left. Ahiezer, (who was
3 chief,) then Joash, the sons of Shemmaah, the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu, the Anto-
4 thite; And Ismaiah, the Gibeonite, the most valiant among thirty, and the chief of thirty; and Jeremiah, and Jahaziel, and Johanan, and
5 Josabad, the Gederathite; Eluzai, and Jerimoth, and Bealiah, and Shemariah, and She-
6 phatiah, the Haruphite; Elkanah, and Jesiah; and Azareel, and Joezer, and Jashobeam, Korahites; And Joelah, and Zebadiah, the
7 sons of Jeroham, of Gedor.
8 And of the Gadites there came over to David unto the strong hold in the wilderness, valiant men, men fit for war; who could handle shield

27. [a] 2 Sam. xxiii. 25. 35, 36. [v] So 2 Sam. xxiii. 34. 37. [v] parallel place.

REFLECTIONS UPON CHAPTER XI. 1. In the advancement of David to the throne of Israel, we may learn the immutability of God's counsel, and his faithfulness in fulfilling his own promise. Various efforts were made to support the house of Saul; but the prudence, valour, and piety of David, at length gained the love and respect of all; and they came and submitted to him on stipulated terms. David made a covenant with them, doubtless, engaging to rule according to law, and to preserve to the people all their rights and privileges; and on these conditions they owned him as their king. Let both kings and people remember, that their obligations are mutual; and if the one are bound to obey, the other are bound to rule in justice.

2. Ennobled as David's worthies are for their deeds of valour, they are much more so, who are enrolled among the worthies of Christ. Their victories indeed are bloodless, but they are more difficult in their nature, and more important in their consequences. They fight not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high-places. These worthies first shared with David in his afflictions, dangers, and contests, and then in the glories of his kingdom; so the soldiers of Christ must first suffer and then reign with him; they must go without the camp bearing his reproach, and then sit down with him in his eternal kingdom.

CHAP. XII. *As the antelopes.* Compare 2 Sam. i. xix. xxiii. and the notes there.

14. *Over a hundred.* That is, after David became king, these brave men were to command according to their ability.

and buckler, whose faces were like the faces of lions, and swift as the antelopes upon the
9 mountains; Ezer, the first; Obadiah, the se-
10 cond; Eliab, the third; Mishmannah, the
11 fourth; Jeremiah, the fifth; Attai, the sixth;
12 Eliel, the seventh; Johanan, the eighth;
13 Elzabad, the ninth; Jeremiah, the tenth;
14 Machbanai, the eleventh. These, of the sons of Gad, were captains of the host: the least of them was over a hundred, and the greatest over
15 a thousand. These are they who went over the Jordan, in the first month, when it had overflown all its banks; and they put to flight all *the inhabitants* of the vallies, towards the east and towards the west.
16 Now, when some of the children of Benjamin and Judah came to the strong-hold unto David;
17 David went out to meet them, and addressed them, and said, "If ye come peaceably to help me, my heart shall be one with yours; but if to betray me to mine enemies, although I have done no wrong, may the God of our fathers see,
18 and reprove *you*." Then Amasai, chief of those captains, moved in spirit, said, "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee." Then David received them, and made them captains
19 of bands. And there fell some of *the tribe of* Manasseh to David, when he went with the Philistines against Saul to battle: but he helped them not. For the lords of the Philistines, on deliberation, sent him away, saying, "He will fall to his master Saul, *at the price of* our
20 heads." As he went to Ziklag, there fell to him of Manasseh Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of thousands in Manasseh.
21 And they helped David against the horde of *the Amalekites*, for they were all of them men of valour, and captains of the host.
22 Thus at that time, day by day, they came to David's assistance, until he had a great and powerful host.

23 And these are the numbers of the bands armed for war, who came to David to Hebron, to transfer the kingdom of Saul to him, according to the word of Jehovah.
24 Of the children of Judah there were six thousand and eight hundred, who bore shield and lance, armed for war.
25 Of the children of Simeon, men of valour fit for war, seven thousand and one hundred.
26 Of the children of Levi, four thousand
27 and six hundred. And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;
28 And Zadok, a young man, mighty in valour, and twenty-two chiefs of his father's house.
29 And of the children of Benjamin, the kindred of Saul, three thousand; for as yet the greatest part of them adhered to the house of Saul.
30 And of the children of Ephraim, twenty thousand and eight hundred, men of valour; famous in the house of their fathers.
31 And of the half-tribe of Manasseh, eighteen thousand, who had been nominated to come and make David king.
32 And of the children of Issachar, of their chiefs, two hundred, knowing, prudent men, who knew what, according to the times, Israel ought to do; and all their brethren were at their command.
33 Of *the children of* Zebulun, who went forth to battle, expert in the use of all warlike weapons, *came* fifty thousand to [v]his assistance", who were not double-hearted.
34 And of *the children of* Naphtali, a thousand captains, and with them

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CHAP. XII.

33. [v] Sept. 7 mss.

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15. *In the first month.* That is, in the latter end of March or the beginning of April. This overflowing of the Jordan arises from the melting of the snow on the mountains, around its source, and on its sides. If these men swam across it at this time, and attacked some of the enemies of Israel, who had occupied the valleys, their prowess is justly recorded; for the attempt was extremely hazardous. Geddes renders, instead of *put to flight*, "when it inundated the valleys," &c.

17. *And addressed them.* Here, the term *answer* is, in our language, highly improper, and it is evident from numerous instances, that the verb ענה denotes, not only to reply to a person, but *to begin a discourse, to address one*, on any subject. Without any further notice I shall always adopt this rendering, when the subject requires it.——*My heart shall be one, &c.* That is, I will confide in you, and show you the most cordial attachment.

18. *Then Amasai moved, &c.* This passage clearly proves, that the Hebrews used the term (רוח) for any strong emotion of the mind. Comp. Judg. vi. 34.

19. Compare 1 Sam. xxix. 11. &c.

32. *Who knew what, &c.* I have followed Dathe in this version, which I deem the most probable. The Jewish expositors apply the word to astronomy; and suppose that the chiefs of Issachar excelled in that science;

thirty-seven thousand men, armed with shield
35 and lance. And of the Danites, expert in
war, twenty-eight thousand and six hundred.
36 And of *the children of* Asher, such as went
forth to battle, expert in war, forty thou-
37 sand. And of the Reubenites, and the Gadites,
and of the half-tribe of Manasseh, beyond the
Jordan, with all manner of warlike weapons for
the battle, a hundred and twenty thousand.
38 All these men of war, who could keep rank,
came with a perfect heart to Hebron, to make
David king over all Israel; and all the rest also
of Israel were of one heart to make David king.
39 And there they were with David three days,
eating and drinking; for their brethren had
40 prepared for them. Moreover, their next neigh-
bours, Issachar, and Zebulun, and Naphtali,
brought food on asses, and on camels, and on
mules, and on oxen; and meat, meal, cakes of
figs, and bunches of raisins, and wine, and oil,
and oxen, and sheep, in abundance. For there
was great joy in Israel.

CHAPTER XIII.

B. C. 1045. *The ark brought from Kirjath-jearim; but Uzzah being smitten, is left at the house of Obed-edom.*

1 And David consulted with the captains of thousands, and hundreds, and with every inferior leader; 2 And David said to the whole congregation of Israel; "If it seem good to you, and please Jehovah, our God, let us send abroad to our brethren every where, that are left in the whole land of Israel, and with them also to the priests and Levites who are in their cities and suburbs, that they may assemble unto us; 3 And let us bring hither the ark of our God to us: for we inquired not at it, in the days of Saul." 4 And the whole congregation said that this should be done: for the thing seemed right in the eyes of all the people. 5 So David assembled all Israel together, from Sihor of Egypt, even unto the entrance of Hamath, to bring the ark of God from Kirjath-jearim. 6 And David went, and all Israel, to Baalah, (that is, to Kirjath-jearim,) which belonged to Judah, to bring up thence the ark of God Jehovah, who dwelleth between the cherubs, and who is there invoked. 7 And they carried the ark of God in a new cart, *having brought it* out of the house of Abinadab; and Uzzah and his brother drove the cart. 8 And David and all Israel sang with all their might before God, and played on harps, and on psalteries, and on tabours, and on cymbals, and *blew* with trumpets.

Reflections upon Chapter xii. 1. They who early espoused the cause of David, though not raised to the highest degree of glory, yet have their names honourably recorded. They fled to him, when in disgrace, and some joined him when in the greatest danger. Thus many of the early followers of Jesus, David's son according to the flesh, have their names mentioned in the sacred pages of the New Testament. Paul salutes many as believers in the Saviour, and notices some as being in Christ before him; some who had been broken off from the wild-olive, and grafted into Christ the true vine. Others are mentioned as old disciples, whose faith, love, courage, and constancy had been tried, and who had given strong proofs of their attachment and submission to their Lord. Let us imitate such characters, and it will appear one day that our names are written in the Lamb's book of life.

2. From the host which at last joined David, and the gladness and rejoicing, on that occasion, we are reminded of the joy and holy pleasure of good men in the establishment and enlargement of the kingdom of our Redeemer. They rejoice as those who divide the spoil. They witness the accession of new subjects, as evidences of his power and grace; and what he is doing for others, reminds them of their own obligations. They join with the holy angels in celebrating his praises, and attesting that he is worthy to reign in every heart, and to reign from the rivers to the ends of the earth. Gird thy sword on thy thigh, most mighty, and ride forth prosperously in the cause of truth, meekness, and righteousness. Let thine arrows be sharp in the heart of thine enemies, thine arrows of conviction, that they may fall down before thee, and become thy subjects. Thine we are, thou son of David; and on thy side, Jesus.

But of what use could they be to David? He wanted wise and brave soldiers; and according to the version given, such were these men.

CHAP. XIII. 5. *From Sihor of Egypt, &c.* It is generally considered that by Sihor is meant the Nile. Comp. Josh. xiii. 3. Is. xxiii. 3. Jer. ii. 18. The meaning is, David assembled all the leading Israelites, from one extremity of the kingdom to another.

6. *To Baalah, &c.* Compare 2 Sam. vi. 2.

7. The words supplied are evidently necessary to the sense, and are found in the parallel place.

9. *Of Nachon, &c.* I have adhered to the reading of Samuel, because both the Chaldee and the Syriac read here as in the other place, though they render as an appellative, *a prepared threshing-floor.* The Septuagint and the Vulgate have the term as a proper name. Michaelis follows the Chaldee and the Syriac, and supposes that corn being spread on the thresh-

9 And when they came unto the threshing-floor
of ᵛNachon", Uzzah put forth his hand to hold
10 the ark; for the oxen were startled. And the an-
ger of Jehovah was kindled against Uzzah, and
he smote him, because he put forth his hand to
11 the ark: and there he died before God. And
David was grieved, that Jehovah had made a
breach upon Uzzah: wherefore that place is
called Perez-uzzah, [THE STRIKING OF UZZAH,]
12 to this day. And David was afraid of God that
day, saying, "How shall I bring the ark of God
13 to me?" So David brought not the ark to
himself to the city of David, but carried it aside
14 to the house of Obed-edom, the Gathite. And
the ark of God remained with the family of
Obed-edom, in his house, three months. And
Jehovah blessed the house of Obed-edom, and
all that he had.

CHAPTER XIV.

B. C. 1043. *Hiram's kindness to David; his wives and children, and his victories over the Philistines.*

1 Now Hiram, king of Tyre, sent messengers to
David, with cedar-trees, and masons, and car-
2 penters, to build a house for him. And when
David perceived that Jehovah had established
him king over Israel, and that he had highly
exalted his kingdom for the sake of his people
3 Israel; David then took more wives at Jerusa-
lem; and David begot more sons and daughters.
4 Now these are the names of those sons, *who*
were born to him; Shammuah, and Shobab, 5
Nathan, and Solomon, And Ibhar, and Eli-
shua, and Elpalet, And Nogah, and Nepheg, 6
and Japhia. And Elishama, and ᵛEliada", and 7
Eliphalet.

And when the Philistines heard that David 8
was anointed king over all Israel, all the Philis-
tines went up to seek David. And David heard
of it, and went out against them. For when 9
the Philistines had come and spread themselves
in the valley of Rephaim, David inquired of 10
God, saying, "Shall I go out against the Philis-
tines? and wilt thou deliver them into my
hand?" And Jehovah said unto him, "Go
out; for I will deliver them into thy hand."
So ᵛhe went out" to Baal-perazim; and David 11
smote them there. Then David said, "God
hath broken down mine enemies by my hand as
the breach of waters:" therefore the name of
that place was called Baal-perazim. [BAAL OF
THE BROKEN.] For as they had left their idol 12
gods there, David gave a command, and they
were burned with fire.

Again the Philistines spread themselves 13
abroad in the valley *of Rephaim.* And David 14
inquired of God; and God said unto him, "Go
not up after them; turn away from them, and
come upon them over against the mulberry
trees. And it shall be, when thou shalt hear a 15
sound of a motion in the tops of the mulberry
trees, that then thou shalt go out to battle: for

CHAP. XIII. 9. ᵛ2 Sam. vi. 6. the text *Chidon.*

REFLECTIONS UPON CHAPTER XIII. 1. A supreme regard to God, and a proper concern for the worship he had appointed, marked the spirit, and governed the conduct of David. The ark had been, for a long period, but little regarded: they had not sought to Jehovah as dwelling between the cherubs. David saw the sin of this neglect, and called the attention of the people to their duty. They agree with him in the propriety of his measure, and cheerfully engage that this should be done. Thus, how often are people neglecting their duty from mere inattention, or because they have not had it stated to them; and how necessary is it for those who see any branch of religious duty omitted, to make it known, and not suffer their neighbours to incur guilt.

2. In the events of the day on which the ark was removed, we are taught, how soon joy may be turned into grief and sorrow. David and his numerous friends exulted greatly on the occasion. The air resounded with their songs of praise; with hosannas to Jehovah, the God of Israel. Amid the joyful procession, how awful the stroke which fell on Uzzah! He was smitten for his temerity; and a holy fear was impressed on all. David was grieved and perhaps alarmed for his own safety. Let us then rejoice with trembling; and never forget that occasions of sorrow may arise when least expected.

CHAP. XIV. 7. ᵛSept. 2 Sam. v. 15. 11. ᵛSept. Syr. Arab. 1 ms.

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ing-floor might occasion the oxen to start aside. I suspect, that the two words כידון and נכון were originally the same, and the difference has sprung from a mistake of the letters.

CHAP. XIV. 4—7. Compare chap. iii. 1—5.

8—10. *For when, &c.* I have thus rendered to make the account here consistent with 2 Sam. v. 17.; and because it makes it evident that David consulted God before he went out against the Philistines. On the first report of the advance of the enemy he retired to the citadel of Zion, but, having received an encouraging answer to his inquiries, he issued forth and made a successful attack.

God is gone forth before thee, to smite the host of the Philistines." David, therefore, did as God commanded him; and they smote the host of the Philistines from Gibeon, even to Gazer.
17 And the fame of David went out into all lands; and Jehovah made all the nations dread him.

CHAPTER XV.

B. C. 1042. *The ark brought to Jerusalem, from the house of Obed-edom.*

1 And David made for himself houses in the city of David; he prepared a place for the ark
2 of God, and pitched for it a tent. Then David said, "None ought to carry the ark of God but the Levites: for them hath Jehovah chosen to carry the ark of God, and to minister to him
3 for ever." And David assembled all Israel at Jerusalem, to bring up the ark of Jehovah to
4 its place, which he had prepared for it. And David convoked the children of Aaron, and the
5 Levites: Of the sons of Kohath; Uriel, the chief, and his brethren, a hundred and twenty:
6 Of the sons of Merari; Asaiah, the chief, and
7 his brethren, two hundred and twenty: Of the sons of Gershon; Joel, the chief, and his bre-
8 thren, a hundred and thirty: Of the sons of Elizaphan; Shemaiah, the chief, and his bre-
9 thren, two hundred: Of the sons of Hebron;
10 Eliel, the chief, and his brethren, eighty: Of the sons of Uzziel; Amminadab, the chief, and his brethren, a hundred and twelve.
11 David then called for Zadok and Abiathar, the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, And said to them, "Ye are the pa- 12
ternal chiefs of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of Jehovah, the God of Israel, unto the place [a]which" I have prepared for it. For 13
because ye did not carry it the former time, Jehovah our God, made a breach among us; because we sought him not according to his direotions." So the Priests and the Levites 14
sanctified themselves, that they might bring up the ark of Jehovah, the God of Israel; And 15
that the children of Levi might carry the ark of God upon their shoulders, on its staves, as Moses had commanded, according to the word of Jehovah.

And David spoke to the chiefs of the Levites, 16
to appoint their brethren who were skilled in music, to raise a joyous symphony, with psalteries, and harps, and high-sounding cymbals. And those Levites appointed Heman, the son 17
of Joel; and his brethren, Asaph, the son of Berechiah; and of the sons of Merari, their brethren, Ethan, the son of Kushaiah. And with 18
these were their brethren of the second degree; Zechariah, [o] and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Milkneiah, and Obed-edom, and Jeiel, the door-keepers. The musicians, Heman, Asaph, and 19
Ethan, were to play on high-sounding cymbals of brass: And Zechariah, and [v]Jaaziel", and 20
Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, on acute-sounding psalteries: And Mattithiah, and Elipheleh, 21

CHAP. xv. 12. [a] Chald. Syr. Vulg. Arab. 4 mss.

18. [o] *Ben.* So verse 20. 20. [v] So verse 18.

REFLECTIONS UPON CHAPTER XIV. 1. Children are a heritage of Jehovah, given by him, and they should be trained up for him. David had many, but in most of them he found little comfort. He treated his peaceable neighbours with respect, and they returned his kindness. Hiram provided him with materials and workmen to build his own palace. Thus, if we would have friends, let us show ourselves friendly; for love and friendship are the solace of human cares and toils. Let us imitate David in inquiring of God what he would have us to do; and when his will is known, let us follow it; and, like David, we shall conquer all our enemies.

CHAP XV. 1. *A tent.* Doubtless, regard would be had to the form of the old tabernacle, and proper apartments made for the different services. From Solomon's going down to Gibeon, to sacrifice there, it appears that it was most usual to do so, until the temple was erected.

2. *None ought, &c.* Compare Num. iv. 15. The ark was not carried in a cart but on their shoulders. Hence, they had before neglected the divine command.

13—16. Conscious of their past offence, they adopted the method prescribed; the ark is carried as it was in the wilderness.

18. I have omitted, with Dathe, the word *Ben*, because it does not occur in the 20th verse, where the same names are repeated; and because it never occurs, I think, as a proper name elsewhere.

20. *On acute-sounding, &c.* I have followed Pfeiffer in this version, who observes that these instruments were called (עלמות) *alamoth*, because

and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, on eight-stringed harps, to complete
22 *the harmony.* And Chenaniah, chief of the Levites, directed the carriage *of the ark,* because he understood how to direct the carriage
23 of it. And Berechiah and Elkanah were door-
24 keepers for the ark. And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 Thus David, and the elders of Israel, and the captains over thousands, went to bring up with rejoicing, the ark of the covenant of Jehovah,
26 out of the house of Obed-edom. And as God favoured the Levites who bore the ark of the covenant of Jehovah, they offered seven steers
27 and seven rams. And David was clothed with a muslin robe, (he also had on a precious ephod:) and all the Levites, who bore the ark, and the musicians, and Chenaniah, who directed
28 the carriage, And all Israel brought up the ark of the covenant of Jehovah, with shouting, and with the sound of the cornet, and with trumpets, and with high-sounding cymbals, with
29 psalteries and harps. Now when the ark of the covenant of Jehovah came to the city of David, Michal, the daughter of Saul, looking out at a window, saw king David dancing and playing *before the ark:* she despised him in her heart.

Thus they brought the ark of God, and 1
set it in the midst of the tent which David had pitched for it; and they offered burnt-sacrifices and feast-offerings before God. And when 2
David had made an end of offering the burnt-offerings and the feast-offerings, he blessed the people in the name of Jehovah. And he distri- 3
buted to every Israelite, whether man or woman, to each a piece of bread, a piece of roast meat, and a fritter.

He then appointed certain Levites to minister 4
before the ark of Jehovah; and to celebrate, and to thank, and to praise Jehovah, the God of Israel. Asaph was the chief; and next to 5
him Zechariah; then Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel, *and his company played* on psalteries and harps; but Asaph *and his company* on high-sounding cymbals: While Benaiah and Jahaziel, the 6
priests, were with trumpets continually before the ark of the covenant of God.

CHAPTER XVI.

B. C. 1042. *David's first Psalm composed on this occasion.*

On that day David first delivered this psalm 7
of thanksgiving to Jehovah, into the hand of Asaph, and his brethren.

"O give thanks to Jehovah! call on his 8
name;
Make known among the peoples his deeds.

Reflections upon Chapter xv. 1. We may learn from this account, that, when we perceive our past mistakes and errors, we ought to humble ourselves, and become more cautious in future. David did so; for, having read the directions which God had given respecting the removal of the ark, he appointed Levites to carry it. We should not draw back from a good work, because we do not succeed at first; but should rather apply to it with greater diligence and circumspection, and at length God will crown our efforts with his blessing.

2. We see, that on every occasion, atonement was made by the shedding of blood. "They offered seven steers and seven rams." This was a whole burnt-offering to Jehovah, the God of Israel. Thus should we have respect to the blood of atonement in all our religious services; for there is sin at all times for us to acknowledge, and for God to pardon. This is the way in which he hath appointed sinners to approach him, that they may find acceptance; and, unless they seek him in the prescribed method, he will not be favourable.

3. The tokens of God's favour on the present occasion, inspired David and the people with the most lively joy. The priests in their robes, the king clothed in a precious ephod, the Levites with trumpets, and other instruments of music; and the voices of many singing the praises of Jehovah, formed an interesting scene, and could not fail to make a deep impression on the mind. Thus "God, as dwelling between the Cherubs, went up with a shout; Jehovah, with the sound of a trumpet." How proper was it to say, "Sing praises to God, sing praises; sing praises to our king, sing praises."

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they imitated the acute voice of virgins. This is as probable as any of the senses attributed to the word.

22. *The carriage of the ark.* I have adopted our marginal version founded on the Chaldee and the genuine sense of the text. So also verse 27.

25—29. Compare 2 Sam. vi. 17—23.

CHAP. XVI. 3. *A fritter.* Compare 2 Sam. vi. 19.

9 Sing to him—to him sing praise;
And rehearse all his wonderful works.
10 Glory, *ye his people,* in his holy name;
Be joyful the heart of those who seek Jehovah.
11 Seek Jehovah, and [r] his strength";
Seek, continually, his presence.
12 Commemorate his marvellous works;
His wonders and the judgments of his mouth;
13 Ye seed of Abraham, his servant;
Ye children of Jacob, his chosen one.
14 He, Jehovah, is our God;
His judgments are known through all the earth.
15 He remembereth his covenant perpetually;
The promise he gave to a thousand generations:
16 The covenant which he made with Abraham;
And his oath, which he swore to Isaac;
17 Which he confirmed to Jacob, for a statute;
To Israel for a perpetual covenant:
18 Saying, 'To thee will I give the land of Canaan
For the lot of thine inheritance:'
19 When they were but few in number,
Very few, and strangers in the place.
20 When they went from nation to nation,
From one kingdom, to another people;
21 He suffered no man to oppress them;
Yea, he reproved kings for their sake:
22 'Touch not,' *(said he,)* 'mine anointed,
And to my prophets, do no harm.'
23 Sing to Jehovah, all the earth;
Publish from day to day his salvation.
24 Declare his glory among the nations;
Among all peoples his wonderful deeds!
25 For great is Jehovah, and highly to be praised;
He is to be feared, above all gods!
26 For all the gods of the nations are vain idols:
But Jehovah made the heavens.
Honour and majesty attend his presence; 27
Power and beauty are in his sanctuary.
Give to Jehovah, kindreds of the people; 28
Give to Jehovah, glory and power:
To Jehovah give the glory due to his name. 29
Bring a present, when ye enter his courts;
Worship Jehovah with holy reverence.
Tremble before him, all the earth; 30
For he fixed the world, that it cannot be moved;
Let the heavens be glad, and the earth rejoice; 31
Say, among the nations, 'Jehovah is king!'
Let the sea with all its fulness roar:
Let the fields, with all that is therein exult; 32
Let all the trees of the forest sing aloud
Before Jehovah—for he cometh, 33
He cometh, to judge the earth.
O give thanks to Jehovah; for he is good; 34
For his mercy endureth for ever.
And say, 'Save us, O God our Saviour, 35
And unite and deliver us from the nations,
That we may give thanks to thy holy name,
And glory in praising thee.'
Blesssed be Jehovah, the God of Israel, 36
For ever and ever."

And all the people said, "Amen," and praised Jehovah.

Now there remained before the ark of the 37
covenant of Jehovah, to minister before the ark continually, as every day's work required,
Asaph, And Obed-edom, with their brethren, 38
sixty-eight. And Obed-edom, the son of Jeduthan, and Hosah, were door-keepers. But Za- 39
dok, the priest, and his brethren the priests, were before the tabernacle of Jehovah, on the high-place which was at Gibeon; To offer 40

CHAP. XVI.

11. [r] *be strengthened.* Sept.

8. The first part of thanksgiving, that is, to verse 21 inclusively, is the same with the first fifteen verses of Psalm cv.; which see. The remaining part, is nearly the same with psalm xcvi.

10. *Ye his people.* I conceive that these words should be understood as parallel, to those who seek the Lord, in the next line; and they probably once were in the text.

11. *And his strength.* That is, the ark, which is often so called. The Septuagint reads as a verb, *be strengthened;* but the other versions, as a noun.

12. *Commemorate, &c.* Literally, 'the works which he hath done,'" that is, his works.

22. *Mine anointed.* David calls the patriarchs God's anointed, as persons set apart and dedicated to him, though, so far as we are informed, they were not anointed with oil. They were the kings, priests, and prophets of their own families, and were anointed with the gifts of the Holy Spirit.

34—36. These verses are the same as Psalm cvi. 1, 47, 48. Rosenmuller supposes that they have been added to this place at some subsequent period, and that David's first Psalm ended with the 33rd verse.

burnt-offerings to Jehovah, upon the altar of burnt-offering, morning and evening, continually, according to all that is written in the law
41 of Jehovah, which he commanded Israel. And with them were Heman and Jeduthun, and the rest who were expressly chosen by name, to give thanks to Jehovah, whose mercy endureth
42 for ever; [o] With trumpets and high-sounding cymbals, and other sacred instruments. And
43 the sons of Jeduthun were door-keepers. All the people now departed, every man to his own home; and David returned to bless his own family.

CHAPTER XVII.

B. C. 1042. David purposes to build a house for God; his purpose is accepted, and blessings promised to his seed; his prayer and thanksgiving.

1 Now when David was settled in his own house, he said to Nathan, the prophet, "Lo, I dwell in a house of cedar, but the ark of the covenant
2 of Jehovah, remaineth under curtains." Then Nathan said to David, "Do all that is in thy
3 heart; for God is with thee." But on that night, the word of God came to Nathan, [a] the
4 prophet", saying, "Go and tell David, my servant, 'Thus saith Jehovah, 'Thou shalt not
5 build for me a house to dwell in. For I have not dwelt in a house since the day that I brought up Israel [a] out of Egypt", unto this day; but have gone from tent to tent, and from tabernacle *to tabernacle.* Whithersoever I have walked in all Israel, spoke I a word to any of the judges of Israel, whom I commanded to tend my people, saying, 'Why have you not built for me a house of cedar?' Now, therefore, thus shalt thou say to my servant David, 'Thus saith Jehovah, God of hosts, 'I took thee from the sheep-cot, from following the flock, to be ruler over my people Israel; And I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee. Also thy name, I will make as great as the name of the great ones who are on the earth. Moreover, I will appoint a place for my people Israel, and will so plant them, that they may dwell in their own place, and move no more; nor shall wicked men afflict them any more, as formerly. As from the time that I appointed judges over my people Israel; for all thine enemies I will subdue. Moreover, I, Jehovah, tell thee, that I will build up thy house.'

'For when thy days are completed, and thou shalt go to thy fathers, I will raise up thy seed after thee, one of thine own sons; and I will establish his kingdom. He shall build for me a house, and I will establish his throne for ever. I will be his father, and he shall be my son; and my kindness, I will not withdraw from him, as I withdrew it from him who was before thee. But I will settle him in my house and in my

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42. [o] *And with them Heman and Jeduthun.* Sept.

Chap. xvii. 3. [a] Syr. Arab. 7 mss. 5. [a] Syr. Arab. 8 mss. par. place.

Reflections upon Chapter xvi. 1. In this song of praise we are taught to record God's past mercies. David traces the history of the nation over which he was made king; and notices God's covenant established with their fathers, and fulfilled to them; his miraculous works, wrought in confirmation of his own promises; his special providential care of their fathers when they were few, very few in number, and when they wandered from place to place, exposed to attacks from the people among whom they were. Yet he suffered no man to do them harm, &c. He also gave them statutes and judgments, made known his own will, and the method of acceptance and salvation. Let us recal to mind, that God has blessed us in like manner, and that we are bound to praise him, to publish his glory to others; yea, to glory in his holy name, in his love, power, faithfulness, and mercy.

2. We are also taught to form proper conceptions of the God we worship, as the Creator, Governor, and Judge of all. He hath made the earth and the heavens, and is alone deserving of homage and worship. His perfections are great beyond comparison; his power, infinite; his goodness, unbounded; his glory, unspeakable. How proper then is the address, "Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness." Before this God all must stand, and by him the eternal state of every man must be determined. Let the whole earth fear before him.

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42. The words omitted are clearly repeated from the preceding verse, and are here very improper. The Septuagint has them not.

Chap. xvii. 4. *Thou shalt not, &c.* In the parallel place it is, "Wouldst thou," &c. which implies the sense here given.

10. *I, Jehovah, &c.* I have preferred making a small transposition and rendering in the first person, which the sense and the connexion requires, as better than by retaining the idiom lead some to think that it is the language of the prophet and not of God. So 2 Sam. vii. 10.

14. *In my house, &c.* In the temple, which is more properly and constantly called God's house; and so this expression agrees but very imper-

kingdom for ever: and his throne shall be esta-
15 blished for evermore." According to all these
words, and according to all this vision, did Na-
than, the prophet, speak to David.
16 And David, the king, went into the *taberna-*
cle, and sat before Jehovah, and said, "Who
am I, O God Jehovah, and what is my house,
17 that hitherto thou hast so promoted me? And
as if this was but a small thing in thine eyes, O
God, thou hast also spoken of thy servant's
house for a great while to come; and hast pro-
vided for me according to the state of men of
18 high rank, O God Jehovah! What can David
say more to thee, for the honour *conferred on*
19 thy servant? for thou knowest thy servant. O
Jehovah, for [v]thine own word's" sake, and ac-
cording to thine own heart, thou doest all these
great things, [v]which thou hast made known to
20 thy servant". [v]Wherefore, thou art great, O
God Jehovah"; there is none like thee; nor is
there a God besides thee, according to all that
21 we have heard with our own ears. And what
one nation on the earth is like thy people Israel,
whom thou, O God, wentest to redeem to be
thine own people, to make thyself a name great
and terrible, by driving out nations from before
thy people, whom thou hast redeemed out of
Egypt? For thy people Israel thou hast made 22
thine own people for ever; and thou, Jehovah,
hast become their God. Therefore now, O Je- 23
hovah, let the word which thou hast spoken,
concerning thy servant, and concerning his
house, be established for ever, and do as thou
hast said. Let it even be established, so that 24
men may magnify thy name for ever, saying,
'Jehovah, God of hosts, is indeed the God
of Israel.' And let the house of David, thy
servant, be established before thee. For thou, 25
O my God, hast told thy servant that thou wilt
build up for him a house: therefore thy servant
hath been encouraged to pray before thee.
And now, O Jehovah, thou art God, and hast 26
promised this goodness to thy servant: Now 27
therefore, let it please thee to bless the house
of thy servant, that it may continue before thee
for ever; and, [v]with thy blessing", O Jehovah,
let it ever be blessed."

CHAPTER XVIII.

B. C. 1040. *David's victories over the Philistines, and the Moabites; over Hadadezer, and the Syrians; presents from Toi; he dedicates to God the spoil.*

Now after this, David smote the Philistines, I
and subdued them, and took Gath and her

19. [v]2 Sam. vii. 21.—[v] ibid. 20. [v] 2 Sam. vii 22.

27. [v] Syr. Arab. 2 Sam. vii. 29.

REFLECTIONS UPON CHAPTER XVII. 1. From Nathan's address, we see what is the duty of God's servants. They should encourage every good purpose and design; for even these are acceptable to God, though they may not be accomplished. When the heart indites good matters, forms holy resolutions, to do something for the glory of God, and for the good of the church, we should say to such an one, 'Do all that is in thy heart, for God is with thee.' Every good man when he hears of such purposes, rejoices, and is exceedingly glad; for he loves Zion, the place where God's honour dwelleth.

2. The magnificent promises made to David, have only their full accomplishment in the person of our Lord. He is, in a peculiar sense, God's well-beloved son, and established on the throne of Israel, and in God's house for ever. He is the king and the priest of his church; and, as king, he must reign until all enemies are made his footstool; as priest, he ever lives to make intercession. Let us thankfully acknowledge the mercy of God in raising up a horn of salvation for us in the house of his servant David. Justly may holy admiration be excited at the condescension, grace, and love of God, towards sinners. What is our father's house, what our origin, what our conduct, that God should have made such promises and fulfilled them? "Bless the Lord, O my soul, and forget not any of his benefits. For it is he who forgiveth thy sins and healeth thy diseases."

fectly with Solomon or his successors, who might be said to be settled in God's house, because they were settled near it; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs. And this expression seems to be most emphatically added, to signify, that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only on the king's throne, as others of David's successors were, but also in God's house, or temple; and consequently, that he should be a priest as well as a king; which mystery was more clearly revealed to David, Psalm cx. 1, 2, 3, 4; and may be intimated, though obscurely (as was fit and usual in that state of the church) in these words.

16. *So promoted me.* I have preferred this version, because *brought me* may imply that God had only hitherto *supported* him, when it is clear that David intended to express that God had *raised him* to the throne, promoted him to be king.

17. Compare 2 Sam. vii. 19.

19. I follow the reading of the parallel place, which gives the most apposite sense.

towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 And David smote Hadadezer, king of Zobah, at Hamath, as he went to re-establish his power
4 by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand foot-men: and David ham-strung all the chariot horses, reserv-
5 ing of them only for a hundred chariots. And as the Syrians of Damascus had come to help Hadadezer, king of Zobah, David slew of the
6 Syrians twenty-two thousand men. David then put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought gifts. Thus Jehovah preserved David whither-
7 soever he went. And David took the golden shields which were on the servants of Hadad-
8 ezer, and brought them to Jerusalem. Likewise from Tibhath, and from [v] Berothai", cities of Hadadezer, brought David very much brass, with which Solomon made the brazen sea, and the pillars, and the other vessels of brass.

9 Now when Toi, king of Hamath, heard how David had smitten all the hosts of Hadadezer,
10 king of Zobah, He sent [v] Joram", his son, to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadadezer, and smitten him; for Hadadezer was at war with Toi. And Joram brought all kinds of vessels of gold, and of silver, and of
11 brass. These also king David dedicated to Jehovah, with the silver and the gold which he brought from other nations: from [v] Syria", and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai, the son of Zeruiah, slew of the Edomites in the valley of salt, eighteen
13 thousand. And he put garrisons in Edom; and all the Edomites became David's servants. Thus Jehovah preserved David whithersoever he went.

14 And David reigned over all Israel, and executed judgment and justice to all his people.
15 And Joab, the son of Zeruiah, was over the host; and Jehoshaphat, the son of Ahilud, was
16 recorder; And Zadok, the son of Ahitub, and Abiathar, [v] the son of Ahimelech", were the priests; and [v] Seraiah" was scribe; And Benaiah,
17 the son of Jehoiada, was over the Chelethites and the Pelethites; and the sons of David were chief ministers about the king.

CHAPTER XIX.

B. C. 1037. On the death of Nahash, king of the Ammonites, David sends messengers to comfort Hanun, his son; they are shamefully treated; a war is the consequence, and the Ammonites, with their confederates the Syrians, are conquered.

1 Now it came to pass after this, that Nahash, the king of the children of Ammon, died, and
2 [v] Hanun", his son reigned in his stead. And David said, "I will show kindness to Hanun, the son of Nahash, because his father showed kindness to me." And David sent messengers

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CHAP. XVIII. 8. [v] Syr. Arab. 2 Sam. viii. 8. the text *Chun*. 10. [v] Syr. par. place, the text, Vulg. Sept. *Adoram*. 11. [v] 2 Sam. viii. 12.

REFLECTIONS UPON CHAPTER XVIII. 1. We may be reminded, that the victories of David, which followed the prayer which he had offered, recorded in the former chapter, appear to be an answer to it. He had humbly and fervently intreated Jehovah to bless the house of his servant; and the Almighty aided him against his enemies, which tended to establish his own power, and to transmit it to his posterity. Thus shall we find our prayers answered in our success against our spiritual enemies. God will bruise Satan shortly under our feet; will enable us to subdue every lust, and make us more than conquerors, through the grace of Christ. Let us then plead with God, and go forth in his power and might, and we shall put to flight our fears and our doubts; and finally receive the crown of life.

2. We may observe, that prosperity often induces men to profess friendship. Thus when David was successful, Toi sent to congratulate him, and to form an alliance with him; but it was observed that his motive was selfish; it was because David had conquered his enemy, Hadadezer. Thus "the rich hath many *pretended* friends, but the poor is hated by his neighbour." A real friend loveth at all times, and is the best known in adversity. Such a friend is Jesus: the humble penitent sinners' friend, who will not forsake him in poverty, sickness, or death. His promise is, "Lo, I am with you always, even unto the end of the world."

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16. [v] See 2 Sam. viii. 17.——[v] ibid. Syr. Arab. par. place; the text *Shavsha*.

CHAP. XIX. 1. [v] Sept. Syr. Arab. 5 mss. par. place.

21. I have rendered in the second person, as more perspicuous and suitable to our idiom and language.

CHAP. XVIII. 1—17. For the explanation of this chapter, see the notes on 2 Sam. viii.

to comfort him concerning his father. And the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.
3 But the princes of the children of Ammon said to Hanun, "Doth David in thine eyes honour thy father, because he hath sent comforters to thee? Are not his servants come to thee to search, spy out, and overthrow the land?"
4 Hanun, therefore, took David's servants and shaved them, and cut off their garments at the middle of their thighs, and sent them away.
5 Then some went, and told David how the men had been treated; and he sent to meet them; for the men were greatly ashamed: and the king said, "Tarry at Jericho until your beards be grown, and then return."
6 And the children of Ammon now saw that they had made themselves odious to David; and Hanun and the children of Ammon sent a thousand talents of silver, to hire chariots and horsemen from Mesopotamia, and from Syria-
7 maachah, and from Zobah. And they hired thirty-two thousand riders, and the king of Maachah, and his people, who came and encamped before Medeba. And the children of Ammon assembled from their cities, and came
8 to battle. And when David heard of this, he sent Joab, and all the host of mighty men.
9 And the children of Ammon came out, and formed in battle array before the gate of the city; but the kings who had come, were posted
10 by themselves in the field. Now when Joab saw that the battle was set against him, before and behind, he chose out of all the choice men of Israel, and formed them in array against the
11 Syrians. And the rest of the people he placed under the command of Abishai, his brother, that [v] he might form" them in array against the
12 children of Ammon. And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee. Be of good 13
courage, and let us act valiantly for our people, and for the cities of our God: and may Jehovah do that which is good in his sight." Then 14
Joab and the people who were with him went on to battle against the Syrians; and they fled before him. And when the children of Ammon 15
saw that the Syrians were fleeing, then they also fled before Abishai, his brother, and entered into the city. Then Joab came back to Jerusalem.

And when the Syrians saw that they were 16
smitten before Israel, they sent messengers, and brought the Syrians who were beyond the river; and [s] they came to Helam" under the command of Shobach, the captain of the host of Hadadezer. And when this was told to David, he as- 17
sembled all Israel, and passed over the Jordan, and came to [v] Helam", and formed in battle array against them. Now when David had put the battle in array against the Syrians, they fought with him; But the Syrians fled before 18
Israel; and David destroyed of the Syrians, *seven hundred chariots*, seven thousand horsemen, and forty thousand footmen. He killed also Shobach, the captain of the host. And 19
when the servants of Hadadezer saw that they were smitten before Israel, they made peace with David, and became his servants; nor would the Syrians help the children of Ammon any more.

And, on the return of the year, at the time 1
when kings go out to battle, Joab led forth a powerful army, and wasted the country of the children of Ammon, and went and besieged Rabbah. But David abode at Jerusalem. And Joab smote Rabbah and destroyed it. And Da- 2
vid took the crown of their king from off his head, and found it to weigh a talent of gold;

11. [v] Arab. par. place, the rest *they formed*.

16. [s] 2 Sam. x. 16. 17. [v] Par. place, 2 Sam. x. 17.

CHAP. XIX. 4. *And shaved them.* That is, as we read in Samuel, he shaved one half of their beards: a reading which the Syriac translator follows here.

7. *Thirty-two thousand riders.* Our translators rendered *chariots*: but the Hebrew word does not always mean a *chariot*: and here it must be taken in a more general signification: namely, for all those Syrian auxiliaries who rode either on chariots or on horses. And indeed the numbers in Samuel (exclusive of the men of Maachah, who were probably foot-soldiers,) amounted exactly to 32,000. Comp. 2 Sam. x. 6.

18. *Seven hundred chariots, &c.* The words in italic are taken from Samuel x. 18.

CHAP. XX. 2. Compare 2 Sam. xii. 26—31, and the notes.

and it was beset with precious stones; and it was set upon David's head: and out of the city
3 he brought also exceeding much spoil. And he brought out the people who were in it, and put them to saws, and to harrows of iron, and to axes. Thus David treated all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.

4 And after this, there arose a war at Gezer with the Philistines; at which time Sibbechai, the Hushathite, slew Saph, who was of the race of the Rephaites: and they were subdued.
5 And there was another battle [a]at Gab", with the Philistines; and Elhanan, the son of Jair, slew Lahmi, the brother of Goliath, the Gathite, the staff of whose spear was like a weaver's beam.
6 And there was yet another battle at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was of the
7 Rephaite race. But when he defied Israel, Jonathan, the son of Shimea, David's brother,
8 slew him. These were of the Rephaite race in Gath; and fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

B. C. 1017. *The sin of David in numbering the people; the judgment brought on the kingdom; the plague stayed by David's repentance, and an altar built to God.*

1 And an adversary stood up against Israel, and moved David to number Israel. And Da- 2
vid said to Joab, and to the rulers of the people, "Go, number Israel, from Beer-sheba even to Dan; and bring the number of them to me, that I may know it." And Joab answered, "May 3
Jehovah make his people a hundred times so many more as they are: but, my lord the king, are they not all my lord's servants? why then would my lord require this thing? why would he be a cause of trespass to Israel?" Never- 4
theless, the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

And Joab gave to David the sum of the num- 5
ber of the people. And all those of Israel were [v]eight hundred thousand men" who drew the sword: and Judah was [v]five" hundred thousand men who drew the sword. But Levi and Ben- 6
jamin counted he not among them; for the king's order was detestable to Joab. And God 7
was displeased on account of this thing; therefore he smote Israel. And David said to God, 8
"I have sinned greatly, because I have done this thing: but, now I beseech thee, do away the iniquity of thy servant; for I have done very foolishly."

And Jehovah spoke to Gad, David's *seer*, 9
saying, "Go and tell David, saying, 'Thus 10
saith Jehovah, I offer to thee three things: choose for thyself one of them, that I may do it unto thee.'" So Gad came to David, and said 11

Chap. xx. 5. [a] 2 Sam. xxi. 19.

Reflections upon Chapters xix. & xx. 1. We are taught from this history, that our kindest actions may be misinterpreted; and we receive insult instead of love and esteem. Thus were David's friendly attentions to Hanun requited! And how often has the same crime been repeated since. The preaching, the miracles, and the kindest deeds of the son and Lord of David, were misinterpreted, by a prejudiced and unbelieving race; and they ascribed to the agency of Satan, what bore most manifestly the stamp of heaven. Like him, let us commit ourselves to the righteous judge, when our intentions are misrepresented, our motives questioned, or our characters traduced.

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4. Compare 2 Sam. xxi. 18—24.

CHAP. XXI. 1. *An adversary, &c.* Compare 2 Sam. xxiv. 1.

4. *Came to Jerusalem.* In the other place, there is a more full account of this transaction, and the time spent in it.

5. I have followed the numbers of the parallel place, because there is no variety of reading there, and because one version here retains it.

Chap. xxi. 5. [v] So Arab. 2 Sam. xxiv. 9. the text here and the other versions have, *eleven hundred thousand*, and *four hundred and seventy thousand*.

2. Behold, how great a fire a little spark kindleth! Had the Ammonites possessed prudence, they would not have insulted the messengers of a prince, who had already become formidable; and had they consulted their own interest they would not have provoked a war, which cost them so much. After repeated defeats, their capital was taken, their king dethroned, their country laid waste, and vast numbers slain. Let us carefully avoid contention, as we know not to what it may lead. It is the duty of men professing godliness, to be kind and courteous to all; and if some will act like the king and the princes of Ammon, the result will be their own disgrace and ruin.

9—13. Compare 2 Sam. xxiv. 11—14.

14. *Sent a pestilence.* Compare 2 Sam. xxiv. 15. where the account is more full and particular.

15—17. Some circumstances are here mentioned which are not men-

to him, "Thus saith Jehovah, 'Choose for thy-
12 self, Either a famine of three years; or a defeat of three months before thy foes, while the sword of thine enemies smiteth thee; or else three days, the sword of Jehovah, even the pestilence, in the land, and the angel of Jehovah destroying through all the districts of Israel.' Consider now what answer I shall return to him
13 who sent me." And David said to Gad, "I am in a great strait: let me fall now into the hand of Jehovah, for very great are his mercies; but let me not fall into the hand of man."
14 So Jehovah sent a pestilence upon Israel; and there fell of Israel seventy thousand men.
15 And God sent an angel unto Jerusalem to destroy it; but while he was destroying, Jehovah beheld, and he repented of the evil, and said to the destroying angel, "It is enough; stay now thy hand." And the angel of Jehovah stood by the threshing-floor of [v] Araunah", a
16 Jebusite. And David raised his eyes and saw the angel of Jehovah standing between the earth and the heavens, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, clothed in
17 sackcloth, fell upon their faces. And David said to God, "Was it not I who commanded the people to be numbered? I am he who have sinned and done evil indeed; but as for these sheep, what have they done? let thy hand, I pray thee, O Jehovah my God, be on me, and on my father's house; but not on thy people, so that they should be smitten."
18 Then the angel of Jehovah commanded Gad to say to David, that David should go up, and set up an altar to Jehovah, in the threshing-floor
19 of Araunah, the Jebusite. And David went up at the word of God, which he had spoken in the
20 name of Jehovah. Araunah then turning, saw the [v] king"; and his four sons, who were with him, hid themselves. Araunah was threshing wheat. And as David came towards Arau-
21 nah, he looked and saw David, and went out of the threshing-floor, and made obeisance to David, with his face to the ground. Then David
22 said to Araunah, "Grant me the place of this threshing-floor; for the full price thou shalt grant it me, that I may build an altar on it to Jehovah, that the pestilence among the people may be stayed. And Araunah said to David,
23 "Take thou it; and let my lord the king do what is good in his eyes. See, I give to thee the oxen for burnt-offerings, and the threshing-instruments for wood, and the wheat for the wheaten-offering; I give them all." And king
24 David said to Araunah, "Nay; but I will verily buy it for the full price: for I will not take that which is thine for Jehovah, nor offer burnt-offerings without cost." So David gave to
25 Araunah for the place six hundred shekels of gold, full weight. And David built there an
26 altar to Jehovah, and offered burnt-offerings, and feast-offerings, and called upon Jehovah; and he answered him from heaven, by fire upon the altar of burnt-offering. And Jehovah
27 commanded the angel; and he put up his sword again into its sheath.
28 When David saw that Jehovah had answered him in the threshing-floor of Araunah, the Je-
29 busite, from that time he sacrificed there. For the tabernacle of Jehovah, which Moses made in the wilderness, and the altar of burnt-offering, were at that season in the high-place at
30 Gibeon. But David could not go before it to inquire of God: for he was afraid on account of the sword of the angel of Jehovah. David
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15. [v] Sept. Syr. Arab. par. place.

20. [v] Sept. 1 ms. the text *angel.*

tioned in the other place; the posture of the destroying angel, and the humiliation of David and the elders.

18. *Araunah.* I have followed the reading of the parallel place in this place, because, from the versions, I think it nearer the genuine reading than the present text. I conjecture that it should be ארון and that a letter has been added, or rather one mistaken for another. At any rate, uniformity is preferable.

20. *The king.* I adopt this reading, with Houbigant and others, as more appropriate, and as better agreeing with the other account. The approach of the king and his attendants, might lead the sons of Araunah to hide themselves, as being unfit to appear before them; but how they could hide themselves from the angel I do not perceive.

25. *Six hundred, &c.* Compare 2 Sam. xxiv. 24. and the note there.

30. *David could not, &c.* He could not delay so long as to go to Gibeon; the appearance of the angel alarmed him; and the direction of God justifies him in sacrificing on the altar erected; and God's presence with

therefore, said, "This place shall be the house of God Jehovah, and this the altar of burnt-offering for Israel."

CHAPTER XXII.

B. C. 1017. *David maketh preparations for the building of the temple.*

2 DAVID now gave orders to collect the strangers who were in the land of Israel; and he sent masons, to hew wrought stones for building the
3 house of God. And David prepared iron in abundance, for the door-nails of the gates, and for the joinings; and brass in abundance, with-
4 out weight; And cedar-trees in abundance; for the Zidonians and Tyrians brought to
5 David cedar-trees in abundance. For David said, "Solomon, my son, is young and tender, and the house to be builded for Jehovah, must, for its height, grandeur, and beauty, be celebrated through all nations. I will, therefore, make preparation for it." So David prepared abundantly before his death.
6 He then called for Solomon, his son, and charged him to build a house for Jehovah, the
7 God of Israel. And David said to Solomon, "My son, as for me, it was my purpose to build
8 a house to the name of Jehovah, my God: But the word of Jehovah came to me, saying, "Thou hast shed much blood, and hast made great wars: thou shalt not build a house to my name, because thou hast shed much blood, in my sight, upon the earth. Behold, a son shall be born 9
to thee, who shall be a man of rest; for I will give him rest from all his surrounding enemies: for his name shall be Solomon, [PEACEABLE,] and I will give peace and quietness to Israel in his days. He shall build a house to my name; 10
and he shall be my son, and I will be his father, and I will for ever establish the throne of his kingdom over Israel." Now, my son, Jehovah 11
will be with thee, and thou shalt prosper, and build the house of Jehovah, thy God, as he hath said of thee. Only may Jehovah give thee 12
wisdom and prudence, that thou mayest preside over Israel, so as to keep the law of Jehovah, thy God. Then shalt thou prosper, if thou take 13
heed to fulfil the statutes and judgments which Jehovah gave in charge to Moses, for Israel: be strong, and of good courage; fear not, nor be dismayed. Now, behold, with care I have pre- 14
pared for the house of Jehovah, a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Workmen also thou hast with thee in 15
abundance; hewers and workers of stone and timber; and skilful men for every kind of work. Having gold, and silver, and brass, and iron, 16
beyond computation, arise and work; and may Jehovah be with thee."

REFLECTIONS UPON CHAPTER XXI. 1. The history before us, proves, that however eminent a man may be for piety, he is still liable to offend, and especially, in a state of prosperity. David's pride and ambition led him to adopt the measure suggested by some one, who might pretend to be a friend, but who, in reality, was an adversary both to him and to Israel. What need there is to keep our hearts with all diligence, and to maintain a holy watchfulness over our own spirit. When we are off our guard, the least hint may lead us astray; and bad advice, adopted, may plunge us into inextricable difficulties. "Watch and pray," says our Lord, "that ye enter not into temptation."

2. In the penitent conduct of David, we are taught in what manner to seek for God's favour, when we have incurred guilt, and fallen under his displeasure. David takes the shame and the demerit on himself. "I have offended, I have sinned; but these sheep, what have they done? Let thine hand be on me." Thus prayed David; and thus the blessed Jesus, though innocent, exposed himself to the stroke of God's justice, for the safety of the people. He saw them perishing by their sin, and, moved with compassion, he came to turn away wrath, and to save. O let us look to him, who gave himself for us, and in whom we may find acceptance.

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him and acceptance of his offering, hallowed the place.

CHAP. XXII. 5. *The house, &c.* Geddes has justly observed, that it is not easy to render the original literally: nor am I sure that it may not have another meaning; namely, *must magnify* his *excellence, his name, and his glory, among all,* &c.

7. Compare 2 Sam. vii. 2. and ch. xvii. 1.

8. Compare 1 King. v. 8.

9, 10. Compare 2 Sam. vii. 12, 14.

14. *With care, &c.* Some render *in my poverty*; and others *in my affliction*; Geddes, *with pains.* I have followed the sense which Michaelis attributes here and Psalm cxxxii. 1.; for neither poverty nor affliction seems at all proper, as what follows testifies.——*A hundred thousand talents, &c.* Josephus has *ten* thousand talents of gold and a *hundred* of silver, which appears much more probable than the numbers of the text. The error might arise by some scribe adding a stroke to a letter, which had the same effect as adding a cypher in our mode of enumeration. Even this amounts, rec-

17 David also commanded all the princes of Is-
18 rael to help Solomon, his son, saying, "Is not Jehovah, your God, with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into my hand; and the land is subdued before Jehovah, and before
19 his people. Now, set your heart and your soul to seek Jehovah, your God; and arise and build the sanctuary of Jehovah, your God, that the ark of the covenant of Jehovah, and the vessels hallowed to God, may be brought into the house that is to be built to the name of Jehovah."

CHAPTER XXIII.

B. C. 1015. *Solomon made king; number and distribution of the Levites.*

1 DAVID being now old and full of days, made
2 Solomon, his son, king over Israel. And he assembled all the princes of Israel, with the
3 priests and the Levites. Now the Levites were numbered from the age of thirty years and upward; and their number by their polls, man
4 by man, was thirty-eight thousand. "Of which," *said David,* "let twenty-four thousand be set over the work of the house of Jehovah; and let six thousand be officers and
5 judges. And let four thousand be door-keepers; and let four thousand praise Jehovah, with the instruments which I have made for that purpose."
6 David now divided them into courses, according to the sons of Levi; Gershon, Kohath, and Merari. Of the Gershonites were Laadan, and 7
Shimei. The sons of [r] Libni," (the chief,) were 8
Jehiel, and Zetham, and Joel, three. [o] These 9
were the paternal chiefs of [r] Libni." And the 10
sons of Shimei were Jahath, Ziza, and Jeush, and Beriah. These four were the sons of Shimei.
And Jahath was the chief, and Zizah the se- 11
cond: but Jeush and Beriah had not many sons; they therefore were reckoned but one paternal house.

The sons of Kohath were Amram, Izhar, 12
Hebron, and Uzziel, four. The sons of Amram 13
were Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before Jehovah, to minister unto him, and to bless, in his name, for ever. Now, as to Moses, 14
the man of God, his sons were reckoned in the tribe of Levi. The sons of Moses were Gershon, 15
and Eliezer. Of the sons of Gershon, Shebuel 16
was the chief. And of the sons of Eliezer were 17
Rehabiah, the chief. And Eliezer had no other sons; but the sons of Rehabiah were very many.
Of the sons of Izhar, Shelomith was the chief. 18
Of the sons of Hebron, Jeriah was the chief, 19
Amariah, the second, Jahaziel, the third, and Jekameam, the fourth. Of the sons of Uzziel, 20
Micah was the chief, and Jesiah, the second.

The sons of Merari were Mahli, and Mushi. 21
The sons of Mahli; Eleazar, and Kish. And 22
Eleazar died, and had no sons, but daughters;

CHAP. XXIII. 8, 9. [r] Ch. vi. 20.

9. [o] *The sons of Shimei; Shelomith, and Haziel, and Haran, three.*

REFLECTIONS UPON CHAPTER XXII. 1. David was not permitted to build the temple, because he had been engaged in great wars, probably, to intimate, that God's church must not be built and established by the sword, but by his spirit and his word. Human power and valour can do nothing in erecting the spiritual temple. The kingdom of God cannot be set up in the heart, or in the world, by force of arms; as it consists in righteousness, peace, and joy, it must owe its origin to the God of righteousness, peace, and joy. He must build this temple, and receive the glory.

2. We may learn how needful it is for God's servants to do what they can for his cause, and for the good of the coming generation. David made great preparations, and gave his son the most suitable advice. Old age had now paralized his arm, so that he could no longer wield the sword, but devotion warmed his heart, and led him to consecrate his wealth and his mind to the service of God. How desirable it is to spend our last days in rehearsing what God has done for us; in the exercise of faith in his promises, and in exhorting those around us, and especially our children, to walk in the ways of the Lord, that they may prosper. "Blessed is that servant, who, when his Lord cometh, is found so doing."

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koning the talent at three thousand shekels, to more than fifty millions of our money. Some consider that the term (ככר) as denoting only a piece of gold, and thus remove the objection to the sum specified. There is so much uncertainty in respect to the text, and to the meaning of the word rendered *talent*, that no objection can be made against the account, with any shadow of reason.

CHAP. XXIII. 4, 5. Houbigant observes, that something has been dropped from the text; and as the conclusion of the 5th verse proves that it is David who speaks, the words added are obviously necessary.

9. The words omitted have, doubtless, been inserted by mistake, as they are irreconcilable with the concluding part of the verse. For how could the sons of Shimei be the paternal chiefs of Libni? Besides, the sons

and their brethren the sons of Kish took them.
The sons of Mushi were Mahli, and Eder, and Jeremoth, three.
24 These were the sons of Levi, according to their paternal houses; paternal chiefs, as they were numbered by their polls, from the age of twenty years and upwards; who were to do the work
25 of the ministry, in the house of Jehovah. For David said, "Jehovah, the God of Israel, hath given rest to his people, and will dwell in Jeru-
26 salem for ever: So that the Levites shall no more have to carry about the tabernacle, nor
27 any of the utensils for its service. Therefore, by the last orders of David, the Levites were numbered from twenty years old and above;
28 Because their office was to wait on the sons of Aaron for the service of the house of Jehovah; to be over the courts and chambers *of the temple;* and to keep clean the whole sanctuary; and to do *other* work of the ministry of the
29 house of God; To arrange the presence-bread, and to provide fine flour for the wheaten-offering, and for the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that
30 all were of due size and measure. And to stand every morning and evening, to thank and to
31 praise Jehovah. And to offer continually, before Jehovah, all the burnt-sacrifices to Jehovah, on the sabbaths, on the new moons, and on the stated feasts, by number, according to the rite prescribed to them. And that they should 32 keep the charge of the congregation-tabernacle, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, in the service of the house of Jehovah.

CHAPTER XXIV.

B. C. 1015. *Distribution, by lot, of the sons of Aaron into twenty-four classes; other Levites classed.*

Now these are the divisions of the sons of 1 Aaron. The sons of Aaron were, Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and 2 Abihu died before their father, and had no children: therefore, Eleazar, and Ithamar, executed the priest's office. And David distributed 3 them both, Zadok of the sons of Eleazar, and *Abiathar, the son of* Ahimelech, of the sons of Ithamar, according to their offices in their service. But as more chief men were found of the 4 sons of Eleazar than of the sons of Ithamar, they were thus divided. Of the sons of Eleazar there were sixteen paternal chiefs; and of the sons of Ithamar, eight paternal chiefs. Thus 5 were they divided by lot, one with another; for the chiefs of the sanctuary, and chiefs of the judges, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah, the son of 6 Nethaneel, the scribe, one of the Levites, wrote

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Reflections upon Chapter xxiii. 1. The numerous services of the tabernacle and temple required a number of persons to perform them. The daily offerings employed many priests and Levites; and on the sabbaths, new moons, and the stated feasts, what numbers were required to kill the victims, sprinkle the blood, prepare and offer the wheaten-offerings, &c.! Some regulations were necessary, that both priests and Levites might know when to attend, and what they had to do. Thus we are admonished to do all things relating to the worship of God, decently and in order, as tending to stop the mouth of the wicked, and to promote the edification of the serious.

2. Various services were appointed to the Levites. Some were to keep clean the courts, and other apartments; some to prepare and have ready what might be wanted. Some were employed in praising God, accompanied with instruments of music; and others were the door-keepers. We ought to esteem any post in God's house honourable. "I had rather be a door-keeper," said the devout Psalmist, "in the house of my God, than dwell in the tents of wickedness." How amiable are his tabernacles, to an enlightened mind! May we love the habitation of his glory, and the place where his honour dwelleth.

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of Shimei are mentioned in the next verse. Some would make the Shimei mentioned in the 10th verse a different person from him mentioned in this and the preceding; but I think the text does not warrant this opinion.

24. *From twenty years, &c.* In a former muster he had made thirty years the period: but reflecting that the temple to be built, with its courts, chambers, and purlieus, would require a greater number of attendants, he by a posterior regulation fixed the period at twenty. In the time of Moses it was fixed at twenty-five; or, as others think, at thirty.

CHAP. XXIV. 5. *Chiefs of the judges.* So Grotius and others render. The chiefs of the two families were the administrators of religion and of justice. To understand this, it must be remarked, that, although the high-priest had, Num. xxv. 12. been settled in the line of Eleazar and in the person of Phinehas, this prerogative was lost at the death of Eli; from which period, we find the progeny of Ithamar share equally in that dignity with the progeny of Eleazar. Hence David, to prevent jealousy between the two families, makes this distribution by lot.

6. I have adopted the text as corrected by Geddes, who considers that the names of Eleazar and Ithamar have been transposed. The 4th verse supports this opinion. Houbigant and Dathe suppose that there is no reference to the lots, but simply to his writing of the names; but the context,

them before the king, and the princes, and Zadok, the priest, and Abiathar, the son of Ahimelech, and the other paternal chiefs of the priests and Levites: one paternal chief being
7 taken for Ithamar, and two for Eleazar. Now the first lot came forth to Jehoiarib, the second
8 to Jedaiah; The third to Harim; the fourth
9 to Seorim; The fifth to Malchijah; the sixth
10 to Mijamin; The seventh to Hakkoz; the
11 eighth to Abijah; The ninth to Jeshuah; the
12 tenth to Shecaniah; The eleventh to Eliashib;
13 the twelfth to Jakim; The thirteenth to Hup-
14 pah; the fourteenth to Jeshebeab; The fifteenth to Bilgah; the sixteenth to Immer;
15 The seventeenth to Hezir; the eighteenth to
16 Aphses; The nineteenth to Pethahiah; the
17 twentieth to Jehezekel; The one and twentieth to Jachin; the two and twentieth to Gamul;
18 The three and twentieth to Delaiah; the four
19 and twentieth to Maaziah. These were the courses of ministry, in their attendance at the house of Jehovah, according to their rites, by Aaron their fore-father, as Jehovah, the God of Israel, had commanded him.
20 And the rest of the sons of Levi were these: Of the sons of Amram, *in the line of Gershon,* was Shubuel: of the sons of Shubuel, Jehdeiah.
21 *In the line of Ithamar, was* Rehabiah: of the
22 sons of Rehabiah, the chief was Isshiah. Of the Izharites, Shelomoth: of the sons of Shelomoth, Jahath. And the sons [a]of Hebron", Jeriah, 23
[a]the chief", Amariah, the second, Jehaziel, the third, Jekameam, the fourth. Of the sons of 24
Uzziel, Michah: of the sons of Michah, Shamir. The brother of Michah, was Isshiah; of 25
the sons of Isshiah, Zechariah. The sons of 26
Merari were Mahli and Mushi. From Mahli 28
sprang Eliezer, who had no sons; And Kish: 29
and the son of Kish was Jerameel, whose son was Jaaziah. [t]The sons of Merari, by his son 27
Jaaziah, were Shoham, and Zaccur, and Ibri.
The sons also of Mushi, Mahli, and Eder, and 30
Jerimoth. These were the sons of the Levites according to their paternal houses. These also 31
cast lots in like manner as their brethren, the sons of Aaron, in the presence of David, the king, and of Zadok, and of *Abiathar, the son of* Ahimelech, and the other paternal chiefs of the priests and Levites: the paternal chiefs and their inferior brethren in like manner.

CHAPTER XXV.

B. C. 1015. *The distribution of the singers into twenty-four classes.*

DAVID then, and the chiefs of the sacred or- 1
der, selected some for the service of the sons of Asaph, and of Heman, and of Jeduthun; who should sing with harps, with psalteries, and with cymbals; and according to the number of men

CHAP. XXIV. 23. [a] Chap. xxiii. 19.——[a] ibid.

REFLECTIONS UPON CHAPTER XXIV. 1. We here see how one family may increase more than another; according to the good pleasure of God. The fruit of the womb is his gift. From some he withholds this blessing, so that they leave no son or heir behind them; while others have large and prosperous families, and transmit their name and wealth down through many generations. Let us learn to be content with the wise and sovereign appointment of heaven in this, and in other respects, and devoutly acknowledge that God is good when he gives, and not less so when he denies.

2. The lot causes contentions to cease, and separateth between the mighty. This method, adopted in the division of the land of Canaan; and now in distributing the courses of the priests and the Levites, was calculated to prevent those strifes which often arise on such occasions. No partiality was shown, no undue preference given to one family, or to the branches of the family. The lot was cast into the urn, and the disposal of it was of the Lord. They are, therefore, called to attend on their service, in the order, which God, by the lot, determined. Whatever station we may occupy in society, or in the church, let us aim to discharge the duties of it in the order in which they arise, and whatever our calling may be, endeavour to adorn the doctrines of God our saviour. We are exhorted to walk as becometh the blessed gospel.

27. [t] after the 29th.

in my opinion, establishes the fact, that there is a reference to the lots. If we read in the latter clause with the Septuagint, and probably the Syriac, אחד אחז for אחז אחז; and retaining אחז in the first clause, with the other versions. I adopt the following text, (אחד אחז לאיתמר ואחד אחד לאלעזר) "One being taken for Ithamar, and one, or two, for Eleazar."

26—29. The names here are evidently confused. The order which I have adopted is at least consistent, and connected; and supported by the usual manner of following the line of descent. I exclude בנו as no proper name. In the Syriac, the remaining words, from Mushi-wer. 26. to the end, are wanting; and in the Arabic, the 27th, 28th and 29th verses are wanting.

CHAP. XXV. 1. *Sacred order.* The word (צבא) is applied to the sacred order, Num. iv. 3. and it seems more congruous to suppose that David and the chiefs of the priests and the Levites, should select and appoint singers for the temple service, than that military commanders should do

employed was their service. The sons of Asaph were Zaccur, and Joseph, and Nethaniah, and Asarelah. These sons of Asaph attended him when he sung under the direction of the king.
3 The sons of Jeduthun were Gedaliah, and Zeri, and [a]Shimei", and Jeshaiah, Hashabiah, and Mattithiah, six; these attended their father Jeduthun, when he sung with a harp, giving
4 thanks and praise to Jehovah. The sons of Heman were Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer. Joshbekash. Mal-
5 lothi, Hothir, and Mahazioth: All these were the sons of Heman, the king's seer, in divine matters. For, to exalt his horn, God gave to
6 Heman fourteen sons and three daughters. All these attended their respective fathers for singing in the house of Jehovah; with cymbals, psalteries, and harps, for the service of the house of God, under the direction of the king,
7 Asaph, Jeduthun, and Heman. And their number, with their brethren, who were taught the songs of Jehovah, and all skilful singers, was two hundred and eighty-eight.
8 And they cast lots for their respective courses, the small as well as the great, the teacher
9 as well as the scholar. Now the first lot came out for Joseph, *the son of* Asaph; *who with his brethren, the sons of* Joseph, *were twelve.* The second to Gedaliah, who, with his sons and
10 his brethren, were twelve: The third to Zaccur; who, with his sons, and his brethren, were
11 twelve: The fourth to Izri; who, with his
12 sons, and his brethren, were twelve: The fifth to Nethaniah; who, with his sons, and his brethren, were twelve: The sixth to Bukkiah; 13
who, with his sons, and his brethren, were twelve: The seventh to Jesharelah; who, 14
with his sons, and his brethren, were twelve: The eighth to Jeshaiah; who, with his sons, and 15
his brethren, were twelve: The ninth to 16
Mattaniah; who, with his sons, and his brethren, were twelve: The tenth to Shimei; who, 17
with his sons, and his brethren, were twelve: The eleventh to Azareel; who, with his sons, 18
and his brethren, were twelve: The twelfth 19
to Hashabiah; who, with his sons, and his brethren, were twelve; The thirteenth to Shubael; 20
who, with his sons, and his brethren, were twelve: The fourteenth to Mattithiah; who, 21
with his sons, and his brethren, were twelve: The fifteenth to Jeremoth; who, with his sons, 22
and his brethren, were twelve: The sixteenth 23
to Hananiah; who, with his sons, and his brethren, were twelve: The seventeenth to Joshbe- 24
kashah; who, with his sons, and his brethren, were twelve: The eighteenth to Hanani; who, 25
with his sons, and his brethren, were twelve: The nineteenth to Mallothi; who, with his sons 26
and his brethren, were twelve: The twentieth 27
to Eliathah; who, with his sons, and his brethren, were twelve: The one and twentieth to 28
Hothir; who, with his sons, and his brethren, were twelve: The two and twentieth to Gid- 29
dalti: who, with his sons, and his brethren, were twelve: The three and twentieth to Ma- 30
hazioth; who, with his sons, and his brethren, were twelve: The four and twentieth to Ro- 31
mamti-ezer, who, with his sons, and his brethren, were twelve.

CHAP. XXV.

REFLECTIONS UPON CHAPTER XXV. 1. There are no arts more pleasing to a cultivated mind than poetry and music; and we find them both, in the days of David, consecrated to the divine glory. The prophets composed the sacred songs of Zion, and they were sung by full bands of the Levites. The leaders in this part of the temple service were men of piety, and some of the psalms were, probably, composed by them. Heman was the king's seer, in sacred matters; and the king himself consecrated both his talent for poetry and music to God. How have these noble arts been abused! The beauties and flowers of poetry have been lavished in the praise of vice; and all the charms of melody prostituted as incentives to the practice of it. When they are thus applied, thus perverted, let us detest them.

2. We are taught by this appointment, that the Mosaic dis-

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this.——*Who should sing, &c.* The word is usually rendered *prophesy*; but here, and in other places, it means to sing the sacred hymns, composed by the prophets. See Supplement to Lex. Michaelis.

3. [a] Sept. Arab. 1 ms.

3. *Shimei.* This name which has been preserved by some of the versions makes up the number six.

5. *To exalt his horn.* I think that the words of the text have been

CHAPTER XXVI.

B. C. 1015. The distribution of the gate-keepers; the other offices of the Levites.

1 Concerning the divisions of the gate-keepers:
Of the Korahites was Meshelemiah, the son of
2 Korah, of the sons of [v] Ebiasaph. And the
sons of Meshelemiah were Zechariah, the first-
born; Jediael, the second; Zebadiah, the third;
3 Jathniel, the fourth; Elam, the fifth; Jehohan-
an, the sixth; Elioenai, the seventh.
4 Next were the sons of Obed-edom, Shemaiah,
the first-born; Jehozabad, the second; Joah, the
third; and Sacar, the fourth; and Nethaneel,
5 the fifth; Ammiel, the sixth; Issachar, the se-
venth; Peulthai, the eighth: for God had
6 blessed him. Also to Shemaiah, his son, were
sons born, who ruled in their paternal house:
7 for they were men of valour. The sons of She-
maiah were Othni, and Rephael, and Obed,
Elzabad, whose brethren Elihu, and Semachiah
8 were valiant men. All these were the sons of
Obed-edom: so Obed-edom had with these,
their sons, and their brethren, sixty-two valiant
9 men, able for the service: But Meshelemiah
had of sons and brethren, only eighteen valiant
men.
10 Next was Hosah, of the children of Merari,
whose sons were Simri, the chief, (for although
he was not the first-born, yet his father made
11 him the chief;) Hilkiah, the second; Tebaliah,
the third; Zechariah, the fourth: all the sons
and brethren of Hosah were thirteen. 12 Among
these chief men were the divisions of the gate-
keepers, to minister in their respective wards,
at the house of Jehovah. 13 And they cast lots,
the small as well as the great, according to their
paternal houses, for every gate. 14 And the lot
for the east-gate fell to Shelemiah; and for
Zechariah, his son, a wise counsellor, they cast
lots; and his lot came out for the north-gate.
15 To Obed-edom for the south-gate; and to his
sons the upper store-rooms. 16 To Hosah came
out the west-gate, with the gate of ejection,
by the raised causeway; ward against ward.
17 At the east-gate, were daily posted six Levites;
at the north, four; at the south, four; and at
the store-rooms, two; and two at the armoury;
18 At the west, four at the causeway; and two at
19 the armoury. These are the divisions of the
gate-keepers among the sons of Korah, and
among the sons of Merari.
20 And their brother Levites, who were over the
treasures of the house of God, and over the
treasures of the dedicated things, 21 were The sons
of [v] Libni", the Gershonite; and the paternal
chief sprung from [v] Libni", the Gershonite, was
Jehieli. 22 And the sons of Jehieli, Zetham, and
Joel, his brother, were over the treasures of the
house of Jehovah; *with some* 23 Of the Amramites,
the Izharites, the Hebronites, and the Uzziel-
ites: 24 And Shebuel, the son of Gershon, the

Chap. xxvi. 1. [v] Comp. ix. 19.

21. [v] Ch. vi. 17. Syr. Arab. *Adan.*

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pensation was only a shadow of a better. Its institutions were grand, and its services pompous, calculated for a carnal people. In this respect, it vied with, and even excelled, all the splendours of the heathen worship. However delightful this music might be, surely then God required it to be accompanied with the grateful emotions of the heart. We have the Apostle's direction for this part of our duty, and let us be careful to follow it, and not to lose the sense in the sound. "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Such should be our praise.

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badly divided. Some think that they signify *to praise God with trumpets*; but Houbigant justly observes, that there is no other place, where *to raise* or *exalt the horn*, has this signification. In other places it means to increase the power of a person, either by the increase of his family, or his wealth, and dominion. Comp. 1 Sam. ii. 1, 10. Ps. lxxv. 4, 5, 10. and xcii. 10.

CHAP. XXVI. 1. Compare ch. ix. 19. where the true name has been preserved.

13. *For every gate.* These gates were not in the temple itself, but in the wall that surrounded it and its porches.

15. *Upper store-rooms.* This is partly the version of Junius, only with Geddes, I join the word beginning the next verse to this. See Note Heb. Bible. As a proper name, we have no such person mentioned before, as Shuppim; and we must consider it an appellative or reject it. Besides, in the other instances the lot is cast for only one chief, but if this be retained, we have two chiefs for one gate.

16. *The gate of ejection.* Our Lightfoot maintains the gate to be signified which led from the temple to the royal palace. I have followed Houbigant and others, who from the usual sense of the word, (שלך,) suppose the gate meant by which the filth of the temple was cast out.

21—23. The text here has appeared to most interpreters exceedingly perplexed and mutilated: yet all the ancient versions seem to have so read; and I think I have rendered intelligibly and truly. See note Heb. Bible.

son of Moses, was *chief* ruler of the treasures.
25 And his brethren by Eliezer; Rehabiah, his son, and Jeshaiah, his son, and Joram, his son, and
26 Zichri, his son, and Shelomith, his son. Which Shelomith, and his brethren, were over all the treasures of the dedicated things, which David, the king, and the paternal chiefs, the captains over thousands and hundreds, and the chiefs of
27 the host, had dedicated. Out of the spoils won in battles, did they dedicate for erecting the
28 house of Jehovah. And all that Samuel, the seer, and Saul, the son of Kish, and Abner, the son of Ner, and Joab, the son of Zeruiah, had dedicated; all that had been dedicated was under the care of Shelomith, and of his brethren.
29 Of the Izharites, Chenaniah, and his sons, were over Israel, for officers and judges, respect-
30 ing external affairs. And of the Hebronites, Hashabiah, and his brethren, men of valour, a thousand and seven hundred, were officers among those of Israel, on the west-side of the Jordan, in respect to every work of Jehovah, or
31 service of the king. Among the Hebronites, according to the generations of his fathers, (when, in the fortieth year of the reign of David they were sought for,) there was found among them at Jezer, in Gilead, valiant men, [t] of
32 whom Jerjah was chief." *He* and his brethren were two thousand and seven hundred valiant men, paternal chiefs, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and to the affairs of the king.

CHAPTER XXVII.

B. C. 1015. *The captains of the army, chiefs of tribes, and domestic officers of David.*

Now a certain number of the children of Is- 1
rael, paternal chiefs and captains of thousands and hundreds, and their officers, who, on every occasion, served the king, were distributed into courses; who came into *attendance* and went out, month by month, throughout all the months of the year: each course consisting of twenty-four thousand men. Over the first course of 2
the first month, was Jashobeam, the son of Zabdiel, Of the children of Pharez, chief of all 3
the captains of the host for the first month: [t] and in his course were twenty-four thousand". And over the course of the second month, was 4
Dodi, an Ahohite; and the ruler of the course, *under him*, was Mikloth: in his course likewise were twenty-four thousand. The third captain 5
of the host, for the third month, was Benaiah, the son of Jehoiada, a chief-priest: and in his course were twenty-four thousand. This Ben- 6
aiah was the most valiant of the thirty *worthies*, and above the thirty: and in his course was Ammizabad, his son. The fourth captain for 7
the fourth month, was Asahel, the brother of Joab; and after him Zebadiah, his son: and in his course were twenty-four thousand. The 8
fifth captain, for the fifth month, was Shamhuth, the Izrahite: and in his course were

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31. [t] from the beginning of the verse.

REFLECTIONS UPON CHAPTER XXVI. 1. The temple was designed to be most holy, and, like the tabernacle, to contain the ark of the covenant, and all the other instruments of sacred service. Suitable persons were posted at its several gates; men of valour, to prevent the intrusion of the prophane, that the sanctuary might not be polluted. They kept guard by turns; and among them Obed-edom is mentioned, at whose house the ark had rested some months. He had received it into his own house with joy, guarded it with care, and is now called, together with his numerous family, to guard it continually. Thus promotion follows fidelity. He that faithfully improves his talents, shall receive a proportionate and honourable reward.

CHAP. XXVII. 3. [t] from the end of the 2nd verse.

2. The temple was to contain vast treasures, dedicated to God; and these were under the care of proper persons. They had been increasing from the time of Samuel till now. In the christian church, there are vast and inexhaustible treasures; not indeed arising from works of supererogation, and left to be sold to the highest bidder; but spiritual treasures, of wisdom and of grace, for all who apply. The unsearchable riches of Christ are made known to all those who are poor and ready to perish; and they who by faith embrace him, become rich and full, possessing much in hand but more in hope. For God has ample stores; and will supply all the needs of his people, of whatever kind they may be, according to his own gracious promises.

CHAP. XXVII. 2, 3. The order of these verses has been disturbed, and the whole of the 3rd verse should follow Zabdiel; for it is to Jashobeam, and not to the brooks, that it refers.

5. *Jehoiada, a chief-priest.* The last words apply to Jehoiada, and

9 twenty-four thousand. The sixth captain, for
the sixth month, was Ira, the son of Ikkesh,
a Tekoite; and in his course were twenty-four
10 thousand. The seventh captain, for the se-
venth month, was Helez, a Pelonite, of the
children of Ephraim: and in his course were
11 twenty-four thousand. The eighth captain, for
the eighth month, was Sibbecai, a Hushathite,
of the progeny of Zorah: and in his course were
12 twenty-four thousand. The ninth captain, for
the ninth month, was Abiezer, an Anathothite,
of the progeny of Benjamin: and in his course
13 were twenty-four thousand. The tenth captain,
for the tenth month, was Maharai, a Netophath-
ite, of the progeny of Zarah: and in his course
14 were twenty-four thousand. The eleventh cap-
tain, for the eleventh month, was Benaiah, a
Pirathonite, of the progeny of Ephraim: and
15 in his course were twenty-four thousand. The
twelfth captain, for the twelfth month, was
Heldai, a Netophathite, of the progeny of
Othniel: and in his course were twenty-four
thousand.

16 Also over the tribes of Israel, *the following were rulers.* The ruler of the Reubenites was
Eliezer, the son of Zichri: of the Simeonites,
17 Shephatiah, the son of Maachah: Of the Le-
vites, Hashabiah, the son of Kemuel: of the
18 Aaronites, Zadok: Of Judah, [v] Eliab", one of
the brethren of David: of Issachar, Omri, the
19 son of Michael: Of Zebulun, Ishmaiah, the
son of Obadiah: of Naphtali, Jerimoth, the son
20 of Azriel: Of the children of Ephraim, Hoshea,
the son of Azaziah: of the half-tribe of Manas-
seh, *on this side the Jordan*, Joel, the son of
21 Pedaiah: Of the half-tribe of Manasseh in Gi-
lead, Iddo, the son of Zechariah: of Benja-
22 min, Jaasiel, the son of Abner: Of Dan, Aza-
reel, the son of Jeroham. These were the
chiefs of the tribes of Israel. But David took 23
not the number *of the tribes* from twenty years
old and under; because Jehovah had said that
he would increase Israel like to the stars of the
heavens. Joab, the son of Zeruiah, began to 24
number, but he finished not, because the wrath
of God, on this account, fell upon Israel; nor
was the number put in the account of the
chronicles of king David.

And over the king's treasures was Azmaveth, 25
the son of Adiel: and over the store-houses, in
the fields, in the cities, and in the villages, and
in the citadels, was Jonathan, the son of Uzziah.
And over those who wrought in the fields, for 26
tillage of the ground, was Ezri, the son of Che-
lub. And over the vine-yards was Shimei, a 27
Ramathite; but over the produce of the vine-
yards, in the wine-cellars, was Zabdi, a Shiph-
mite. And over the olive-trees and the syca- 28
mores which were in the plains, was Baal-hanan,
a Gederite: and over the oil-cellars was Joash.
And over the herds that fed in Sharon, was 29
Shitrai, a Sharonite; and over the herds that
were in the vallies was Shaphat, the son of
Adlai. Over the camels was Obil, an Ish- 30
maelite; and over the asses was Jehdeiah, a
Meronathite. And over the flocks was Jaziz, 31
a Hagerite. All these were rulers of the pro-
perty which belonged to king David. Also 32
Jonathan, David's uncle, a wise counsellor, and
scribe, and Jehiel, the son of Hachmoni, had
the care of the king's sons. And Ahithophel 33
was the king's counsellor; and Hushai, the
Archite, was the king's companion. And after 34
Ahithophel, Benaiah, [v] the son of Jehoiada",
and Abiathar: and the general of the king's
army was Joab.

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18. [v] So Sept. 1 Sam. xvi. 6.

34. [v] 1 ms. Talmud Bib. comp. ver. 5, 11, 22.

REFLECTIONS UPON CHAPTER XXVII. 1. The military establishment of David, and the regulations adopted, were such as to make him formidable abroad, and calculated to preserve tranquility at home. Without the expense of a standing army, a vast force was constantly ready: a well trained militia, governed by their leading men. This formed the nation's best security. In like manner should the christian be always ready to face his spiritual enemies, and never think himself so safe as not to need to

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not to Benaiah. He is called a chief-priest, as being one of the paternal chiefs of the house of Aaron.

6. Compare 2 Sam. xxiii. 20—23.

17. *The Aaronites.* These being of a different order, though sprung from Levi, they had a peculiar chief to preside over them.

CHAPTER XXVIII.

B. C. 1015. *David's last exhortation to his son Solomon, and to the people.*

1 Now David assembled at Jerusalem, all the chiefs of Israel, the chiefs of the tribes, and the chiefs of the divisions, who ministered to the king by courses, and the captains over thousands, and captains over hundreds; those also who had the care of all the king's property, and of his cattle, and of his sons; with the court-officers, and the worthies, and all the other men of
2 valour. Then David, the king, standing upon his feet, said, "Hear me, my brethren, and my people: I had purposed to build a house of rest for the ark of the covenant of Jehovah, even for the footstool of our God, and had made
3 preparations for the building: But God said to me, 'Thou shalt not build a house for my name, because thou hast been a man of war, and hast
4 shed blood.' Yet Jehovah, the God of Israel, hath chosen me before all the house of my father, to be king over Israel, for ever. For he hath chosen Judah to be the ruling-tribe; and of the house of Judah, the house of my father; so, among the sons of my father, he hath been
5 pleased to make me king over all Israel: And of all my sons, (for Jehovah hath given me many sons,) he hath chosen Solomon, my son, to sit upon the throne of Jehovah's kingdom,
6 over Israel. And he said unto me, 'Solomon, thy son, is he who shall build my house and my courts: for him I have chosen to be my son,
7 and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant, as at this day, in doing my commandments and my judgments.' Now, therefore, in the sight 8
of all Israel, the congregation of Jehovah, and in the hearing of our God, *I adjure you* to study to keep all the commandments of Jehovah, your God: that ye may possess this good land, and leave it for an inheritance to your children after you for ever. And thou, Solomon, my 9
son, acknowledge the God of thy father, and serve him with a perfect heart, and a willing mind: for Jehovah searcheth all hearts, and the whole frame of the thoughts he understandeth. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for as Jehovah hath chosen 10
thee to build a house for his sanctuary, confidently undertake the work."

Then David gave to Solomon, his son, a plan 11
of the whole temple; of its porch, and its apartments, and its store-rooms, and its galleries, and its inner-rooms, and its most holy place; With 12
the plan of all that he had conceived in his mind, respecting the courts of the house of Jehovah, and of all the apartments around, of the treasuries of the house of God, and of the treasuries of the dedicated things; And an order respect- 13
ing the courses of the priests and the Levites, and the whole ministerial service of the house of Jehovah, and all the service-vessels in the house of Jehovah. He gave of gold, by weight, 14
for every service-utensil of gold; and of silver, by weight, for every service-utensil of silver;

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watch and guard against them. As a nation unprotected, without means of defence, must fall a prey to the first enemy that makes an attack, so a man, who keeps no guard upon himself, will fall a victim to the first temptation which besets him.

2. From the number of the officers and men employed in the affairs of the government, it is easy to infer how difficult it is to govern equitably and wisely. A king ought to have wise, diligent, and faithful advisers; or else he will undesignedly adopt measures alike hurtful to his subjects and to himself. The best laws, the wisest regulations, are to be carried into effect by human agency; and hence, what need there is that those who are employed as the agents of government, should do justly and love mercy! There is a kingdom, in which justice is administered impartially, mercy shown on repentance, and wise and good men only promoted to honour. This kingdom is not of this world, though set up in it; it is the spiritual kingdom of Jesus.

CHAP. XXVIII. 1. *Worthies, and all the, &c.* We are told, 1 King. i. that David was ill, when Solomon was made king in his stead; but from this account, it appears that he had so far recovered as to be present, and to address a vast assembly, called for the purpose of recognising Solomon as his successor.

4. *King over Israel.* It was proper to specify this, to show that there was nothing of hereditary right in this case. Judah was not the eldest son; Jesse was not the most considerable family in it; David was the youngest son of this family; and Solomon one of his youngest.

8—10. This address to the people and to Solomon, is forcible, and becoming the wisdom and the experience of the aged monarch.

12. *Conceived in his mind.* So all our old translators understand the text. Some modern interpreters apply this to the Holy Spirit, but, I think, improperly.

15 for all service-utensils of every kind. Also for the golden chandeliers, and their golden lamps, a certain weight of gold for each chandelier and its lamps; and, for the silver chandeliers, a certain weight of silver for each chandelier and its lamps; according to the use of each chande-
16 lier. And he gave a certain weight of gold, for the presence-bread tables, for each table; and of
17 silver, for the tables of silver: Also pure gold for the forks, and the sprinkling-basons, and the cups: and for every bason-cover of gold, a certain weight; and for every bason-cover of
18 silver, a certain weight: And for the incense-altar, refined gold by weight; and gold, according to the pattern, for the chariot of the cherubs, which had their [a]"wings" expanded, so that they might cover the ark of the covenant
19 of Jehovah. *David,* through the assistance of Jehovah, who gave to him wisdom, left the whole in writing, the whole plan of these works.

20 And David said to Solomon, his son, "Be strong, and of good courage, and do it: fear not, nor be dismayed: for God Jehovah, my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished the whole work for the service of the house of Jeho-
21 vah. And, behold, the courses of the priests and the Levites, are with thee for all the service of the house of God: and for all kinds of workmanship, for every sort of service; every willing, skilful man will be with thee. The chiefs also, and all the people, are wholly at thy command."

1 Then David, the king, said to the whole congregation, "Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for God Jehovah. Now I have prepared, 2
according to my utmost ability, for the house of my God, gold for *the utensils* of gold, and silver for those of silver, and brass for those of brass, and iron for those of iron, and wood for those of wood; onyx, and other stones for setting, glistering stones, and of divers colours, and all sorts of precious stones, and marble stones in abundance. Moreover, from my affection for 3
the house of my God, I have a private property of gold and silver, which I give to the house of my God, over and above all that I have prepared for the holy house; Three thousand 4
talents of gold, of the gold of Ophir, and seven thousand talents of fine silver, to overlay the walls of the house. The gold for utensils of gold, 5
and silver for those of silver; and for all sorts of work to be done by artists. And who then is willing to come, this day, with full hands to Jehovah?" The paternal chiefs, and the chiefs of 6
the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly; And gave for the ser- 7
vice of the house of God, of gold, five thousand talents and ten thousand darics; and of silver, ten thousand talents, and of brass, eighteen thousand talents; and one hundred thousand talents of iron. And they who had precious 8
stones, gave them to the treasure of the house of Jehovah, into the hand of Jehiel, the Gershonite. Then the people rejoiced, in that 9
these had so willingly offered; with perfect heart had they willingly offered to Jehovah: and David, the king, also rejoiced with great joy.

David then, before the whole congregation, 10

CHAP. XXVIII.

18. [a] Sept.

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18. *The chariot of the cherubs.* It is difficult to understand what is meant by the *chariot* of the cherubs, unless it be intended to signify the supporter on which they rested or to which they were fixed; or perhaps, the *chariot* of the cherubs may apply only to the cherubs which were considered as the chariot of Jehovah, he residing between them. Hence the metaphor, of God riding on the cherubs. Comp. 2 King. xix. 16. Ps. lxxx. 1. and xviii. 10. with Ezek. x. 15.

19. *Through the assistance, &c.* Literally, 'through the hand of Jehovah,' &c. With Houbigant, I read יהוה, and consider this not as the language of David, but of the historian. The latter speaks from the 11th verse to this inclusive. The text is difficult, but my version, I hope, is clear and faithful. With many, I think that this passage intimates that the temple was of divine original; and Villalpandus has proved that the Greeks derived their architecture from this as their model.

CHAP. XXIX. 1. *Young and tender.* That is, comparatively; for he was now married, as appears by comparing 2 Chron. ix. 30. and xii. 13.

10—19. It is no wonder that such a sight fired his muse. Indeed, it is natural to expect when David rejoiced, to find afterwards a psalm of praise. Accordingly, we have here one of his noblest, most devout, and spirited compositions, though he was now in the decline of life.

blessed Jehovah; and David said, "Blessed from eternity to eternity, be thou, O Jehovah,
11 the God of Israel, our father. Thine, O Jehovah, is the greatness, and power, and glory, and victory, and honour; for all that is in the heavens, or on the earth, is thine; thine is the sovereignty, O Jehovah, and thou art exalted as
12 head over all. From thee come riches and honour, and thou reignest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength to all.
13 Now, therefore, our God, we thank thee and
14 praise thy glorious name. But who am I, and what is my people, that we should be able to present such a free-will offering as this? Surely from thee come all things, and of thine own
15 have we given to thee. For before thee we are but strangers, and sojourners, as all our fathers were: our days, on the earth, are like a sha-
16 dow; and there is no hope of abiding. O Jehovah, our God, all this store which we have prepared to build for thee a house, for the honour of thy holy name, cometh from thy hand,
17 and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart, I have willingly offered all these things: and now have I seen with joy thy people, who are present here, offer willingly unto
18 thee. O Jehovah, the God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the frame of the thoughts of the heart of thy
19 people, and direct their heart unto thee: And give to Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes; and to undertake and build the palace, for which I have made provision."
20 David then said to the whole congregation, "Now bless Jehovah, your God." And all the congregation blessed Jehovah, the God of their fathers, and bowed down their heads, and worshipped Jehovah, and *made obeisance* to the king. And on the morrow after that day, they 21
slaughtered sacrifices to Jehovah, and offered burnt-offerings to Jehovah; a thousand steers, a thousand rams, and a thousand lambs, with their drink-offerings; and other sacrifices in abundance for all Israel: And they ate and 22
drank before Jehovah, on that day, with great gladness. And they made Solomon, the son of David, king, a second time, and anointed him according to the will of Jehovah, to be chief ruler, and Zadok to be high-priest. Then So- 23
lomon sat on the throne° of David, his father, and prospered; and all Israel obeyed him. And 24
all the chiefs, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon, the king. And Jehovah 25
magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal splendour, as had not been bestowed on any king before him in Israel.

Thus David, the son of Jesse, reigned over 26
all Israel; And the time that he reigned over 27
Israel, was forty years; seven years reigned he in Hebron, and thirty-three years reigned he in Jerusalem. And he died in a good old age, 28
full of days, riches, and honour: and Solomon, his son, reigned in his stead. Now the acts of 29
David the king, first and last, behold, they are written in the book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer; With the whole his- 30
tory of his reign and his power, and of the times with respect to himself, and to Israel, and to all the kingdoms of the countries around.

CHAP. XXIX.

REFLECTIONS UPON CHAPTER XXVIII. & XXIX. 1. David's advice to Solomon, is worthy the attention of all young people. Religion is our business, and should be our pleasure. What an awful motive is the omniscience of God! He knows what we have been taught; the warnings and admonitions we have received; what professions and promises we have made; and what vows

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15. *Strangers, &c.* Compare Levit. xxv. 28.

22. *A second time, &c.* Compare 1 King. i. 34. This making Solomon king, can only be understood as to take place after the death of his father.

23. ° *of Jehovah as king instead.* Sept.

25. Compare 1 King. xi. where many things are recorded, which occurred after this, before David died.

and engagements we are under. What an encouraging motive is this, 'if you seek him, he will be found of you,' will furnish you with assistance, and communicate all necessary blessings; 'but if you forsake him', though you are ever so wise or great, though you are the sons of God's servants, and of prayers and promises, yet 'he will cast you off for ever.' Let young persons hear and fear; and serve the God of their fathers with a perfect heart.

2. It affords great satisfaction to a good man, when leaving the world, to see a spirit of piety prevailing. 'David, the king, rejoiced with great joy.' It revived his heart to see such a disposition in the people, and especially that his own example should have such a good effect. It gives joy to aged and dying saints to see those who are likely to survive them zealous for God and religion, and for the support of his house and worship. It gives them hopes that religion will be supported and maintained in the world; and that the rising generation will walk in God's ways, and transmit religion in its power and its purity to those who shall come after them.

3. All good dispositions and good deeds are to be ascribed to God. All our good things come from him; he gives us wealth and plenty; 'both riches and honour come of thee.' And if we have hearts to do good with it, that also should be ascribed to him, 'who worketh in us to will and to do.' Good deeds and generous actions, should not lead us to indulge pride and vanity, but all should be ascribed to God, the fountain of good. Let us not glory in riches, generosity, and strength, but 'glory only in the Lord.'

4. A serious consideration of the shortness and uncertainty of human life, should excite us to every good work. 'Our days are as a shadow; we are strangers;' have but a little time to serve God in; and should therefore embrace every opportunity, and every day be kind and bountiful to others. If any day hath passed without doing something for the glory of God and the good of others, we should say with a renowned monarch, 'I have lost a day;' for 'we know not what shall be on the morrow.' So vain and transient is life! 'The fashion of this world passeth away;' therefore, let us make a good use of it, by being 'ready to distribute and willing to communicate,' both in temporal and spiritual things. This will make our lives comfortable, and our deaths happy. We shall then 'give up our account with joy, and be rewarded at the resurrection of the just.'

II. CHRONICLES.

INTRODUCTION.

In this second book of Chronicles, we have a more full account of the reign of Solomon, the building of the temple, &c.; and also of the revolt of the ten tribes under Rehoboam, his son and successor. The reign of pious Jehoshaphat, is also given more at large; and many particulars are noticed in the reigns of all the kings of Judah, which had not been mentioned in the preceding books. This book contains the history of the most interesting events, during a period of four hundred and sixteen years.

CHAPTER I.

B. C. 1015. Solomon's sacrifice and vision at Gibeon; his riches, &c.

1 And Solomon, the son of David, was established over his kingdom; and Jehovah, his God, was with him, and magnified him exceed-
2 ingly. Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel,
3 and to the paternal chiefs. And Solomon, and all the congregation with him, went to the high-place which was at Gibeon; for there was the congregation-tabernacle of God, which Moses, the servant of Jehovah, had made in the wilder-
4 ness: (But the ark of God had David brought up from Kirjath-Jearim, to the place which David had prepared for it; for he had pitched a
5 tent for it at Jerusalem.) Moreover, the brazen altar, which Bezaleel, the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah: and Solomon and the congregation,
6 sought unto it. For Solomon went up thither to the brazen altar before Jehovah, which was at the congregation-tabernacle, and offered a thousand burnt-offerings upon it.
7 In that night did God appear to Solomon, and said to him, "Ask what I shall give to thee."
8 And Solomon said to God, "Thou hast showed great mercy to David, my father, and hast
9 made me to reign in his stead. Now, O God Jehovah, let thy promise to David, my father, be established: for thou hast made me king over a people numerous as the dust of the earth.
10 Give to me, now, wisdom and knowledge, that I may properly conduct the affairs of this people: for who can judge this thy so great a people?"
11 And God said to Solomon, "Because this is the desire of thy heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, nor yet hast asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king;
12 Wisdom and knowledge are granted unto thee: and I will give thee riches, and wealth, and honour, such as none of the kings before thee have had, nor after thee, shall any have such."
13 Then Solomon returned from the high-place which was at Gibeon, to Jerusalem, from before the congregation-tabernacle, and reigned over Israel.

14 Solomon then collected chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he stationed in the chariot-cities, and with himself at Jerusalem.
15 And the king made silver and gold at Jerusalem as plentiful as stones; and cedar-trees made he as abundant as sycamores which are in the vale.
16 And Solomon had horses brought out of Egypt, and from

CHAP. I. 5. *Was there before, &c.* I consider שם as the adverb, and not as the verb. So the Septuagint, Vulgate, and pointed text. The Syriac and Arabic translators took it for the verb; but there is no antecedent to which it can properly refer.

7—12. Compare I King. iii. 5—15. where the account is more fully given.

14—17. This is the same as I King. x. 26—29. See the notes there.

Coa: the king's merchants received them from
17 Coa, at a stated price. And a chariot they fetched and brought up out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so were brought by them horses for all the kings of the Hethites, and for the kings of Syria.

CHAPTER II.

B. C. 1015. *Solomon's application to Hiram for timber to build the temple.*

1 And Solomon determined to build a house to the name of Jehovah, and a palace for himself.
2 And Solomon numbered seventy thousand men to carry burdens, and eighty thousand to hew stones in the mountain, and three thousand and ᵛthree" hundred to oversee them.
3 And Solomon sent to ᵛHiram", the king of Tyre, saying, "As thou didst deal with David, my father, and didst send him cedars to build for himself a house to dwell in, even so deal
4 with me. Behold, I am about to build a house to the name of Jehovah, my God, to be dedicated to him; for the burning before him aromatic incense, and for the continual presence-bread, and for the burnt-offerings, morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of Jehovah, our God;
5 *which are commanded* for ever to Israel. And the house which I am going to build is great;
6 for great is our God above all gods. But who is able to build for him a house, seeing the heavens, yea, the highest heavens cannot contain him? who am I then, that I should build for him a house, save only to burn incense before him? Send me now, therefore, a man, wise to 7
work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and who is skilful in engraving; *that he may work* with the wise men who are with me in Judah, and in Jerusalem, whom David, my father, provided. Send me also cedar-trees, fir-trees, and 8
ᵛalmug"-trees, out of Lebanon: for I know that thy servants are skilful in cutting down timber in Lebanon; and, behold, my servants shall be with thy servants, Even to prepare 9
for me timber in abundance: for the house which I am about to build, is to be great and wonderful. And, behold, I will give to thy 10
servants, the fellers, who cut down the timber, twenty thousand cores of wheat, and twenty thousand cores of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

Then Hiram, the king of Tyre, answered in 11
writing, which he sent to Solomon, "Because Jehovah hath loved his people, he hath made thee king over them." Hiram said moreover, 12
"Blessed be Jehovah, the God of Israel, who made the heavens and the earth; who hath given to David the king, a wise son, endued with prudence and understanding, who intends to build a house for Jehovah, and a palace for himself. I have now, therefore, sent a wise 13
and very knowing man, Hiram-abiu, The son 14
of a woman of the daughters of Dan, and his

Chap. ii. 2. ᵛ 1 ms. 1 Kings v. 15.

Reflection upon Chapter i. The exhortation of David deeply impressed the mind of Solomon, and he sought the God of his fathers. After offering sacrifices, and revolving in his mind his elevation to the throne, and the arduous duties imposed on him, he fell asleep, and in a delightful vision enjoyed converse with God. His anxiety was relieved, and he was assured of future prosperity. Not intent on riches, but on wisdom, to govern the people, he received the former as well as the latter, in abundance.

3. ᵛ So all the versions and 1 King. v. 1. 8. ᵛ 1 King. x. 11. and mss.

Thus they whose aim is to glorify God, and to promote the interest of his church and people; who ask not for themselves great things, but who live above the world, and are men of faith and fervent devotion, often receive what they do not seek. When we are solicitous to enjoy the favour of God, and can leave all our worldly affairs in his hand, his blessing shall enrich us; and he will give us what is better than any other kind of gain, a heart to enjoy with thankfulness whatever he bestows.

CHAP. II. 3. *Hiram.* The text has *Huram*, which, doubtless, is wrong. All the versions read here as in 1 Kings.

6. *Save only, &c.* Such is the glory and majesty of God, that no temple can be built worthy of his regard; the only end of such a structure must be for us to meet there and perform the services which he has appointed.

8. *Almug-trees.* In the text there is a transposition of two letters; and instead of *almug* it is *algum*. Some of the mss always read as in 1 Kings, x.

11. The Vulgate renders *thyina*, a species of wild cypress. It seems to have been durable.

10. Compare 1 Kings, v. 11.

13. *Hiram-abiu.* With Dathe and others, I regard *abiu* as a part of the proper name of this ingenious artist, perhaps added to distinguish him from the king of Tyre. Comp. ch. iv. 16. where the name is full אבי, and so the mss.

father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to engrave any sort of engraving; and to devise every kind of artificial work, which may be proposed to him; together with thine own wise men, and the wise
15 men of my lord, David, thy father. Now, therefore, the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let
16 him send to his servants: And we will cut down timber out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

17 And Solomon numbered all the strangers who were in the land of Israel, (after the numbering which David, his father, had made;) and they were found to be a hundred and fifty-three
18 thousand and six hundred. And of these he appointed seventy thousand to carry burdens, and eighty thousand hewers of stone in the mountain, and three thousand and [v] three" hundred overseers, to direct the people at work.

CHAPTER III.

B. C. 1012. *The building of the temple, and its various instruments of service.*

1 Solomon began to build the house of Jehovah, at Jerusalem, on mount Moriah, as had been shown to David, his father, in the place which David had prepared, in the threshing-floor
2 of Araunah, the Jebusite. And he began to build on the second day of the second month, in the fourth year of his reign.

3 Now these are the dimensions which Solomon observed in building the house of God. The length, by cubits, (after the former measure,) was sixty cubits, and the breadth twenty cubits.
4 And the porch before, was in length, according to the breadth of the house, twenty cubits; [a]and its breadth was ten cubits," and its height was [v]twenty cubits": and he overlaid it within with
5 pure gold. And the greater house he ceiled with wood, which he overlaid with fine gold; on which were sculptured palms and chain-works.
6 And he paved the house with beautiful precious
7 stones. He overlaid also the house, the beams, the posts, and its walls, and its doors, with gold; and he carved on the walls, cherubs. [t]The gold was gold of Pharvaim". And he made the
8 sanctuary, the length of which was according to the breadth of the house, twenty cubits; and its breadth twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.
9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper-chamber with
10 gold. And in the sanctuary he made two cherubs of sculptured work, and overlaid them with
11 gold. And the wings of the cherubs were together twenty cubits long: one wing five cubits, reaching to the wall of the house: and the other wing five cubits, reaching to the wing of the other cherub. And one wing of the other cherub
12 was five cubits, reaching to the wall of the house; and the other wing was five cubits, joining to

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18. [v] 1 King. v. 15. Chap. iii. 4. [a] 1 King. vi. 3.

4. [a v] So Arab. Sept. Alex. 7. [t] from the 6th verse.

Reflection upon Chapter ii. 1. Great as were the preparations which David had made for the temple, much it seems was wanting; and Solomon sets about obtaining whatever might be necessary. By the friendship of Hiram, and the skill of his people, he was supplied both with proper materials and workmen; and in return he afforded the Tyrians ample supplies of wheat, and oil, the two chief necessaries of life. Hiram's friendship to David appears, in his congratulations to Solomon; and in his joy, that God had placed such a wise prince on the throne of Israel. Solomon had reason to say, "Thy friend, and thy father's friend, forsake thou not." We may need their help, advice, and counsel, and they will be ready to do us any service in their power. When engaged in a good work, in endeavouring to build the temple of Jehovah, we may confidently hope that he will so overrule events and dispose the hearts of men, as to forward our designs. In dependence on his grace, wisdom, and power, let us persevere and not grow weary in well-doing: let us continue to the end in the exercise of faith, love, and obedience.

Chap. iii. 3. *After the former measure.* From this we may conclude, that when the author wrote, another sort of cubit was in use, than what had been formerly. He most probably refers to the Mosaic cubit. Comp. Ezek. xl. 5. and xliii. 13.

4. *Twenty cubits.* The common reading is admitted to be wrong; the difference between the word *cubits* and *hundred* consists in the transposition of two letters. See note Hebrew Bible.

13 the wing of the other cherub. The wings of these cherubs spread themselves forth twenty cubits; and they stood on their feet, and their
14 faces were inward. And he made the veil of blue, and purple, and scarlet cotton; on which were wrought cherubs.
15 Also he made before the house, two pillars of [v]eighteen" cubits high, and the capital which was on the top of each of them, was five cubits.
16 And he made chain-works, like those in the oracle, and put them on the tops of the pillars; and made a hundred pomegranates, and placed
17 them on the chain-work. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that, on the right hand, Jachin, and the name of that on the left, Boaz.

1. He made also an altar of brass; twenty cubits its length, and twenty cubits its breadth, and ten cubits its height.
2 He made also a molten sea, the diameter of which, from brim to brim, was ten cubits; and five cubits its height; and a line of thirty cubits
3 compassed it around. And under its brim were [v]knops", which compassed it around: ten in a cubit, compassing the sea round about. The knops were in two rows, cast when it was cast.
4 It stood upon twelve oxen; three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was so placed above them, that all their hinder parts
5 were inward. And the thickness of it was a handbreadth, and its brim was wrought like the brim of a cup, with flowers of lilies. It contained three thousand baths.
6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in: such things as they offered for the burnt-offering, they washed in them; but the sea was for
7 the priests to wash in. And he made ten golden chandeliers, according to the usual form, and placed them in the temple, five on the right hand, and five on the left. He made also ten 8
tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred basons of gold. He made also 9
the court of the priests, and the great court *for the people;* and doors for the courts, and overlaid the doors with brass. And he placed the 10
sea on the right side, at the south-east corner. And Hiram made the pots, and the shovels, and the sprinkling-basons.

Thus Hiram finished the work, which he had 11
to make for king Solomon, for the house of God; The two pillars, and the bowls, and the 12
two capitals, which were on the top of the two pillars, and the two net-works, to cover the two bowls of the capitals, which were on the pillars;
And four hundred pomegranates, on the two 13
net-works, two rows of pomegranates on each net-work, to cover the two bowls of the capitals which were upon the pillars. He made also 14
laver-stands; and lavers made he upon the stands. One sea, and twelve oxen under it. 15
The pans also, and the shovels, and the forks, 16
and all the other instruments, did Hiram-abiu make of polished brass, for king Solomon, for the house of Jehovah. In the plain of the 17
Jordan did the king cast them, in the clay ground between Succoth and [v]Zarthan".
Thus Solomon made all these vessels in great 18
abundance: for the weight of the brass could not be found out.

And Solomon made all the vessels that were 19
for the house of God; the golden altar also, and the tables whereon the presence-bread was placed. Moreover, the chandeliers with their 20
lamps, that they should burn, according to custom, before the oracle, were of pure gold;
The flowers also, and the lamps, and the snuf- 21
fers, were of the purest gold; And the knives 22

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15. [v] 1 King. vii. 15. and Jer. lii. 21.

CHAP. IV. 3. [v] 1 King. vii. 24. 46. [v] ibid 46.

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15. *Eighteen cubits.* The parallel places have this number, and as there is no various reading there, I conclude it is the genuine reading. Comp. with this ch. 1 Kings, vi. 27. where there is a more full account.

CHAP. IV. 5. *Three thousand baths.* In 2 Kings, vii. 26. it is only *two* thousand. Geddes supposes the text here the more probable, judging from the dimensions given. Others think that the author here mentions what it contained, according to the *bath* in use when he wrote, which, like the cubit, had been diminished. Comp. 1 Kings, vii. and notes.

and the basons, and the spoons, and the censers were of pure gold. The hinges also, of the doors of the inner-house, or sanctuary, and the doors of the house of the temple, were of gold.

1 Thus all the work, which Solomon made for the house of Jehovah, was finished; and Solomon brought in all the things which David, his father, had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

CHAPTER V.

B. C. 1004. The ark carried into the oracle; God's glory fills the temple; Solomon's prayer and sacrifice, &c.

2 THEN Solomon assembled [a]all" the elders of Israel, and all the heads of the tribes, and the paternal chiefs of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of Jehovah, out of the city of David, which is
3 Zion. And all the chief men of Israel assembled themselves unto the king, at the feast *of booths,* which was in the seventh month. And
4 all the elders of Israel came; and [a]the priests"
5 and the Levites took up the ark. And they brought up the ark, and the congregation-tabernacle, and all the holy vessels which were in the tabernacle, these the priests and the
6 Levites brought up. Also king Solomon, and the whole congregation of Israel, who were assembled with him before the ark, were sacrificing sheep and oxen, which could not be told
7 or numbered for multitude. And the priests brought the ark of the covenant of Jehovah, into its place, to the oracle of the temple, into the most holy place, even under the wings of the cherubs: For the cherubs spread forth 8
their wings over the place of the ark, and the cherubs covered both the ark and its staves. And though the staves were so long, that the 9
ends of the staves might be seen from the ark before the oracle; yet they could not be seen without: and there they are unto this day. There was nothing in the ark but the two tables 10
which Moses put therein at Horeb, when Jehovah made a covenant with the children of Israel, on their coming out of Egypt.

Now when the priests had come out of the 11
holy place: (for all the priests present were sanctified, nor did they then wait by course.) And the Levites, the singers, the whole choir 12
of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white muslin, having cymbals, and psalteries, and harps, stood at the east-end of the altar; and with them were a hundred and twenty priests, sounding trumpets. And the trumpeters and singers united 13
in one grand chorus, praising and thanking Jehovah; and when they raised their voice with the trumpets and cymbals, and instruments of music, and praised Jehovah, saying, "For he is good; for his mercy endureth for ever;" then the house was filled with a cloud, the house of Jehovah; So that the priests could not stand 14
to minister because of the cloud: for the glory of Jehovah had filled the house of God.

Then spoke Solomon, "Jehovah said that he 1
would dwell in the dark cloud. But I have 2
built a house of abode for thee; a place for thy

CHAP. V. 2. [a] So the versions, and 2 mss.

4. [a] 1 King. viii. 3.

REFLECTION UPON CHAPTER III. & IV. Again we are called to meditate on the temple constructed by Solomon, according to the *plan* of his pious father David. (1 Chron. xxviii. 2.) The most costly materials were used; every thing within the temple and sanctuary were either of pure gold or covered with gold; the most brilliant stones were employed, and the effect produced by the reflection from the light of the lamps it is not easy to conceive. Every part of this building was magnificent; yet how mean when compared with the heavenly temple! That is a temple not made with the hands of man; nor liable to be destroyed by the ravages of time, or of war; it is 'eternal in the heavens.' The divine glory fills it, the glory of God and of the lamb; and every saved sinner is not only admitted to minister, but to dwell there for ever. Let us then set our affections on things above, where Christ sitteth on the right hand of the father; and be ever growing more meet for serving him in that temple.

CHAP. V. 4. *The priests. &c.* I have joined the reading of the parallel place to the text, because the next verse has both. Some think that the Levites first took up the ark and brought it to the temple, and the priests carried it into the most holy place.

5. *Congregation-tabernacle.* This most probably refers to the old Mosaic tabernacle, the various parts of which were now brought, and what were

3 perpetual residence." And the king turned his face, and blessed the whole congregation of Israel; and the whole congregation of Israel
4 stood. And he said, "Blessed be Jehovah, the God of Israel, who hath, with his own hands, fulfilled what he promised, with his own mouth,
5 to my father David, saying, 'From the day that I brought forth my people out of the land of Egypt, I have not chosen a city, out of any of the tribes of Israel, to build a house in, that my name might be there *revered;* nor had I chosen any man to be ruler over my people Israel;
6 But I have *now* chosen Jerusalem, that my name may be there *revered*: and I have chosen
7 David to be over my people Israel.' Now it was the purpose of David, my father, to build a house to the name of Jehovah, the God of Isra-
8 el. But Jehovah said to David, my father, 'Inasmuch as it was thy purpose to build a house to my name, thou didst well to form such a pur-
9 pose. Nevertheless, thou shalt not build the house; but thy son who shall come from thine own loins, he shall build the house to my name.'
10 Now Jehovah hath performed his word which he spoke: for I am risen up in the stead of David, my father, and sit on the throne of Israel, as Jehovah promised, and have built the house to
11 the name of Jehovah, the God of Israel. And in it I have placed the ark, in which are the tables of the covenant of Jehovah, which he made with the children of Israel."

12 And [a]Solomon" stood before the altar of Jehovah, in the presence of the whole congregation
13 of Israel, and spread forth his hands. For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had placed it in the midst of the court; and upon it he stood, and then kneeled down upon his knees before the whole congregation of Israel, and spread forth his hands to-
14 wards the heavens, And said, "O Jehovah, the God of Israel, there is no God like thee in the heavens [a]above", or on the earth [a]below"; who keepest covenant, and showest mercy to thy servants, who walk before thee with their whole hearts: Thou who hast kept with thy 15
servant David, my father, what thou didst promise to him: and, with thine own mouth, thou spokest what thou hast fulfilled with thine own hand, as is this day seen. Now, therefore, O 16
Jehovah, the God of Israel, keep with thy servant David, my father, what thou didst promise to him, saying, 'Some one of thy posterity shall not fail to sit, in my presence, on the throne of Israel; provided that thy children take heed to their way to walk in my law, as thou hast walked before me.' Now then, O Jehovah, the God 17
of Israel, let thy word be verified; which thou spokest unto thy servant [a]David, my father". But will God in very deed dwell with men on 18
the earth? behold, the heavens, yea, the highest heavens cannot contain thee; how much less this house which I have built! Yet have 19
thou respect to the prayer of thy servant, and to his supplication, O Jehovah, my God, to hearken unto the cry and the prayer which thy servant prayeth before thee [a]this day": That 20
thine eyes, night and day, may be open towards this house; towards the place of which thou hast said that thou wouldst put thy name there; to hearken to the prayer which thy servant prayeth towards this place. Hearken, therefore, to 21
the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou them from the heavens, thine own dwelling-place, and when thou hearest, forgive."

"If a man offend his neighbour, and he be 22
put to his oath, and the oath be made before thine altar, in this house; Then hear thou from 23
the heavens, and do justice to thy servants, in requiting the wicked, by bringing his guilt upon his own head; and in justifying the righteous, by giving him according to his righteousness.

CHAP. VI. 12. [a]Syr. Arab. 1 mss. 14. [a]Chald. Syr. Arab.—[a]ibid. 17. [a]Sept. Syr. 5 ms. 1 King. viii. 26. 19. [a]Sept. Syr. Arab. 1 King. viii. 28.

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useful applied to the use of the temple, and other things kept with care, as proofs of past events concerning the nation.

CHAP. VI. 13. In the parallel place this particular is not noticed; yet it is interesting, as it shows the manner in which Solomon addressed the

24 "And if thy people Israel be smitten before the enemy, because they have sinned against thee; and shall turn again [a] to thee", and confess thy name, and pray and make supplication be-
25 fore thee in this house; Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to [o] their fathers."

26 "When the heavens are shut up, and there is no rain, because they have sinned against thee; yet if they pray towards this place, and confess thy name, and turn from their sin, when thou
27 hast afflicted them; Then hear thou from the heavens, and forgive the sin of thy servants, and of thy people Israel; and teach thou them the good way, in which they ought to walk; and send rain upon thy land, which thou hast given to thy people for an inheritance."

28 "If there be famine in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in any of their cities; whatsoever plague,
29 or whatsoever sickness, there be: Then every prayer and every supplication which shall be made by any man, by any of thy people Israel, by any man, who knoweth his own plague, and shall spread forth his hands towards this
30 house: Then hear thou from the heavens, thine own dwelling-place, and forgive, and deal with every man according to his ways, as thou knowest his heart; for thou only knowest the
31 hearts of [a] all" the children of men: That they may fear thee, so as to walk in thy ways, as long as they live in the land which thou gavest to our fathers."

32 "Moreover, concerning a stranger, who is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if he come
33 and pray in this house; Then hear thou from the heavens, thine own dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, like thy people Israel; and may know that this house which I have built is called by thy name."

34 "If thy people go out to battle against their enemies, whithersoever thou mayest send them, and they pray to thee towards this city which thou hast chosen, and the house which I have built to thy name; Then hear thou from the
35 heavens, their prayer and their supplication, and maintain their cause."

36 "If they sin against thee, (for there is no man who sinneth not,) and thou be angry with them, and deliver them up to their enemies, and they carry them away captives into a land far or
37 near; If, in the land whither they are carried captives, they reflect, and repent, and pray to thee, in the land of their captivity, saying, 'We have sinned, we have done perversely, and have committed wickedness:' If they return to thee
38 with their whole heart and with their whole soul in the land of their captivity, whither they have carried them captives, and pray towards their land, which thou gavest to their fathers, and towards the city which thou hast chosen, and towards the house which I have built to thy name; Then hear thou from the heavens, from
39 thine own dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people who have sinned against thee.
40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attentive to prayer made in this place. Now, therefore, arise, O
41 God Jehovah, into thy resting place, thou, and the ark of thy strength: let thy priests, O God Jehovah, be clothed with salvation, and let thy saints rejoice in prosperity. O God Jehovah,
42 turn not away the face of thine anointed: remember the mercies of David, thy servant."

Now, when Solomon had made an end of 1

24. [a] Syr. Arab. 1 King. viii. 33. 25. [o] *to them and.* Arab. 1 King. viii. 34. 30. [a] Syr. Arab. 7 mss. parallel place.

whole assembly, and offered up his prayer, so that he might be heard.

29. *His own plague, &c.* In the parallel place it is, "his own plague of heart;" that is, the plague of which his heart is conscious, and on account of which it is filled with distress.

CHAP. VII. 1, 2. These two verses are not in the parallel place. As they relate an important fact, and show that God honoured the temple, as he formerly did the tabernacle, I am inclined to believe that they once obtained in the other place too.

praying, fire came down from the heavens, and consumed the burnt-offering, and the sacrifices;
2 and the glory of Jehovah filled the house. And the priests could not enter into the house of Jehovah, because the glory of Jehovah had filled
3 his own house. And when all the children of Israel saw the fire come down, and the glory of Jehovah upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised Jehovah, saying, "For he is good; for his mercy endureth for ever."
4 Then the king and all the people offered sa-
5 crifices before Jehovah. And king Solomon offered a sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep; thus the king and all the people dedicated the house
6 of God. And the priests attended on their ministrations; and the Levites with instruments of sacred music, which David, the king, had made, and in hymns which David taught them to praise Jehovah; [a] because he is good"; because his mercy endureth for ever; and opposite to them, the priests sounded the trumpets,
7 and all Israel stood *around*. And Solomon had hallowed the middle of the court which was before the house of Jehovah: for there he offered burnt-offerings, and the fat of the feast-offerings, because the brazen altar, which Solomon had made, was not able to receive the burnt-offerings and the wheaten-offerings, and the fat [a] of the feast-offerings".
8 Also at the same time, Solomon and all Israel with him, a very great congregation, from the entrance of Hamath unto the river of Egypt, kept a feast of seven days, [a] and seven days,
9 fourteen days". For on the eighth day, they kept a solemn assembly: thus they kept the dedication of the altar seven days, and the feast
10 seven days. And on the three and twentieth day of the seventh month, he sent away the people to their own homes, joyful and glad in heart for [a] all the good which Jehovah had shown" to David, and to Solomon, and to Israel his people.
When Solomon had finished the house of Je- 11
hovah, and his own palace, and had succeeded in doing whatsoever came into his mind to do, in the house of Jehovah and in his own house; Jehovah appeared to Solomon by night, and 12
said to him, "I have heard thy prayer, and have chosen this place to myself, for a house of sacrifice. If I shut up the heavens that there be 13
no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, who are called by my 14
name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from the heavens, and will forgive their sin, and will heal their land. Now 15
mine eyes shall be open, and mine ears attentive to prayer made in this place. For now have I 16
chosen and hallowed this house, that my name may be there for ever: and mine eyes and my heart shall be there perpetually. And as for 17
thee, if thou wilt walk before me, as David, thy father, walked, and do according to all that I have commanded thee, and observe my statutes and my judgments; Then will I establish the 18
throne of thy kingdom, according as I have covenanted with David, thy father, saying, 'Some one of thy posterity shall not fail to be ruler in Israel.' But if ye turn away, and 19
forsake my statutes and my commandments, which I have set before you, and will go and serve other gods, and worship them; Then 20
will I pluck [v] you" up by the roots, out of the land which I have given [v] you"; and this house, which I have hallowed to my own name, will I cast out of my sight, and will make it a proverb and a by-word among all nations. And this 21
house, which is high, shall be an astonishment to every one that passeth by it; so that he shall

CHAP. VII. 6. [a] Syr. 2 mss. 7. [a] Syr. Arab. 1 King. viii. 64. 8. [a] 1 King. viii. 65. 10. [a] Chald. Syr. Arab. many mss. 20. [v] So the versions.

5. *Twenty-two, &c.* Le Clerc conceived that the numbers here are not credible. Houbigant defends this by explaining, that the number of oxen and sheep sacrificed, relates to the whole fourteen days, which the feast of tabernacles and of dedication lasted.

6. *In hymns which, &c.* I have given the sense, without adhering to the order of the text. Indeed, the text seems to have sufferd in its order, and I suspect that some words have been omitted.

9. Compare 1 Kings, viii. 66. and note.

say, 'Why hath Jehovah done thus to this
22 land, and to this house?' And it shall be answered, 'Because they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and adhered to other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them."

CHAPTER VIII.

B. C. 992. Solomon's buildings; Pharaoh's daughter removed to her own palace, &c.

1 Now at the end of twenty years, in which Solomon had built the house of Jehovah, and
2 his own house, Solomon repaired the cities which Hiram had restored to him, and caused
3 the children of Israel to dwell there. And Solomon went to Hamath-zobah, and prevailed
4 against it. And he built Tadmor, in the wilderness, and all the store-cities, which he built
5 in Hamath. He repaired also Beth-horon, the upper, and Beth-horon, the nether, fenced cities,
6 with walls, gates, and bars; And Baalath, and all the store-cities which Solomon had, and all the chariot-cities, and the cities of the horsemen, and whatever Solomon desired to build in Jerusalem, and in Lebanon, and in the whole land of his dominion.

7 As for all the people who remained of the Hethites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who were
8 not of Israel, But the children of those, who were left after them in the land, whom the children of Israel consumed not; them did Solomon make to pay tribute until this day. But
9 of the children of Israel, Solomon did not make bond-men for his work; but they were men of war, and his chiefs, and his captains, and his charioteers, and his horsemen. And of those
10 chief officers of king Solomon, there were [v]five hundred and fifty, who directed the people, *who wrought at the work.*

11 And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the house that he had built for her: for he said, "My wife shall not dwell in the house of David, king of Israel, because it had been hallowed by the ark of Jehovah coming there."

12 Then Solomon offered burnt-offerings to Jehovah, on the altar of Jehovah, which he had
13 built before the porch, Every day after a cer-

CHAP. VIII.

REFLECTIONS UPON CHAPTERS V. VI. & VII. 1. The prayer of Solomon is a model, in many respects, for our imitation. In the noble and elevated views of Jehovah with which he commences, we should learn to think of him, speak of him, and address him, as becomes his greatness, glory, and majesty. He is indeed, in his nature and perfections, exalted above all blessing and praise.—In the humility which he discovers, let us imitate him. However splendid the temple might be, he was conscious that it was unworthy the divine majesty. On the part of Jehovah, it must be unspeakable condescension to dwell there by the tokens of his presence. When we are in this frame of mind, we may hope that God will dwell with us; for, though he be high, yet hath he respect to the lowly; the man that trembles at his word, he will regard, and every one who humbleth himself, he will exalt.

2. We may learn, that God was, and still is, the hearer of prayer. When Solomon had finished, fire from the heavens, as in ancient times, testified his acceptance of the petitions addressed to him; and the appearance of his glory, most probably the cloud, in the temple, showed his regard to the place. He took possession of it as his own palace, among the children of Israel. Well might the people, when they saw these tokens of favour, bow to the ground and worship, and praise Jehovah, "For he is good; for his mercy endureth for ever." How encouraging are the words of our Lord, "Ask, and it shall be given; seek, and ye shall find." Let my reader cultivate the spirit of prayer; and be assured, that God will not despise but answer thy requests.

3. From God's address to Solomon, we are taught, that no ritual observances, no pompous ceremonies, are regarded for their *own* sake; but as they lead to obedience. God declares that he would forsake the temple, and that it should be laid in ruins, if they revolted to idols; alas! this but too soon took place. Be it our care then, to place no reliance on our temples, our forms and ceremonies, but to consider the design of them, and steadily seek the accomplishment of it. They are the means, and the end is practical obedience. They are designed to cherish the love of God and our neighbour; to promote repentance, strengthen faith, and conform us to the divine image; and unless these ends be attained, they are useless.

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10. [v] So 1 Kings.

12—22. Compare 1 Kings, ix. 1—9.

CHAP. VIII. 3—6. Compare 1 Kings, ix. 15—19.

7—10. Compare 1 Kings, ix. 20—23.

11. *Had been hallowed, &c.* This seems to be a reason why Solomon built a palace for the queen; and perhaps it implies also that one of a foreign race was considered, in some sense, unclean.

tain rate, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn-feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of booths.

14 And he appointed, according to the order of David, his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the gate-keepers also, by their courses, at every gate: for so had
15 David, the man of God, commanded. And they departed not from the commandment of the king, to the priests and Levites, concerning
16 any matter, or concerning the treasures. Now every thing had been appointed, as to the work of Solomon, in building the temple of Jehovah, from the day of its foundation until its entire completion.

17 Then Solomon went to Ezion-geber, and to Elath, on the shore of the sea, in the land of
18 Edom. And Hiram sent to him, by his servants, ships, and experienced mariners; and they went with the servants of Solomon to Ophir, and thence fetched four hundred and fifty talents of gold, and brought them to king Solomon.

CHAPTER IX.

B. C. 992. The queen of Sheba visits Solomon; his amazing wealth and grandeur.

1 And when the queen of Sheba heard of the fame of Solomon, she came to try Solomon with hard questions at Jerusalem, with a very great retinue; with camels bearing spices, and very much gold, and precious stones. And when she was introduced to Solomon, she conversed with him, concerning all things which were in her mind. And Solomon replied to all her ques- 2
tions: and there was nothing hidden from Solomon which he told her not. And when the 3
queen of Sheba had seen the wisdom of Solomon, and the house which he had built, And 4
the food of his table, and the station of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his burnt-offerings, which he offered in the house of Jehovah; there was no more spirit in her. And she said to the king, 5
"True was the report which I heard in mine own land of thy acts, and of thy wisdom: Yet 6
that report I believed not, until I came, and saw with mine own eyes: and, behold, the one half of the greatness of thy wisdom was not told to me: thou exceedest the report that I heard. Happy thy men, and happy these thy servants, 7
who stand continually before thee, and hear thy wisdom! Blessed be Jehovah, thy God, who 8
was so pleased with thee as to set thee on his throne, to be king for Jehovah, thy God. Because thy God loved Israel, and will establish them for ever, he hath, therefore, made thee king over them, to execute judgment and justice." And she gave to the king a hundred and 9
twenty talents of gold, and of spices a very great store, and precious stones: there hath been no such spices as the queen of Sheba gave to king Solomon. [t]And king Solomon gave to the 12
queen of Sheba all her desire, whatsoever she asked, besides what [v]he gave to her of his royal

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CHAP. IX.

REFLECTION UPON CHAPTER VIII. We here find, that the temple had no sooner been dedicated, than its daily service commenced. The sabbaths, the new moons, the stated feasts, were strictly observed; and the courses of the priests and Levites were appointed to their respective services. Thus amid his other cares, and his buildings, Solomon hitherto adhered to the God of his father David; and he enjoyed unexampled prosperity. When religion is made the first concern, the one thing preeminently needful; when the kingdom of God and his righteousness are first sought, we may reasonably expect that our Saviour's promise will be fulfilled, and all things added unto us.

12. [t] after the 9th ver.——[v] So 1 King. x. 13.

14. *David, the man of God.* This is equivalent to saying, 'David, the prophet;' and indeed so he was, as many of his divine songs testify. For he was one of those who spoke of the sufferings of Messiah and of the glory that should follow.

16. *Now every thing had, &c.* See 1 Chron. xxviii.

18. *Sent ships.* That is, materials for making them; for there was no passage into the Red sea from Tyre, but by sailing round all Africa.

CHAP. IX. 12. *He gave to her, &c.* The common text here is obviously wrong. The historian is giving an account of what Solomon said to the Queen of Sheba, and he would not surely insult her by returning her own presents. The other place then should correct this. Houbigant would correct the present reading and render, 'besides what the king himself

bounty". So she turned, and went away to her own land, she and her servants.

10 Now the servants also of Hiram, and the servants of Solomon, who brought gold from Ophir
11 brought almug-trees and precious stones. And the king made of the almug-trees, balustrades for the house of Jehovah, and for his own palace, and harps and psalteries for the singers: and there had been no such *wood* seen before, in the land of Judah.

13 Now the weight of gold which came to Solomon in one year, was six hundred and sixty-six
14 talents of gold; Besides that which the miners and merchants brought. And all the kings of Arabia, and governors of the country, brought
15 gold and silver to Solomon. And king Solomon made two hundred shields of all this beaten gold: each shield containing six hundred she-
16 kels of beaten gold. And he made three hundred smaller shields of beaten gold: each shield containing three hundred shekels of beaten gold. And the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of
18 ivory, and overlaid it with pure gold. And the throne had six steps, with a footstool of gold, which were fastened to the throne, and armstays on each side of the sitting place, and two
19 lions standing by the arm-stays: And twelve lions, on the one side and on the other, stood upon the six steps. The like had not been made
20 in any kingdom. And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.
21 For the king's ships with the servants of Hiram went to Tarshish: once every three years the ships of Tarshish returned, bringing gold, and silver, and ivory, and apes, and peacocks.

22 Thus king Solomon exceeded all the kings of the earth in riches and wisdom. And all the
23 kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put into his mind. And they brought every man
24 his present, utensils of silver, and utensils of gold, and garments, and armour, and spices, and horses, and mules; a rate, year by year.
25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he stationed in the chariot-cities, and with himself at Jerusalem. [t] And they brought
28 unto Solomon, horses out of Egypt, and out of all lands".

26 And he reigned over all the kings, from the river, even to the land of the Philistines, and to
27 the border of Egypt. And the king made silver as plentiful in Jerusalem as stones; and cedars made he as abundant as the sycamores which are in the vales.

29 Now the rest of the acts of Solomon, first and last, are written in the book of Nathan, the prophet, and in the prophecy of Ahijah, the Shilonite, and in the visions of Iddo, the seer, concerning Jeroboam, the son of Nebat. 30 And Solomon reigned in Jerusalem over all Israel,
31 forty years. And Solomon slept with his fathers, and he was buried in the city of David, his father: and Rehoboam, his son, reigned in his stead.

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28. [t] after the 25th verse.

REFLECTION UPON CHAPTER IX. I. What is the fame of wisdom, what the value of power, wealth, and glory, unless connected with that godliness which is profitable unto all things, which has the promise of the life that now is, and of that which is to come? There is no solid glory unless founded on piety towards God, and the constant exercise of the social and christian virtues. When great talents are given, and employed to bless others; when they are consecrated to the divine glory, in the promotion of human happiness, by luminous displays of truth, active benevolence, and a consistent, holy conduct is produced, cherished, and animated, by christian principles; then may we hope for an imperishable fame, if not among men, at least in the records of heaven. Let us then seek that wisdom which is from above, &c.

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brought to her.' This is probably the true reading; but as it is conjectural I have preferred the other text.

24. *Every man his present, &c.* This shows us what tributary kings were accustomed to pay. *Garments* and *Armour* would now be thought strange: but the former were much regarded in the east, and the wardrobes of kings contained sufficient for all their court and thousands besides. Their loose flowing dress suited all persons. The author of Chronicles passes over Solomon's apostacy, and the troubles of his latter end. See 1 King. x.

CHAPTER X.

B. C. 975. Rehoboam refusing the old men's counsel, ten tribes revolt under Jeroboam.

1 And Rehoboam went to Shechem: for to Shechem had all Israel come to make him king.
2 And when Jeroboam, the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard *of Solomon's death,* Jeroboam returned out of Egypt.
3 And they sent and invited him *to the assembly.* So Jeroboam and all Israel came and spoke to
4 Rehoboam, saying, "Thy father made our yoke grievous: now, therefore, make thou somewhat lighter the grievous servitude of thy father, and his heavy yoke that he put upon us, and we
5 will serve thee." And he said unto them, "Come again to me after three days." And the people departed.
6 And king Rehoboam consulted with the old men who had stood before Solomon, his father, while he yet lived, saying, "How do ye advise
7 me to answer this people?" And they spoke to him, saying, "If thou be kind to this people, and please them, and speak to them good words, they will be thy servants for ever."
8 But he neglected the counsel which the old men gave him, and consulted with the young men who had grown up with him, and attended
9 on him. And he said unto them, "How do ye advise me to answer this people, who have spoken to me, saying, 'Make somewhat lighter
10 the yoke which thy father put upon us?" And the young men who had grown up with him spoke to him, saying, "Thus shalt thou answer the people who spoke to thee, saying, 'Thy father made our yoke heavy, but make thou it somewhat lighter for us;' thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins. For whereas my father 11
put a heavy yoke upon you, I will make your yoke still heavier: my father chastised you with whips, but I [a]will chastise you" with scorpions."
And Jeroboam and all the people came to 12
Rehoboam on the third day, as the king bade, saying, "Come again to me on the third day."
And the king answered them roughly; and king 13
Rehoboam neglected the counsel of the old men; And answered them after the advice of 14
the young men, saying, "My father made your yoke heavy, but I will make it still heavier: my father chastised you with whips, but I [a]will chastise you" with scorpions." So the king 15
hearkened not to the people: for God Jehovah so overruled this affair, that he might perform his word which he spoke by Ahijah, the Shilonite, to Jeroboam, the son of Nebat.

So when all Israel saw that the king would 16
not hearken to them, the people answered the king, saying, "What portion have we in David? or what inheritance in the son of Jesse? every man to your own homes, O Israel: now, David, see to thine own house." So all Israel went to their own homes. But as for the children of 17
Israel who dwelt in the cities of Judah, Rehoboam reigned over them. Then king Reho- 18
boam sent Adoram who was over the tribute; and the children of Israel stoned him with stones, that he died; while king Rehoboam with difficulty got into his chariot, to flee to Jerusalem. So Israel rebelled against the house of 19
David, *and continue a distinct kingdom* unto this day.

CHAP X.

REFLECTION UPON CHAPTER X. Solomon affectingly observes, that it is uncertain to a man whether he that follows him, who will enjoy the fruits of his labours, will be a wise man or a fool. The wisest of men cannot bequeath their wisdom as an inheritance to their posterity; but in providence, we frequently see, that as children do not inherit the talents, so they do not follow the ways of their parents. It is distressing to think, that the imprudence, weakness, and folly of Solomon's son, should have divided the kingdom! We however see in this, the truth of what God said, both to David and to Solomon. They held the throne on condition of obedience to the divine law; and when they transgressed and turned to idols, they were exposed to the evils threatened. Solomon had turned aside in his old age; and it is remarkable, that he who had multiplied wives and concubines, should have left but one son, and he destitute of talents! Be it our care to cleave to God with full purpose of heart, that he may both bless us and our posterity, with prudence and steadfastness.

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11. [a] So all the versions, 2 mss. 14. [a] ibid.

CHAP. X. 1. For explanatory notes see 1 Kings, xii. 1—24., where we have the same history recorded.

CHAPTER XI.

B. C. 975. Rehoboam forbidden to fight against Israel; he fortifies various cities, &c.

1 And when Rehoboam had come to Jerusalem, he assembled of the house of Judah and Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against Israel, that he might bring back to himself the kingdom.
2 But the word of Jehovah came to Shemaiah, the man of God, saying, "Speak to Rehoboam, the son of Solomon, king of Judah, and to all Israel, in Judah and Benjamin, saying,
4 'Thus saith Jehovah, 'Ye shall not go up, nor fight against your brethren: return every man to his own house; for this thing is done by me." And they obeyed the words of Jehovah, and returned from going against Jeroboam.
5 And Rehoboam dwelt in Jerusalem, and re-
6 paired the fenced cities in Judah. He repaired
7 Bethlehem, and Etam, and Tekoa, And Beth-
8 zur, and Shoco, and Adullam, And Gath, and
9 Mareshah, and Ziph, And Adoraim, and
10 Lachish, and Azekah, And Zorah, and Aijalon, and Hebron, fortified cities which are in
11 Judah and in Benjamin. And he strengthened the fortifications, and put captains in them, and
12 store of victuals, and of oil, and wine. And in each city he put shields and spears, and made them exceedingly strong: and he ruled over Judah and Benjamin.
13 And the priests and the Levites who were in all Israel, resorted to him from all their districts.
14 For the Levites left their suburbs and their possesions, and came to Judah and Jerusalem; because Jeroboam, and his sons, had rejected them from performing the priest's office to Jehovah; And had ordained for himself priests 15
for the high-places, and for the demons, and for the calves, which he had made. And be- 16
sides them, such as set their hearts to seek Jehovah, the God of Israel, out of all the tribes of Israel, came to Jerusalem, to sacrifice to Jehovah, the God of their fathers. Thus they 17
strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, for three years: for three years they walked in the way of David and Solomon.

And Rehoboam took to wife Mahalath, the 18
daughter of Jerimoth, the son of David, and Abihail, the daughter of Eliab, the son of Jesse;
Who bare to him children; Jeush, and Shama- 19
riah, and Zaham. And after her he took Maa- 20
chah, the daughter of Absalom; who bare to him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah, the 21
daughter of Absalom, above all his wives and his concubines: (for he took eighteen wives, and sixty concubines: and begot twenty-eight sons, and sixty daughters.) And Rehoboam 22
made Abijah, the son of Maachah, the chief ruler among his brethren: for he intended to make him king. He, therefore, prudently, 23
disposed of all his other sons, throughout the whole country of Judah and Benjamin, in every fortified city: and he allowed them victuals in abundance, and [v]procured for them wives".

CHAP. XI.

REFLECTIONS UPON CHAPTER XI. 1. The loss of power is sensibly felt, and how ready are men to regain by force what they have lost by imprudence. Rehoboam was now intent on war; he would go against those who had refused to submit to the tyranny he threatened to exercise. He is controlled in his purpose; and perhaps perceiving the impolicy of the measure, and the little possibility of success, he abandons the measure on the address of the prophet. Let those who are raised to power, employ it wisely and justly, lest in the vicissitudes of providence, they should be deprived of it. Let parents and masters, blend mercy and kindness with authority, if they wish to retain it.

2. In the confusion arising from the secession of ten tribes from the house of David, it is pleasant to witness, in some, the influence of religious principles. The Levites left the cities allotted to them, and came to Jerusalem. Others, whose hearts were set to seek Jehovah, followed their example. Thus to preserve a good conscience, they sacrificed their property; they showed that they were not influenced by

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23. [v] So Houbigant and Dathe.

CHAP. XI. 5. *Repaired the fenced, &c.* The cities mentioned were not first built by Rehoboam; as is certain from the preceding history; but it is probable, that during the long and peaceable reign of Solomon, little attention had been paid to the walls, and that the king now found it necessary to repair and strengthen them.

15. *Demons, &c.* Compare Levit. xvii. 7. and the note there.

17. *Of David and Solomon.* From this it has been inferred that Solomon, like David, had repented of his sin and idolatry; for it is not probable that he would have been mentioned as an instance of obedience if he had remained impenitent.

CHAPTER XII.

B. C. 972. Rehoboam forsaking the law, is punished by Shishak; the time he reigned.

1 And when Rehoboam had established the kingdom, and had strengthened himself, he, and all Israel with him, forsook the law of
2 Jehovah. And in the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had transgres-
3 sed against Jehovah, With twelve hundred chariots, and sixty thousand horsemen: and the people, who came with him out of Egypt, were without number; the Lubims, the Sukkiims, and the Cushites:
4 And he took the fortified cities which belonged to Judah, and came to Jerusalem.

5 Then came Shemaiah, the prophet, to Rehoboam, and to the princes of Judah, who had assembled at Jerusalem, because of Shishak, and said unto them, "Thus saith Jehovah, 'Ye have forsaken me; and I also leave you in the
6 hand of Shishak,'" On this the chiefs of [v]Judah" and the king humbled themselves; and they
7 said, "Jehovah is righteous." And when Jehovah saw that they humbled themselves, the word of Jehovah came to Shemaiah, saying, "They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of
8 Shishak. Nevertheless, they shall be his servants, that they may know my service, and the service of other kingdoms." So Shishak, king 9
of Egypt, came up against Jerusalem, and took away the treasures of the house of Jehovah, and the treasures of the king's house, he took all: he carried away also the shields of gold which king Solomon had made. Instead of which 10
king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, who kept the entrance of the palace.
And when the king entered into the house of 11
Jehovah, the guard came and fetched them; and brought them again into the guard-chamber. And when he humbled himself, Jehovah 12
so turned from him his wrath, that he would not utterly destroy him; and even in Judah the state of things became better. And king Rehoboam was strengthened and reigned in 13
Jerusalem.

Rehoboam was [v]sixteen" years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah, an Ammonitess. And he did evil [a]in 14
the eyes of Jehovah", because his heart was not steadfast in seeking Jehovah.

Now the acts of Rehoboam, first and last, are 15
accurately written in the book of Shemaiah, the prophet, and of Iddo, the seer. And there was war continually between Rehoboam and Jeroboam. And Rehoboam slept with his fa- 16

CHAP. XII. 6. [v] So Sept. Alex. 1 ms. the rest *Israel.*

13. [v] 1 King. xiv. 17. 14. [a] Syr. Arab. 2 mss.

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the love of the world, but by the love of God. They forsook all and followed him: and to such the Saviour's promise will be fulfilled. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." How encouraging is this to the upright! Whatever sacrifices they may make for the sake of their God and Saviour, they shall be repaid in one way or another; either in kind, or by some equivalent blessings.

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23. *Procured for them, &c.* The text is here ambiguous, and altogether unusual. I have followed the reading proposed by Houbigant, and adopted by Dathe and others. The variation is slight and the context justifies it. See note Hebrew Bible.

CHAP. XII. 1. *Forsook the law.* The historian mentions the sin of Judah only in general; but in 1 King. xiv. 22. it is noticed particularly.

5. *Then came Shemaiah, &c.* In the parallel place this address and the repentance of the king and the princes is not noticed.

6. *Judah.* The text has "Israel," a manifest error, and which ought to be corrected, even if we had no authority.

9. *He took all.* The king of Egypt, content with the spoils of Jerusalem, left Rehoboam in possession of the throne. It is probable that he had been induced to make this attack by Jeroboam, who had resided in that country.

12. *Became better.* They regained, says Poole, some degree of their former prosperity.

13. *And reigned, &c.* Shishak had, most probably, for some time held the power in his own hand; but on his departure, Rehoboam again enjoyed the sovereign authority.——*Sixteen.* The text here and the parallel place have *forty-one*, which Capellus first notified as an error. He is said to be young, on his accession; and besides, if he had been forty-one, Solomon must have been married before his father's death, and married to an Ammonitess before he took Pharoah's daughter, which is contrary to the narrative. Comp. ch. x. 8. and xiii. 7. I have followed Houbigant in adopting

thers, and was buried in the city of David: and Abijah, his son, reigned in his stead.

CHAPTER XIII.

B. C. 958. History of the reign of Abijah, and his victory over Jeroboam.

1 Now in the eighteenth year of king Jero-
2 boam, began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name was [a] Maacah, the daughter of Absalom, the son" of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
3 And Abijah formed in battle array, with an army of valiant men of war, four hundred thousand chosen men: Jeroboam also formed in battle array against him, with eight hundred thousand chosen men, mighty men of valour.
4 And Abijah stood upon mount Zemaraim, which is in mount Ephraim, and said, "Hear
5 me, thou Jeroboam, and all Israel; Know ye not that Jehovah, the God of Israel, gave the kingdom of Israel to David for ever, to him and
6 to his sons, by an immutable covenant? Yet Jeroboam, the son of Nebat, the servant of Solomon, the son of David, is risen up, and hath
7 rebelled against his lord. And there are collected about him vain and lawless men, who strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand
8 them. And now ye think to prevail against the kingdom of Jehovah, in the hands of the sons of David. Ye are, indeed, a great multitude; and have with you the golden calves, which Jeroboam made to you for gods. Have 9
ye not expelled the priests of Jehovah, the sons of Aaron, and the Levites; and have made priests for yourselves after the manner of foreign nations? so that whosoever cometh to consecrate himself with a steer and seven rams, may be a priest of *gods* that are no gods. But as for 10
us, Jehovah is our God, and him we have not forsaken; and the priests, who minister to Jehovah, are the children of Aaron, and the Levites perform their business. And they burn 11
to Jehovah every morning and every evening burnt-offerings and sweet incense: the presence-bread they arrange on the table of pure *gold;* and see that the golden chandelier, with its lamps be lighted every evening: for we keep the charge of Jehovah, our God; but him have ye forsaken. And, behold, God himself is with 12
us for our captain, and his priests with trumpets to sound the alarm against you. O children of Israel, fight ye not against Jehovah, the God of your fathers; for ye shall not prosper."

But Jeroboam had ordered an ambush to 13
come behind them: so they were before Judah, and the ambush was behind them. And when 14
Judah looked back, behold, the battle was before and behind: and they cried to Jehovah, and the priests sounded with the trumpets. Then 15
the men of Judah gave a shout; and as the

CHAP. XIII.

REFLECTIONS UPON CHAPTER XII. 1. As soon as Rehoboam and his young counsellors had leisure to attend to the concerns of religion, they began to imitate many of their ancestors, in constructing high places, erecting statues and idols, on every high-hill and under every green tree. Nothing can account for this strong inclination to worship and to serve idols, but the sinful pleasures connected therewith. These were the inducements to forsake the law of Jehovah. And with all sinners, are not some supposed pleasures in things forbidden, the inducements to transgress? But be it remembered, that the pleasures of sin are but for a season, for a short season. How much more noble to act like Moses, and to despise them, seeking the pleasures of a peaceful conscience, and a hope full of immortality?

2. [a] Sept. Syr. Arab. 1 King. xv. 2.

2. We here see the compassion of God to his revolting and sinful people. He sends his prophet to call them to repentance; and it must have given the prophet pleasure to witness them, in some degree, exercise it. Still God will make them know by experience, the difference between serving him as their king, and serving idols. Their gold which they were spending on their idols, he permits the king of Egypt to carry away; and reduces them to a low state. Repentance for sin does not remove all the effects of it in this life. David felt the consequences of his sin as long as he lived; and, doubtless, went down to his grave sorrowing on account of it. Let us aim then to keep our conscience undefiled; and, if we would enjoy peace and comfort on earth, we must cleave to God and keep his commandments.

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the reading of the Greek Appendix to chapter xii. 1 Kings.

CHAP. XIII. 3. *Four hundred, &c.* On the incredible number of this verse, Kennecott has observed, that Vignoles supposed that a cypher had been added, so that the true numbers were 40,000; 80,000; and the number slain (ver. 17.) were 50,000.

4—12. From this address, one might think that Abijah was a good

men of Judah shouted, God smote Jeroboam
16 and all Israel before Abijah and Judah. And
the children of Israel fled before Judah; and
17 God delivered them into their hand. And
Abijah and his people slew them with a great
slaughter; so five hundred thousand chosen
18 men of Israel fell down slain: Thus the chil-
dren of Israel were brought under at that time;
and the children of Judah prevailed, because
they relied on Jehovah, the God of their fa-
19 thers. And Abijah pursued Jeroboam, and
took from him the *following* cities, Bethel with
its towns, and Jeshanah with its towns, and
20 Ephraim with its towns. Neither did Jeroboam
recover strength again in the days of Abijah;
21 for Jehovah struck him and he died. But Abi-
jah became more powerful, and married four-
teen wives, and begot twenty-two sons, and
22 sixteen daughters. And the rest of the acts of
Abijah, and his ways, and his sayings, are writ-
ten in the records of the prophet Iddo.

1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa, his son, reigned in his stead; in whose days the land had peace ten years.

CHAPTER XIV.

B. C. 955. Asa's piety and prudence; his success against the Cushites; God's message by the prophet, and its effect.

2 Now Asa did what was right in the eyes of Jehovah, his God: For he took away the altars 3
of the strange gods, and the high-places, and
broke in pieces the statues, and cut down the
groves; And commanded Judah to seek Je- 4
hovah, the God of their fathers, and to do the
law and the commandment. He also removed 5
out of all the cities of Judah, the high-places
and the sun-images: for the kingdom enjoyed
peace under him. And he repaired the fortified 6
cities in Judah: for the land had rest, and he
had no war in those years; because Jehovah had
given him rest. Therefore he said to Judah, 7
"Let us repair those cities, and surround them
with walls, and towers, gates, and bars, while
the land enjoys peace: for because we have
earnestly sought Jehovah, our God, he hath
given us rest on every side." So they built and
prospered.

And Asa had an army of three hundred 8
thousand, out of Judah, who bore shields and
spears; and of two hundred and eighty thou-
sand, out of Benjamin, who bore shields and
spears: all these were men of valour.

And there came against them Zerah, the Cu- 9
shite, with a host of [v]ten hundred" thousand,
and three hundred chariots. And he came to
Mareshah. And Asa went out against him; 10
and they formed in battle array, in the valley
of Zephathah, at Mareshah. And Asa cried to 11
Jehovah, his God, and said, "O Jehovah, it is

CHAP. XIV.

REFLECTIONS UPON CHAPTER XIII. 1. Let us adore the goodness and mercy of God in overlooking the infirmities, and pardoning the transgressions of his people. (1 King. xv. 5.) David had many infirmities not mentioned there; the matter of Uriah is forgiven; the manner in which he is spoken of is remarkably gracious, and an encouragement to repentance, and to earnest endeavours to serve God with sincerity, and not turn aside from any thing which he commands us. "There is forgivness with thee that thou mayest be feared."

3. It is common for those who want real religion, to boast much of the profession and external forms of it. How eloquently Abijah talked of the regular order of the priests, and the exactness of the service of the temple, when his heart was not right with God, but followed the vices of his father. So the Pharisee said, "God, I thank thee that I am not as other men." Thus too many christians boast of their zeal, the regularity of their attendance on divine worship, and exactness in all points of form and ceremony, while their hearts are far from God, and strangers to the life of religion: they think themselves better than others, when perhaps they are really more criminal in the sight of God. "Be not deceived, God will not be mocked." If the heart be not upright, all profession is vain. They are hypocrites in heart, let them be ever so exact in worship, or talk ever so fluently, or eloquently, or confidently of their own gooodness. They are an abomination in the sight of God, whose glory it is to be the God of truth, and who requires it in the inward parts.

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9. [v] *Thirty thousand.* Syr.

man, but from 1 Kings, xv. we are told that he walked in all the sins of his father, and that his heart was not perfect with the Lord.

21. *Married fourteen wives.* Not after this victory, but before; for he died soon after. I have joined the first verse of the next chapter to this, according to the division of the Polyglot and most Hebrew Bibles.

CHAP. XIV. 7. *Earnestly sought.* I consider the repetition of the verb in the text as only denoting the diligence and earnestness with which they sought him.

9. *The Cushite.* Most probably, he was an Arabian Cushite. The number of his host, *ten hundred thousand*, is altogether improbable. If we sup-

nothing with thee to help him, who hath no power, amidst a multitude: help us, O Jehovah, our God; for we rest on thee, and in thy name we go out against this multitude. O Jehovah, thou art our God: let not man prevail
12 against thee." Jehovah then smote the Cushites before Asa, and before Judah; and the Cushites
13 fled. And Asa, and all the people who were with him, pursued them unto Gerar; and the Cushites were so overthrown, that they could not recover themselves; for they were destroyed before Jehovah, and before his host; who car-
14 ried away very much spoil. And they smote all the cities round about Gerar; (for the fear of Jehovah had come upon them:) and they spoiled all those cities; and in them was found a
15 very great spoil. They smote also the herd-tents, and carried away sheep and camels in abundance, and returned to Jerusalem.

1 Then the Spirit of God came upon Azariah,
2 the son of Oded; And he went out to meet Asa, and said to him, "Hear ye me, Asa, and all Judah and Benjamin! Jehovah is with you, while we are *steadfast* to him: and if ye seek him he will be found by you; but if ye forsake him,
3 he will forsake you. Now for many days Israel were without the true God, and without a teach-
4 ing priest, and without a law: But when, in their trouble, they turned to Jehovah, the God of Israel, and sought him, he was found by
5 them. And in those times there was no peace to him that went out, or to him that came in, but great vexations were upon all the inhabitants
6 of the [v]land". And nation was destroyed by nation, and city by city: for God afflicted them
7 with every kind of adversity. But be ye of good courage, and act vigorously: for your work shall be rewarded." And when Asa heard 8
these words of the prophecy of [a] Azariah, the son of" Oded, the prophet, he took courage, and put away the abominable idols out of the whole land of Judah and Benjamin, and out of all the cities which he had taken from mount Ephraim. He then repaired the altar of Jehovah, which was before the porch of *the house of* Jehovah; And he gathered all Judah and 9
Benjamin, and the strangers with them, from Ephraim and Manasseh, and from Simeon: for they fell to him out of Israel in abundance, when they saw that Jehovah, his God, was with him. So they assembled at Jerusalem in the 10
third month, in the fifteenth year of the reign of Asa. And they offered to Jehovah, at that 11
time, out of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek Je- 12
hovah, the God of their fathers, with all their heart, and with all their soul; And that who- 13
soever would not seek Jehovah, the God of Israel, should be put to death, whether small or great, whether man or woman. And they swore 14
to Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets. And 15
all Judah rejoiced concerning the oath: for with all their heart they had sworn, and had sought him with their whole desire; and he had been found by them: and Jehovah had given them rest on every side.

Moreover, Asa, the king, removed his grand- 16
mother Maachah from being queen, because she had made a grove-idol; and Asa cut down her idol, and stamped, and burnt it at the brook Kidron. But the high places were not *wholly* 17
taken away out of Israel: yet the heart of Asa

CHAP. XV. 5. [v] Arab.

8. [a] Sept. Syr. Vulg.

pose that a cypher has been added, the number will be great. The variation of the Syriac, gives us reason to conjecture that the present text is erroneous.

11. *To help him, who, &c.* I have rendered as literally as possible. Geddes renders, "It is nothing to thee, to succour the powerless against the powerful." Dathe, "Thou canst aid the feeble equally as the strong." The former is the sense of my version; but I prefer the turn given as being more verbal.

15. *Herd-tents.* The Cushites had most probably brought their cattle along with them, as is the custom of many of the eastern tribes; and on the overthrow of the main body, these fell into the hands of Asa.

CHAP. XV. 3—6. The prophet seems to refer to the days of the judges, when, owing to their idolatry and discords, there was no peace. Comp. Judg. v. 6.

8. *Azariah, the son, &c.* These words have, doubtless, been omitted, as appears from the versions, and from the first verse of the chapter.

16. *Removed his grand-mother.* I suppose that a letter has dropped from the text, and I read מכה for מא, which restores the text. See note Hebrew Bible.

17. *The high-places.* Such still continued as were used for worshipping Jehovah.

18 was perfect all his days. And he brought into the house of God the things which his father had dedicated, and which he himself had dedicated, silver, and gold, and vessels.

CHAPTER XVI.

B. C. 940. Asa's confidence in Ben-hadad; Hanani reproveth him; his sickness and death.

19 AND there was no more war unto the thirty-fifth year of the reign of Asa.

1 In the thirty-sixth year of the reign of Asa, Baasha, king of Israel, came up against Judah, and fortified Ramah, for the purpose of preventing any from going over to Asa, king of
2 Judah. Then Asa brought silver and gold out of the treasures of the house of Jehovah, and of the palace, and sent to Ben-hadad, king of
3 Syria, who dwelt at Damascus, saying, "Let there be a league between me and thee, as there was between my father and thy father: behold, I have sent to thee silver and gold: come break thy league with Baasha, king of Israel, that he
4 may depart from me." And Ben-hadad hearkened to king Asa, and sent the chiefs of his hosts against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali. And when Baasha 5
heard of this, he left off fortifying Ramah, and desisted from his work. Then Asa, the king, 6
took all Judah; and they carried away the stones of Ramah, and its timber, with which Baasha had been fortifying it; and with them he fortified Geba [a] of Benjamin", and Mizpah.

And at that time Hanani, the seer, came to 7
Asa, king of Judah, and said to him, "Because thou hast relied on the king of Syria, and not relied on Jehovah, thy God, therefore shall the host of the king of Syria escape out of thy hand. 8
Were not the Cushites and the Lubites a large host, with very many chariots and horsemen? yet, because thou didst rely on Jehovah, he delivered them into thy hand. For the eyes of 9
Jehovah inspect the whole earth, to give strength to those whose hearts are perfect towards him. In this thou hast done foolishly: therefore from henceforth thou shalt have wars." Then Asa was wroth with the seer, and put him 10
in a prison house; for, on account of this *ad-*

CHAP. XVI.

REFLECTIONS UPON CHAPTERS XIV. & XV. 1. Asa was no sooner possessed of supreme power, than he exerted it to promote reformation; and his laudable efforts were not in vain. It is a discouragement to many, when they think others have gone too far to mend, and there is no room to hope; but let not such be discouraged; vice may be weaker, and a disposition to amend, stronger than we imagine. God may give success to our endeavours. 'Though iniquity should abound, let not our love wax cold;' at least let us do our duty, and leave the event to God.

2. The king and his people wisely improved a time of peace, by engaging in useful and necessary works. In like manner we should own the hand of God in public rest, in the peace and comfort of our families, in our ease of body and quietness of mind, and improve them to work the works of God, to grow in wisdom and holiness. For we learn, that God will be with us while we are with him. He will not forsake the souls that seek and cleave to him. If we forsake him, what can we expect but that he will forsake us. Let this engage us to be active and resolute in religion. It is not without its rewards. It brings present peace and joy, and hope of a glorious reward hereafter.

3. Asa and the people of Judah, ought to be an example to us, to enter into solemn engagements to be the Lord's, and to renew them with cheerfulness and joy. This is proper at all times, to prevent temptations, and to keep us resolute; but especially in times of degeneracy, when we have bad examples and many temptations about us, we should renew them cheerfully. Times of sacramental engagements should be times of rejoicing in the goodness of God. They are pledges of his love, means of holiness, and a seal of the covenant, which includes the promise of eternal life.

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6. [a] Syr. Arab. 2 mss.

CHAP. XVI. 1. *Thirty-sixth year.* This number is, doubtless, erroneous. Baasha began to reign in the third year of Asa, and he only reigned twenty-four years, so that it is impossible he should rebuild Ramah in the thirty-sixth of Asa. Houbigant would read twenty-six, and supposes that this attempt of Baasha was in the last year of his reign. This is scarcely probable, and I am inclined to think that we should read in the last verse of the preceding chapter, *until the fifteenth year*, &c. and here, *In the sixteenth year*, &c. We are told ch. xiv. 1. that the land had rest *ten years*, which were, doubtless, the first ten years; then we read of his war with Zerah, the Cushite, and of the solemn covenant which he and the people made to serve God, which events might occupy a few years. The date above noticed seems to omit all these circumstances, and the mistake in the years is easily accounted for. Josephus has twenty-six.

2, 3. This plan of Asa was neither good policy, nor suitable to his general piety. It impoverished his own treasury, and argued a want of confidence in God. Comp. Jer. xli. 9.

10. *For, on account of this, &c.* There is an ambiguity in the text, arising from the word מן. If it be a preposition, the common version is right; but if it be regarded as a noun, the sense will be, "Asa was wroth with the prophet, because his people were disturbed on account of this *address*, and he put him in a prison-house," &c. This prevents the repetition of the common version, and assigns a reason for Asa's wrath; yet as it

dress, he was angry with him. And Asa oppressed, at the same time, some of the people.

11 And, behold, the acts of Asa, first and last, are written in the book of the kings of Judah
12 and Israel. And Asa, in the thirty-ninth year of his reign, was diseased in his feet, and his disease moved upwards, yet in his disease he sought not to Jehovah, but to the physicians.
13 And Asa slept with his fathers and died in
14 the one and fortieth year of his reign. And they buried him in his own sepulchre which he had made for himself in the city of David, and laid him on a bier which was filled with aromatics, and duly prepared ointments; and they made a very great burning for him.

CHAPTER XVII.

B. C. 940. Jehoshaphat begins to reign; the plan he adopted to promote religion.

1 And Jehoshaphat, his son, reigned in his stead,
2 and strengthened himself against Israel. And he placed forces in all the fortified cities of Judah, and appointed governors in the land of Judah, and in the cities of Ephraim, which Asa, his father, had taken. And Jehovah was with 3
Jehoshaphat, because he walked in the first ways of his father, °and sought not to Baal; But sought the God of his father, and walked 4
according to his commandments, and not according to the doings of Israel. Therefore Jehovah 5
established the royal power in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. Thus 6
his heart was encouraged in the ways of Jehovah: so that he removed the high-places and groves out of Judah.

Also in the third year of his reign he sent his 7
chiefs Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, to teach in the cities of Judah; And with them the Levites, 8
Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, and with them Elishama and Jehoram, priests. And they had the book of the law of Jehovah 9
with them, and they taught in Judah; and went about through all the cities of Judah, and taught the people.

CHAP. XVII.

REFLECTIONS UPON CHAPTER XVI. 1. Among so many good men, an account of whom we have in the scriptures, we find none perfect. Their virtues were mixed with infirmities; and if on one occasion they displayed the most lively faith and confidence in God, on others they manifested unbecoming fears, or placed undue reliance on an arm of flesh. This was the sin of Asa: and it was aggravated by the proofs he had experienced of God's power and goodness. "Were not the Ethiopians a great host? Yet the Lord delivered them into thy hand. The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." God has appeared for us in six and in seven troubles; it is, therefore, unreasonable to distrust him.

2. We learn how difficult it is to receive reproof with meekness and submission. Asa was offended with the prophet for telling the truth; and put him in prison and oppressed others. We hope he soon repented of this conduct, which argued the influence of unsubdued pride, and was an opposition to the divine will. Be it our care to regard reproof, and turn it to our own interest, by repenting, and forsaking those vices which have occasioned it. He that regardeth reproof shall be honoured.

3. The help of creatures should always be sought with a dependence on God. Asa did right in seeking after a physician. There was no blame due for that; but he is justly blamed for not seeking the Lord. All creatures are that to us which God makes them. Skilful physicians are but instruments in his hands, and should be used and acknowledged as such. All second causes are under his direction; without him physicians are of no value. Therefore, our eyes should be ever towards the Lord, to bless the means used; and we should own his hand in every success and every disappointment. In sickness we are called to serious reflection, and ought more especially to seek Jehovah.

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is usual to repeat the same sentiment in other words, and as the versions support the common rendering, I have adopted it.

12. *Moved upwards.* Michaelis considers this disease as the gout, and ingeniously supposes these words to denote its ascent to the stomach, when it is most dangerous.——*To the physicians.* This must denote that he placed undue confidence in them.

14. *A great burning for him.* The body was surrounded with aromatics and duly prepared ointments; and with these he was laid in the sepulchre. The burning then must have been of other aromatic woods, most probably at the mouth of the sepulchre, or some little distance from it. This was evidently a ceremony of respect, and designed to do honour to the dead.

CHAP. XVII. 3. I have omitted *David* as evidently improper. It is most probable that *Asa* is the true reading, whose first ways were more pious and holy than his last.

6. *Removed the high-places, &c.* That is, those devoted to idols, but others where sacrifices were offered to Jehovah, he did not remove. I King. xxii. 43.

8. *The Levites, &c.* The Levites and priests were only to teach the

3. ° *David.* Sept. 6 mss.

10 And the fear of Jehovah fell upon all the kingdoms of the countries round about Judah, so that they made no war against Jehoshaphat.
11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought to him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.
12 And Jehoshaphat became exceedingly great, and he repaired the fortresses and store-cities
13 of Judah. And he had much business in the cities of Judah: but the men of war, men of
14 valour, were in Jerusalem. And these are their numbers, according to their paternal houses. Of the captains of thousands of Judah, Adnah, was the chief; and with him were three hundred
15 thousand men of valour. And the next captain to him was Jehohanan; and with him were two hundred and eighty thousand *men of valour.*
16 And next to him was Amasiah, the son of Zichri, (who willingly devoted himself to Jehovah;) and with him were two hundred thousand men
17 of valour. And of Benjamin Eliada, a man of valour, and with him, armed with bow and shield,
18 were two hundred thousand men. And next to him was Jehozabad, and with him a hundred and eighty thousand, trained for war. These
19 waited on the king, besides those whom the king put in the fortified cities throughout all Judah.

CHAPTER XVIII.

B. C. 897. Jehoshaphat, joined in affinity with Ahab, goes with him to Ramoth-gilead; Ahab is slain.

1 Now Jehoshaphat had riches and glory in abundance; and he contracted an affinity with Ahab. And at the end of two years he went 2
down to Ahab to Samaria. And Ahab killed many sheep and oxen for him, and for the people who were with him, and persuaded him to go up with him to Ramoth-gilead. And Ahab 3
king of Israel said to Jehoshaphat, king of Judah, "Wilt thou go with me to Ramoth-gilead?" And he answered him, "As thou art disposed, so am I; as thy people, so my people; in the war we will be with thee." And 4
Jehoshaphat said to the king of Israel, "Inquire now, I pray thee, what is the will of Jehovah." Then the king of Israel assembled 5
the prophets, four hundred men, and said to them, "Shall we go to Ramoth-gilead, to battle, or shall we forbear?" And they said, "Go up; for God will deliver it into the king's hand."
But Jehoshaphat said, "Is there no prophet 6
of Jehovah here besides, that we may inquire by him?" And the king of Israel said to Jeho- 7
shaphat, "There is yet one man, by whom we may inquire of Jehovah: but him I hate; for he prophesieth no good concerning me, but always evil. He is Micaiah, the son of Imla." And Jehoshaphat said, "Let not the king say so." And the king of Israel called for one of 8
his officers, and said, "Bring quickly Micaiah, the son of Imla." And the king of Israel and 9
Jehoshaphat, king of Judah, sat each of them on his throne, clothed in their robes, and they sat in a void place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah, the son of Che- 10

Reflection upon Chapter xvii. 1. The church may expect to prosper, when kings are nursing fathers. How pleasing is it to find the heart of Jehoshaphat so devoted to God, and concerned for the instruction of his people. Real piety must be founded in knowledge; in the knowledge of ourselves and of God's holy word; without this, whatever apparent change be effected, it will be like the morning cloud or early dew, which passeth away. By the understanding, the conscience is enlightened, the judgment regulated, and the heart influenced; and genuine religion involves the operation both of the conscience, the judgment, and the affections. To effect any permanent reformation, among a people, we must begin with instructing them; and only avail ourselves of power, so far as is necessary to enforce it. The common people generally respect, and follow their superiors, and the example of the king and his chiefs, would add weight to the instructions of the priests and Levites. May our kings and our nobles ever be examples to the lower order, and then we may hope for the general prevalence of piety.

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law; but the princes went with them, to see that it was done, to punish obstinate offenders and idolaters, to give greater respect to the instructors, and solemnity to the work.

CHAP. XVIII. 1. *An affinity, &c.* Joram, his eldest son, married Athalia, Ahab's daughter, as appears from ch. xxi. 6. and 2 King. viii. 18. This is mentioned as the mistaken policy of this good man.

4. *Inquire now, &c.* I have thus rendered here and in the parallel place, as more perspicuous than the common version. Geddes renders,

naanah had made for himself horns of iron, and said, "Thus saith Jehovah, 'With these thou
11 shalt push Syria until they be destroyed." And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for Jehovah
12 shall deliver it into the hand of the king." And the messenger who went to call Micaiah spoke to him, saying, "Behold, the words of the prophets declare good to the king with one accord; let thy word, therefore, I pray thee, be like
13 their's, and speak thou good." And Micaiah said, "As Jehovah liveth, even what my God
14 saith, that will I speak." And when he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear?" And he said, "Go ye up, and prosper, and they shall be delivered into
15 your hand." And the king said to him, "How often shall I adjure thee that thou say nothing but the truth to me, in the name of Jehovah?"
16 Then he said, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and Jehovah said, 'These have no master; let them return, therefore, every man to his house
17 in peace." And the king of Israel said to Jehoshaphat, "Did I not tell thee that he would prophesy no good but evil concerning me?"
18 Again he said, "Hear thou, therefore, the word of Jehovah; I saw Jehovah sitting upon his throne, and all the host of the heavens standing on his right hand, and on his left. And Jehovah said, 'Who shall entice Ahab, king of Israel, that he may go up and fall at
19 Ramoth-gilead?' And one spoke saying after this manner, and another saying after that
20 manner. A spirit then came forth and stood before Jehovah, and said, 'I will entice him.'
21 And Jehovah said to him, 'By what means?' And he answered, 'I will go forth and will be a lying spirit in the mouth of all his prophets.' And *Jehovah* said, 'Thou shalt entice him,
22 and also prevail: go forth, and so do.' Now, therefore, behold, Jehovah hath put a lying spirit in the mouth of these thy prophets; for Jehovah hath spoken evil concerning thee."
23 Then Zedekiah, the son of Chenaanah, went near, and smote Micaiah upon the cheek, and said, "How hath the Spirit of Jehovah departed from me to speak by thee?"
24 And Micaiah said, "Behold, thou shalt see on that day when thou shalt go into an inner-chamber to hide thyself."
25 Then the king of Israel said, "Take ye Micaiah, and carry him back to Amon, the governor of the city, and to Joash, the king's son;
26 And say, "Thus saith the king, 'Put this man in the prison, and feed him with the bread of affliction and with the water of affliction, until I return in peace."
27 And Micaiah said, "If thou certainly return in peace, then hath not Jehovah spoken by me." And he said, "Hearken, all ye people."

28 Then the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth-gilead.
29 And the king of Israel said to Jehoshaphat, "I will disguise myself, and will go to the battle; but put thou on thy robes." So the king of Israel disguised himself; and they went
30 to the battle. Now the king of Syria had charged the captains of the chariots who were with him, saying, "Fight neither with small nor great, save only with the king of Israel."
31 And when the captains of the chariots saw Jehoshaphat, they said, "This is the king of Israel." Therefore they turned to fight against him: but Jehoshaphat cried out, and Jehovah helped him; and God moved them away from him.
32 For when the captains of the chariots perceived that it was not the king of Israel, they turned
33 back from pursuing him. But a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; therefore he said to his charioteer, "Turn thy hand, that thou mayest carry me out of the host; for
34 I am wounded." But the battle increased on that day; and the king of Israel was stayed up in his chariot against the Syrians until the evening: and about the time of the going down of the sun, he died.

1 And as Jehoshaphat, the king of Judah, was returning to his house, in safety, at Jerusalem,

"Consult, I pray thee, the Oracle of the Lord;" which, I think, is not the sense. What follows explains that Jehoshaphat meant inquiring by some prophet, what was the will of Jehovah respecting this war. Comp. 1 King. xxii. and the notes.

2 Jehu, the son of Hanani, the seer, went out to meet him; and he said to king Jehoshaphat, "Oughtest thou to help the ungodly, and love them who hate Jehovah? On this account thou
3 hast deserved wrath from Jehovah. Nevertheless, there are good things found in thee, inasmuch as thou hast removed the groves out of the land, and prepared thy heart to seek God."
4 After Jehoshaphat had abode *some time* at Jerusalem, he went out again through the people, from Beer-sheba to mount Ephraim, and brought them back to Jehovah, the God of
5 their fathers. And he appointed judges in the land; in all the fortified cities of Judah, in eve-
6 ry city. And he said to the judges, "Take heed what ye do: for ye judge not for man, but for Jehovah, who is with you in the judgment.
7 Wherefore now let the fear of Jehovah be upon you, take heed, and act *uprightly*; for with Jehovah, our God, there is no injustice, no respect of persons, no taking of bribes."
8 Moreover, in Jerusalem, Jehoshaphat appointed some of the Levites, and of the priests, and of the paternal chiefs of Israel, who were to judge in what related to Jehovah, and in the controverted causes of the [v]inhabitants" of Jerusalem. And he charged them, saying, "In 9
the fear of Jehovah, and with a faithful and a perfect heart, ye shall thus act: Whatsoever 10
cause shall come to you from your brethren who dwell in their cities; whether between blood and blood, or concerning the law-commandments, statutes, and judgments; ye shall teach them that they may not trespass against Jehovah, and so bring wrath both upon yourselves, and upon your brethren; this do, that ye may not incur guilt. And, behold, Amariah, the 11
chief priest, is over you, in all matters which relate to Jehovah; and Zebadiah, the son of Ishmael, ruler of the house of Judah, for all matters relating to the king: also the Levites shall be officers before you. Act with courage, and Jehovah shall be with [v]you for good".

CHAPTER XX.

B. C. 896. Jehoshaphat's prayer on the invasion of his country by the surrounding nations; his deliverance from them, and his spoils obtained.

AFTER this the children of Moab, and the 1
children of Ammon, and with them [a]a party of the Moabites", came against Jehoshaphat to

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CHAP. XIX. 8. [v] Sept. Vulg. 1 ms.

REFLECTIONS UPON CHAPTERS XVIII. & XIX. 1. We are taught, that professors of religion should not associate with the wicked, and thus be the occasion of emboldening them in their wickedness. Ahab, perhaps, was hardened by Jehoshaphat's alliance. At least Jehoshaphat showed that he had not that dread of idolatry he should have had, and his people might have been encouraged in it by the king's joining with notorious idolaters. Shall the servants of God help the ungodly, and love them that hate the Lord? Wicked men hate God, and we should hate them, that is, hate their crimes but not their persons; we should shun their society, and have no communion with them; have no fellowship with the unfruitful works of darkness, but rather reprove them; come out from among them and be separate.

2. The reproof of the prophet seems to have had a powerful effect on the mind of the king; and he repented of his sin, and resumed the work of instructing and reforming his people, with increased zeal and perseverance. He went himself, doubtless,

11. [v] Vulg. the rest, *with the good.* CHAP. XX. 1. [a] Chald.

attended by the priests and Levites, to bring back the people to Jehovah, their God. Let us be thankful that God has appointed stated seasons for religious worship and instruction; and given to the church pastors and teachers. These have an happy influence on the righteousness, peace, and welfare of nations. All christians should say, "How beautiful are the feet of those that bring glad tidings, who publish peace, and say unto Zion, 'Thy God reigneth!'"

3. How excellent is the instruction given to the judges. Ability and integrity are two essential qualities in a good judge. They should show a holy regard to the authority of God, to whom they are accountable, and by whom they must be judged. Both magistrates and others are chargeable with guilt, when they neglect to warn men that they trespass not against the Lord. It is the duty of all to promote the repentance and reformation of sinners, as much as lies in their power; and if they neglect this duty, they may become accessary to their guilt and ruin.

CHAP. XIX. 2. *On this account, &c.* I have rendered after Dathe: and the connexion supports this version. It does not appear that any particular judgment was inflicted on the king, though his conduct deserved it.

6. *Who is with you in, &c.* Geddes renders, "for with you lies the judicial sentence." The Greek supports this rendering. The common affords a good sense, "God is with you to observe your decisions, and to punish or reward you accordingly." The following verse, I think, favours the common version.

8. *The inhabitants of, &c.* The reading preferred has been considered necessary, by Hallet, Kennicott, and others. See note Hebrew Bible.

CHAP. XX. 1, 2. The readings adopted are supported by the 10th, 22nd, and 23rd verses of this chapter.

battle. Then there came some that told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea, from [v]Edom"; and, behold, they are in Hazazon-tamar, which is in En-gedi." And Jehoshaphat feared, and set himself to seek Jehovah, and proclaimed a fast throughout all Judah. And Judah assembled themselves, to ask help of Jehovah; even out of all the cities of Judah they came to seek Jehovah.

And Jehoshaphat stood up in the congregation of Judah and Jerusalem, in the house of Jehovah, before the new court, And said, "O Jehovah, the God of our fathers, art not thou God in heaven, who rulest over all the kingdoms of the [v]earth"? and in thy hand is there not power and might, so that none is able to withstand thee? Didst not thou, our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, for ever? And they have dwelt therein, and have built a sanctuary therein to thy name, saying, 'If, when evil cometh upon us, as the judgments of the sword, or pestilence, or famine, we stand before this house, and in thy presence, (for [v]by thy name is this house called",) and cry to thee in our affliction, then thou wilt hear and help.' And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt; but they turned from them, and destroyed them not; Behold, how they render [a]evil" to us, by coming to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might to resist this great multitude which cometh against us; neither know we what to do: but our eyes are upon thee." And all Israel stood before Jehovah, with their little ones, their wives, and their children.

Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite, of the sons of Asaph, came the Spirit of Jehovah in the midst of the congregation; And he said, "Hearken all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith Jehovah unto you, 'Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. On this occasion ye shall not need to fight, stand still only, and see the salvation which Jehovah will grant you. O Judah and Jerusalem, fear not, nor be dismayed; to-morrow go out against them: for Jehovah is with you." And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem, fell down before Jehovah, worshipping Jehovah. And the Levites of the children of the Kohathites, and of the children of the Korahites, stood up to praise, with a loud and high-sounding voice, Jehovah, the God of Israel.

And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; Confide in Jehovah, your God, and ye shall be established; believe his prophets and ye shall prosper." And when he had consulted with the people, he appointed singers to Jehovah, who, with holy beauty, as they went before the army, were to praise him, and to say, "Praise

2. [v] 1 ms. 6. [v] Sept. Syr. 3 mss. the rest *the nations.*

9. [v] Syr. Vulg. Arab. 8 mss. 11. [a] 6 mss.

7. *Abraham, thy friend.* Abraham was his friend; to him he gave the original grant, and promised the perpetuity of it, and these were his posterity.

9. *By thy name.* This reading is more apposite: and as the authority for it is considerable, I have adopted it. The text is, "for thy name is in this house."

12. *We have no might, &c.* When we compare what is here said with ch. xvii. 14—16., this acknowledgment may surprise us. It should, however, be recollected, that every Israelite, when necessary, was liable to be called out to war: and that account, I suspect, contains the number who were fit for war. There might, however, be few who were actually trained, and on the advance of the enemy, such only would be of essential service: so that he might with truth say as above.

14. *Came the Spirit.* Perhaps he had never prophesied before, but the spirit then first came upon him; while they were praying, God heard, and assured them of deliverance.

21. *With holy beauty.* That is, in the same manner, and in the same habits, as was usual in the temple. They probably sung the 136th psalm,

Jehovah, [a]"for he is good"; for his mercy endureth for ever."

22 And when they began to sing and to praise, Jehovah turned the ambush-men of mount Seir, who should have come against Judah, against the children of Ammon and Moab, and they
23 were smitten. Then the children of Ammon and Moab attacked the inhabitants of mount Seir, so as utterly to slay and destroy them; and when they had destroyed the inhabitants of Seir,
24 they [v]"rushed" on to destroy one another. And when Judah came to the watch-tower in the wilderness, they looked on the multitude, and, behold, they were all lying on the ground dead;
25 and none had escaped. And when Jehoshaphat and his people went to seize the spoil, they found among them an abundance of riches, [v]"raiments", and precious jewels, of which they stripped off for themselves more than they could carry away: and they were three days in ga-
26 thering the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they gave thanks to Jehovah: therefore the name of that place hath been called "The valley of Berachah," [THANKSGIVING] unto this day.

27 Then all the men of Judah and Jerusalem, and Jehoshaphat at their head, returned to Jerusalem with joy; for Jehovah had made them
28 to rejoice over their enemies. So they came with psalteries, and harps, and trumpets, to
29 Jerusalem unto the house of Jehovah. And the fear of God was on all the surrounding kingdoms, when they heard that Jehovah had
30 fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest on every side.

35 [t]And after this, Jehoshaphat, king of Judah, allied himself with Ahaziah, king of Israel, whose deeds were so wicked: And he allied 36
himself with him to make ships to go to Tarshish; and they made the ships at Ezion-geber.
Then Eliezer, the son of Dodavah, of Mare- 37
shah, prophesied against Jehoshaphat, saying, "Because thou hast allied thyself with Ahaziah, Jehovah hath broken thy works." And the ships were broken, that they could not proceed to Tarshish.

Thus Jehoshaphat reigned over Judah: he 31
was thirty-five years old when he began to reign and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi. And he walked in the way of 32
Asa, his father, and departed not from it, doing what was right in the eyes of Jehovah. Yet 33
the high-places were not entirely removed: for the people still had not prepared their hearts to the God of their fathers. Now the rest of the 34
acts of Jehoshaphat, first and last, behold, they are written in the record of Jehu, the son of Hanani, which was inserted in the chronicles of the kings of Israel.

Now Jehoshaphat slept with his fathers, and 1
was buried with his fathers in the city of David, and Jehoram, his son, reigned in his stead. And 2
he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat, king of [v]Judah". And 3
to them their father had given great gifts of silver, and of gold, and of precious things, with fortified cities in Judah: but the kingdom gave he to Jehoram; because he was the first-born.
Now when Jehoram was firmly established in the 4
kingdom of his father, he slew all his brethren with the sword, and some of the chiefs of Judah.

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21. [a]Syr. mss. 23. [v]Sept. Vulg. 25. [v]Sept. Vulg. the text *dead bodies*.

35—37. [t]after 30th verse. CHAP. XXI. 2. [v]So the versions and 40 mss.

REFLECTIONS UPON CHAPTER XX. 1. The appearance of danger often excites, in good men, the spirit of prayer. In this duty we should acknowledge the perfections and glory of God, and take encouragement from them. He hath almighty power

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the Levites singing the first part of the verse, and all the people the second, as a chorus.

22. For the correction of the text, the critical reader may consult the note in the Hebrew Bible. I conceive that the Edomites, who had been placed as an ambush against the Judahites, either by mistake or designedly, attacked the Ammonites and the Moabites; and that these uniting repelled the attack, and in a great measure destroyed the Edomites; then quarrelling among themselves, mutually destroyed one another.

35—37. These verses are evidently out of their place. The order in which they are now given is according to what is usual in other instances.

CHAPTER XXI.

B. C. 892. The wicked reign of Jehoram, from whom the Edomites revolt; the letter of Elisha; the land invaded by the Philistines; the disease and death of Jehoram.

5 JEHORAM was thirty-two years old when he began to reign, and he reigned eight years in
6 Jerusalem. And he walked in the way of the kings of Israel, and did like the house of Ahab: for he had the daughter of Ahab to wife. But although he did evil in the eyes of Jehovah,
7 Yet Jehovah would not destroy the house of David, because of the covenant which he had made with David, and because he had promised to give both to him, and to his sons, a lamp always.

8 In his days the Edomites revolted from under the dominion of Judah, and made a king over
9 themselves. Then Jehoram went forth with his chiefs, and all his chariots with him; and he rose up by night and smote the Edomites who had encompassed him and the captains of the chariots: [a]and the people fled to their own
10 homes." Yet the Edomites revolted from under the hand *of the king* of Judah, unto this day. At the same time Libnah revolted from under his hand; because he had forsaken Jehovah,
11 the God of his fathers. Moreover, he made high-places in the [v]cities" of Judah, and caused the inhabitants of Jerusalem and of Judah to go astray.

12 And there came a letter to him from [v]Elisha", the prophet, saying, "Thus saith Jehovah, the God of David, thy fore-father, 'Because thou hast not walked in the ways of Jehoshaphat, thy
13 father, nor in the ways of Asa, king of Judah, But hast walked in the way of the kings of Israel, and hast made Judah, and the inhabitants of Jerusalem to go astray after idols, like the house of Ahab, and hast also slain thy brethren, of thy father's house, who were better than thy-
14 self: Behold, with a great plague will Jehovah smite thy people, and thy children, and thy
15 wives, and all thy possessions: And thou shalt have the most grievous complaint, a disease in thy bowels; until, from that complaint, thy bowels, after many days, shall fall out."

16 Moreover, Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians,
17 who were next to the Cushites. And they came into Judah, and broke through it, and carried away all the substance which was found in the king's house, with his sons, and his wives; so that there was no son left to him, save [v]Ahaziah", the youngest of his sons. And
18 after all this Jehovah smote him with an incurable disease in his bowels. So, that in process
19 of time, at the end of two years, his bowels fell out by reason of his disease: and he died of the most grievous diseases. His people made no burning for him, like the burning of his fa-

9. [a]Sept. 2 King. viii. 21. 11. [v]Sept. Vulg. many mss. the rest *mountains*.

12. [v]Conjectural emendation. 17. [v]So Sept. Syr. Arab.

and universal dominion. We should recollect and plead former instances of God's favour, like Jehoshaphat, (ver. 7, 8.); and especially God's promises, with an humble sense of our weakness and insufficiency, to resist and vanquish our enemies, without his aid.

2. We have here another proof that God heareth prayer. When it is offered in sincerity, he will regard it, and appear to the comfort of his people. While the king and the people were pouring out their requests, the Spirit came upon Jahaziel, and he was commissioned to foretell the deliverance which God would effect. Though we have no prophets now, we have the revelation of prophets, of apostles, and of our blessed Lord, and from this, ministers are authorized to assure a penitent, believing, praying people, that they shall be saved. "Hearken then, confide in Jehovah, your God, and ye shall be established; believe his prophets, and ye shall prosper."

CHAP. XXI. 5—10. Compare 2 King. viii. 16—22.

12. *From Elisha.* This letter to king Jehoram was written in the sixth year of his reign; because he reigned eight years, and it was written two years before his death. But then, Elijah had been taken up to heaven about thirteen years before the time of this writing. For the ascension is recorded in the second chapter of the second book of Kings; and the chapter following says, that Jehoram, king of Israel, began to reign in the eighteenth year of Jehoshaphat: consequently, the ascension took place about seven years before the death of Jehoshaphat, who reigned twenty-five years. If therefore, this letter was written so long after Elijah's ascension; it will readily be allowed that the writer of it was (not Elijah, but) *Elisha*—a correction, which seems absolutely necessary; though not confirmed, perhaps, by any one manuscript, or ancient version. Josephus supposes that it was written in heaven, and sent by angels! Others suppose it was written before the death of Elijah, and left with his successor, or some other person, to be sent to him; while some have considered that the Elijah mentioned here was another prophet of that name. Admit but the slight error of some scribe anciently mistaking the name of one prophet for another, and every difficulty vanishes. From comparing parallel places, it is clear that errors in names are most frequent.

20 thers. Thirty-two years old was he, when he began to reign, and he reigned in Jerusalem eight years. And though he died, without being regretted, yet they buried him in the city of David, but not in the sepulchres of the kings.

1 And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead: for the horde of men, who had come with the Arabians to the camp *before Jerusalem,* had slain all the eldest. So Ahaziah, the son of Jehoram, was made king of Judah.

CHAPTER XXII.

B. C. 885. *Ahaziah, the king, is slain by Jehu; Athaliah slays the royal seed, except Joash, and usurpeth the throne; having reigned six years, she is slain.*

2 [v]Twenty"-two years old was Ahaziah, when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah,

3 the grand-daughter of Omri. He also walked in the ways of the house of Ahab: for his mo-

4 ther was his counsellor to do wickedly. Wherefore he did evil in the eyes of Jehovah, like the house of Ahab: for they were his counsellors, after the death of his father, to his own destruction. For he walked after their counsel, and 5 went with Joram, the son of Ahab, king of Israel, to war against Hazael, king of Syria, at Ramoth-gilead: and the Syrians smote Joram. And he returned to be healed, in Jezreel, of 6 the wounds which he had received from the Syrians at Ramoth, when he fought with Hazael, king of Syria. And [v]Ahaziah", the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, at Jezreel, because he was sick. But his coming to Joram, God so 7 directing it, was the destruction of Ahaziah: for, when he was come, he went out with Joram, against Jehu, the son of Nimshi, whom Jehovah had anointed to cut off the house of Ahab. And, 8 when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, who ministered to Ahaziah, he slew them. And he 9 sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he is the grandson of Jehoshaphat, who sought Jehovah with his whole heart."

CHAP. XXII. 2. [v]Syr. Arab. and partly Sept. and 2 King. viii. 26.

6. [v]So the versions.

REFLECTIONS UPON CHAPTER XXI. 1. We see the awful effects of marrying a wicked person, and being allied to an irreligious family. The source of Jehoram's wickedness and misery, was a wife, of Ahab's idolatrous race, who counselled him, and her son after him, to do wickedly. How needful, therefore, is the caution of the apostle to those who pay any regard to religion, and who would maintain their integrity, "Be not unequally yoked with unbelievers." For if evil communications corrupt good manners, we should guard against it.

2. The sins of the children of good parents are highly aggravated, and they expose themselves to severe condemnation. Observe how Jehoram is reminded of his good father and of his grand-father; and let children of good parents see, in his misery, the sad consequences of forsaking the God of their fathers, and despising their counsel. Such are, like Jehoram, generally the worst of men; worse than those who never enjoyed such advantages. Let young people, therefore, "know the God of their fathers; and serve him with a perfect heart and with a willing mind."

3. What a spectacle of horror was this wicked prince in the last scenes of life! What distress must it have occasioned him, that his wives and children, who might have been comforts to him, were taken from him, except a young child, and one wicked, ill-natured, cruel wife, who was left to torment him. His substance gone, his kingdom divided, his people, some revolting, and all despising him; unable, by reason of his disorder, to do any thing towards recovering his substance or his kingdom. A more dreadful situation can scarcely be conceived. The instruction conveyed by it is, that we should "stand in awe, and sin not." To be sick, without substance, without friends, is bad enough; but to be sick and in sin, under the curse of God; to have no grace to bear it, nor wisdom to improve it; to have no prospect; nothing to hope for; but "a fearful looking for of judgment and fiery indignation," is a sad case indeed. This wicked prince was executed as a warning to all wicked men, what a fearful thing it is to fall into the hands of the living God! What torments can he inflict on men even in this life!

CHAP. XXII. 2. *Twenty-two, &c.* On the error of the text, and the occasion of it, the learned reader may see the note in the Hebrew Bible. Every one must be sensible that a son cannot be older than his father; and if his father died when forty, how could his son, who immediately succeeded him, be forty-two? See ver. 20. ch. xxi.

9. *Hid in Samaria.* This account has been thought at variance with that of 2 King. ix. 27. It is possible that some circumstances have been omitted in each account, which, if given, would remove the discrepance. From the position of Jezreel, Samaria, and Megiddo, it is probable, that Ahaziah, after being wounded at the ascent of Gur, fled to Samaria, where

Nor had the house of Ahaziah power to pre-
10 serve the sovereignty. For when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the royal seed of the
11 house of Judah. But Jehoshebad, the daughter of the king, took Joash, the son of Ahaziah, (whom she had stolen from among the king's sons who were slain,) and she put him and his nurse in a bed-chamber *of the temple.* So Jehoshebad, the daughter of king Joram, the wife of Jehoiada, the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so
12 that she slew him not. And he was hid with them in the house of God six years: and Athaliah reigned over the land.

1 But in the seventh year, Jehoiada took courage and entered into a league with the captains of hundreds, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri.
2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the paternal chiefs of Israel, and they came to
3 Jerusalem. And the whole congregation made a covenant with the king in the house of God. For [v]Jehoiada" had said to them, "Behold, the king's son! let him be king as Jehovah hath
4 promised concerning the sons of David. This is the thing that ye shall do; let a third part of those of you who come in on the sabbath, of the priests and of the Levites, be the door-keepers;
5 And let another third part be at the king's apartment; and a third part *be posted* at the foundation-gate: but let all the rest of the people be in the courts of the house of Jehovah.
6 But let none come into the house of Jehovah, save the priests, and the ministering Levites; they may come in, for they are hallowed: but let all the rest of the people watch *in the courts*
7 of Jehovah. And let the Levites encompass the king, every man with his weapons in his hand; and whosoever else cometh into the house, let him be put to death: but be ye with the king when he cometh in, and when he goeth out." So the Levites and all Judah did ac- 8
cording to all things that Jehoiada, the priest, had commanded, and took each his men who were to come in on the sabbath, with those who were to go out on the sabbath: for Jehoiada, the priest, dismissed not the courses. Moreover, 9
Jehoiada, the priest, gave to the captains of hundreds the spears, and bucklers, and shields, which had belonged to king David, that were in the house of God. And he ordered all the 10
people to stand around the king, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the sanctuary. Then "he" 11
brought forth the king's son, and put the crown upon him, and gave him the royal ornaments; and they made him king. Thus Jehoiada, and his sons, anointed him; and said, "Long live the king."

Now when Athaliah heard the noise of the 12
people running and praising the king, she came to the people in the house of Jehovah: And 13
she looked, and, behold, the king stood by the pillar at the entrance *of the temple;* and by the king the chiefs, singers, and trumpeters: and all the people of the land rejoiced, and blew with trumpets, and the musicians played on various other instruments, accompanied by those skilful in singing praise. Then Athaliah rent her clothes, and said, "Treason, Treason!" And Jehoiada, the priest, brought out the cap- 14
tains of hundreds who were set over the host, and said to them, "Take her forth without the ranges: and whoso followeth her, let him be slain with the sword." For the priest had said, "Let her not be slain in the house of Jehovah." So they laid hands on her; and when she had 15
come to the horse gate-way, by the king's house, they slew her there.

And Jehoiada made a covenant between 16
himself and all the people, and between the

CHAP. XXIII. 3. [v] Vulg.

11. [v] Sept. 1 ms. 2 King. xi. 12.

he was concealed for some days; but Jehu, being informed of it, sent and took him to Megiddo, where they slew him.

CHAP. XXIII. Compare with this chapter, the eleventh chapter in 2 Kings, and the notes there.

king, that they should be Jehovah's people.
17 Then all the people went to the temple of Baal, and demolished it, and broke in pieces its altars and its statues, and slew Mattan, the priest of
18 Baal, before the altars. Also Jehoiada re-appointed the officers of the house of Jehovah, among the priests and the Levites, whom David had distributed in the house of Jehovah, to offer the burnt-offerings of Jehovah, as it is written in the law of Moses; with rejoicing and with
19 singing, as was ordained by David. And he placed the gate-keepers at the gates of the house of Jehovah, that no one, in any respect
20 unclean, might enter. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of Jehovah: and they came through the high-gate to the king's house, and placed the king upon
21 the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, although they had slain Athaliah with the sword.

CHAPTER XXIV.

B. C. 896. Joash reigns well while Jehoiada lived; then falls off to idolatry, and at last is slain.

1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beer-sheba.
2 And Joash did what was right in the eyes of Jehovah, all the days of Jehoiada, the priest.
3 And Jehoiada took for him two wives; and he begot sons and daughters.
4 And after this, Joash purposed to repair the house of Jehovah.
5 And he gathered together the priests and the Levites, and said to them, "Go out into the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." The Levites, however, hastened it not.
6 And the king called for Jehoiada, the chief-*priest*, and said to him, "Why hast thou not required of the Levites to bring in, out of Judah and Jerusalem, the collection appointed by Moses, the servant of Jehovah, to be paid by the congregation of Israel, for the witness-tabernacle?"
7 For the sons of Athaliah, that wicked woman, had broken up the house of God: and they had applied to the service of Baal, all the things dedicated to the house of Jehovah.
8 And at the king's command they made a chest, and placed it without the gate of the house of Jehovah.
9 And they made a proclamation through Judah and Jerusalem, to bring in to Jehovah the collection, which Moses, the servant of God, had, in the wilderness, laid upon Israel.
10 And all the chiefs, and all the people rejoiced, and brought in, and cast *their contributions* into the chest until the whole was completed.
11 Now at what time the chest was brought into the king's office, by the hand of the Levites, and when they saw that there was much money, the king's scribe, and the high-priest's officer, came and emptied the chest, and took it, and carried it back to its own place. Thus they did day by day, and collected money

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Reflections upon Chapters xxii. & xxiii. 1. We see in the conduct of Ahaziah, that judgments alone do not produce repentance. He had before his eyes the sins and sufferings of his father; but yet continued to follow his wicked example. He was influenced by the worst counsellors, his idolatrous mother, and his relations of the house of Ahab; and he pursued their ways, to his own destruction. How true is it that the companions of foolish, wicked men, shall be destroyed! If such entice us, let us not consent to them; let us detest their ways, and seek and walk in the path of wisdom and piety.

2. We see the remarkable providence of God in preserving one child to be as a lamp to David in Jerusalem. Amid the general massacre, he is snatched as a brand from the burning, and by the care of his aunt preserved. Thus there did not fail one to sit on the throne of David; and soon Athaliah received the reward due to her crimes. Her idolatry, and the innocent blood which she had shed, called for vengeance; and when she probably thought her power was established, and herself secure, it fell upon her. Thus will it be with all the ungodly. When they cry peace, then sudden destruction cometh; for though hand join with hand, they shall not go unpunished. An awful day of retribution is approaching, which they cannot escape.

Chap. xxiv. 5. *Hastened it not.* Great negligence may be justly attributed to them in suffering the temple to remain in a dilapidated state, for twenty-three years. Comp. 2 King. xii. 6,

7. *Sons of Athaliah.* Most probably, Ahaziah and his brethren, who did this before they were taken captive. Ch. xxi. 17.

8—14. Compare 2 King. xii. 9—16.

12 in abundance. And the king and Jehoiada gave it to those who had the inspection of the work of the house of Jehovah; and they hired with it masons and carpenters to repair the house of Jehovah; and also such as wrought iron and
13 brass, to strengthen the house of Jehovah. And the workmen so wrought, that the work was by them soon completed, and the house of God restored to its *former* state of strength.
14 And when they had finished it, they brought the rest of the money to the king and Jehoiada; and of it were made utensils for the house of Jehovah, utensils for the service of the burnt-offerings; and incense-pots, and other utensils of gold and silver. And they continually offered burnt-offerings in the house of Jehovah, all the
15 days of Jehoiada. But Jehoiada became old, and died full of days; a hundred and thirty
16 years old was he when he died. And they buried him in the city of David, among the kings, because he had done good in Israel, both with respect to God, and to his house.
17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the
18 king. Then the king hearkened to them. And they forsook the house of Jehovah, the God of their fathers, and served grove-idols and other idols: and the wrath *of Jehovah* came upon Ju-
19 dah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them back to himself; and they testified against them: but
20 they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada, the priest, who stood above the people, and said to them, "Thus saith God, 'Why transgress ye the commandments of Jehovah, and so cannot prosper? Because ye have forsaken Jehovah, he hath also forsaken you." And they con- 21
spired against him, and stoned him with stones at the command of the king, in the court of the house of Jehovah. Thus Joash, the king, re- 22
membered not the kindness which Jehoiada, his father, had done to him, but slew his son; who, when he was dying said, "Jehovah will regard and requite this."

Now at the end of the year *Jehovah requited* 23
Joash. For the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the chiefs of the people, [o] and sent all their spoil to the king of Damascus. For though the Syrian host consisted of but few 24
men, yet Jehovah delivered a very great host into their hand, because these had forsaken Jehovah, the God of their fathers. And on Joash they executed judgment; For they left, 25
him pierced with many wounds. And when they had departed from him, his own servants conspired against him for the blood of the [v] son" of Jehoiada, the priest, and slew him on his bed: and when he was dead, they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they 26
who conspired against him; Jozabad, the son of Shimeath, an Ammonitess, and Jehozabad, the son of Shimrith, a Moabitess.

Now his buildings, and the greatness of the 27
burdens laid on by him, and the repairing of the house of God, behold, they are written in the records of the kings *of Judah.* And Amaziah, his son, reigned in his stead.

Chap. xxiv. 23. [o] *from among the people,* Syr. Vulg.

25. [v] Sept. Vulg. the rest *sons.*

Reflections upon Chapter xxiv. 1. We are here taught, how great the influence of a wise and pious man may be to restrain others when they do not heartily join with him. While Jehoiada lived, Joash governed with credit, and with advantage to the people; he engaged in some useful works; and his repairing the temple reflected on himself honour. All this arose from the piety and prudence of his friend and counsellor. If we would be wise and good, let us choose such for our companions; and especially let young persons listen to the advice of age and experience.

2. How amiable and lovely is a generous concern for the

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15. *A hundred and thirty, &c.* This was the age of a patriarch. He must have remembered Solomon, and the splendour and glory of the kingdom. He had witnessed various scenes, in the times which passed over him; for he had lived in eight kings' reigns.

21. *In the court of the house, &c.* This was an abominable crime, when we consider the place, the time, and to whom it was done. They went after him into the court of the priests, where they were commanded not to enter, and slew him between the temple and the altar, see Matt. xxiii. 35, and the note there.

27. *Now his buildings.* This version arises from a change in the points only; and the connexion favours it. It is that of Houbigant.

CHAPTER XXV.

B. C. 839. Amaziah's reign; overthroweth the Edomites, but turns to idols, and is defeated by Joash; his servants kill him.

1 AMAZIAH was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. And his mother's name
2 was Jehoaddan of Jerusalem. And he did what was right in the eyes of Jehovah, but not with a perfect heart.
3 Now when the royal power was established in his house, he slew his servants, who had killed
4 the king, his father. But he slew not their children, according to what is written in the law, in the book of Moses, in which Jehovah commanded, saying, "The fathers shall not be put to death for the children, nor shall the children be put to death for their fathers; but every man shall be put to death for his own sin."
5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to their paternal houses, throughout all Judah and Benjamin: and he numbered them from twenty years old and upward, and found them three hundred thousand choice men able to go forth to war,
6 who could wield both spear and buckler. He hired also a hundred thousand men of valour out
7 of Israel, for a hundred talents of silver. But there came a man of God to him, saying, "O king, let not the army of Israel go with thee; for Jehovah is not with Israel; with any of the children of Ephraim. But if thou go, act with 8 vigour in the war, *else* God will overthrow thee before the enemy: for God hath power to help, and to overthrow." And Amaziah said to the 9 man of God, "But what shall we do for the hundred talents of silver which I have given to the army of Israel?" And the man of God answered, "Jehovah is able to give thee much more than this." Then Amaziah separated 10 these troops that had come to him out of Ephraim, that they might go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

And Amaziah took courage, and led forth his 11 people, and went to the valley of salt, and smote of the children of Seir, ten thousand. And other ten thousand left alive, did the chil- 12 dren of Judah carry away captive; and they brought them to the top of a rock, and cast them down from the top of the rock, so that they were all dashed to pieces. But the troops 13 which Amaziah sent back, that they might not go with him to battle, fell upon the cities of Judah, from Samaria, even to Beth-horon, and smote three thousand of the inhabitants, and took much spoil.

Now, after that Amaziah had come from the 14 slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense to them. Wherefore the 15

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honour of God, and the support of his house and worship! Princes and people cheerfully brought in supplies. The workmen were diligent and honest; all contributed their part. What a lovely sight! We should show such zeal ourselves; excite it in others, and stir up acquaintances to such labours of love.

3. See how much the public often lose by the death of good men, though past the active scenes of life. Thus, while Jehoiada lived, he kept things in order, supported the worship of God, and prevented idolatry. Zeal and piety seemed to depart with him. We should value such while they live, and lament for them when they die. It is a peculiar honour to have done good to God and his house; and it is to be wished their spirit remained with survivors, that instead of the fathers, there may be the children to serve the Lord, maintain his cause, and promote a holy regard to genuine piety, and the advancement of it among men.

4. Reflect on the sad consequences of apostacy, and the miserable state of those whose hearts are not right with God. There are many, like Joash, who set out well; their friends indulge great hopes; they begin in the spirit, but end in the flesh. Such should remember God's judgment upon Joash; after all these pleasing prospects, he died miserable. Let those who forsake God after having known him, and for a while walked in his ways, remember, their guilt is aggravated, and their plagues shall be great and wonderful. Let all, especially those who are young, and are now hopeful, beware, lest they draw back to perdition. May they believe and persevere to the end, that they may be saved.

CHAP. XXV. 1—4. Compare 2 King. xiv. 1—6.

12. *Dashed to pieces.* This was barbarous treatment, but very common, especially among the Romans. We find in 2 Kings that he called the city Joktheel, or, *obedience to God*, because he thought this victory a reward for his obedience in sending back the hired Israelites. Thus are acts of cruelty often thought meritorious.

anger of Jehovah was kindled against Amaziah, and he sent to him a prophet, who said to him, "Why seekest thou to the gods of a people who could not deliver their own people out of
16 thy hand?" And, as he talked with him, the king said to him, "Art thou made one of the king's counsel? Forbear; why shouldst thou be smitten?" Then the prophet forbore, but said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel."

17 Then Amaziah, king of Judah, took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let
18 us look one another in the face." And Joash, king of Israel, sent to Amaziah, king of Judah, saying, "A thistle of Lebanon sent to a cedar of Lebanon, saying, 'Give thy daughter to my son to wife:' and a wild-beast of Lebanon
19 passed by, and trod down the thistle. Thou sayest, 'Lo, I have smitten the Edomites;' and thy heart is lifted up: abide now at home; why wouldst thou meddle to thy hurt, so that thou
20 shouldst fall, and Judah with thee?" But Amaziah would not hearken; for God so overruled this, that he might deliver them into the hand of their enemies, because they sought to the
21 gods of Edom. So Joash, the king of Israel, went up; and they looked one another in the face, both he and Amaziah, king of Judah, at Beth-shemesh, which belongeth to Judah.
22 And Judah was smitten before Israel, and they fled, every man to his own home.
23 And Joash, the king of Israel, took Amaziah, king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and broke down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits.
24 And he took all the gold and the silver, and all the vessels found in the house of God with Obed-edom, and the treasures of the king's house, and hostages, and returned to Samaria.

25 And Amaziah, the son of Joash, king of Judah, lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years.
26 Now the rest of the acts of Amaziah, first and last, behold, they are written in the history of the kings of Judah and Israel.

27 Now after the time that Amaziah turned away from following Jehovah, they made a conspiracy at Jerusalem: and he fled to Lachish: but they sent after him to Lachish, and slew him there.
28 And they brought him upon horses, and buried him with his fathers in the city of [v]David".

CHAP. XXV.

REFLECTIONS UPON CHAPTER XXV. 1. In the reply of Amaziah, we see the influence of a worldly spirit. "What shall we do for the hundred talents?" When men are urged to give up unlawful gain, they quarrel with God. But surely it is below a good man to ask such a question, in cases where duty and conscience are concerned. The belief of God's all-sufficiency, is an answer to a thousand such trifling objections. He can make up every loss. Let us often think of this when we are called upon to part with any thing for God and religion. So Paul urges to charity: "God is able to make all grace abound in you."

2. See the miserable condition of that man to whom the word of the Lord is a burden and reproach, (ver. 16.) "Then the prophet said, 'I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.' Young and headstrong people are willing that ministers should always prophesy smooth things. They are angry at them, and at parents and friends, because they reprove and admonish them. We may certainly say in such a case, "I know God is determined to destroy thee;" for the word of God declares, "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

3. "Pride goeth before destruction, and a haughty spirit before a fall." Amaziah, hot-headed and flushed with victory, would defy the hosts of Israel; and this was 'because his heart was lifted up.' This is the cause of many disorders. It is not men's substance, their honours, or their victories, which do them mischief, but their pride; 'their hearts are lifted up.' The story we have been considering confirms the usefulness of Solomon's advice, "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour has put thee to shame."

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28. [v] So the versions, many mss. and 2 King. xiv. 20.

15. *Could not deliver, &c.* Had he thrown the gods from the rock instead of the captives, he would have acted more becoming an Israelite; and instead of worshipping them, he should have acted like Fabius, the Roman general, who, when he had taken Tarentum, and was asked what they must do with the gods? answered, "Let them alone, they are good for nothing, since they could not defend their worshippers."

16. *Thou be smitten.* He had probably here a reference to Zechariah, who was put to death in the former reign for his faithful reproof, ch. xxiv. 21.

CHAPTER XXVI.

B. C. 810. Uzziah's reign; he invades the priest's office, and is struck with the leprosy.

1 THEN all the people of Judah took Uzziah,
who was sixteen years old, and made him king
2 in the room of his father Amaziah. He rebuilt
Elath, and restored it to Judah, after that the
3 *late* king had slept with his fathers. Sixteen
years old was Uzziah when he began to reign,
and he reigned fifty-two years in Jerusalem.
His mother's name was Jecoliah of Jerusalem.
4 And he did what was right in the eyes of Jeho-
vah, according to all that his father Amaziah
5 *at first* did. And he sought God while Zecha-
riah lived, who instructed him in the [r]fear" of
God: and as long as he sought Jehovah, he
6 caused him to prosper. And he went forth and
fought against the Philistines, and broke down
the wall of Gath, and the wall of Jabneh, and
the wall of Ashdod, and built other cities about
7 Ashdod, and among the Philistines. And God
helped him against the Philistines, and against
the Arabians who dwelt in Gur-baal, and the
8 [r]Ammonites". And the Ammonites gave gifts
to Uzziah: and his name spread to the en-
trance of Egypt; for he had become exceedingly
9 strong. Moreover, Uzziah built towers in Je-
rusalem, at the corner-gate, and at the valley-
gate, and at the angles of the wall, and fortified
10 them. He also built towers in the wilderness,
and digged many wells: for he had many cattle
both in the valleys and in the plains: ground-
tillers, and vine-dressers in the mountains, and
11 in Carmel: for he loved husbandry. Moreover,
Uzziah had a host of warriors, who went out to
war by bands, according to the number enrolled
by Jeiel, the scribe, and Maaseiah, the ruler,
under direction of Hananiah, one of the king's
captains. The whole number of paternal chiefs, 12
men of valour, were two thousand and six hun-
dred. And under these was an army of three 13
hundred and seven thousand and five hundred
warriors, a powerful host, to help the king
against the enemy. And Uzziah prepared for 14
them, for all the host, shields, and spears, and
helmets, and breast-plates, and bows, and stone-
slings. And he made in Jerusalem engines, 15
invented by skilful men, to be on the towers
and upon the bulwarks, to shoot arrows and
great stones. And his name spread far abroad;
for, assisted by such inventions, he attained
wonderful power.

But when he had become strong, his heart 16
was lifted up to his own destruction: for he
transgressed against Jehovah, his God, and
went into the temple of Jehovah, to burn in-
cense upon the incense-altar. And Azariah, 17
the priest, went in after him, and with him,
eighty priests of Jehovah, valiant men: And 18
they withstood Uzziah, the king, and said to
him, "Not to thee, Uzziah, belongeth it to
burn incense to Jehovah, but to the priests, the
sons of Aaron, who have been hallowed to burn
incense: go out of the sanctuary; for thou hast
trespassed; nor shall this be to thy honour from
God Jehovah." Then Uzziah was wroth, and 19
took a censer in his hand to burn incense: and
while he was wroth with the priests, the leprosy
broke out on his forehead, in the presence of
the priests, in the house of Jehovah, from be-
side the incense-altar. And Azariah, the chief 20
priest, and all the priests, looked upon him;
and, behold, he was leprous in his forehead,
and they thrust him out thence; yea, himself
hasted also to go out, because Jehovah had

CHAP. XXVI. 5. [r] So the versions, and many mss.

7. [r] Vulg. and 6 mss.

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17. For the remaining part of the chapter, comp. 2 King. xiv. 8—18.

CHAP. XXVI. 3. *Sixteen years old.* According to Usher, there was an interregnum of twelve years. It is probable that his father died when he was about four years old, and twelve years after that the people made him king in the room of his father.

7. *Ammonites.* I have adopted this reading because it obtains in the next verse. The Greek has in both places, *the Maonites*, which Geddes adopts.

8—10. He rebuilt the wall that was demolished in his father's time by the king of Israel, and built towers to defend it.

14, 15. Uzziah seems to have been warlike, and to have encouraged every invention for the purpose of attack or defence.

16. *To burn incense, &c.* It is difficult to assign any just reason for this strange conduct. It was a violation of the law, which permitted none but the sons of Aaron to approach the incense-altar. Perhaps he wanted to be like the heathen princes; or to imitate his father, who burnt incense.

21 smitten him. And Uzziah, the king, was a leper unto the day of his death, and dwelt as a leper, in a separate apartment; for he was cut off from the house of Jehovah: and Jotham, his son, was over the king's house, judging the people of the land.

22 Now the rest of the acts of Uzziah, first and last, did Isaiah, the prophet, the son of Amoz,
23 write. Uzziah then slept with his fathers, and they buried him with his fathers in the burying-ground which belonged to the kings; for they said, "He is a leper:" and Jotham, his son, reigned in his stead.

CHAPTER XXVII.

B. C. 758. The reign of Jotham, who subdueth the Ammonites.

1 JOTHAM was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha,
2 the daughter of Zadok. And he did what was right in the eyes of Jehovah, according to all that his father Uzziah did. Only he did not go into the temple of Jehovah; and the people
3 were still depraved. He built the high-gate of the house of Jehovah, and on the wall of Ophel
4 he built much. Moreover, he built cities on the mountains of Judah, and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand cores of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him both the second year, and the third.
6 So Jotham became mighty, because he prepared his ways before Jehovah, his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.
8 He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.
9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz, his son, reigned in his stead.

CHAPTER XXVIII.

B. C. 741. Ahaz's wicked reign; he is attacked by the Syrians; his idolatry and death.

1 AHAZ was twenty-[a]five" years old when he

REFLECTIONS UPON CHAPTER XXVI. 1. We may learn, that the way to secure prosperity is to seek and to serve God. As long as Uzziah did so, 'God made him to prosper exceedingly.' All prosperity comes from God, and it is most likely to be found in the ways of piety. Whatever was peculiar to that dispensation, still it is to be remembered, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

2. We see from what we have read, that it is no easy matter to enjoy prosperity with moderation and thankfulness. When Uzziah had become strong, his heart was lifted up. He had large forces against his enemies, and subdued them; but pride subdued him. Good men as well as great men are in danger of this. We have need to watch our hearts against the encroachments of so dangerous a foe; and to pray, that we may not enter into so common and hurtful a temptation.

3. Learn how jealous God is for the purity of his institutions and the order of his house; who made this great and glorious, and in other respects, good king, so awful a monument of his displeasure. We have no such particular laws now; but the reason of the thing, and the rule of the gospel, require men to keep within their own sphere and calling; and especially not to invade the ministerial office: it is pride and ignorance which sometimes embolden men to do it. But 'it is not for their honour before the Lord God,' nor for the honour of their ministry. Let every man abide in his own calling, and in that aim to glorify God.

REFLECTION UPON CHAPTER XXVII. Jotham imitated the example of his father, in his regard to the temple; and awed by the judgment inflicted for his presumption in invading the priest's office, he made no attempt to invade the sanctuary. He is not charged with any crimes, and appears to have enjoyed great peace and prosperity. Happy the people whose king rules with justice and mercy, and who cultivates peace in the spirit of peace. Such is the king of Zion, and blessed are they who obey him.

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before the gods of Edom; or Jeroboam, who did so before his calves.

20. *Jehovah had smitten him.* This was a very remarkable punishment. He aspired at honour, and was smitten with a loathsome disease. He invaded the priest's office, and was angry with them, and now was smitten with a disease which was subject to their inspection. For coming into the sanctuary, he was expelled the outer court, where the meanest subject might enter. By aspiring to the priestly office, he lost the royal dignity.

CHAP. XXVII. 1. Compare 2 Kings, xv. 32—38.

2. *Did not go into the temple, &c.* He was probably afraid, from what had happened to his father: but whether his not frequenting the temple is there meant, or his not daring to enter the sanctuary, is not easily determined: although I think the context requires us to take it in the latter sense. The bad example of the king tended to deprave the people.

CHAP. XXVIII. 1—4. Compare 2 Kings, xvi. 1—4. and the notes.

began to reign, and he reigned sixteen years in Jerusalem: but he did not what was right in the eyes of Jehovah, like David his fore-father.
2 But he walked in the ways of the kings of Israel, and made also molten images for Baal.
3 Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominable custom of the nations whom Jehovah had cast out before the children
4 of Israel. He sacrificed also, and burnt incense on the high-places, and on the hills, and under
5 every green tree. Wherefore Jehovah, his God, delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of his people captives, and brought them to Damascus.

And he was also delivered into the hand of the king of Israel, who smote him with a great
6 slaughter. For Pekah, the son of Remaliah, slew in Judah, a hundred and twenty thousand in one day, all valiant men; because they had forsaken Jehovah, the God of their fathers.
7 And Zichri, a mighty man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the governor of the house, and Elkanah, who was
8 next to the king. And the children of Israel carried away captive of their brethren, two hundred thousand, women, sons, and daughters; and took also away much spoil from them, and
9 brought the spoil to Samaria. But a prophet of Jehovah was there, whose name was Oded: and he went out to meet the host before they came to Samaria, and said to them, "Behold, because Jehovah, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them with a rage
10 that reacheth up unto the heavens. And now ye purpose to reduce the children of Judah and Jerusalem for bond-men and bond-women to yourselves: are there then no sins among your-
selves against Jehovah, your God? Now, 11
therefore, hear me, and deliver back the captives whom you have taken from among your brethren: otherwise the fierce wrath of Jehovah will fall upon you." Then certain of the chiefs 12
of the children of Ephraim, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, and Jehizkiah, the son of Shallum, and Amasa, the son of Hadlai, stood up against these who came from the war, And said to them, "Ye 13
shall not bring in hither these captives, to increase our guilt before Jehovah. Intend ye to add to our sins and to our trespass? for our trespass is great, and fierce is the wrath [a]of Jehovah" against Israel." So the armed men left 14
the captives and the spoil, with the chiefs and the whole congregation. And the men above 15
named, rose up, and took the captives, and out of the spoil clothed all among them that were naked; yea, they clothed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren; and they returned to Samaria.

And at that time, king Ahaz sent to the king 16
of Assyria to help him. For again the Edom- 17
ites had come and smitten Judah, and carried away captives. The Philistines also had inva- 18
ded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho, with its villages, and Timnah, with its villages, Gimzo also, and its villages: and they dwelt there.
For Jehovah brought Judah low because of 19
Ahaz, king of [v]Judah"; for he made Judah defenceless, having so grievously transgressed against Jehovah. And Tiglath-pileser, king 20

CHAP. XXVIII. 1. [a] Sept. Arab. 1 ms. 13. [a] Sept. Vulg. mss.

19. [v] So the versions and many mss.

6. *Slew in Judah.* From the parallel place, it appears that the two kings laid siege to Jerusalem, with a design to set up another king. Is. vii.

8. *Two hundred thousand.* This number is most probably erroneous. A hundred and ten thousand valiant men slain in one day; and two hundred thousand taken captives, must have nearly left the country desolate. The versions have the same number as the text; and some copies of the Septuagint have 300,000, and one 800,000! One manuscript has 1,000.

9—15. The address of the prophet and the determination of the leading men of Israel, saved these helpless Judahites from a miserable captivity. The mutual wars of the kingdoms of Israel and of Judah, hastened the ruin of both.

16—18. Uzziah had vanquished the Philistines; but now when Judah was brought low, they seized and possessed many of its cities.

20. *Tiglath-pileser.* Compare 2 Kings, xvi. 7—9. from which it ap-

of Assyria, came to him, but distressed him,
21 and strengthened him not. For Ahaz took away a portion out of the house of Jehovah, and out of the house of the king, and of the chiefs, and gave it to the king of Assyria; but he helped him not.
22 And in the time of his distress, he trespassed
23 yet more against Jehovah. For this king Ahaz said, "[v]I will seek to" the gods of Damascus, who smote me:" for he said, "Because the gods of the kings of Syria help them, I will sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.
24 Ahaz now collected [a]all" the utensils of the house of God, and cut in pieces the utensils of the house of God, and shut up the doors of the house of Jehovah, and made for himself altars
25 in every corner of Jerusalem. And in every other city of Judah, he made high-places to burn incense to other gods, and provoked to anger, Jehovah, the God of his fathers.
26 Now the rest of his acts and all his ways, first and last, behold, they are written in the book
27 of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city of Jerusalem: but they brought him not into the sepulchres of the kings of [v]Judah": and Hezekiah, his son, reigned in his stead.

CHAPTER XXIX.

B. C. 726. *Hezekiah's good reign; divine worship restored, and the temple purified.*

1 Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. And his mother's name was Abia, the daughter of Zechariah. And he did what was right, in the eyes of Jeho- 2
vah, according to all that David his fore-father had done.

In the first month of the first year of his reign, 3
he opened the doors of the house of Jehovah, and repaired them. And having assembled the 4
priests and Levites, he brought them into the eastern area of *the temple*, And said to them; 5
"Hearken to me ye Levites! Hallow now yourselves, and hallow the house of Jehovah, the God of your fathers, and carry away the filth out of the sanctuary. For our fathers have 6
trespassed, and done evil in the eyes of Jehovah, our God, and have forsaken him, and have turned away their faces from the habitation of Jehovah, and turned *to him* their backs. Also they have shut the doors of the porch, 7
and put out the lamps, and have not burnt incense nor offered burnt-offerings in the holy place, unto the God of Israel. Hence the 8
wrath of Jehovah hath fallen upon Judah and Jerusalem, and he hath delivered them up to tribulation, to desolation, and hissing, as ye see with your eyes. For, lo, for this our fathers 9
have fallen by the sword, and our sons and our daughters, and our wives, are in captivity. Now it is my purpose to make a covenant with 10
Jehovah, the God of Israel, that his fierce wrath may be turned from us. My sons, be not now 11
negligent: for you hath Jehovah chosen to stand before him, to serve him, to minister to him, and to burn incense."

Then the Levites arose, Mahath, the son of 12
Amasai, and Joel, the son of Azariah, of the

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23. [v] Sept. 24. [a] Chald. Vulg. and 1 ms. 27. [v] 1 ms.

Reflection upon Chapter xxviii. We may here see the dreadful effects of folly and impiety. The counsellors of Ahaz were weak and impolitic, and a total disregard of God was manifest in his actions. The most awful calamities brought on his country, were insufficient to bring him to reason, and to a sense of duty. The eloquence of Isaiah made no impression on his obdurate heart; but he went on from bad to worse, until he had devoted the temple itself to idols. Under the conduct of such a shepherd, it is not wonderful that the sheep should be scattered and destroyed. Let this awful example warn us to avoid all disrespect to God, his word, or his house, lest he should arm all creatures against us, and make us miserable both in this world and that which is to come.

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pears that the king of Assyria came against Damascus, took it and carried the people captive. But he did not effectually help Ahaz; for he received the treasures, but did not aid him against Israel and the other nations.

23. *To the gods of Damascus.* Compare 2 Kings, xvi. 10—18.

CHAP. XXIX. 1. *Daughter of Zechariah.* Compare 2 Kings, xviii. 2. and the note.

5—11. Hezekiah seems sensible of the cause of the calamities of his country; and begins his reign with restoring the worship of the God of

sons of the Kohathites: and of the sons of Merari, Kish, the son of Abdi, and Azariah, the son of Jehalelel: and of the Gershonites; Joah, the son of Zimmah, and Eden, the son of Joah:
13 And of the sons of Elizaphan; Shimri and Jeiel: and of the sons of Asaph; Zechariah, and Mat-
14 taniah: And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; She-
15 maiah, and Uzziel. And they assembled their brethren, and hallowed themselves, and came, according to the command of the king, in reference to the matters of Jehovah, to cleanse
16 the house of Jehovah. And the priests went into the inner part of the house of Jehovah, to cleanse it, and brought out all the filth which they found in the temple of Jehovah, into the court of the house of Jehovah; and the Levites took and carried it forth unto the brook Kidron.
17 Now they began to cleanse, on the first day of the first month; and on the eighth day of the month, they came to the porch of *the house of* Jehovah; and in eight days more they cleansed the house of Jehovah; so that on the sixteenth
18 day of the first month they finished. They then went in to Hezekiah, the king, and said, "We have cleansed the whole house of Jehovah, and the altar of burnt-offering, with all its utensils, and the presence-bread table, with all its uten-
19 sils. Moreover, all the utensils which king Ahaz, in his reign, [v]profaned", have we prepared and hallowed, and, behold, they are before the altar of Jehovah.
20 Then Hezekiah, the king, rose early, and assembled the rulers of the city, and went up
21 to the house of Jehovah. And they brought seven steers, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of Jehovah.
So they killed the steers, and the priests re- 22
ceived the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he- 23
goats for the sin-offering, before the king and the congregation; and they laid their hands upon them. And the priests killed them, and 24
they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king had commanded that the burnt-offering and the sin-offering should be made for all Israel. And he stationed the Levites in the 25
house of Jehovah with cymbals, with psalteries, and with harps, according to the command of David, and of Gad, the king's seer, and of Nathan, the prophet: for such was the command of Jehovah, by his prophets. And the Levites 26
stood with the instruments of David, and the priests with the trumpets. Hezekiah then com- 27
manded them to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of Jehovah also began, accompanied with the trumpets, and with the instruments devised by David, king of Israel. And all the 28
congregation worshipped; and the singers sang, and the trumpeters sounded, until the burnt-offering was finished. And when they had 29
made an end of offering, the king and all that were present with him, bowed themselves, and worshipped. Moreover, Hezekiah, the king, 30
and the chiefs, commanded the Levites to sing praise to Jehovah with the words of David, and of Asaph, the seer. And they sang praises with gladness; and they bowed their heads and worshipped. Then Hezekiah addressed them, 31
and said, "Now ye have consecrated yourselves

CHAP XXIX.

19. [v] Sept. Vulg. the text *cast away*.

Israel, as the best means of removing them, and securing prosperity.

19. *Profaned.* This is more probable than the common text; for the utensils of the temple were too valuable to be thrown away; but it is natural to think that as Ahaz profaned the temple itself, by idols, so he profaned the utensils by using them in their service. See note Hebrew Bible.

21. *He-goats.* Bishop Patrick has observed, that the words עתודי עזים were not used prior to the captivity to denote a *he-goat*; and hence infers that Ezra was the author of the second book of Chronicles.——*Seven he-goats.* The law only appointed one of each as a sin-offering; but as their transgressions had been heinous, Hezekiah ordered *seven*, one seven times over.

27. *The song of Jehovah.* Some have thought that this was the 136th Psalm, which seems to be adapted to the daily worship.

31. *Addressed them and said.* Literally, 'answered and said,' but it

to Jehovah, come near, and bring sacrifices of thanksgiving into the house of Jehovah. And the congregation brought in sacrifices of thanksgiving; and as many as were of a willing heart,
32 burnt-offerings. And the number of the burnt-offerings, which the congregation brought, was seventy steers, a hundred rams, and two hundred lambs: all these were for a burnt-offering
33 to Jehovah. And the consecrated things were six hundred oxen, and three thousand sheep.
34 But the priests were too few, so that they could not slay all the burnt-offerings; therefore their brethren, the Levites, helped them, till the work was ended, and until the other priests had hallowed themselves: for the Levites were more upright in heart to hallow themselves
35 than the priests. For the burnt-offerings also were in abundance, with the fat of the feast-offerings, and the drink-offerings, for every burnt-offering. Thus the service of the house
36 of Jehovah was set in order. And Hezekiah rejoiced, and all the people, that God had so disposed the people: for the thing had been suddenly done.

CHAPTER XXX.

B. C. 726. Hezekiah orders a solemn pass-over to be proclaimed; the altars of idols demolished, &c.

1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah, at Jerusalem, to keep the pass-over unto Jehovah, the God of Israel. For the 2
king, and his chiefs, and the whole congregation in Jerusalem, had taken counsel to keep the pass-over, in the second month. For they 3
could not keep it at that time, because the priests had not sufficiently hallowed themselves, neither had *all* the people assembled at Jerusalem. And the thing pleased the king and the 4
whole congregation. So they decreed to make 5
proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the pass-over unto Jehovah, the God of Israel, at Jerusalem: for they had not kept it, as prescribed, for a long time. Foot-posts then 6
went with the letters from the king and his chiefs throughout all Israel and Judah, with the king's orders, to say, "Ye children of Israel, turn again unto Jehovah, the God of Abraham, Isaac, and Israel, and he will return to the remnant of you, who have escaped out of the hand of the kings of Assyria. And be not like 7
your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, who therefore gave them up to desolation as ye see. Now be ye not stiff-necked, as your 8
fathers were; submit yourselves to Jehovah, and enter into his sanctuary which he hath hallowed for ever: and serve Jehovah, your God, that the fierceness of his wrath may be turned away from you. For if ye turn again to 9
Jehovah, your brethren and your children shall find compassion among those, who have led

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Reflections upon Chapter xxix. 1. We learn from this account, how awfully the king and the people had departed from the God of their fathers! His temple was converted to the vilest purposes. The lamps extinguished; the altar, the sanctuary, and the holy utensils profaned! The daily service wholly omitted, and the voice of prayer and praise never heard. God's beautiful house full of filth. How dreadful is the state of a people who have thus apostatized, and have become devoted to every abomination. This is an emblem of the soul of the sinner.—The lamp of the understanding darkened, through ignorance; the altar of the heart polluted, and the sanctuary of the affections devoted to profane idols.

2. What joy must the righteous feel, in the change which Hezekiah effected! They had sighed in secret, and been hid from the notice of the wicked; for when the foundations were destroyed, what could they do? They had seen the wicked walk on every side, when the vilest men were exalted. But now they found that the time to favour Zion, yea, the set time, was come; and with devout and adoring gratitude, they joined in the song of Jehovah. What mercy, undeserved mercy, to Judah, for God to raise up such a character as Hezekiah. O that we may imitate him in his regard to God, to his house, and his worship; and then we may hope to be saved from all our enemies, however powerful.

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is obviously an idiom, when used to begin a discourse, and should be rendered accordingly. It is frequent in the New Testament.

CHAP. XXX. 2. *In the second month.* According to the law, it was to be kept until the 14th day of the *first* month; but in case any man was unclean, &c. he might keep it in the second month. Comp. Num. ix. 10, 11. This was their case; the temple was not hallowed, nor could they be prepared before the second month.

8. *Submit yourselves.* Literally, 'give the hand,' which both denoted

them captive, so that they shall come again into this land: for Jehovah, your God, is gracious and merciful, and will not turn away his
10 face from you, if ye return unto him." So the posts passed on from city to city, through the country of Ephraim and Manasseh, even to Zebulun: but they laughed at them, and taunted
11 them. Nevertheless, some of Asher and of Zebulun humbled themselves, and came to
12 Jerusalem. But in Judah, the hand of God had given them one heart to do the commandment of the king and of the chiefs, according to the word of Jehovah.

13 And there assembled at Jerusalem many people to keep the feast of unleavened bread, in the second month, a very great congregation.
14 And they arose and took away the altars which were in Jerusalem, and all the altars for incense took they away, and cast them into the brook
15 Kidron. Then they killed the pass-over, on the fourteenth day of the second month: and the priests and the Levites were now ashamed, and they hallowed themselves, and brought the burnt-offerings into the house of Jehovah.
16 And they stood in their place after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood, which they received from the hand of the Levites.
17 For there were many in the congregation who were not hallowed: therefore the Levites had the charge of the killing of the pass-over for every one that was not clean, so as to be hal-
18 lowed to Jehovah. For very many of the people, many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the pass-over, contrary to what was prescribed. But Hezekiah prayed for them, saying, "May the good Jehovah pardon every one, Who hath prepared his 19
heart to seek Jehovah, the God of his fathers, although not cleansed according to the purification of the sanctuary." And Jehovah hear- 20
kened to Hezekiah, and was reconciled to the people.

So the children of Israel who were present at 21
Jerusalem, kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah, day by day, with instruments of sacred music. And Hezekiah 22
spoke comfortably to all the Levites who best understood the worship of Jehovah, that they would [v] complete" the seven days fast, offering feast-offerings, and making confession to Jehovah, the God of their fathers. And the whole 23
assembly resolved to keep other seven days; and they kept the feast other seven days with gladness. For Hezekiah, king of Judah, gave to 24
the congregation, a thousand steers, and seven thousand sheep; and the chiefs gave to the congregation, a thousand steers, and ten thousand sheep; and a great number of priests hallowed themselves. And the whole congregation of 25
Judah, with the priests and the Levites, and the whole congregation that had come out of Israel, and the strangers that had come out of the land of Israel, and that dwelt in Judah, 26
rejoiced. So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, there had not been the like in Jerusalem.

Then the priests, the Levites, arose and bles- 27
sed the people; and *Jehovah* hearkened to their voice, and their prayer went up to his holy dwelling-place in the heavens.

CHAP. XXX.

REFLECTIONS UPON CHAPTER XXX. 1. Where good men are anxious for the conversion of sinners to God, and use every method to effect it, they are often treated with every mark of disrespect. It is no new thing for messengers who come on the most important concerns, and in the most friendly way, to be despised and scorned. One would have thought the Israelites should at least have given Hezeki-

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submission and a renewal of their covenant with him. Comp. 1 Chron. xxix. 24. Ezra, x. 19. and Ezek. xvii. 18.

10. *They laughed at them.* This shows the hardened state of the people. God's service was the subject of their unhallowed mirth; but soon were the bonds of these mockers made strong.

20. *Reconciled.* I have adopted the Arabic sense of רפא here, as best agreeing with the context; for we have no reason to think that those who attended were smitten with any disease.

22. *Would complete.* This reading seems more natural than the common text; for surely there was no reason for the king to exhort the priests *to eat*, but there was to persevere in the laborious service of killing and offering victims for other seven days.

22. [v] Sept.

CHAPTER XXXI.

B. C. 726. Idols destroyed; tithes and offerings brought; the king's integrity and success.

1 Now when all this was finished, all Israel that were present, went out to the cities of Judah, and broke the statues in pieces, and cut down the groves, and threw down the high-places and the altars, in all Judah and Benjamin; in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned to their own cities, every man to his own possession.

2 And Hezekiah appointed the courses of the priests and the Levites according to their classes; each of the priests and Levites according to his service; for offering burnt-offerings, and feast-offerings, to minister, give thanks, and praise
3 at the gates of the camp of Jehovah. He also appointed a portion of his own property for the burnt-offerings, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the stated feasts, as it is written in the law of
4 Jehovah. Moreover, he commanded the people who dwelt in Jerusalem, to give the portion due to the priests and the Levites, that they might be wholly employed in the law of Jehovah.

5 And as soon as the commandment went abroad, the children of Israel brought, in abundance, the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundance. And Judah, and *the children* of 6
Israel, who dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep; and the tithe of holy things which were hallowed to Jehovah, their God, they laid in heaps. In the third month they began to lay 7
the heaps, and finished them in the seventh month. And when Hezekiah and the chiefs 8
came and saw the heaps, they blessed Jehovah, and his people Israel. Then Hezekiah ques- 9
tioned the priests and the Levites concerning the heaps; And Azariah, the chief-priest of 10
the house of Zadok, answered him, and said, "Since the people began to bring their offerings into the house of Jehovah, we have had enough to eat, and have left plenty: for Jehovah hath blessed his people; and that which is left, is this great store."

Then Hezekiah commanded chambers to be 11
prepared in the house of Jehovah; and they prepared them, And brought in the offerings 12
and the tithes, and the dedicated things faithfully: over which Cononiah, the Levite, was ruler, and Shimei, his brother, was the next. And Jehiel, and Azaziah, and Nahath, and 13
Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under Cononiah, and Shimei,

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ah's messengers a civil reception: but they mocked them, and laughed them to scorn. So the gospel of reconciliation is often treated; and the kind invitations of the king of heaven are often despised. But the consequences will be dreadful. "Such despisers shall wonder and perish." It is, however, some consolation, that, if many reject the gospel message, there are some who receive it, and to whom it is a savour of life unto life.

2. Hezekiah's prayer for the people may properly be adopted by us in our approaches to God. The great thing is to prepare the heart to seek God: to have a sincere mind, and a fixed intention to serve him: there may be defects in our wandering thoughts, in the frame of our spirits; when they are not such as we could wish, or desire, we may go to God by prayer, intreat him to pardon us, and accept our sincere endeavours through Christ, notwithstanding these unallowed imperfections. "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in the time of need."

3. Religious services ought always to be attended with joy. This is often repeated, "They kept the feast with gladness, and rejoiced with great joy." All religious duties should be performed with pleasure; we should come to them with delight; endeavour to keep our hearts cheerful. "Pray without ceasing, and rejoice evermore," is the Apostolic direction.

CHAP. XXXI. 2. *Camp of Jehovah.* The whole space within the outer wall that surrounded the temple, is thus called, because here the people assembled to worship, and here the musicians and singers were stationed.

6. *Children of Israel, &c.* The connexion requires the text to be thus construed. See note Hebrew Bible.——*Which were hallowed.* That is, their votive and free-will offerings, the gains of trade or the spoils of war.

11. *Chambers, &c.* There were many in the temple for the purpose of store-rooms, but they had been otherwise employed. The king ordered them to be prepared for the tithes; and the abundance brought shows that God had blessed them.

his brother, at the commandment of Hezekiah, the king, and Azariah, the ruler of the house
14 of God. And Korah, the son of Imnah, the Levite, the door-keeper at the east-*gate*, was over the free-will-offerings of God, to distribute the oblations of Jehovah, and the most holy
15 things. And next to him were Eden, and [r]Benjamin", and Joshua, and Shemaiah; Amaziah, and Shecaniah; whose office was to give a portion to their brethren in the cities of the
16 priests, according to their courses, whether great or small: Besides to those of their males reckoned from three years old and upward, (to every one coming into the house of Jehovah, his daily portion,) for their ministerial service
17 according to their courses. Now the priests and the Levites were reckoned according to their paternal houses, from twenty years old and upward, in their ministrations by their courses;
18 And the whole multitude of their little ones, their wives, and their sons, and their daughters, were taken into the account; of those who
19 had faithfully hallowed themselves. And to the sons of Aaron, the priests, who were in the fields of the suburbs of their cities, in every city, the men above named gave also portions; to all the males among the priests, and to all the Levites, who were reckoned among them.

20 And thus did Hezekiah throughout all Judah; acting with goodness, uprightness, and
21 faithfulness before Jehovah, his God. And in every work that he began for the service of the house of God, and in respect to the law, and the commandments, in seeking his God, he performed with his whole heart; hence he prospered.

CHAPTER XXXII.

B. C. 713. *Sennacherib's invasion, and defeat; Hezekiah's sickness and recovery.*

1 AFTER these things were faithfully accomplished, Sennacherib, king of Assyria, came, and entered into Judah; and encamped against the fortified cities, and thought to gain them by
2 force to himself. And when Hezekiah saw that Sennacherib had come, and that he had
3 purposed to fight against Jerusalem, He took counsel with his chiefs and his mighty men, to stop the water-fountains which were without the city: and they assisted him. And many
4 people were assembled, who stopped all the fountains, and the brook that ran through the

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CHAP. XXXI.

REFLECTIONS UPON CHAPTER XXXI. 1. We are here taught, that the influence of religious ordinances should be shown, by zealously seeking to promote piety at home and around us. We are not to think all is over when the sabbath is done; or that it is sufficient to have performed the public duties of it; for then the hardest work begins; to cherish good impressions, and put in practice the good instructions we have received. "Be ye doers of the word, and not hearers only."

2. It is a natural inference from this chapter, that where there is a love to God and his house, and a concern for the interest of religion, there will be a care for the comfortable maintenance of ministers. Hezekiah was solicitous not only to have them maintained, but also encouraged in the work of God. Those who experience the benefit and comfort of a good ministry, will never grudge the expense of it.

3. The way to secure the blessing of God, is to do that which is right, and to do it uprightly. Whatever is agreeable to the nature and will of God, should be done vigorously, and with resolution; with a sincere intention to please God, to profit men, and save ourselves: this will be to our own honour and comfort. The apostle Paul's rule is applicable to every circumstance in life, "Whatever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Lukewarmness in the service of God, is what he abhors and detests.

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15. [r] So the versions and 3 mss.

16. *Three years old, &c.* The male children of the Levites, above three years old, were allowed to come to the temple with their fathers, and share in the distribution. In their time of waiting they brought their families with them.

17. *Twenty years old.* In the law it was from thirty years old; but David altered this, probably by divine appointment, as the numbers of the people and the proselytes increased. 1 Chron. xxiii. 26.

18. *Hallowed themselves.* This is given as a reason why such care was taken of their families, because they were either employed in the temple, or in teaching the people at home; and would otherwise have been unable to provide for them, in a manner becoming their station.

21. One circumstance of Hezekiah's wisdom and piety is not mentioned here, but may be inferred from Prov. xxv. 1. that he employed some skilful scribe to compare and write out copies of the law and other sacred writings; and also smaller collections of proverbs, which were scattered abroad in several hands. These he employed some priests or prophets to copy, and publish for the good of his kingdom.

CHAP. XXXII. 1—23. Compare 2 Kings, xviii. 13, to the end, and the whole of the 19th chapter, where a more particular and detailed account of the invasion and insulting language of Sennacherib, is given.

midst of the land, saying, "Why should the kings of Assyria come, and find much water?" He also took courage, and repaired all the wall that was broken, and erected towers above, and another outer wall. He also strengthened Millo in the city of David, and made darts and shields
6 in abundance. And he appointed captains of war over the people, and assembled them to himself in the area, at the gate of the city, and
7 spoke comfortably to them, saying, "Be strong and courageous; be not afraid nor dismayed on account of the king of Assyria, nor on account of all the multitude that is with him: for he with us is more *powerful*, than *all those* with
8 him. With him is an arm of flesh; but with us is Jehovah, our God, to help us, and to fight our battles." And the people relied on the words of Hezekiah, king of Judah.

9 After this, Sennacherib, king of Assyria, (who himself, with all his forces, then besieged Lachish,) sent his servants to Jerusalem, unto Hezekiah, king of Judah, and unto all Judah
10 that were at Jerusalem, saying, "Thus saith Sennacherib, king of Assyria, 'On what do ye rely, that ye would abide a siege in Jerusalem?
11 Is it not Hezekiah who persuadeth you to give yourselves up to die by famine and by thirst, saying, 'Jehovah, our God, will deliver us out
12 of the hand of the king of Assyria?' Hath not the same Hezekiah taken away his high-places and his altars, and commanded Judah and Jerusalem, saying, 'Ye shall worship before one altar, and burn incense upon it?'
13 Know ye not what I and my fathers have done to all the people of other lands? were the gods of those nations at all able to deliver their lands
14 out of my hand? Who was there among all the gods of those nations, whom my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver
15 you out of my hand? Now, therefore, let not Hezekiah deceive you, nor persuade you in this: believe him not: for as no god of any nation or kingdom hath been able to deliver his people out of my hand, and out of the hand of my fathers, how shall your God deliver you out of my hand?" And his servants spoke yet 16
more against God Jehovah, and against his servant Hezekiah. He wrote also letters to 17
reproach Jehovah, the God of Israel, and to speak against him, saying, "As the gods of other nations have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand." Then 18
they cried with a loud voice, in the Jewish language, to the people of Jerusalem who were on the wall, to terrify and confound them; that they might take the city. And they spoke 19
against the God of Jerusalem, as against the gods of other nations, which were the work of men's hands.

On this, Hezekiah, the king, and the pro- 20
phet Isaiah, the son of Amoz, prayed and cried to heaven. And Jehovah sent an angel, 21
who cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria; and he returned, with shame of face, to his own land. And when he had gone into the house of his god, the offspring of his own loins slew him there with the sword.
Thus Jehovah saved Hezekiah and the inhabi- 22
tants of Jerusalem, from Sennacherib, the king of Assyria, and from all [a]their enemies", and defended them on every side. And many 23
brought offerings to Jehovah to Jerusalem, and presents to Hezekiah, king of Judah: so that thenceforth he was magnified in the eyes of all nations.

In those days, Hezekiah was sick unto death, 24
and prayed to Jehovah: and he [v]hearkened to" him, and gave to him a token *of recovery*.
But Hezekiah rendered not according to the 25
benefit conferred on him; for he became proud in heart: therefore was wrath *kindled* against

CHAP. XXXII. 22. [a] 6 mss.

24. [v] Sept. and Vulg.

21. *Leaders and captains.* Compare 2 Kings, xix. 35. and the note.

22. *Defended them.* As a shepherd his flock, by guiding them and protecting them.

24. *Hezekiah was sick.* Compare 2 Kings, xx. 1—11. and the notes there.

30. *Of Gihon.* Some make this the same as the fount of Siloam, (see

26 him, and against Judah and Jerusalem. But Hezekiah humbled himself for the pride of his heart; he and the inhabitants of Jerusalem; so that the wrath of Jehovah came not upon them in the days of Hezekiah.

27 And Hezekiah had riches and glory in abundance: and he made for himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all kinds
28 of valuable utensils. Store-houses also for the increase of corn, and wine, and oil; and stalls for all kinds of cattle, and sheep-cotes for
29 flocks. Moreover, he built cities for himself; and possessed flocks and herds in abundance: for God gave to him very much substance.
30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west-side of the city of David: for
31 Hezekiah prospered in all his works. But in respect to the ambassadors, the princes [a]of the king" of Babylon, who were sent unto him to inquire concerning the miracle, that had been done in the land, God left him, to try him, that he might know all that was in his heart.

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah, the prophet, the son of Amoz, and in the book of the kings of Judah and
33 Israel. And Hezekiah slept with his fathers, and they buried him in the chief of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem honoured him at his death. And Manasseh, his son, reigned in his stead.

CHAPTER XXXIII.

B. C. 698. Manasseh's wicked reign; he, when carried to Babylon, repents and is restored; his death.

Manasseh was twelve years old when he 1
began to reign, and he reigned fifty-five years
in Jerusalem. But he did evil in the eyes of 2
Jehovah, like to the abominable deeds of the
nations, whom Jehovah had cast out before the
children of Israel.

For he rebuilt the high-places which Hezeki- 3
ah, his father, had broken down, and he reared
up altars for Baal, and made groves, and wor-
shipped all the host of the heavens, and served
them. Also he built altars *for idols* in the 4
house of Jehovah, concerning which Jehovah
said, "In Jerusalem shall my name be for
ever." And he built altars for the whole host 5
of the heavens, in the two courts of the house
of Jehovah. And he devoted his children by 6
fire, in the valley of the son of Hinnom: also
he observed the clouds, and used divination,
and practised augury, and encouraged necro-
mancers, and wizards: he wrought much evil
in the eyes of Jehovah, to provoke him to an-
ger. And he set a carved grove-idol, made by 7
himself, in the house of God, of which God
had said to David and to Solomon, his son, "In
this house, and in Jerusalem, which I have
chosen before all the tribes of Israel, will I put
my name for ever: Nor will I any more remove 8
the foot of Israel out of the land which I ap-
pointed for their fathers; provided they observe
to do all that I have commanded them, accord-

31. [a] Chald. and 14 mss.

Reflections upon Chapter xxxii. 1. We may learn that a believing confidence in God, is the best remedy against the fear of man. Hezekiah exhorted the people to be strong and courageous: and why? because God was for them. Our enemies endeavour to frighten us from this, because it is our best security; but let us resist such temptations, "and have our hearts fixed, trusting in the Lord." The fear of our maker will prevent the fear of the fury of the oppressor. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

Chap. xxxiii.

2. When we are brought into difficulties, our confidence should always be accompanied with the use of proper means for our deliverance: so Hezekiah did. He fortified the city, and made weapons offensive and defensive. To trust in God without the use of proper means, is to tempt him. Prudence, valour, and piety, should always go together; and then they constitute a spiritual hero. The christian must unite the wisdom of the serpent with the harmlessness of the dove; and as a good, brave, and intrepid soldier of the Lord Jesus Christ, must endure hardships, with patience.

Reland); but others another stream, which Hezekiah brought by a subterranean aqueduct into the city. Comp. Is. vii. 3. and xxii. 9.

31. *Ambassadors, &c.* Compare 2 Kings, xx. 12—19.

CHAP. XXXIII. 1—9. Compare 2 Kings, xxi. 1—9.

ing to the whole law, and the statutes, and the ordinances by Moses."

9 But Manasseh seduced Judah and the inhabitants of Jerusalem, to do more evil than the nations, whom Jehovah had destroyed before
10 the children of Israel. And Jehovah spoke to Manasseh, and to his people; but they would
11 not hearken. Jehovah, therefore, brought upon them the captains of the host of the king of Assyria, who took Manasseh [v]alive", and bound him with fetters, and carried him to Babylon.
12 But when, in his affliction, he besought Jehovah, his God, and humbled himself greatly
13 before the God of his fathers, And prayed to him, and intreated him; he heard his supplication, and brought him back to Jerusalem, unto his own kingdom. Then Manasseh acknow-
14 ledged that Jehovah was the only God. Now after this, he built a wall without the city of David, on the west-side of Gihon, in the valley, even to the entrance of the fish-gate, and carried it about to Ophel, and raised it a very great height. And he put captains of
15 war in all the fortified cities of Judah. And he removed the strange gods, and the grove-idols, out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem; and
16 cast them out of the city. And he repaired the altar of Jehovah, and sacrificed thereon feast-offerings, and thank-offerings, and commanded Judah to serve Jehovah, the God of
17 Israel. Nevertheless, the people still sacrificed on the high-places, yet to Jehovah, their God, only.

Now the rest of the acts of Manasseh, and his
18 prayer to his God, and the words of the seers who spoke to him in the name of Jehovah, the God of Israel, behold, they are written in the records of the kings of Judah. His prayer also
19 and its acceptance; and all his sins, and his trespasses, and where he built high-places, and set up carved grove-idols, before he was humbled: behold, they are written in the records of the seers.

And Manasseh slept with his fathers, and
20 they buried him in *the garden of* his own house; and Amon, his son, reigned in his stead. Amon
21 was twenty-two years old when he began to reign, and he reigned two years in Jerusalem.
22 But he did evil in the eyes of Jehovah, as *at first* did Manasseh, his father: for Amon sacrificed unto all the carved idols which Manasseh,
23 his father, had made, and served them; And humbled not himself before Jehovah, as Manasseh, his father, had humbled himself; but
24 Amon trespassed more and more. And his servants conspired against him, and slew him
25 in his own house; But the people of the land slew all those who had conspired against king Amon: and the people of the land made Josiah, his son, king in his stead.

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11. [v] So Syr. and Arab. the rest, *among the thorns.*

Reflections upon Chapter xxxiii. 1. We are again admonished, that the way of transgressors is hard, and that if we follow their example, we must share their miseries. As Manasseh and Amon were like Ahab and his race, so they were punished like them. If men will presumptuously walk in an evil way, keep bad company, and say and do as the wicked, they must expect to be punished with them, or with heavier calamities, as their guilt is aggravated by what they have seen and known of the sufferings of others.

2. See the use of affliction to bring men to repentance. Manasseh, while in prosperity, acted most wickedly and abominably. But when he got into prison, he began *to think on his ways.* The pleasures of the court intoxicated him; but the horrors of a prison brought him to himself. God's design in afflicting his people, is *to take away sin,* and bring them to repentance; which will show itself, as Manasseh's did, in humiliation, prayer, and reformation: to undo the mischief they have done, and strive to reform those they have corrupted, are fruits meet for repentance.

3. This history affords great encouragement to repentance.

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11. *Alive.* The various reading of the Syriac and the Arabic is so natural and coherent, that I am satisfied it is the true one. For what can be meant by taking Manasseh "with thorns, or flesh-hooks, or among thorns?"

13. *The only God.* In his reform, he changed his chief minister, removing Shebna and appointing Eliakim. Is. xxii. 15—25.

19. *In the records of the seers.* We are here referred to some history then extant for a larger account of his sin and repentance. Particular notice is taken of his prayer; it is to be found in the Apocrypha, but whether genuine or not is uncertain; it is not unlikely but it may be so, for it is a good prayer, and much to the purpose.

20. *Garden.* Compare 2 Kings, xxi. 18.

CHAPTER XXXIV.

B. C. 896. The reign of Josiah; the book of the law found; he and the people enter into covenant.

1 JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem thirty-one
2 years. And he did what was right in the eyes of Jehovah, and walked in the ways of David, his fore-father, and declined neither to the right hand nor to the left.
3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his fore-father; and in the twelfth year he began to cleanse Judah and Jerusalem from the high-places, and the groves, and the
4 carved and molten idols. For in his presence were the altars of Baal broken down; and the solar statues, which were high above them, were destroyed. And the groves he cut down, and the carved and molten idols he broke in pieces, and stamped them to dust, and strowed upon the graves of those who had sacrificed to them.
5 And he burned the bones of the priests *of the idols* upon their own altars, and cleansed Judah
6 and Jerusalem. And in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, he destroyed on every hand their *idol* temples.
7 And he demolished the altars and the groves, and stamped the carved idols to dust, and cut down all the solar statues throughout the whole land of Israel; and then returned to Jerusalem.
8 Now in the eighteenth year of his reign, when he had cleansed the land, and the house [a]of Jehovah", he sent Shaphan, the son of Azaliah, and Maaseiah, the governor of the city, and Joah, the son of Joahaz, the recorder, to
9 repair the house of Jehovah, his God. And when they came to Hilkiah, the high-priest, they delivered the money which was brought into the house of God, which the Levites, who kept the doors, had collected from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and from the inhabitants of Jerusalem. And they put it 10
in the hand of those who had the oversight of the work of the house of Jehovah, and they gave it to the workmen who wrought in the house of Jehovah, to repair and strengthen the house: To the artificers and builders gave they 11
it, to buy hewn stones, and timber for couplings, and to floor the apartments which the kings of Judah had destroyed. And the men 12
did the work faithfully, and their overseers to forward the work, were Jahath, and Obadiah, the Levites of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, and such other Levites as were skilful musicians. Also over the burden-bearers, for 13
forwarding all those who did any kind of work, were the Levites, scribes, and officers, and gate-keepers.

And when fetching out the money which had 14
been brought into the house of Jehovah, Hilkiah, the priest, found the book of the law of Jehovah, *written* by Moses. And Hilkiah 15
spoke and said to Shaphan, the scribe, "I have found the book of the law, in the house of Jehovah." And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to 16
the king, and brought back word to the king, saying, "All that was committed to thy servants, they have done. And they have collected 17
the money found in the house of Jehovah, and have delivered it into the hand of the overseers,

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CHAP. XXXIV.

We can scarcely conceive of a viler sinner than Manasseh, who was so wicked himself, and did so much mischief: yet when he repented, and prayed, God heard his supplication, renewed his prosperity, and lengthened his life: and, one would hope, saved his soul. This was designed as a pattern of divine long suffering.

8. [a] Chald. and Vulg.

"Let the wicked, therefore, forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Such is the connexion between duty and privilege. The promise is sure to every penitent sinner.

CHAP. XXXIV. 3. *In the eighth year, &c.* That is, in the sixteenth year of his age.

6. *Their temples.* I have followed the text in preference to the Keeri; and, with Cappellus and Houbigant, consider the first word a verb. See note Hebrew Bible, and comp. 2 Kings, xxiii. 4—21.

11. *Apartments.* These were what the priests occupied when they

18 and to the hand of the workmen." Then Shaphan, the scribe, told the king, saying, "Hilkiah, the priest, hath given to me a book." And Shaphan read it before the king. 19 And, when the king had heard the words of the law, he rent his garments. 20 And the king commanded Hilkiah, and Ahikam, the son of Shaphan, and Abdon, the son of Micah, and Shaphan, the scribe, and Asaiah, a servant 21 of the king, saying, "Go, inquire of Jehovah for me, and for those that are left in Israel and in Judah, concerning the words of the book which is found: for great is the wrath of Jehovah, to be poured out upon us, because our fathers have not kept the word of Jehovah, by doing according to all that is written in this book. 22 And Hilkiah, and they whom the king appointed, went to Huldah, the prophetess, (the wife of Shallum, the son of Tikvath, the son of Hasrah, keeper of the wardrobe,) who dwelt in the suburbs of Jerusalem, and on this subject spoke to her.

23 And she answered them, "Thus saith Jehovah, the God of Israel, 'Tell ye the man that 24 sent you to me, 'Thus saith Jehovah, 'Behold, I will bring evil upon this place, and upon its inhabitants, even all the curses that are written in the book which hath been read before the king 25 of Judah: Because they have forsaken me, and have burned incense to other gods, so as to provoke me to anger by all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. 26 But to the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, 'Thus saith Jehovah, the God of Israel, 'Because at the words which thou hast heard, Thy 27 heart was softened, and thou didst humble thyself before God, when thou heardest my words against this place, and against its inhabitants, and humbledst thyself before me, and didst rend thy garments, and weep before me; I have even heard thee, saith Jehovah. Behold, I 28 will gather thee to thy fathers, to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon its inhabitants."

When they had reported these words to the king, The king then sent and assembled all 29 the elders of Judah and Jerusalem. And the 30 king, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and the whole people, great and small, went up to the house of Jehovah: and he read in their hearing all the words of the book of the covenant that had been found in the house of Jehovah. And the king stood by a pillar, and 31 made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in 32 Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out 33 of all the countries which belonged to the children of Israel, and made all that were present in Israel to serve Jehovah, their God. And during all his days, they departed not from following Jehovah, the God of their fathers.

Reflections upon Chapter xxxiv. 1. We have here an eminent and lovely example of early piety. When only eight years old, Josiah was very good; he turned not to the right hand nor to the left; when sixteen he began to seek God more publicly. Early piety is peculiarly honourable to all young people, especially in persons of rank and fortune; and above all, amidst the prevalence of degeneracy and impiety. When very young, but eight years old, he began this work, and with growing years he pursued it. Let us "go and do likewise; for God loves them that love him, and they that seek him early shall find him."

2. We have great reason to thank God for his holy word. It was a sad time in Israel, when scarcely any copy of the law was

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attended at the temple; and the conduct of the idolatrous kings in destroying them, shows both their impiety and policy. They wished to banish those from the temple who might have been a hindrance to their schemes.

19. *Rent his garments.* It cannot be supposed that all the copies of the law were lost. Hezekiah had taken care to furnish the people with many: and their being and polity as a nation, as well as their religion, depended on the knowledge of the law. Perhaps they had, for the use of the priests and the king, some abstract, like our abridgment of the statutes; without the promises and threatenings, with which the king seemed so much affected, and which it is evident he had not before read. The king

CHAPTER XXXV.

B. C. 623. Josiah keepeth a solemn passover; opposing Pharaoh Necho he is slain.

1 Moreover, Josiah kept a pass-over to Je-
hovah in Jerusalem: and they killed the pass-
over on the fourteenth day of the first month.
2 And he appointed the priests to their offices, and
encouraged them to do the service of the house
3 of Jehovah. And he said to the Levites, who
being hallowed to Jehovah, were to teach all Is-
rael, "Put the holy ark in the house which
Solomon, the son of David, king of Israel, built
for it: for it is no more to be borne on your
shoulders: serve now Jehovah, your God, and
4 his people Israel, And be prepared accord-
ing to your paternal houses, and courses, as
prescribed by David, king of Israel, and re-
5 peated by Solomon, his son. And attend at the
sanctuary, according to the divisions of the
paternal families of your brethren, the people;
and according to the division of the fami-
6 lies of the Levites. So kill the pass-over, and
hallow yourselves, and prepare your brethren,
that they may do according to the word of
Jehovah by Moses."

7 Josiah then gave to the people, of the flock,
lambs and kids, all for the pass-over offerings,
for all that were present, to the number of thir-
ty thousand, and three thousand steers: these
were from the king's own property. 8 And his
chiefs gave willingly unto the people, to the
priests, and to the Levites: Hilkiah, and Ze-
chariah, and Jehiel, rulers of the house of God,
gave unto the priests for the pass-over offerings,
two thousand and six hundred *lambs and kids*,
and three hundred oxen. 9 Conaniah also, and
Shemaiah, and Nethaneel, his brethren, and
Hashabiah, and Jeiel, and Jozabad, chief of the
Levites, gave unto the Levites for pass-over
offerings, five thousand *lambs and kids*, and
five hundred oxen. 10 So the service was prepa-
red, and the priests stood in their place, and
the Levites in their courses, according to the
king's commandment. 11 And they killed the
pass-over victims, and the priests sprinkled the
blood from their hands, and the Levites flayed
them. 12 And they removed the burnt-offerings,
that they might give according to the divisions
of the families of the people, to offer unto Jeho-

found: no wonder they were so degenerate and wicked. This was a happy discovery of the original, as it both directed and quickened them in the reformation of their worship and lives. The king valued it highly; he read it, and took heed to it. Let us bless God for the holy scriptures, and let "our delight be in the law of the Lord." We do the greatest honour to them, when we read and study them daily, and regulate our sentiments and our lives by them.

3. We should cultivate that tenderness of heart which good Josiah manifested. Whenever we read the word, let us labour to have our hearts and consciences impressed with an holy fear of that wrath which is revealed from heaven: let our flesh tremble for fear of God's judgments, and be deeply humbled under a sense of our guilt and violation of God's holy law: let us desire to know and do our duty, as therein described; and do what we can to reform and save others. Then, whatever becomes of them, the consequence will be happy to ourselves: we shall 'come to the grave in peace,' and go to a world of everlasting peace; for, thus saith the Lord, "to this man will I look, and with him will I dwell, who is of an humble and contrite spirit, and trembleth at my word." Before honour is humility. One prepares and fits for the enjoyment of the other.

being impatient to know the contents, begins to read immediately, and as their books were written upon long scrolls, and rolled upon a stick, the latter part of Deuteronomy would come first in course, where he found those terrible threatenings, which so greatly impressed him, threatenings upon the king, as well as upon the people. Deut. xxviii. 36.

It is scarcely possible for words more naturally to describe a book written by Moses himself than, the words of the text; or to vouch more fully, that the manuscript of the law then found was *in the hand-writing of Moses*. And perhaps all doubt will be removed, when it is considered farther—that, though there are fifteen places in the Old Testament, which mention the words *law of Moses* and *book of Moses*, yet this one place only mentions *the book of the law in the hand* (or *by the hand*) *of Moses*: the reason of which seems to be, that the other places speak of that law *in general*; but this place speaks of *one particular ms.* namely, *the original*.

12—28. Compare 2 Kings, xxii. 8—20. and the notes; and verses 29—33. with 2 Kings, xxiii. 1—3.

CHAP. XXXV. 3. *Who being hallowed, &c.* Houbigant renders, "Who taught the people how they might hallow themselves to Jehovah," a sense which I think the text will not bear.——*Put the holy ark.* His father Amon had probably removed it, to make room for his idols.

5. *Paternal families, &c.* In order to understand this, it must be observed, that each family, if it were sufficient to eat a whole lamb, was obliged to have one slaughtered for them: this office was to be performed by the Levites: who were consequently to be distributed among the families for that purpose. Comp. Exod. xii. 8, 9.

8. *Lambs and kids.* I have supplied the words, because no other animals were used for the pass-over victims; and of course it must be these which are meant.

vah, as it is written in the book of Moses. And
13 so did they with the oxen. And they roasted the pass-over victims with fire, according to the ordinance: but the other holy offerings they boiled in pots, and in caldrons, and in pans, and divided them speedily among all the peo-
14 ple. And afterwards they made ready for themselves, and for the priests: because the priests, the sons of Aaron, were employed in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests, the sons of Aaron.
15 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun, the king's seer: and the door-keepers waited at every gate; they might not depart from their service; for their brethren, the Levites, pre-
16 pared for them. So all the service of Jehovah was prepared the same day, to keep the pass-over, and to offer burnt-offerings upon the altar of Jehovah, according to the commandment of
17 king Josiah. And the children of Israel, who were present, kept the pass-over at that time, and the feast of unleavened bread seven days.
18 And there was no pass-over like to that kept in Israel from the days of Samuel, the prophet: nor did any of the kings of Israel keep such a pass-over as was kept by Josiah, and the priests, and the Levites, and all Judah and Israel, who were present, and the inhabitants of Jerusalem.
19 In the eighteenth year of the reign of Josiah, was this pass-over kept.

After all this, when Josiah had prepared the 20
temple, Necho, king of Egypt, came up to fight against Charchemish, on the Euphrates: and Josiah went out against him. But he sent 21
ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against a house with which I have war: for God commanded me to make haste. Forbear to oppose God, who is with me, lest he destroy thee." Nevertheless, 22
Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not to the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at 23
king Josiah; and the king said to his servants, "Take me away; for I am grievously wounded." His servants, therefore, took him out of 24
that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah: and all 25
the singing-men, and the singing-women, by an established custom in Israel, speak of Josiah in their lamentations to this day, and, behold, they are written in the lamentations. Now the 26
rest of the acts of Josiah, and his goodness, according to what is prescribed in the law of Jehovah: And his deeds, first and last, behold, 27
they are written in the book of the kings of Israel and Judah.

Reflections upon Chapter xxxv. 1. It is the duty of every pious mind to observe all divine institutions. Josiah was zealous against idolatry, and as zealous for keeping the pass-over. This suggests a good lesson to us, to observe and keep whatever God commands us. The Lord's supper succeeds to the pass-over; it is a memorial of a great sacrifice and deliverance, and a means of supporting christian piety in the world. Notice is several times taken that "all was done according to the law;" which may intimate, that we are most acceptable to God in our religious services, when we keep closest to his word.

2. Generosity in persons of plentiful circumstances, especially for the support of religion, is highly commendable. Josiah, the chief-priests, and the Levites, all furnished oxen and lambs for this service. Those who know the value of gospel privileges,

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19. *This pass-over.* This was a most extraordinary pass-over; none had been celebrated with such solemnity, with such great preparations, and with such great joy. It had been kept in Hezekiah's time; but the people were not properly purified, and Josiah was more liberal in proportion to his abilities.

20. *Went out against him.* The conduct of Josiah has been thought rash, if not an act of disobedience to God. I cannot but think it highly becoming his character; as it is probable he was in league with the king of Babylon, and had, perhaps, received from him authority over the cities of Israel. As for what Pharaoh says, that God had commanded him to make haste, he must mean his own god, or idol, to which Josiah was not to pay any respect. In opposing Pharaoh, he acted as a faithful ally of the king of Babylon, and though he fell, it was rather a punishment to his people than a judgment on himself; for death was his gain.

22. *Disguised.* The versions seem to have read some other word, most probably חרחץ, as they render *desired* to fight with him. So Geddes.

CHAPTER XXXVI.

B. C. 610. History of the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

1 THEN the people of the land took Jehoahaz,
the son of Josiah, and made him king in his
2 father's stead in Jerusalem. Jehoahaz was
twenty-three years old when he began to reign,
and he reigned three months in Jerusalem.
3 And the king of Egypt removed him from
Jerusalem, and laid a tribute on the land, of a
hundred talents of silver and a talent of gold.
4 And the king of Egypt made Eliakim, his bro-
ther, king over Judah and Jerusalem, and
changed his name to Jehoiakim. And Necho
took Jehoahaz, his brother, and carried him to
Egypt.
5 Jehoiakim was twenty-five years old when he
began to reign, and he reigned eleven years in
Jerusalem: and he did evil in the eyes of Jeho-
6 vah, his God. Against him came up Nebu-
chadnezzar, king of Babylon, and bound him
7 in fetters, and carried him to Babylon. Nebu-
chadnezzar also carried away some of the
utensils of the house of Jehovah to Babylon,
8 and put them in his temple at Babylon. Now
the rest of the acts of Jehoiakim, and his abo-
minations which he committed, and that which
was found in him, behold, they are written in
the book of the kings of Israel and Judah: and
Jehoiachin, his son, reigned in his stead.
9 Jehoiachin was eight years old when he began
to reign, and he reigned three months and ten
days in Jerusalem: and he did evil in the eyes
10 of Jehovah. And when the year was expired,
king Nebuchadnezzar sent, and brought him
to Babylon, with the choicest utensils of the
house of Jehovah, and made Zedekiah, his
[v]uncle", king over Judah and Jerusalem.
11 Zedekiah was twenty-one years old when he
began to reign, and he reigned eleven years in
12 Jerusalem. And he did evil in the eyes of
Jehovah, his God, and humbled not himself
before Jeremiah, the prophet, speaking from
13 the mouth of Jehovah. And he also rebelled
against king Nebuchadnezzar, who had made
him swear *allegiance* to him by God: but he
stiffened his neck, and hardened his heart from
turning to Jehovah, the God of Israel.
14 Moreover, all the chiefs of the priests, and
the people, transgressed very much, according
to all the abominations of the heathen; and
polluted the house of Jehovah which he had
15 hallowed in Jerusalem. And Jehovah, the
God of their fathers, sent to them by his mes-
sengers early, and often; because he had com-
passion on his people, and on his own dwelling-
16 place: But they derided the messengers of
God, and despised his words, and insulted his
prophets, until the wrath of Jehovah arose
against his people, until there was no remedy.
17 Therefore he brought upon them the king of
the Chaldees, who slew their young men with
the sword in the apartments of their own sanctu-
ary, and had no compassion upon young man, or
maiden, old man, or him that stooped for age:
18 he gave them all into his hand. And all the
utensils of the house of God, great and small,
and the treasures of the house of Jehovah, and
the treasures of the king, and of his chiefs; all
19 these he brought to Babylon. And they burnt
the house of God, and broke down the wall of
Jerusalem; they burnt all the palaces also with
fire, and destroyed all its choicest furniture.

CHAP. XXXVI.

and the excellency of religion, will not grudge any prudent expense for the support of God's worship, to encourage his priests, as Josiah did, and to provide for the necessities of the poor. This gives religion reputation, and tends to promote the happiness both of the donor and the receiver.

3. "There is no knowing good or evil, by any thing under the sun." Good Josiah was slain in battle. Probably few of the people were slain then, though most of them were hypocritical, and disliked his reformation. God's providence is a mighty deep. He has various ways of taking good men out of this world; but they all die in peace; and "verily there is a reward for the righteous; verily there is a God that judgeth in the earth."

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10. [v] So the versions. The text, *his brother*.

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25. *In the lamentations.* This funeral poem has not been preserved. It could not be Jeremiah's lamentations, for they lament the destruction of the city, and the captivity, and not the death of the king.

CHAP. XXXVI. 1. Compare with this chapter, 2 Kings, xxiv. 31,

20 And those who had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons, until the reign of
21 the kingdom of Persia: To fulfil the word of Jehovah, by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath seventy complete years. °

CHAP. XXXVI.

REFLECTIONS UPON CHAPTER XXXVI. 1. Admire the tender compassion of God to a very provoking people; therefore he delayed vengeance so long, and sent his prophets, rising early, and sending them with diligence and earnestness. And thus still, his word and promises, and warnings, and ministers, are all instances of divine compassion, and show that he is not willing that any should perish, but that all should come to repentance.

2. Observe how God resents the affronts and contempt offered to his ministers. This is given as a principal reason why he brought destruction upon them, they treated his prophets as enemies, because they told them the truth; they despised their words, and made a jest of their most affecting addresses. God will resent any thing said or done to make faithful ministers despicable, or to vex and discourage them: "He that despiseth you, despiseth me," saith Christ.

21. ° Verses 22, 23, same as what begins Ezra.

3. See the sad consequences of rebelling against God, and refusing to hearken to his word. Zedekiah would not take warning though it was frequently and solemnly given him by Jeremiah: the Israelites likewise would not hearken; but went on in their wicked ways, till at length Jerusalem, the joy of the whole earth; and his temple, the glory of their city, their nation, and the world, were utterly destroyed. The terrible calamities of the people are most pathetically described in the book of Lamentations. How righteous and faithful, how awful and terrible, is God in his judgments! No word of his falls to the ground; when he judgeth he will overcome. External privileges are of no avail without religion: they will not prevent his judgments, but hasten them. May the inhabitants of Britain take warning by this awful history; all things which happened to the Jews, were for examples or admonitions to us. Amen.

&c. and the 25th chapter and the notes. I have omitted the 22nd and 23rd verses of this chapter, as they are the same as the three first verses of the first chapter of Ezra; and have undoubtedly been added by mistake; or rather, they show that the book of Ezra once followed this.

E Z R A.

INTRODUCTION.

This book has been generally ascribed to Ezra, by the Jewish church; and there is no solid reason to suppose that this opinion is unfounded. He was descended from the house of Aaron, and was the grandson of Seraiah, who was the high-priest in the reign of Zedekiah. Compare 2 Kings, xxv. 18. and Ezra, vii. 1. From his rank and education, he was well qualified to obtain and write the account of the first return of his brethren; and was himself afterwards chiefly employed in restoring the civil and religious polity of his country. We have an account of those who first returned to their own country; of the building of the temple, in spite of the opposition made by their enemies; of Ezra's coming to Jerusalem, and the reform which he effected. It contains the history of about eighty years.

CHAPTER I.

B. C. 536. The proclamation of Cyrus; the people prepare to return; the utensils of the temple restored.

1 Now in the first year of Cyrus, king of Persia, that the word of Jehovah, by the mouth of Jeremiah, might be fulfilled, Jehovah so influenced the mind of Cyrus, king of Persia, that he made a written decree, and proclaimed it
2 through all his kingdom, saying, "Thus saith Cyrus, king of Persia, 'Jehovah, the God of the heavens, hath given me all the kingdoms of the earth; and he hath charged me to build for himself a temple at Jerusalem, which is in
3 Judah. Who is there among you of all his people? May his God be with him, and let him go up to Jerusalem, which is in Judah, and build the temple of Jehovah, the God of Israel: he is the true God, who *is to be worshipped* at
4 Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place assist him with silver, and with gold, and with goods, and with cattle, besides a free-will-offering for *building* the temple of God at Jerusalem."

5 Then rose up the paternal chiefs of Judah and Benjamin, and the priests, and the Levites, together with all those, whose minds God had influenced to go up to build the temple of Jehovah, at Jerusalem.
6 And all those around them supplied them with utensils of silver, with gold, with goods, and with cattle, and with precious things, besides all that was willingly offered.

7 Also Cyrus, the king, brought forth the utensils of the house of Jehovah, which Nebuchadnezzar had brought from Jerusalem, and had put in the house of his gods;
8 Those did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.
9 And this is their number: [v]one thousand" golden chargers, a thousand silver chargers, twenty-nine slaughter-knives,
10 Thirty golden bason covers, and [a]two thousand" silver bason covers, and a thousand other utensils.
11 All the utensils

Chap. i. 9. [v] So Esdras.

10. [v] Esdras.

CHAP. I. 1. *Might be fulfilled.* Jeremiah had foretold the destruction of the king and empire of Babylon, (Jer. xxix. 10.) and the return of the Jews after seventy years. This was accomplished at the death of Belshazzar, the grandson of Nebuchadnezzar, Dan. v. Upon the conquest of Babylon, Cyrus made his uncle Cyaxares, there called Darius, the Median, king of Babylon. He reigned two years, and after his death, Cyrus reigned over all Persia and the country that had been subject to the kings of Assyria and Babylon; and in this first year of his reign he issued this proclamation.

2. *To build a temple.* There is reason to believe that Daniel had shown to the king, the prophecy of Isaiah, xl. 28. and xlv. 1—4.; and that he, in gratitude to that God who had given him such success, issued the proclamation, granting liberty to the Jews, and authorizing the building of the temple.

8. *Sheshbazzar.* The name was the same as Zerubbabel, one being his Babylonish and the other his Jewish name. He was a prince of Judah by birth, and made captain of those who choose to return. Compare ch. iii. 8. with v. 16.

of gold and of silver were five thousand four hundred [a]and sixty-nine". All these Sheshbazzar brought with those of the captivity, who came up from Babylon unto Jerusalem.

CHAPTER II.

B. C. 536. The persons who returned from Babylon; their substance and their offerings.

1 Now these are the children of the province, that went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar, the king of Babylon, had carried away unto Babylon, and came again unto Jerusalem and
2 Judah, every one unto his city; Who came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of
3 the people of Israel: The posterity of Parosh, two thousand one hundred and seventy-two.
4 The posterity of Shephatiah, three hundred and
5 seventy-two. The posterity of Arah, seven
6 hundred and seventy-five. The posterity of Pahath-moab, of the posterity of Joshua and Joab, two thousand eight hundred and twelve.
7 The posterity of Elam, a thousand two hundred and fifty-four. The posterity of Zattu,
8 nine hundred and forty-five. The posterity of
9 Zaccai, seven hundred and sixty. The posterity of Bani, six hundred and forty-two. The
10 posterity of Bebai, six hundred and twenty-
11 three. The posterity of Azgad, a thousand
12 two hundred and twenty-two. The posterity of
13 Adonikam, six hundred and sixty-six. The
14 posterity of Bigvai, two thousand and fifty-six.
15 The posterity of Adin, four hundred and fifty-
16 four. The posterity of Ater of Hezekiah,
17 ninety-eight. The posterity of Bezai, three
18 hundred and twenty-three. The posterity of
19 Jorah, a hundred and twelve. The posterity of
20 Hashum, two hundred and twenty-three. The
21 posterity of Gibeon, ninety-five. The people
22 of Bethlehem, a hundred and twenty-three. The
23 people of Netophah, fifty-six. The people of
24 Anathoth, a hundred and twenty-eight. The
25 people of Beth-azmaveth, forty-two. The people of Kirjath-jearim, Chephirah, and Bee-

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II. [a] Esdras.

Chap. II.

Reflections upon Chapter I. 1. Let us adore the exact fidelity of God to his promises. "When the time to succour Zion, the set time was come, he remembered her." This should induce us to reverence him, strengthen our own faith in him, and encourage us to hold fast the profession of that faith without wavering; for "faithful is he who hath promised, and will also do it."

2. We infer, that the exaltation and possessions of men are owing to God. This Cyrus gratefully acknowledged, saying, "Jehovah, the God of the heavens, hath given me all the kingdoms of the earth." "He putteth down one and setteth up another. Promotion cometh neither from the east, nor from the west, nor from the south." This shows the reasonableness of praying that God would prosper our works; and the duty of thanksgiving, when he makes our way prosperous; of our obligations to serve him; and to render unto him according to his benefits, so graciously and so freely vouchsafed.

3. The liberty proclaimed to the captives, should lead our thoughts to the gospel offers, and the redemption granted by our Lord Jesus Christ. Sinners are slaves, and have long been the captives of Satan. Christ proclaims liberty; to him all authority is given to do so. He urges and beseeches them to go up to the new Jerusalem; he intercedes that God may be with them; he encourages them, and furnishes them with all necessary supplies for the way. Too many stay behind, and love their slavery too well; but others go; and this is to be ascribed to God's influence on their spirits; the work is of grace. Let us hear Christ's voice, thankfully receive his offers, and earnestly pray that we ourselves, and all about us, may be disposed to "ask the way to Zion, with our faces thitherward; and join ourselves to God, in the bonds of an everlasting covenant."

9—11. I have followed the reading of Esdras, because the numbers agree with the sum total. See note Hebrew Bible.

CHAP. II. 1. *Children of the province.* That is, of Babylon, as what follows clearly proves. Those of the tribes of Judah and Benjamin returned first, to the city of their fathers.

2. We have two other copies of this catalogue, one in Nehemiah vii. 4, &c. and the other in Esdras ii. I shall give the numbers, when they differ, of the parallel places, that the reader may judge for himself, which deserves preference.

The sum total of the people who returned from captivity in all three accounts, is the same, 42,360.; which exceeds the particulars added together here, 10,777. Alting and Calmet conjectured that this number could not produce their genealogy, and in consequence, their names were not given. Houbigant maintains that as the three accounts do not differ much in the particulars, it is probable the error is in the sum total. Others maintain that it is more probable that errors have obtained in the numbers of particular families; and the variation of the different accounts strongly supports this last opinion. Some families have also been omitted. Our Lightfoot supposes that the number of names omitted, were the posterity of the ten tribes, and for this reason not mentioned in this list.

17. Here we find in Esdras four names, Ceilan and Azetas, 67.; Asurum, 432.; and Ananias, 410. The order of the 17th, 18th, and 19th verses is inverted in Nehemiah.

21. *The people.* The following names to the 35th verse, I consider as names of places, and have rendered accordingly.

25. Here Esdras gives to the inhabitants of Kirjath-jearim, the sum of

roth, seven hundred and forty-three. The people of Ramah and Gaba, six hundred and twenty-one. The people of Michmas, a hundred and twenty-two. The people of Beth-el and Ai, two hundred and twenty-three. The people of Nebo, fifty-two. The people of Magbish, a hundred and fifty-six. The people of Elamar, a thousand two hundred and fifty-four. The people of Harim, three hundred and twenty. The people of Lod, Hadid, and Ono, seven hundred and twenty-five. The people of Jericho, three hundred and forty-five. The people of Senaah, three thousand six hundred and thirty.

The priests: the posterity of Jedaiah of the house of Joshua, nine hundred and seventy-three. The posterity of Immer, a thousand and fifty-two. The posterity of Pashur, a thousand two hundred and forty-seven. The posterity of Harim, a thousand and seventeen.

The Levites: the posterity of Joshua, and Kadmiel, sprung from Hodaviah, seventy-four.

The singers: the posterity of Asaph, a hundred and twenty-eight.

The posterity of the porters: of Shallum, of Ater, of Talmon, of Akkub, of Hatita, of Shobai, in all a hundred and thirty-nine.

The Nethinims: the posterity of Ziha, of Hasupha, of Tabbaoth, of Keros, of Siaha, of Padon, of Lebanah, of Hagabah, of Akkub, of Hagab, of Shalmai, of Hanan, of Giddel, of Gahar, of Reaiah, of Rezin, of Nekoda, of Gazzam, of Uzza, of Paseah, of Besai, of Asnah, of Mehunim, of Nephusim, of Bakbuk, of Hakupha, of Harhur, of Bazluth, of Mehida, of Harsha, of Barkos, of Sisera, of Thamah, of Neziah, and of Hatipha.

The posterity of Solomon's servants: the posterity of Sotai, of Sophereth, of Peruda, of Jaalah, of Darkon, of Giddel, of Shephatiah, of Hattil, of Pokereth of Zebaim, of Ami. All the Nethinims, and the posterity of Solomon's servants, were three hundred and ninety-two. And these were they who went up from Telmelah, Tel-harsa, Cherub, Addan, and Immer: but they could not show their father's house, and their seed, whether they were of Israel: The posterity of Delaiah, of Tobiah, of Nekoda, six hundred and fifty-two.

And of the posterity of the priests: the posterity of Habaiah, of Koz, of Barzillai: who took a wife of the daughters of Barzillai, the Gileadite, and was called after their name: These sought their register among those who were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the governor said to them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The whole congregation together was forty-two thousand three hundred and sixty, Besides their servants, and their maids, of whom there were seven thousand three hundred and thirty-seven: and there were among them two hundred singing-men, and singing-women. Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.

And some of the paternal chiefs, when they came to the house of Jehovah at Jerusalem, offered freely, in order to rebuild the house of God in its place: They gave according to their ability unto the treasure for the work, one thousand and sixty darics of gold, and five

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25, and to those of Chephirah and Beeroth, the same as the text. After this verse, we have also in Esdras, Pira, 700; Chanio and Ammidioi, 422.

31. This and the two following verses are wanting in Esdras. This verse is confused; and Houbigant would read עילמאוך as one word. Michaelis would omit it as a corruption of the 7th verse, and because wanting in Esdras.

36—39. Of the 24 courses of the priests that were carried away to Babylon, only four returned, and they were the courses of Jedaiah, Immer, Pashur, and Harim, which made up the number of 4,289 persons. The rest either tarried behind, or were extinct. However, the old number of the courses, as established by king David, were still kept up. For, of the four courses that returned, each subdivided themselves into six, and the new courses taking the names of those that were wanting, still kept up the old titles; and hence it is, that after this Mattathias is said to have been of the course of Joarib, and Zecharias, of the course of Abia, though neither of these courses were of the number of those that returned. Talmud. Hierosol. in Taanith.

43. *Nethinims.* Michaelis contends that these were some of the captives taken in war, who were devoted to the service of the temple; and not the descendants of the Gibeonites.

63. *With Urim, &c.* That is, until God himself declared their descent. From this it appears, that they had lost these, whatever they were.

thousand mina of silver, and one hundred priests' 70 garments. So the priests, and the Levites, and some of the people, and the singers, and the gate-keepers, and the Nethinims, dwelt in their own cities, and all Israel in their own cities.

CHAPTER III.

B. C. 536. The altar built; offerings brought, and the foundation of the temple laid.

1 And when the seventh month came, the children of Israel who were in the cities, the whole people assembled themselves as one man at 2 Jerusalem. Then stood up Joshua, the son of Jozedek, and his brethren, the priests, and Zerubbabel, the son of Salathiel, and his brethren, and built the altar of the God of Israel, to offer burnt-offerings thereon, as it is written 3 in the law of Moses, the man of God. And they set the altar upon its base; although fear was upon them, because of the people of those countries: and they offered burnt-offerings thereon to Jehovah, burnt-offerings morning and even- 4 ing. They kept also the feast of booths, as it is prescribed, and offered the daily burnt-offerings by number, according to the rite, as the duty of 5 every day required; And afterwards, the continual burnt-offering, both of the new moons, and of all the stated feasts hallowed to Jehovah; and every free-will-offering they brought to 6 Jehovah. From the first day of the seventh month they began to offer burnt-offerings to Jehovah. But the foundation of the temple of Jehovah was not yet laid. They gave money 7 also to the masons, and to the carpenters; and meat, and drink, and oil, to the Zidonians and Tyrians, to bring cedars from Lebanon to the sea of Joppa, according to the grant of Cyrus, king of Persia, to them.

Now in the second year of their coming to 8 the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Salathiel, and Joshua, the son of Jozedek, and the remnant of their brethren, the priests and the Levites, and all those who had come out of captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of Jehovah. Then stood Joshua, with his sons and his bre- 9 thren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren, the Levites. And 10 when the builders laid the foundation of the temple of Jehovah, they stationed the priests, furnished with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise Jehovah, according to the ordinance of David, king of Israel. And they sang together, by course, 11 in praising and giving thanks to Jehovah; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. But many of the priests, and Levites, 12

Reflections upon Chapter ii. 1. In the return of these Jews, we see the influence both of the love of country, and of religion. Many had power and riches, but they sighed after the land of their fathers. They regarded it as the glory of all lands; and there they wished to live and to die. The serious, those devoted to God, remembered Zion, the city of their solemnities. They longed to hear the songs and to join in the services of God's house. This led them to forsake Babylon. How could a good man be satisfied to live where there are no religious ordinances? "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

2. They who returned at once began to prepare to rebuild the temple. They gave liberally of their substance for this purpose. Thus they honoured the Lord with it, and might expect his blessing, on what was left. They had many difficulties to encounter; the land was desolate, and the city a heap of ruins, yet amidst all these difficulties and discouragements, they began to build the temple. May religion have our first, and our chief regard. "Seek first the kingdom of God, and his righteousness; and all things shall be added unto you."

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69. *Daries of gold.* Prideaux observes, that these were coined by Cyaxares or Darius, during the two years he reigned at Babylon. The gold was uncommonly pure; and these pieces continued in circulation in Asia and Greece, for a long time. They were worth about 25 shillings of our money.——*Mina.* This is thought to have varied in its weight, at different times; so that it is difficult to ascertain its value.

Chap. III. 1. *In the seventh month.* Though they were dispersed for a while about the country, to cultivate some land and prepare their habitations, yet they unanimously came together in the seventh month, at the feasts of atonement and tabernacles.

3. *Although fear, &c.* This intimates that they were not so solicitous to fortify themselves, as to enjoy the divine protection.

10. *Furnished.* The word מלבשים stands in construction with *trumpets*, and must have the sense attributed to it. It is often applied to putting on

and paternal chiefs, old men, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a
13 loud voice; but many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, although the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

B. C. 535. The enemies of the Jews write to Artaxerxes, who orders them not to proceed with the building.

1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple to Jehovah, the
2 God of Israel; They then came to Zerubbabel, and to the paternal chiefs, and said to them, "Let us build with you: for we seek your God as ye do; and we have sacrificed to him since the days of [v]Esar-haddon", king of Assyria,
3 who brought us up hither." But Zerubbabel, and Joshua, and the rest of the paternal chiefs of Israel, said to them, "Ye have nothing to do with us to build a house to our God; but we ourselves will build to Jehovah, the God of Israel, as king Cyrus, the king of Persia, hath commanded us." Then the people of the land 4
discouraged the people of Judah. And they deterred them from building, And hired coun- 5
sellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, until the reign of Darius, king of Persia. And in the 6
reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bish- 7
lam, Mithredath, Tabeel, and the rest of their companions, to Artaxerxes, king of Persia; and the letter was written in the Syrian tongue.[o] Rehum, the chancellor, and Shimshai, the 8
scribe, wrote a letter against Jerusalem, to Artaxerxes, the king, in this manner: Then 9
wrote Rehum, the chancellor, and Shimshai, the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, And the rest of the nations 10
whom the great and noble Asnapper brought over, and settled in the cities of Samaria, and

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Chap. iv. 2. [v] *Salmanceser*, Josephus, and 2 King. xvii. 2. xix. 37.

7. [o] *and interpreted in the Syrian tongue.* 1 ms. Sept. Arab.

Reflections upon Chapter iii. 1. We may here learn, that our best relief in times of difficulty, is prayer, and attention to the other duties of religion. Wherever providence may cast our lot, we should erect an altar, and begin with God. Our trials should drive us to our knees; and if God be on our side, he both can and will help us.

2. When God gives us a prospect that he is raising his temple and reviving religion, let us praise him for these mercies. We should not despise the day of small things; but rejoice in every appearance of the divine favour. Though the circumstances should be distressing, and the work great and hazardous, still let us give thanks to God, for he is good. This should be the burden of every song, on earth and in heaven too. O that our hearts were always in tune for it! and did we but consider his mercy they would be more so.

3. In the mixture of joy and sorrow, when the foundation of the temple was laid, we have a lively emblem of the state of the church of Christ on earth. Many weep, while many rejoice: We must expect a mixture of joy and sorrow in this world. Let us learn to weep, as though we wept not; and to rejoice as though we rejoiced not; and long for that day when the spiritual temple will be finished; when the top stone shall be laid with rejoicing, and not one weeping eye or sorrowful heart be found in all the general assembly of the church of the first-born in heaven. In the prospect of this, "Let us give thanks to the Lord, for he is good, and his mercy endureth for ever."

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or being furnished with, armour; and in this sense it must be taken here.

12. *Wept with a loud, &c.* All this was very natural. The young people, who were bred up in Babylon, had only heard of the former temple, and were glad to see one now erecting. But some of the old people, who remembered the first, wept; partly on account of its destruction, and the calamities of the nation, which now came fully to their remembrance; and partly, to think how far this would come short of the former. For what constituted the glory of the first temple were wanting in this, the ark, the Shekinah, the Urim, and the holy fire. Hence, Hagai was sent to assure them, that in some respects the glory of this latter house should be greater than that of the former. Ch. ii. 7, 9.

CHAP. IV. 1. *Adversaries, &c.* These were the people whom the king of Assyria had settled in a part of the land of Israel, with a mixture of the apostate Israelites, and who were afterwards called Samaritans.

5. *The reign of Darius*, called Hystaspes, who succeeded Smerdis, the magian, called Artaxerxes in the 7th verse. Ahasuerus, mentioned in the 6th verse, was Cambyses, the son and successor of Cyrus. Cyrus became sole king of the Babylonish empire, 536 years before the christian era, when he issued the decree in favour of the Jews. He reigned seven years, and was succeeded by Cambyses, who also reigned seven years, and a few months. Smerdis, the magian, as the brother of Cambyses, usurped the throne, and reigned about seven months, on whose accession the following letter was sent.

7. I have omitted the last two words, as altogether incoherent; for

the rest that are on this side the river, and at such a time.

11 This is a copy of the letter which they sent to Artaxerxes, the king; "Thy servants, the men on this side the river, and at such a time. 'Be
12 it known unto the king, that the Jews who came from thee to us, are rebuilding the rebellious and the bad city Jerusalem; and having laid the
13 foundations, are about to set up its wall. Be it known now to the king, that if this city be rebuilt, and the walls restored, they will neither pay toll, tribute, or custom; and so the royal
14 revenues will be injured. Now because we are supported from the palace; and it was not meet for us to see the king's dishonour, we have,
15 therefore, sent to certify this to the king; That search may be made in the records of thy fathers. And in those records thou wilt find, and know, that this city hath been a rebellious city, and injurious to kings and provinces; and that within it of old they moved continual seditions;
16 for which cause was this city destroyed. We certify to the king, that if this city be rebuilt, and its walls restored, thou will have no authority on this side the river."

17 Then sent the king an answer to Rehum, the chancellor, and to Shimshai, the scribe, and to the rest of their companions who dwelt in Samaria, and others beyond the river, "Peace, and at such a time. 'The letter which ye sent 18
to us hath been interpreted and read before me. And I commanded, and search hath been made, 19
and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made in it; And 20
that there have been powerful kings at Jerusalem, who ruled over all countries beyond the river; to whom toll, tribute, and custom, were paid. Proclaim now the decree, that these men 21
desist, and that this city be not rebuilt, until a decree be sent from me. Take heed now, and 22
fail not to do this; lest damage should occur to the kings?"

Now when the copy of king Artaxerxes' let- 23
ter was read before Rehum, and Shimshai, the scribe, and their companions, they speedily went up to Jerusalem, unto the Jews, and by force and power made them cease *to build*. Then 24
ceased the work of the house of God at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.

CHAPTER V.

B. C. 520. The building of the temple resumed, at the address of the prophets Hagai and Zechariah; the letter of Tatnai to Darius.

Then the prophets, Haggai and Zechariah, 1
the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of

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Reflections upon Chapter iv. 1. We learn from this account, that the enemy will stir up his servants to oppose the work of God; and the servants of God ought to expect it. Religion will meet with difficulties and opposition; the seed of the serpent and the seed of the woman are still at variance; and those who are remarkably zealous for God will be sure to meet with discouragements. If we have fewer of these than our fathers had, it is not because Satan and the world are mended, but because our zeal is less, and our opposition to Satan's kingdom not so formidable.

2. We are hence also taught, not to wonder if false accusations and slanders are thrown on the faithful servants of God. It has been so of old; the enemy is the accuser of the brethren, and too many are now like him, accusing them of being enemies to Cæsar, seditious, and rebellious. They have need of the wisdom of the serpent and the innocence of the dove to guard against such designs. Let us faithfully attend to the present duty, "the duty of the day in its day; and trust in God to deliver us from those who shoot out their arrows, even bitter words, against us.

3. It is a great satisfaction to good men that the Lord reigneth; since the greatest of men, are easily imposed upon, and liberty stands but on a weak foundation. Kings must often see with other men's eyes, and, therefore, are liable to judge wrong: false representations of things are often made to them, and, therefore, appear in a partial light. Let us, therefore, rejoice in God's universal government and influence over the spirits of princes; and seek to him for a continuance of our liberties, civil and religious, and in the enjoyment of them endeavour "to lead quiet and peaceable lives, in all godliness and honesty."

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how could it be that they would *write* a letter in the Syrian tongue, and *interpret* it in the Syrian tongue? Some propose to render, "And the letter was written in the Syrian tongue, and in the Syrian character." The sense of the words will not admit this version. I have, therefore, omitted them, on the authorities noticed. See note Hebrew Bible.

11—16. There was some truth in this letter, although circumstances were disguised, to serve the purpose they had in view.

14. *Supported from the, &c.* Literally, "We are scattered with the salt of the palace." It is allowed that this is idiomatical, and means support in any way.

2 the God of Israel. And then rose up Zerubbabel, the son of Salathiel, and Joshua, the son of Jozedek, and began to build the house of God at Jerusalem: and with them were the prophets of God helping them.

3 At that time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus to them; "Who hath commanded you to build this house, and
4 to restore this wall?" They then spoke to them in this manner, "What are the names of
5 the men who are erecting this building?" But the eye of their God was upon the elders of the Jews, so that they could not cause them to desist, until the decree of Darius should come. And they wrote a letter concerning this thing.

6 This is the copy of the letter which Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, who were on this side the river, sent unto Dari-
7 us, the king; They sent a letter to him, in which it was thus written; "To Darius, the king,
8 be all prosperity. 'Be it known to the king, that we went into the province of Judea, to the house of the great God, which is building with great stones; and timber is laid on the walls, and this work goeth fast on, and prospereth in
9 their hands. Then asked we those elders, and said to them thus, 'Who commanded you to build this house, and to restore these walls?'
10 We inquired also of them the names of their chiefs, that we might write and make them known to thee. And thus they answered, say- 11
ing, 'We are the servants of the God of the heavens and the earth, and are rebuilding the temple *to him*, which a great king of Israel, many years ago, built and completed. But 12
after that our fathers had provoked the God of the heavens unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried the people away unto Babylon. But in 13
the first year of Cyrus, the king of Babylon, king Cyrus made a decree to rebuild this house of God. And the utensils also of gold and silver 14
of the house of God, which Nebuchadnezzar had taken out of the temple at Jerusalem, and brought into the temple of Babylon, those did Cyrus, the king, take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; And said to him, 'Take these utensils, 15
go, carry them into the temple at Jerusalem, and let the house of God be rebuilt in its own place.' Then came the same Sheshbazzar, and laid the 16
foundation of the house of God at Jerusalem: and since that time, even until now, hath it been in building, but is not yet finished.' Now, 17
therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made by Cyrus, the king, to rebuild this house of God at Jerusalem, and let the king send his command concerning this matter."

REFLECTIONS UPON CHAPTER V. 1. Ministers, like the prophets, should be very solicitous to build God's house, and animate others to it. When the number of worshippers, especially of those that join themselves to the Lord in covenant, increases, when religion revives, and sinners are converted, and saints grow in knowledge and piety, then the building of the spiritual temple goes on and prospers. They should be greatly concerned about this themselves, and every one should join hand in hand to promote it; those in private stations in life, by exhorting one another daily, and animating each other to every good word and work. The zeal of a few good men employed in the service of God, may be of extensive and lasting benefit.

2. Let us, as St. Peter exhorts, "be willing to give a reason for our religious conduct and hope, with meekness and fear." With meekness, as opposed to resentment, and with fear, as opposed to rashness and abuse, and thereby give our enemies a handle against us. The Jews here give a particular account of their principles, their relation to God, the intent of their building, &c. and thus should we be ready to do, endeavouring to understand our religious principles, the reason of our faith and hope, and conduct, and give them with all meekness and charity, without abusing and reviling others. This will be to the honour of our profession, and give those who differ from us a better opinion of our principles and practice.

CHAP. V. 1. *Haggai.* Read his prophecy, from which it appears, that the people had grown remiss, and were suffering by unfruitful seasons in consequence. On the death of Artaxerxes, they ought to have renewed the work; but from fear or some worse causes they remained inactive.

6—17. This letter is of a different kind to the one sent to Artaxerxes, and contains only a fair statement of facts.

CHAPTER VI.

B. C. 519. The decree of Darius; the temple finished; its dedication, &c.

1 THEN Darius, the king, made a decree, that search should be made in the record-office, where the treasures were laid up in Babylon.
2 At length there was found at Achmetha, in the palace of the province of the Medes, a roll, and
3 therein was a record thus written: "In the first year of Cyrus, the king: Cyrus, the king, made a decree concerning the house of God at Jerusalem, 'Let the house be rebuilt, the place where they offered sacrifices, and let its foundations be strongly laid; its height sixty cubits,
4 and its breadth sixty cubits; With three rows of great stones, and a row of new timber: and let the expences be given out of the king's
5 house: And also let the golden and silver utensils of the house of God, which Nebuchadnezzar took out of the temple at Jerusalem, and brought to Babylon, be restored, and carried back to the temple at Jerusalem,
6 and place them in the house of God.' Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, who are beyond the river, depart
7 thence: Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in
8 its place. Moreover, I make a decree, that ye shall assist the elders of the Jews in building this house of God: from the king's treasure, from the tribute beyond the river, immediately let the expences be given unto these men, that
9 they be not hindered. Moreover, let there be given to them, daily, without fail, whatever they need; steers, and rams, and lambs, for burnt-offerings, to the God of the heavens; wheat, salt, wine, and oil, according to the appointment of the priests who are at Jerusalem;
10 That they may offer sacrifices of a sweet savour to the God of the heavens, and pray for the life of the king, and of his sons. Also I command, 11
that whosoever shall alter this decree, let timber be pulled down from his own house, and being set up, let him be hanged thereon; and let his house become mire. And may the God 12
who hath caused his name to dwell there, destroy all kings and people, who shall put to their hand to alter and to destroy this house of God, which is at Jerusalem. I Darius have made a decree; let it be done with speed."

Then Tatnai, governor on this side the river, 13
Shethar-boznai, and their companions, according to what Darius, the king, had sent, so they did speedily. And the elders of the Jews build- 14
ed, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, kings of Persia. And this 15
house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius, the king.

And the children of Israel, the priests, and 16
the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy; And offered at the dedication 17
of this house of God a hundred steers, two hundred rams, and four hundred lambs: and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they appointed the priests in their divisions, 18
and the Levites in their courses, for the service of God, at Jerusalem; as it is written in the book of Moses. And the children of the cap- 19
tivity kept the pass-over upon the fourteenth day of the first month. For the priests and the 20
Levites were purified together, all of them were pure, and killed the pass-over for the children of the captivity, and for their brethren the

CHAP. VI. 1—10. *In Babylon.* It appears that nothing being found there, they then searched the archives of the palace at Achmetha, or Ecbatana, where the decree of Cyrus was found. Darius confirmed this decree, and added grants to it, most probably, out of respect to Cyrus, two of whose daughters he had married; Atossa and Artiston, who was his chief favourite.

14. I have omitted *Artaxerxes*, with Houbigant and others, as irreconcilable with the 4th chapter, where we are informed that he commanded them to desist from building, nor can the text refer to any other of the same name, as no other reigned between Cyrus and Darius.

16. *With joy.* Some suppose that the 146th, 147th, and 148th psalms were composed on this occasion, as in the Seventy they are called the psalms of Haggai: this is not unlikely, as they are suitable enough to it.

21. *All such as, &c.* From this it appears, that many of the heathen

21 priests, and for themselves. And the children of Israel who had come out of captivity, and all such as had separated themselves from the uncleanness of the heathen land, that they might seek Jehovah, the God of Israel, ate,
22 And kept the feast of unleavened bread seven days, with joy: for Jehovah had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

B. C. 457. Ezra goeth to Jerusalem; his commission from Artaxerxes, &c.

1 Now after these things, in the reign of Artaxerxes, king of Persia, Ezra, the grandson of Seraiah, the son of Azariah, the son of Hilkiah,
2 The son of Shallum, the son of Zadok, the son
3 of Ahitub, The son of Amariah, the son of
4 Azariah, the son of Meraioth, The son of Zerahiah, the son of Uzzi, the son of Bukki,
5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron, the chief
6 priest; This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given: and the king granted him all his request, according to the disposing hand of Jehovah, his God. And there went up some of the children 7
of Israel, and of the priests, and the Levites, and the singers, and the door-keepers, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes, the king. And he came to Je- 8
rusalem in the fifth month, which was in the seventh year of the king. For on the first day 9
of the first month, he set out from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good providence of his God towards him. For Ezra had prepared 10
his heart to study and practice the law of Jehovah, and to teach Israel his statutes and judgments.

Now this is the copy of the letter which the 11
king Artaxerxes gave to Ezra, a priest and scribe; a scribe of the words of the commandments of Jehovah, and of his statutes to Israel.
"Artaxerxes, king of kings, to Ezra, the priest, 12
a scribe of the law of the God of the heavens, all prosperity, and at such a time. 'I make a 13
decree, that any of the people of Israel, and of the priests and Levites, in my realm, who are

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Reflections upon Chapter vi. 1. We here see how God can dispose events so as to accomplish his own pleasure. The Samaritans probably instigated the governor to oppose the Jews and make this inquiry, and this turned out to their advantage; thus God takes the wise in their own craftiness. The Jews persecuted the apostles with the design of checking the spread of the gospel; but God made this the very means of spreading it throughout the land. Acts, viii. 1.

2. We are taught to be thankful for our civil and religious privileges, and to pray for our king and his family, under whom we enjoy our liberty. Darius knew the Jews were a praying people, and had a great and powerful God, and therefore he desired their prayers. This is a duty we owe in honour and gratitude to them; and to which we are obliged by the laws of christianity. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and for all that are in authority under them; that we may lead quiet and peaceable lives, in all godliness and honesty."

3. Let us trace up all the benefits we enjoy by our fellow creatures, to the turn God gives to their hearts. Of this important truth, we need frequently to be reminded, that the hearts even of kings are in his hands. When we meet with a favourable reception from others, or good success in our business, or respect and kindness in the world, gratitude to those from whom we receive these favours, is a duty; but let us trace the stream through the several channels, to the fountain, to God, "the author of every good and perfect gift, whose kingdom ruleth over all," and "who does what he pleases in the armies of heaven and among the inhabitants of this lower world." All creatures are but instruments in his hands, and do his pleasure.

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inhabitants of Judea, witnessing the growing prosperity of the Jews, became proselytes, and submitted to the law of Moses.

22. *King of Assyria.* As the Babylonish kings reigned over both the ancient empire of Assyria and of that of Babylon, they are sometimes called kings of Assyria, and sometimes kings of Babylon.

CHAP. VII. 1. *The reign of Artaxerxes.* Prideaux has proved that this is the Artaxerxes called Longimanus, by the Greek writers, the son and successor of the famed Xerxes. He was the Ahasuerus of Esther; and from whose influence, probably, he became the steady friend and protector of the Jews. He began his reign 464 years before Christ, about 71 years from the first year of Cyrus; so that as there were different periods in which the Jews were carried into captivity, there were also different restorations.—— *Ezra, the grandson of Seraiah.* I have so rendered, because in 1 Chron. vi. 14. it is said that Seraiah begot Jozedek, who went into captivity; so that Ezra must have been his son. In this pedigree of Ezra, several names are omitted, according to the Jewish custom. See note 1 Chron. i. & comp. ch. vi. 3—15.

6. *A ready scribe, &c.* One who understood well the law, having made it his chief study, and who was a teacher of it to others. In this sense the word *scribe* occurs in Jer. viii. 8. Matt. vii. 29. &c.

willing to go up to Jerusalem, go with thee.
14 Forasmuch as thou art sent by the king, and his seven counsellors, to inquire in Judah and Jerusalem, concerning the law of thy God in
15 which thou art conversant; And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel,
16 whose habitation is at Jerusalem; And all the silver and gold which thou canst obtain in all the province of Babylon, with the free-will-offering of the people, and of the priests, to the
17 house of their God at Jerusalem. With this money thou shalt speedily buy steers, rams, lambs, with their wheaten-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is at Jerusalem.
18 And whatsoever shall seem good to thee, and to thy brethren, to do with the remainder of the silver and gold, that do according to the will of
19 your God. The utensils also which are given to thee for the service of the house of thy God, those lay thou up before God at Jerusalem.
20 And whatsoever else may be needful for the house of thy God, which thou shalt have occasion to expend, thou shalt receive from the
21 king's treasury. And I, Artaxerxes, the king, do make a decree to all the treasurers who are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of the heavens, shall require of you, be done speedily.
22 As far as a hundred talents of silver, and to a hundred cores of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt
23 in any quantity. Whatsoever is commanded by the God of the heavens, let it be diligently done for the house of the God of the heavens: for why should there be wrath against the realm of the king and his sons? We also make known 24
to you, that it shall not be lawful to impose toll, tribute, or custom, upon any of the priests, and Levites, singers, porters, Nethinims, or ministers of this house of God. And thou, Ezra, 25
according to the wisdom of thy God, which is in thee, appoint magistrates and judges, who may judge all the people who are beyond the river; all such as know the laws of thy God; and teach those who know them not. And whoso- 26
ever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether by death or banishment, or confiscation of goods, or imprisonment."

Blessed be Jehovah, the God of our fathers, 27
who hath put it in the king's heart, to beautify the house of Jehovah, which is at Jerusalem:
And hath extended kindness to me with the 28
king, and his counsellors, and with all the king's valiant chiefs. Then I was encouraged, as the hand of Jehovah, my God, was with me, and I assembled the chiefs of Israel to go up with me.

CHAPTER VIII.

B. C. 457. The names of those who accompanied Ezra; their journey, and their arrival at Jerusalem.

THESE are now the paternal chiefs, and this 1
is the account of those who went up with me from Babylon, in the reign of Artaxerxes, the king. Of the posterity of Phinehas, Gershom: 2
of the posterity of Ithamar, Daniel: of the

REFLECTIONS UPON CHAPTER VII. 1. From hence we are taught to acknowledge the providence of God, in our safe and prosperous journeys, in directing our way, preserving us from evil, and in prospering our undertakings. His favour is to be sought when we are going out, and to be owned when coming in. The circumstances of our journeys should be carefully recollected, that God may have the glory of all our mercies.

2. In Ezra we see a good example to christians, and especially to ministers. He sought the law, made it his study; formed his notions and sentiments from it, and reduced all to practice. He did not waste his days in trifling; especially not in hurtful things. Thus we should study the law of God, practise its precepts ourselves, be conformed to the rule, and then teach others; ministers, their people; parents, their children; and christian friends, one another; and be careful that they see their own exhortations illustrated and enforced by a good example.

3. Learn of this heathen prince, diligently to do what the God of heaven commands; out of gratitude to him, because it is our duty and our interest, and lest wrath should be against us, and our children. Let us do it diligently and with pleasure, for "his commands are not grievous, and in keeping them there is great reward;" present peace, and future glory.

12—26. This decree contains all that Ezra could wish, to perfect the state of the Jews, and to maintain the honour of divine worship.

CHAP. VIII. 3, 5, 10. In each of these verses a name has been lost; nor do either manuscripts or versions supply them.

3 posterity of David, Hattush. Of the posterity of Shecaniah, * * *: of the posterity of Pharosh, Zechariah: and with him were reckoned by genealogy of the males, a hundred and fifty.
4 Of the posterity of Pahath-moab, Elihoenai, the son of Zeraiah; and with him two hundred
5 males. Of the posterity of Shecaniah, * * *, the son of Jahaziel; and with him three hundred
6 males. Of the posterity also of Adin, Ebed, the son of Jonathan; and with him fifty males.
7 And of the posterity of Elam, Jeshaiah, the son of Athaliah; and with him seventy males.
8 And of the posterity of Shephatiah, Zebadiah, the son of Michael; and with him eighty males.
9 Of the posterity of Joab, Obadiah, the son of Jehiel; and with him two hundred and eighteen
10 males. And of the posterity of Shelomith, * * *, the son of Josiphiah; and with him a
11 hundred and sixty males. And of the posterity of Bebai, Zechariah, the son of Bebai; and with
12 him twenty-eight males. And of the posterity of Azgad, Johanan, the son of Hakkatan; and
13 with him a hundred and ten males. And of the later posterity of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah; and with
14 them sixty males. Of the posterity also of Bigvai, Uthai, and Zabbud; and with them seventy males.
15 And I assembled them at the river which runneth to Ahava; and there we abode in tents three days: and when I surveyed the people, and the priests, I found there none of the sons
16 of Levi. Then I sent for Eliezer, for Ariel, for Shemaiah, and for Nathan, ° and for Zechariah, and for Meshullam, chief men; also for Jarib, and for Elnathan, men of understand-
17 ing. And I sent them with commandment unto Iddo, chief of the place Casiphia, and I told them what they should say to Iddo, and to his brethren, the Nethinims, at the place of Casiphia, that they might bring to us ministers for the house of our God. And, by the kind dis- 18
posal of our God towards us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;
And Hashabiah, and with him Jeshaiah of the 19
sons of Merari, his brethren, and their sons, twenty; Also of the Nethinims, whom David 20
and the chiefs appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Then I proclaimed a fast there, at the river 21
of Ahava, that we might afflict ourselves before our God, to seek from him a right way for ourselves, and for our little ones, and for all our substance. For I was ashamed to ask of the 22
king soldiers and horsemen to help us against the enemy on the way: because we had spoken to the king, saying, "The hand of our God is with all those who seek him for good; but his power and his wrath are against all those who forsake him." So we fasted and besought our 23
God for this: and he was intreated of us.

Then I separated twelve of the chief of the 24
priests, Sherebiah, Hashabiah, and ten of their brethren with them, And weighed to them the 25
silver and the gold, and the utensils, the offering for the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: I weighed to them 26
six hundred and fifty talents of silver, and of silver utensils a hundred talents, and of gold a hundred talents; Also twenty golden basons, 27
of a thousand darics; and two vessels of fine copper, precious as gold. And I said to them, 28
"Ye are hallowed to Jehovah; the utensils are also hallowed; and the silver and the gold are a free-will-offering to Jehovah, the God of your fathers. Watch and keep them, until ye weigh 29
them before the chiefs of the priests and the Levites, and the paternal chiefs of Israel, at

CHAP. VIII.

16. ° *and for Jarib, Elnathan, and for Nathan.* Esdras.

15. *None of the sons of Levi.* That is, as distinguished from the priests; for many of the latter were there.

16. The names omitted occur twice in the [illegible] verse, and have been evidently repeated by mistake. See note Hebrew Bible.

17. *Casiphia.* It is uncertain where this place was. Some suppose not far from the Caspian sea, but without any probability. It was somewhere in Babylonia.

22. *I was ashamed, &c.* The journey was long, the treasure which they

Jerusalem, in the chambers of the house of Je-
30 hovah. So the priests and the Levites received the silver, and the gold, and the utensils, as weighed, to bring to Jerusalem, to the house of our God.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go to Jerusalem: and the hand of our God was with us, and he delivered us from the enemy, who
32 lay in wait by the way. And we came to Jerusalem, and abode there three days.

33 Now, on the fourth day was the silver, and the gold, and the utensils, weighed in the house of our God, by Meremoth, the son of Uriah, the priest; with whom was Eleazar, the son of Phinehas; and Jozabad, the son of Joshua, and
34 Noadiah, the son of Binui, Levites. All were numbered and weighed, and the whole weight
35 was at the same time written down. And the exiles, who had come out of captivity, offered burnt-offerings to the God of Israel, twelve steers for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats, for a sin-offering: all this was a burnt-offering to Jehovah.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they assisted the people, and the house of God.

CHAPTER IX.

B. C. 457. Ezra mourneth for the sin of the people and prayeth with confession.

1 Now when these things were done, the chiefs came to me, saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of these lands; doing according to the abominations of the Canaanites, the Hethites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have 2
taken their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of these lands: yea, the chiefs and rulers have been the principal leaders in this trespass." And when I heard 3
this thing, I rent my garment and my mantle, and plucked off the hair from my head and my beard, and sat down astonished. Then assem- 4
bled unto me all those who trembled at the words of the God of Israel, because of the transgression of the exiles; and I sat astonished until the evening sacrifice.

And at the evening sacrifice I arose from my 5
heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands to Jehovah, my God. And said, "O 6
my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our great trespass reacheth the heavens. From the days 7
of our fathers, unto this day, we have greatly trespassed; and for our iniquities, have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoil, and to confusion of face, as it is this day. And now for a short period 8

Reflections upon Chapter viii. 1. We are again admonished to render due praise to the disposing hand of God, and in all our ways to acknowledge him. We should seek for ourselves direction and preservation, for success in our affairs, and for a blessing on our families and our substance. Without his blessing, there is no comfort in relative life; our substance will waste and perish, or afford us no satisfaction. If we desire his favour, we must put away iniquity, be humbled for our sin, and "in every thing, by prayer and supplication, make known our requests unto God," as the sovereign disposer of all events.

2. We learn, from this example, to manifest lively faith and confidence in God, and not to be ashamed to own it before the greatest of men. Let us show that our trust in God, and our belief of his power and providence, influence our conduct, restrain us from unreasonable fears of men, and make us bold and resolute in the discharge of our duty. Let us openly acknowledge our regard to God and dependance on him, as Ezra did before the king; and speak of God's testimonies, though king's should hear. Let us exemplify our assertion that "The hand of our God is with all those who seek him; but his power and his wrath are against all those who forsake him," by our fear of offending him, and by our steadfast adherence to him.

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had with them considerable, and bands of lawless banditti infested the roads. Ezra, therefore, fasted, and sought the divine guidance and protection; and he and his company arrived safe at Jerusalem.

CHAP. IX. 1, 2. *The chiefs.* That is, some of the more serious and pious; for many of them were the leaders in this crime.

3. *Rent my garment, &c.* These were usual, but strong marks of grief and displeasure. He was astonished to find them again associating with idolaters, after having been so lately delivered from captivity, to which

Jehovah, our God, hath been gracious in leaving us an escaped remnant, and in giving us a fixed abode in his holy place; our God hath enlightened our eyes, and given us a little life
9 in our bondage. For we were bond-men; yet in our bondage our God hath not forsaken us; but hath inclined the kings of Persia to show us kindness; to preserve us, to raise up the house of our God, and to restore its ruins, and to give to us a fortified place in Judah and in Jerusa-
10 lem. And now, O our God, what shall we say after this? for we have forsaken thy command-
11 ments, Which thou hast commanded by thy servants, the prophets, saying, 'The land which ye are going to possess, is an unclean land, through the uncleanness of the people of these countries; for with their abominable pollutions
12 they have wholly filled it. Now, therefore, give not your daughters to their sons, nor take their daughters to your sons, nor ever seek their peace or their prosperity; that ye may be strong, and eat the good of the land, and leave it for a perpetual inheritance to your children.'
13 And after all that is come upon us for our evil deeds, and for our great trespass, (for thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as
14 this;) Should we again break thy commandments, and join in affinity with the people who commit these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that none shall be left or escape? O Jehovah, 15
the God of Israel, thou art gracious: for we this day are left a remnant escaped. Behold, we confess before thee our trespasses: for on account of these we cannot stand before thee."

CHAPTER X.

B. C. 457. On the address of Ezra the people repent, and promise amendment.

Now when Ezra had prayed, and when he 1
had confessed, weeping and casting himself down before the house of God, there assembled to him out of Israel, a very great congregation of men, and women, and children; for the people wept exceedingly. And Shecaniah, the 2
son of Jehiel, of the posterity of Elam, spoke and said to Ezra, "We have trespassed against our God, and have taken foreign wives of the people of the land: yet now there is hope to Israel concerning this thing. Now, therefore, 3
let us make a covenant with our God, to put away all these women and their offspring, according to the counsel of my lord, and of those who tremble at the commandment of our God; and let it be done according to the law. Arise; 4

Reflections upon Chapter ix. 1. We learn, that those who tremble at the word of God, should lament for the sins of others, and begin to oppose their progress. When God is dishonoured, and the souls of men injured, or likely to be so, it should grieve the hearts of all who fear God, or dread his wrath. We should behold transgressors with grief, and heartily join with all those who are desirous of opposing the progress of sin, as these persons did with Ezra, that we may assist them, keep them in countenance, and strengthen one another's hands in such an important work.

2. Deep humility and shame, become us all when we acknowledge our sins before God. We should blush inwardly at our guilt, folly, and rebellion; should appear before him in the most humble posture, and be covered with confusion of face. These are essential ingredients of true repentance; and if we thus humble ourselves before God, we may hope for his pardoning mercy, and that he will exalt us in due time.

3. Relapses into sin, after affliction and humiliation, are exceedingly provoking to God, and merit his peculiar displeasure and may be our utter ruin. The design of national or personal afflictions is to take away sin; and if we have acknowledged this, and professed repentance, yet return to folly, we may expect the anger of the Lord to increase, and that our plagues shall be made wonderful. Oh that we may consider this! lest God rise up to plead his cause against an hypocritical nation, and utterly destroy us.

4. It becomes a penitent to give judgment against himself, and glorify God even while he condemns himself. This will show that his heart is truly humble, that pride is in some measure subdued, and that he accepts the punishment of his iniquities. This is the sure way to obtain forgiveness and help. Let us then own that the Lord is righteous in the judgments which he sends; and this will promote, as well as manifest, our humility and patience; it will quicken us in our return to God and to duty, and dispose him to return to us in a way of grace and mercy, and to grant us his salvation.

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they had been reduced for their neglect of God's law, and their love of idols.

6—15. Nothing can exceed the propriety, beauty, and force of this prayer. It is the language of the heart; and contains all that could be expected in the circumstances in which it was uttered.

CHAP. X. 3. *These women, &c.* This has been thought hard, if not unjust; but let it be remembered, first, that the law prohibiting these marriages is express, Deut. vii. 1. and secondly, that though they put them away as wives, they were not prohibited, but bound to take care of them.

for this matter belongeth to thee: we will also assist thee: be of good courage, and do it."
5 Then Ezra arose, and made the chief priests, the Levites, and all Israel, to swear that they would do according to this word. And they swore.
6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan, the son of Eliashib: and when he came thither, he ate no bread, nor drank water: for he mourned because of the transgression of those who
7 had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should
8 assemble at Jerusalem; And that whosoever should not come within three days, according to the counsel of the chiefs and the elders, all his substance should be forfeited, and himself separated from the congregation of those who had been carried away.
9 Then all the men of Judah and Benjamin assembled at Jerusalem within three days. It was the ninth month, and the twentieth day of the month; and all the people sat in the area of the house of God, trembling both on account of this thing, and on account of the heavy rain.
10 And Ezra, the priest, stood up, and said to them, "Ye have transgressed, and have taken foreign wives, to increase the trespass of Israel.
11 Now, therefore, make confession to Jehovah, the God of your fathers, and do his will: and separate yourselves from the people of the land
12 and from these foreign women." Then the whole congregation answered and said with a loud voice, "As thou hast said, it is right for
13 us to do. But the people are many, and it is a time of heavy rain, and we are not able to stand without, nor is this a work of one day or two: for we are many who have transgressed in this thing. Let now the chiefs of our whole 14
congregation be appointed, and let all those who, in our cities have taken foreign wives, come at fixed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us."

Only Jonathan, the son of Asahel and Jahaziah, the son of Tikvah, were employed about this matter; and Meshullam and Shabbethai the Levite, assisted them. And the children of 16
the captivity did so. And Ezra, the priest, selected certain paternal chiefs who were all 17
named, and they sat down on the first day of the tenth month, to examine the matter. And they made an end with all the men that 18
had taken foreign wives by the first day of the first month.

And among the sons of the priests, there were 19
found who had taken foreign wives: of the sons of Joshua, the son of Jozedek, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hands that 20
they would put away their wives; and they offered a ram of the flock for their trespass. And
of the posterity of Immer; Hanani, and Zebadiah. And of the posterity of Harim; Maasei- 21
ah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And of the posterity of Pashur; Eli- 22
oenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. Also of the Levites; Jozabad, and 23
Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. Of the singers 24
also; Eliashib: and of the door-keepers; Shallum, and Telem, and Uri. Moreover of Israel: 25
of the posterity of Parosh; Ramiah, and Jeziah and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the posterity 26
of Elam; Mattaniah, Zechariah, and Jehiel,

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and their offspring. From the enforcement of this unpopular law, we have a strong argument, that the Mosaic institutions were restored as far as possible.

8. *Separated, &c.* That is, should be deemed to have forfeited all his privileges as a Jew; should be excommunicated.

9. *Ninth month.* That is, sometime in December, when the rains are violent, and it is very cold.

19. *Gave their hands.* Compare 2 King. x. 15. and the note.

20. The following list shows that the priests, Levites, and leading men, were the chief offenders. We find no particular account how the affair was conducted. It seems probable, that if any of these foreign women would have embraced the Jewish religion and put away their idolatry, they might have been retained, except in the case of the priests, to whom such a liberty could not have been allowed: undoubtedly those who were sent away had a proper provision made for them. Shecaniah proposed putting away the children, but Ezra in ver. 2, says nothing about them. It is probable they were detained and instructed in the knowledge of the law. Had not this resolute step been taken, the purity of the Israelitish nation would have been soon and very greatly corrupted.

27 and Abdi, and Jeremoth, and Eliah. And of
the posterity of Zattu; Elioenai, Eliashib, Mat-
taniah, and Jeremoth, and Zabad, and Aziza.
28 Of the posterity also of Bebai; Jehohanan,
29 Hananiah, Zabbai, and Athlai. And of the
posterity of Bani; Meshullam, Malluch, and
Adaiah, Jashub, and Sheal, and Ramoth.
30 And of the posterity of Pahath-moab; Adna,
and Chelal, Benaiah, and Maaseiah, Mattaniah,
31 Bezaleel, and Binnui, and Manasseh. And of
the posterity of Harim; Eliezer, Ishijah, Mal-
32 chiah, Shemaiah, Shimeon, Benjamin, Mal-
33 luch, and Shemariah. Of the posterity of Ha-
shum; Mattenai, Mattathah, Zabad, Eliphelet
Jeremai, Manasseh, and Shimei. Of the pos- 34
terity of Bani; Maadai, Amram, and Uel,
Benaiah, Bedeiah, Chellub, Vaniah, Mere- 35 36
moth, Eliashib, Mattaniah, Mattenai, and 37
Jaasau, And Bani, and Binnui, Shimei, And 38 39
Shelemiah, and Nathan, and Adaiah, Mach- 40
nadebai, Shashai, Sharai, Azareel, and She- 41
lemiah, Shemariah, Shallum, Amariah, and 42
Joseph. Of the posterity of Nebo; Jeiel, 43
Mattithiah, Zabad, Zebina, Jadau, and Joel,
Benaiah. All these had taken foreign wives: 44
and of them they had begotten children.

Reflections upon Chapter x. 1. When men are humble and contrite, it is a hopeful circumstance that they will reform what is amiss; "there is hope in Israel concerning this thing." There is no expectation of a thorough reformation, till the heart be sensible of the evil of sin, and deeply humbled for it. Professions of concern, and promises of reformation, are very little to be depended upon till then. "Godly sorrow alone, worketh repentance to salvation not to be repented of."

2. The zeal and courage of Shecaniah were very honourable and worthy of imitation. Though his father and uncles were guilty, yet, when the honour of God and the purity of his religion were concerned, he boldly declared his detestation of such practices, and his desire to have them rectified. A good example to all, especially to young people, not to be ashamed to appear on the Lord's side, though their seniors and near relations may be corrupt or lukewarm. It will be much to their honour, and God will own and honour them for it.

4. Solemn covenant transactions with God should seal and confirm our resolutions of amendment. These people swore to do it, and offered up a sacrifice for their trespass. The heart is treacherous; therefore when a good resolution is formed, we should bind ourselves solemnly to the Lord. This strengthens good resolutions, prevents our returning to folly, and will be a happy means of securing us from future temptations. We should be able to say with David, "I have sworn, and I will perform it, that I will keep thy righteous judgments."

NEHEMIAH.

INTRODUCTION.

THIS book was, by the Jews, considered the second part of Ezra, as being a continuation of it; and they were both regarded as one book. From internal evidence, it appears that Nehemiah wrote this account of his own commission and transactions; though there are some additions by a later hand. See note ch. xii. 22. Ezra was chiefly occupied in collecting the sacred writings, and, in connexion with the prophets Haggai and Zechariah, establishing the observance of the law; Nehemiah in restoring the civil polity, and fortifying Jerusalem. He was a man of prudence, fortitude, and courage; and in the face of great opposition, he accomplished his object; he was also a man of great piety, as his fervent ejaculations demonstrate. His book extends from the twentieth year of Artaxerxes, to the fifteenth of Darius Nothus, according to Prideaux, that is, about thirty-five years. Others make it not more than thirty.

CHAPTER I.

B. C. 446. Nehemiah learning the state of Jerusalem, fasts and prays.

1 THE words of Nehemiah, the son of Hachaliah. "And it came to pass in the month Chisleu, in the twentieth year, as I was in
2 Shushan, the palace, That Hanani, one of my brethren, came, and certain men of Judah; and I asked them concerning the Jews who had escaped, who were left of the captivity, and con-
3 cerning Jerusalem. And they said to me, "The remnant who are left of the captivity there in the province, are in great affliction and reproach; the walls of Jerusalem also remain broken down, and its gates burned with fire."
4 And, when I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed to the God of the heavens,
5 And said, "I beseech thee, O Jehovah, the God of the heavens, the great and terrible God, who keepest thy merciful covenant with those
6 who love and observe thy commandments; Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel, thy servants, and confess the sins which we, the children of Israel, have sinned against thee. Both I and my father's house have sinned; We have dealt very 7 corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word 8 which thou didst command thy servant Moses, saying, 'If ye transgress, I will scatter you abroad among the nations; But if ye turn to 9 me, and keep my commandments, and do them; should ye be dispersed to the remotest regions, yet thence will I gather you, and will bring you unto the place which I have chosen to put my name there.' Now these are thy servants and 10 thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Je- 11 hovah, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thine [v]own children", who desire to

CHAP. I. 1. *Hachaliah.* All the versions read *Hilchiah* or *Hilkiah*, a name which ofter occurs.

3. *Remain, &c.* The text cannot be understood in any other sense, than that the walls and gates remained in that state of ruin to which they had been reduced by Nebuchadnezzar. By supplying *is* in the common version, a sense remote from this, is suggested; as if the walls and gates had been restored, but again destroyed.

5. *Merciful covenant.* I give the sense rather than the idiom. It is usual in the Hebrew for the latter of two nouns to be used adjectively. Comp. Exod. xx. 6.

8, 9. Compare Levit. xxvi. 39. and Deuter. xxx. 4.

11. *Thine own children.* I have followed the Septuagint, to prevent the tautology.——*For I was the, &c.* Many of the Jews were advanced to considerable posts in Babylon and Persia. This was wisely designed by providence, that they might be of service to their brethren, both in Babylon and Judea. And it must have contributed to spread the knowledge of the true

fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man." For I was the king's cupbearer."

CHAPTER II.

B. C. 445. Nehemiah obtaineth a commission, and cometh to Jerusalem; vieweth the walls, &c.

1 "AND in the month Nisan, in the twentieth year of Artaxerxes, the king, when wine was before him, I took up the wine, and gave it to the king. Now I had not beforetime been sad
2 in his presence. Wherefore the king said to me, "Why is thy countenance sad, seeing thou art not sick? this is nothing but sorrow of
3 heart." Then I was greatly afraid. And said to the king, "Long live the king: why should not my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and
4 its gates are consumed with fire?" Then the king said to me, "For what dost thou make request?" So having prayed to the God of the
5 heavens, I said to the king, "If it please the king, and if thy servant hath found favour in thy sight, *I request* that thou wouldst send me to Judea, to the city of my fathers' sepulchres,
6 that I may rebuild it." And the king said to me, (the queen also sitting by him,) "How long will thy journey be? and when wilt thou return?" So I stated the time, and it pleased the king to send me. Moreover, I said to the 7
king, "If it please the king, let letters be given to me for the governors beyond the river, that they may permit me to pass on until I come into Judea; And a letter to Asaph, the keeper 8
of the king's forest, that he may give to me timber for the beams of the court-gates belonging to the temple, and for the wall of the city, and for the house which I shall inhabit." And the king granted me *my request*, according to the kind hand of my God towards me. Then I 9
came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat, the Horonite, and 10
Tobiah, the Ammonite servant, heard that a man had come to seek the welfare of the children of Israel, they were exceedingly vexed.

So I came to Jerusalem, and when I had 11
been there three days, I arose in the night, I 12
and some few men with me; for I had told no man what my God had put in my heart to do for Jerusalem: nor was there a beast with me, save that on which I rode. And I went out by 13

REFLECTIONS UPON CHAPTER I. 1. Whatever our own circumstances may be, we should cherish the love of our country; and its afflictions and distresses should engage us in deep humiliation and solemn devotion. Though Nehemiah was easy and happy at court, yet when he heard of the distress of Jerusalem, "he wept, and mourned, and fasted, and prayed." It is lamentable indeed when men have no concern for the interest of religion, and can hear of the desolation of the sanctuary, and the decay of religion, without sorrow, humiliation, and prayer. How unlike this good man are they who dwell at ease, delight themselves in the pleasures of sense, and "drink wine in bowls, but are not grieved at the afflictions of Joseph!"

2. In our addresses to God, we should view him as the *great* and *terrible* God, full of awful majesty, and to be adored and served with the greatest reverence. We should also address him with humble confidence, as a God "who keepeth his merciful covenant." Worship without inward reverence is insulting; and prayer without confidence is wholly unacceptable.

3. Let us observe the correspondence between the providence and the word of God, as Nehemiah here did, in scattering and recovering the people. The scripture is a key to providence; and providence is often the best interpreter of scripture; they mutually illustrate each other, and show that both are from the Lord. This will tend to confirm our faith in both, and excite a becoming regard to God's word and the operation of his hands; it will teach us both to plead his promises, and his former appearances for us, as Nehemiah did; nor shall we plead with him in vain.

God extensively in the east, and might lead some to serve him.

CHAP. II. 2. *I was greatly afraid.* This arose from his anxiety, lest the request he was going to make should not be granted; or lest some should impute to him evil designs. He adopted the best method to obtain success, by praying to the God of the heavens, in whose hands are the hearts of kings.

5. *Rebuild it.* The word also signifies *to fortify*; and this was included in his commission, as appears from what follows.

8. *Court-gates, &c.* It is not probable that Nehemiah would talk of building a royal palace. The word הבירה, according to Castell, signifies not only a palace, but a *citadel*, camp, or metropolis. It seems here to be used for the walls and out-buildings belonging to the temple, which had not been rebuilt. Junius so renders.

10. *Horonite.* As Horonaim was a considerable city of Moab, (Is. xv. 5.) it has been justly supposed that he was a native of this city, and therefore a Moabite.——*Tobiah, the Ammonite servant.* He had been a slave, but was raised to the government of some province.

13—15. Descending by the valley-gate, he proceeded south on the

night, by the gate of the valley, and went on opposite the dragon-well, to the dung-gate, and I viewed the demolished walls of Jerusalem, and the gates which had been consumed with
14 fire. Then I passed on to the fountain-gate, and to the king's pool: but there was no place
15 for the beast under me to pass. Then went I up in the night by the brook, and viewed the wall, and I came back by the gate of the valley,
16 and so returned. And the rulers knew not whither I went, or what I did; for neither to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to those over the work, had I told any thing.
17 Then said I to them, "Ye see the distress in which we are, how Jerusalem lieth waste, and her gates are burned with fire: come, and let us build up the wall of Jerusalem, that we be
18 no more a reproach." Then I told them of the kind hand of my God towards me; as also the words which the king had spoken to me. And they said, "Let us arise, and build;" and they
19 encouraged one another in this good work. But when Sanballat, the Horonite, and Tobiah, the Ammonite servant, and Geshem, the Arabian, heard, they derided us, and in contempt, said to us, "What is this thing that ye do? will ye
20 rebel against the king?" Then answered I them, and said to them, "The God of the heavens, he will prosper us; therefore we, his servants, will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."

CHAPTER III.

B. C. 445. The names and order of those who built the wall.

"Then Eliashib, the high-priest, arose with 1
his brethren, the priests, and they builded the sheep-gate: they [v]laid its beams", and set up its doors; even from the tower of Meah, to the tower of Hananeel, they [v]laid" its beams. And 2
next to him builded the men of Jericho. And next to them builded Zaccur, the son of Imri. But the fish-gate the posterity of Hassenaah 3
built, who also laid its beams, and fixed its doors, and its locks, and its bars. And next to 4
them repaired Meremoth, the son of Urijah, the son of Koz. And next to them repaired Meshullam, the son of Berechiah, the son of Meshezabeel. And next to them repaired Zadok, the son of Baana. And next to them the 5
Tekoites repaired; but their nobles put not their necks to the work of their lord. More- 6
over, the old-gate Jehoiada, the son of Paseah, and Meshullam, the son of Besodeiah, repaired; they laid its beams and fixed its doors, and its locks, and its bars. And next to them 7
repaired Melatiah, the Gibeonite, and Jadon, the Meronothite, the men of Gibeon, and of

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Chap. iii.

Reflections upon Chapter ii. 1. We are taught to inquire into the distresses and sorrows of others, though our inferiors. It was great humanity and good nature in this king to do so; and it is peculiarly our duty, as christians, to do so to our servants and inferiors. We should not say, "what is it to us," but inquire into the causes of their grief, that we may, if possible, remove them, or at least alleviate their sufferings by our pity; and thus "bear one another's burdens, and so fulfil the law of Christ."

2. Let us hence learn the benefit of ejaculatory prayer, that is, the sudden darting of the soul or wishes towards God, as the word signifies. It is an excellent way to keep communion with him, it hinders no business, it interrupts no innocent pleasures; it keeps a sense of religion uppermost, fits us for more solemn exercises of devotion, and secures the divine assistance, presence, and help, in every difficult and perplexing case. Thus saith the Lord, "acknowledge me in all thy ways, and I will direct thy paths."

3. Let us cheerfully depend on God, and not be discouraged from prosecuting good undertakings by the scorn and insults of wicked men. No good work will go on without enemies. They will laugh us to scorn; but let not this move us. 'Remember that we are God's servants, engaged in his cause; that he will prosper us; and we shall have a portion and memorial in "the new Jerusalem, the city of the living God, which abideth for ever." The wicked have no portion, nor right, nor memorial, in that Jerusalem.

I. [v] Sept.——[v] ibid.

west-side of the city, until he came to the fountain-gate, that of Siloam or Gihon, and thence to the the king's pool, where he was stopped, the road being impassable. This was the pool which Hezekiah made. 2 Chron. xxxii. 3, 30. Leaving the walls, he went on till he reached the valley of Jehoshaphat, and proceeded by the brook Kidron along the east and north parts of the city; thus going round the whole city.

Chap. III. 1. *They laid its beams.* I have adopted the emendation of Houbigant, which is supported by the following verses. The sense of the word *sanctified* in this connexion is wholly inapposite. See note Hebrew Bible.

5. *Their lord.* I think Nehemiah is meant, who, as governor, might be justly so called. Some, however, refer it to God, as being in a peculiar sense, their Lord. This is a reflection on the indolence or indifference of these persons.

Mizpeh, which belonged to the jurisdiction of
8 the governor on this side the river. Next to him repaired Uzziel, the son of Harhiah, a goldsmith. Next to him also repaired Hananiah, an apothecary, and they fortified Jerusa-
9 lem unto the broad wall. And next to them repaired Rephaiah, the son of Hur, the ruler of the half-part of Jerusalem, *and others with*
10 *him*. And next to them repaired Jedaiah, the son of Harumaph, opposite to his own house. And next to him repaired Hattush, the son of
11 Hashabniah. Malchijah, the son of Harim, and Hashub, the son of Pahath-Moab repaired the other piece, and the furnace-tower.
12 And next to him repaired Shallum (together with his daughters,) the son of Halohesh, the
13 ruler of the other half-part of Jerusalem. The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and fixed its doors, its locks, and its bars, and a thousand
14 cubits on the wall to the dung-gate. But the dung-gate repaired Malchiah, the son of Rechab, the ruler of part of Beth-haccerem; he built it, and fixed its doors, its locks, and its
15 bars. But the fountain-gate repaired Shallun, the son of Col-hozeh, the ruler of part of Mizpeh; he built it and covered it, and set up its doors, and its locks, and its bars, and the wall of the pool of Siloah, by the king's garden, to the stairs that go down from the city of
16 David. After him repaired Nehemiah, the son of Azbuk, the ruler of the half-part of Bethzur, from the place opposite the sepulchres of David, to the pool that was made, and to the
17 house of the worthies. And after him repaired the Levites, Rehum, the son of Bani. Next to him repaired Hashabiah, the ruler of the half-
18 part of Keilah, in his part. After him repaired his brother, Bavai, the son of Henadad, the ru-
19 ler of the other half-part of Keilah. And next to him repaired Ezer, the son of Joshua, the ruler of Mizpeh, another piece over against the
20 ascent to the armoury at the angle. After him Baruch, the son of Zabbai diligently repaired the other piece, from the angle to the door of the house of Eliashib, the high-priest. After 21
him repaired Meremoth, the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib. And after him repaired the priests, 22
the men of the plain *of the Jordan*. After 23
them repaired Benjamin and Hashub over against their own houses. After them repaired Azariah, the son of Maaseiah, the son of Ananiah, by his own house. After him repaired 24
Binnui, the son of Henadad, another piece, from the house of Azariah, to the angles. Pa- 25
lal, the son of Uzai, over against the angle, and the tower projecting from the king's high house, which was by the court of the prison. After him Pedaiah, the son of Parosh. More- 26
over, the Nethinims, the inhabitants, built Ophel, over against the water-gate towards the east, and the projecting tower. After 27
them the Tekoites repaired another piece, over against the great projecting tower, even to the wall of Ophel. From above the horse-gate re- 28
paired the priests, every one over against his own house. After them repaired Zadok, the 29
son of Immer, over against his own house. After him repaired also Shemaiah, the son of Shecaniah, the keeper of the east-gate. After 30
him repaired Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, another piece. After them repaired Meshullam, the son of Berechiah, over against his own chamber. After him repaired Malchiah, the gold- 31
smith's son, to the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ascent at the angle. And between the ascent at the angle and of 32
the sheep-gate repaired the goldsmiths and the merchants."

CHAPTER IV.

B. C. 445. While the enemies scoff, Nehemiah prayeth and setteth a watch.

"But when Sanballat heard that we builded 1
the wall, he was wroth and exceedingly vexed,

7. *Which belonged, &c.* Literally, 'to the throne,' but this is used to denote *power*, jurisdiction; and the sense, I think, is what I have given.

8. *A goldsmith.* The Syriac reads as a proper name, *the son of Zerephia*, but as the next is specified by his profession, I have adhered to the text.

2 and mocked the Jews. And he spoke to his brethren and the army of Samaria, and said, "What do these feeble Jews? will they fortify themselves? shall they be permitted to sacrifice? will they complete their work in a day? will they restore the burnt stones out of the heaps
3 of rubbish?" Now Tobiah, the Ammonite, was by him, and said, "Were a jackal to go against the stone walls which they are building,
4 he would break them down." Hear, O our God how we are despised: and turn their reproach upon their own head, and give them for
5 a prey in the land of their captivity: And cover not their iniquity, nor let their sin be blotted out before thee: for they have provoked to an-
6 ger the builders. Yet we built the wall; and the whole wall as far as the half-part was joined together; for the heart of the people was engaged in the work.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were raised, and that the breaches began to be stop-
8 ped, they then were very wroth; And all of them conspired together, to come to fight against Jerusalem, and to hinder *the work.*
9 But we prayed to our God, and appointed a watch over the builders day and night, for fear
10 of the enemy. And some of Judah said, "The strength of the burden-bearers is decayed, and there is much rubbish; so that we are not able
11 to complete the building of the wall." And our adversaries said, "They shall not know, neither see, till we come among them, and slay them, and cause the work to cease."

12 But the Jews who dwelt by them, came, and said to us often, "From all places where they
13 dwell, they will advance against us." I therefore stationed, on the lower cleared place behind the wall, the people according to their families, with their swords, their spears, and their bows. And having inspected and settled 14
these things, I said to the nobles, and to the rulers, and to the rest of the people, "Be not ye afraid of them; remember Jehovah, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." But when our enemies heard 15
that it was known to us, and that God had so brought their counsel to nought, we all of us returned to the wall, every one to his own work. And from that time forth, the half of 16
my servants wrought at the work, and the other half of them held the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They who 17
builded on the wall, and they that bore burdens with those that laded, each with one of his hands wrought at the work, and with the other held a weapon. For the builders, every one 18
had his sword girded by his side, and so builded. And he that sounded the trumpet, stood near to me. And I said to the nobles, and to 19
the rulers, and to the rest of the people, "The work is great and large, and we are separated upon the wall, one far from another. In what 20
place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." So we laboured at the work: and 21
half of them held the spears from the rising of the morning till the stars appeared. Likewise 22
at the same time said I to the people, "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour in the day." So neither I, nor 23
my brethren, nor my servants, nor the men of the guard who followed me; none of us put off our clothes [v]for a full month"."

CHAP. IV.

REFLECTIONS UPON CHAPTERS III. & IV. 1. We are taught from both these chapters, that where the service of God or our country requires it, we should all join hearts and hands in so good a work, as these people did. The priests began and set a good example; the

23. [v] Syr.

CHAP. IV. 2. *Will they fortify, &c.* The rising greatness of Judah excited the jealousy of these petty rulers; and they seem to have adopted every method in their power to prevent their rebuilding and fortifying Jerusalem, but all their efforts were vain.

12. *From all places, &c.* I have followed the text as corrected on the authority of the Septuagint. See note Hebrew Bible.

23. *For a full month.* The common text is wholly uncertain. The Septuagint does not read the last two words. The Vulgate countenances

CHAPTER V.

B. C. 445. Some complain of their debt, and Nehemiah redresseth their grievance.

1 "Now these people and their wives complained greatly against their brethren, the Jews.
2 For there were that said, "We have many sons and daughters; whence shall we receive corn,
3 that we may eat, and live?" And some there were that said, "We have mortgaged our lands, vineyards, and houses; whence shall we receive
4 corn during the dearth?" There were others that said, "We have borrowed money on our lands and vineyards, to pay the king's tribute.
5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we must bring our sons and our daughters into bond-service; yea, some of our daughters are brought into bond-service, nor is it in our power to redeem them; for other men have our lands and vineyards."
6 And when I heard their complaints, I was
7 very angry; And I consulted with myself, and I called to account the nobles, and the rulers, and said to them, "Ye exact usury, every one of his brother." And I appointed a great as-
8 sembly against them; And I said to them, "We, according to our ability, have redeemed our brethren, the Jews, who were sold to the heathen; and will ye again sell your brethren? and shall they be sold among ourselves?" But
9 they were silent, and made no reply. I then said, "The thing ye do is not good: ought ye not to walk in the fear of our God, lest the heathen, our enemies, should reproach us? I 10
likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray 11
you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses; also some of the money, and of the corn, the wine, and the oil, that ye exact of them." Then said they, "We will restore them, and 12
will require nothing of them; so will we do as thou sayest." Then I called the priests, and took an oath of them, that they should do according to this promise. And I shook my lap, 13
and said, "So may God shake out every man from his house, and from his labour, that performeth not this promise; even thus may he be shaken out, and emptied." And all the congregation said, "Amen," and praised Jehovah. And the people did according to this promise.

Moreover, from the time that I was appoint- 14
ed to be their governor in the land of Judah, from the twentieth year, even unto the thirty-second year of Artaxerxes, the king, twelve years, I and my brethren have not eaten the bread of the governor. But the former gover- 15
nors were chargeable unto the people, and took of them bread and wine, besides forty shekels of silver *a day*; yea, even their servants bore rule over the people: but I did not thus, be-

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tradesmen, goldsmiths, merchants, and apothecaries, all joined, and some ladies contributed to this good work, ver. 12. This is a good example of zeal, generosity, and public spirit, which it will be our honour, as christians, to imitate; and we should go on cheerfully in it, notwithstanding all discouragements.

2. We may learn what precaution is necessary in going on in God's work, and endeavouring to build up his house. We must work and watch at the same time, as our spiritual enemies are ever ready to attack us. We must guard against them; take the whole armour of God, and still work on, without being discouraged. We should join together, strengthen one another's hands, and so further the good designs we have at heart. Danger should not intimidate us, but prudence should warn us against being secure.

3. We have, in the conduct of Nehemiah and the people, an example of great self-denial. Those who promote the cause and interest of God, must learn to deny themselves, to suffer hardships, to do and to bear what may be disagreeable to flesh and blood. They must guard against luxury; against nice and delicate dispositions, and a fondness for bodily indulgencies. For if any man would come after Christ, be eminent in piety, and greatly useful, let him deny himself, take up his cross daily, and follow his master. The life of a christian must be a life of labour in his master's service.

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the common version. The reading adopted shows how long their fear lasted, above one half of the time employed in the work. See ch. viii. 15.

CHAP. V. 1. *The Jews.* That is, the wealthy part of them; they availed themselves of the people's necessities, so as to obtain whatever they possessed.

5. *Yet now our flesh, &c.* They plead for redress on the principle of humanity, on their natural regard to their offspring, whom they would be obliged to sell for bond-men.

7. *A great assembly.* Nehemiah called a large assembly, that they might support him in his measures.

13. *Shook my lap.* That is, the lap of his mantle; a very expressive action, as accompanied by the words he uttered; and which the people

16 cause I feared God. Yea, I also continued at the work of this wall, for we bought no fields; so that all my servants were gathered thither to
17 the work. Moreover, at my table were a hundred and fifty of the Jews and rulers, besides those who came to us from the neighbouring
18 nations. Now there was prepared for me daily, one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this I did not require the bread of the governor, because the bondage
19 was heavy upon this people. Remember me, O my God, for good, according to all that I have done for this people."

CHAPTER VI.

B. C. 445. The methods which their enemies adopted to discourage them; Nehemiah's prudence and fortitude.

1 "Now when Sanballat, and Tobiah, and Geshem, the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors of the
2 gates;) Sanballat and Geshem sent to me saying, "Come, let us meet together at Chephirim, in the plain of Ono." But they intended to do
3 me mischief. And I sent messengers to them, saying, "I am doing a great work, so that I cannot come down; why should the work cease,
4 whilst I leave it, and come down to you?" Yet they sent unto me in this manner four times; and in the same manner I answered them.
5 Then Sanballat sent his servant to me in like manner, the fifth time, with an open letter in his hand. In which was written, "It is reported
6 among the nations, and Geshem affirmeth it, that thou and the Jews intend to rebel; therefore thou buildest the wall with this design, that thou mayest be their king. And thou hast also
7 appointed prophets to preach of thee at Jerusalem, saying, 'There is a king in Judah:' and now shall it be reported to the king according to these words. Come now, therefore, and let us take counsel together." Then I sent to him,
8 saying, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." For they all made us afraid, saying,
9 "Their hands shall be weakened so that the work shall not be done;" but this strengthened my hand the more. Then I went to the house
10 of Shemaiah, the son of Delaiah, the son of Mehetabeel, who was shut up; and he said, "Let us meet in the inner part of the house of God, and let us shut the doors of the temple: for they are coming to slay thee; yea, to night they are coming to slay thee." And I said,
11 "Should such a man as I flee? and who, like me, would go into the temple to save his life? I will not go in." And, lo, I perceived that
12 God had not sent him; but that he pronounced this prophecy against me, because Tobiah and Sanballat had hired him. And he was hir-
13

Reflections upon Chapter v. 1. We are taught that a regard to the credit of religion should restrain us from that which is unjust and dishonourable. It is a duty particularly incumbent upon christians, to avoid every thing which would bring a reproach upon the gospel: and nothing will be a greater or more just one, than being cruel and oppressive, grinding the face of the poor, or the want of justice and of charity. Let us cultivate these virtues, that we may "adorn the gospel of God our saviour, in all things."

2. We should be willing to recede even from our just right, when it is greatly injurious to others, especially to the poor. On this principle Nehemiah acted, and he exhorted the rich Jews to follow his example. He gave up his salary when the times were hard; and required the Jews to restore the mortgaged lands, without principal or interest, when their brethren could not pay. It is our duty to lend freely, and "to give, hoping for nothing again;" remembering that awful text, "they shall have judgment without mercy, who have showed no mercy."

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confirmed by their solemn amen, which signifies, *so be it.*

15. *I feared God.* The noun seems used in the text instead of the verb. I have followed Vatable.

CHAP. VI. 2. *Chephirim.* I have followed the interlinear version, and many moderns, in considering the term as a proper name, and not as an appellative.

6. *Geshem.* So all the versions read; and there is no doubt but the same person is intended as is mentioned in the first verse. The design of this letter is apparent, it was to intimidate, by suggesting a spirit of rebellion, as the cause of his fortifying Jerusalem.

9. *But this strengthened.* This, setting aside the points, is the most obvious and literal version of the text. Their opposition strongly impressed his mind with the necessity of completing the defence of Jerusalem, that they might be more secure, and prosper.

10—13. These allies of Sanballat endeavoured in one way or another, to obtain some ground for the pretence, that he was meditating revolt from

ed, that I might be made afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.
14 Remember, O my God, Tobiah and Sanballat, according to these their works, and the prophetess Noadiah, and the rest of the prophets, who would have put me in fear.
15 So the wall was finished on the twenty-fifth
16 day of the month Elul, in fifty-two days. And when all our enemies heard, and all the nations around saw, they were much cast down in their own eyes: for they perceived that this work was wrought through *the aid of* our God.
17 Moreover, in those days, the nobles of Judah sent many letters to Tobiah, and many from
18 Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son-in-law of Shecaniah, the son of Arah; and his son Johanan had taken to wife the daughter
19 of Meshullam, the son of Berechiah. Also they reported his ᵛwords" to me, and my words they carried to him. And Tobiah sent letters to put me in fear."

CHAPTER VII.

B. C. 445. The charge of Jerusalem committed to Hanani and Hananiah, and the names of those who first returned.

1 "Now, when the wall was built, and I had set up the doors, and the singers, and the Levites were appointed gate-keepers, I gave to my 2
brother Hanani, and Hananiah, the ruler of the palace, charge over Jerusalem; for Hananiah was a faithful man, and feared God above many. And I said to them, "Let not the gates of 3
Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. 4
Now the city was large and great, but the people were few therein, and the houses were not builded.

And my God put into my heart to assemble 5
the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a genealogical register of those who came up at first, and it was written therein, "These are the children of the province, 6
that went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar, the king of Babylon, had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; Who came 7
with Zerubbabel, Joshua, Nehemiah, ᵛSeraiah, Reelaiah", Mordecai, Bilshan, ᵛMizpar, Bigvai, Rehum", Baanah. The number of the men of

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CHAP. VI. 19. ᵛ Sept. CHAP. VII. 7. ᵛ The text, *Azariah, Raamiah, Nahamani.*——ᵛ *Mispereth, Bigvai, Nehum.*

REFLECTIONS UPON CHAPTER VI. 1. We are here taught, that great pretensions of friendship, such as were made to Nehemiah, are not always to be depended upon. Their design seems to have been either to destroy or to disgrace him; "their words were softer than oil, but treachery and war were in their heart." Let us not wonder if we meet with treacherous and designing men; and to prevent the ill consequences of deceit, we should join the wisdom of the serpent with the meekness of the dove.

2. How melancholy is it when the sacred character is abused to countenance deceit and mischief! some who pretended to be prophets of God, endeavoured to hinder his work, and to destroy his faithful servants. Too many, under the name of christian ministers, have told mischievous lies in the name of the Lord; have persecuted, and endeavoured to destroy, the best of men. Others, by pretending to extraordinary devotions and revelations from heaven, have deceived persons, who, like Nehemiah, have been remarkable for wisdom and goodness. Let us be cautious, that we are not imposed upon; and try the spirits, whether they are of God; for even Satan can put on the form of an angel of light.

3. Steadfastness and resolution in a good work will overcome all difficulties, and at last be crowned with success. Had Nehemiah been discouraged and intimidated by these various artifices, perhaps all the glory of Jerusalem would have been injured; but his steadfastness brought the work to perfection. Let those who are desirous to serve God themselves, and promote the interests of religion, be resolute in the good cause. Let no allurements draw them aside, let no threatenings or banters dishearten them; and may we all learn, from this example, "to be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

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the king of Persia; but his prudence and courage extricated him from every snare.

19. *His words to me.* This reading seems preferable to the reading of the text, in the opinion of the learned Hallet, one part of the sentence being probably designed to answer to the other, and both referring to the letters above mentioned between Tobiah and the nobles, who informed Nehemiah of what Tobiah said, and what Nehemiah said was by these means carried to Tobiah.

8 the people of Israel: The posterity of Parosh,
two thousand one hundred and seventy-two.
9 The posterity of Shephatiah, three hundred and
10 seventy-two. The posterity of Arah, [v]seven
11 hundred and seventy-five". The posterity of
Pahath-moab, of the posterity of Joshua and
Joab, two thousand eight hundred and [v]twelve".
12 The posterity of Elam, a thousand two hun-
13 dred and fifty-four. The posterity of Zattu,
14 [v]nine" hundred and forty-five. The posterity of
15 Zaccai, seven hundred and sixty. The poster-
16 ity of [v]Bani", six hundred and forty-[v]two". The
posterity of Bebai, six hundred and twenty-
17 [v]three". The posterity of Azgad, [v]a thousand
18 two" hundred and twenty-two. The posterity of
19 Adonikam, six hundred and sixty-[v]six". The
posterity of Bigvai, two thousand and [v]fifty"-six.
20 The posterity of Adin, [v]four" hundred and fifty-
21 four. The posterity of Ater of Hezekiah,
22 ninety-eight. The posterity of Bezai, three
23 hundred and twenty-[v]three". The posterity of
24 [v]Jorah", a hundred and twelve. The posterity of
25 Hashum, two hundred and twenty-[v]three". The
26 posterity of Gibeon, ninety-five. The people
of Bethlehem, a hundred and twenty-three. The
27 people of Netophah, fifty-six. The people of
28 Anathoth, a hundred and twenty-eight. The
29 people of Beth-azmaveth, forty-two. The
people of Kirjath-jearim, Chephirah, and Bee-
30 roth, seven hundred and forty-three. The peo-
ple of Ramah and Gaba, six hundred and twen-
31 ty-one. The people of Michmas, a hundred
32 and twenty-two. The people of Beth-el and
33 Ai, [v]two" hundred and twenty-three. The peo-
ple of Nebo, fifty-two. [a]The people of Magbish,
34 a hundred and fifty-six". The people of Elam-
35 ar, a thousand two hundred and fifty-four. The
people of Harim, three hundred and twenty.
37 The people of Lod, Hadid, and Ono, seven
36 hundred and twenty-five. The people of Jeri-
38 cho, three hundred and forty-five. The people
of Senaah, three thousand [v]six" hundred and
thirty.

The priests: the posterity of Jedaiah of the 39
house of Joshua, nine hundred and seventy-
three. The posterity of Immer, a thousand and 40
fifty-two. The posterity of Pashur, a thousand 41
two hundred and forty-seven. The posterity of 42
Harim, a thousand and seventeen.

The Levites: the posterity of Joshua, and 43
Kadmiel, sprung from Hodaviah, seventy-four.

The singers: the posterity of Asaph, a hun- 44
dred and [v]twenty"-eight.

The porters: the posterity of Shallum, of 45
Ater, of Talmon, of Akkub, of Hatita, of Sho-
bai, in all a hundred and thirty-[v]nine".

The Nethinims: the posterity of Ziha, of 46
Hasupha, of Tabbaoth, of Keros, of Siaha, of 47
Padon, of Lebanah, of Hagabah, of Akkub, 48
of Hagab, of Shalmai, of Hanan, of Giddel, 49
of Gahar, of Reaiah, of Rezin, of Nekoda, of
Gazzam, of Uzza, of Paseah, of Besai, of As- 52
nah, of Mehunim, of Nephusim, of Bakbuk, 53
of Hakupha, of Harhur, of Bazluth, of Me- 54
hida, of Harsha, of Barkos, of Sisera, of Tha- 55
mah, of Neziah, and of Hatipha. 56

The posterity of Solomon's servants: the 57
posterity of Sotai, of Sophereth, of Peruda, of 58
Jaalah, of Darkon, of Giddel, of Shephatiah, 59
of Hattil, of Pokereth, of Zebaim, of Ami. All 60
the Nethinims, and the posterity of Solomon's
servants, were three hundred and ninety-two.
And these were they who went up from Tel- 61
melah, Tel-harsa, Cherub, Addan, and Immer:
but they could not show their father's house,
and their seed, whether they were of Israel:
The posterity of Delaiah, of Tobiah, of Neko- 62
da, six hundred and [v]fifty"-two.

And of the posterity of the priests: the poste- 63
rity of Habaiah, of Koz, of Barzillai, who took
a wife of the daughters of Barzillai, the Gile-
adite, and was called after their name: These 64

10. [v] The text, *six hundred and fifty-two.* 11. [v] *eighteen.* 13. [v] *eight.*
15. *Binnui.*—[v] *eight.* 16. [v] *eight.* 17. [v] *two thousand three.* 18. [v] *seven.*

19. [v] *sixty-seven.* 20. [v] *six.* 22. [v] *four.* 23. [v] *Hariph.* 24. [v] *eight.*
32. [v] *one.* 33. [a] Ezra. 38. [v] *nine.* 44. [v] *forty.* 45. [v] *eight.* 62. [v] *forty.*

CHAP. VII. 6. Compare Ezra, ii. 1. to the end, and the notes, of which this is only another copy. I have followed the text of Ezra, and give here only the variations of the present text. Which of the two copies may approximate nearest the truth, it is impossible to say; but it is a happy circumstance, that to us it is of no importance. The mistakes which occur do not affect doctrinal truth.

sought their register among those who were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the
65 priesthood. And the governor said to them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
66 The whole congregation together was forty-
67 two thousand three hundred and sixty, Besides their servants, and their maids, of whom there were seven thousand three hundred and thirty-seven: and there were among them two hun-
68 dred °singing-men, and singing-women. Their horses were seven hundred and thirty-six; their
69 mules, two hundred and forty-five; Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.
70 And some of the paternal chiefs gave unto the work. The governor gave to the treasure, a thousand darics of gold, fifty basons, five
71 hundred and thirty priests' garments. And some of the paternal chiefs gave to the treasure of the work, twenty thousand darics of gold, and two thousand two hundred mina of silver.
72 And that which the rest of the people gave, was twenty thousand darics of gold, and two thousand mina of silver, and sixty-seven priests' garments."

CHAPTER VIII.

B. C. 445. The manner of reading and hearing the law; they keep the feast of booths.

73 "Now the priests, and the Levites, and the door-keepers, and the singers, and the people, and the Nethinims, and all Israel, dwelt in their cities; but, when the seventh month came, the children of Israel who were in their cities,
1 Even all the people assembled as one man, in the street before the water-gate; and they spoke to Ezra, the scribe, to bring the book of the law of Moses, which Jehovah had commanded
2 to Israel. And Ezra, the priest, brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein, in the street be- 3
fore the water-gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra, the scribe, stood upon a 4
pulpit of wood, which they had made for the purpose; and beside him, on his right hand, stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book 5
in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed Jehovah, 6
the great God. And all the people, with uplifted hands, answered, "Amen, amen:" and they bowed their heads, and worshipped Jehovah with their faces to the ground. Also, Je- 7
shua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read 8
in the book of the law of God, distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, the governor, and Ezra, the 9
priest and scribe, and the Levites who taught the people, said to all the people, "This day is holy to Jehovah, your God; mourn not, nor weep." For all the people wept, when they heard the words of the law. Then he said to 10
them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy to our Lord. Grieve not, but let joy from Jehovah excite your praise." Thus the 11

67. °*and forty-five.* Ezra.

CHAP. VIII.

CHAP. VIII. 1. *Ezra, the scribe.* After the term of his commission had ceased, he is thought to have employed himself in collecting the sacred books; and is now called on to read the law to the people.

8. *Gave the sense.* Or translated it into the Chaldee tongue, which the the people now spoke.

10. *Grieve not, but let, &c.* The context justifies the sense given to

Levites stilled all the people, saying, "Be
silent, for the day is holy; nor be ye grieved."
12 And all the people went away to eat, and to
drink, and to send portions, and to rejoice ex-
ceedingly, because they understood the things
which were declared to them.
13 And on the second day were assembled the
paternal chiefs of the whole people, the priests,
and the Levites, unto Ezra, the scribe, that
they might understand the words of the law.
14 And they found written in the law which Jeho-
vah had commanded by Moses, that the chil-
dren of Israel should dwell in booths at the feast
15 of the seventh month. And when they [v]heard
this", they made a proclamation in all their
cities, and in Jerusalem, saying, "Go forth
to the mount, and fetch olive branches, and
pine branches, and myrtle branches, and palm
branches, and branches of thick trees, to make
16 booths, according to what is written." And the
people went forth, and brought them, and made
for themselves booths, some on their house-
roofs, some in their courts, some in the courts
of the house of God, some in the street of the
water-gate, and some in the street of the gate
of Ephraim. And the whole congregation of 17
those who had come out of the captivity made
booths, and sat under the booths: for since the
days of Joshua, the son of Nun, unto that day,
had not the children of Israel done so. And
there was very great gladness. Also day by day 18
from the first day unto the last day, the book
of the law of God was read. And they kept
the feast seven days; and on the eighth day
was a solemn assembly, according to the rite."

CHAPTER IX.

B. C. 445. A solemn fast; the humiliation of the priests and Levites; the covenant made to keep the law.

"Now on the twenty-fourth day of this month, 1
the children of Israel were assembled with fast-
ing, and with sack-clothes, and earth upon
them. And the seed of Israel separated them- 2
selves from all strangers, and stood and confes-

15. [v] Syr. 4 mss.

Reflections upon Chapter viii. 1. We are taught by this example, that the reading and expounding the scriptures in public assemblies, is an important and useful exercise; it is doing great honour to God and to his word, and tends much to the edification and instruction of the church. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction, in righteousness." It is the business of ministers to read the law, to give the sense of it according to their best abilities, and cause the people to understand the true meaning; and to enforce on their consciences the duties required in it. It is the honour of many churches that this practice is still retained among them; and it is much to be wished that it was as general as it is proper and useful.

2. The congregation assembled were men and women, and those children who could understand any thing. Children are early capable of receiving instruction; and even before that period are capable of receiving some impressions of the seriousness and solemnity of worship on their minds, which may be of great importance to them in future life. Servants also should attend upon

Chap. ix.

the worship of God; for detaining them at home on one part of the Lord's day, when there is no absolute necessity for it, is very injurious to them, and contrary to the will of God. The rule under the law was, "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of the law:" and the same reason for it holds good under the gospel.

3. We learn the benefit of holy joy, and of keeping holy days with cheerfulness. Sabbaths, or holy convocations, ought to be kept with joy; the mind should be cheerful and thankful. Joy in God and his goodness, especially in giving us spiritual blessings, should be maintained. Works of charity are peculiarly proper on solemn feast days; and the goodness of God to us should make us bountiful and charitable to our poor brethren. We serve a good master, who loves to see his servants cheerful, easy, and happy; and nothing will contribute more to this than to do all in our power to make our devotion lively, and our charity warm and extensive. God loves a devout worshipper, and a cheerful giver.

מעוכם. They were now thankfully to recollect the favours which God had recently conferred. These, called joy from Jehovah, were to be the themes of their praises.

14. *Dwell in booths.* Compare Levit. xxiii. 34.

15—17. This feast was kept in this manner in after times; and it is probable that it was so kept formerly. We are not to suppose that this feast had never been kept with such joy. They then rejoiced because God had given them the land of Canaan; and they now rejoiced that he had reversed their captivity, and once more peaceably settled them in the good land of their fathers.

18. *Law of God was read.* Henceforth the leading men took care that the law should be constantly read among the people; for it was ordered that in every town synagogues should be built, where certain prayers should be presented to God, and portions of his word read and explained to the people. This wise regulation prevented the people relapsing into the idolatry of their fathers.

sed their sins, and the iniquities of their fathers.
3 And they stood up in their place, and the book of the law of Jehovah, their God, was read one fourth part of the day; and another fourth part they confessed, and worshipped Jehovah, their God.
4 Then the Levites, Joshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, stood upon the platform, and cried
5 with a loud voice to Jehovah, their God. And the Levites, Joshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, "Stand up and bless Jehovah, your God, for ever and ever: and blessed be thy glorious name, which is exalted above
6 all blessing and praise. Thou, thou alone, art Jehovah; thou hast made the highest heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host
7 of heaven worshippeth thee. Thou, Jehovah, art God, who didst choose Abram, and didst bring him out of Ur, of the Chaldees, and
8 give him the name of Abraham; And didst find his heart faithful before thee, and didst make a covenant with him, to give the land of the Canaanites, the Hethites, the Amorites, and the Perizzites, and the Jebusites, and the Girgasites; to give *the land of Canaan* to his seed, and hast performed thy words; for thou
9 art righteous: And didst see the affliction of our fathers in Egypt, and didst hear their cry at
10 the Red-sea; And didst show signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou didst know that they dealt proudly against them. So didst thou get for thyself a name, as it is this
11 day. And thou didst divide the sea before them, so that they went through the midst of the sea on dry land; and their persecutors, thou didst throw into the depths, as a stone into the mighty waters. Moreover, thou didst lead them 12
on the day, by a cloudy pillar; and during the night by a pillar of fire, to give them light in the way in which they should go. Thou didst 13
come down also upon mount Sinai, and didst speak with them from the heavens, and didst give them right judgments, and true laws, good statutes and commandments; And didst make 14
known to them thy holy sabbath, and didst command them precepts, statutes, and laws, by the hand of Moses, thy servant: And didst give 15
them bread from the heavens for their hunger, and didst bring water for them out of the rock for their thirst; and didst command them to go and possess the land which thou hadst sworn to give them. But they, our fathers, dealt proud- 16
ly, and hardened their necks, and hearkened not to thy commandments; And refused to 17
obey, neither were mindful of thy wonders which thou didst among them; but hardened their necks, and appointed a captain to return to their bondage [v]in Egypt"; but thou being a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, didst not forsake them. Yea, when they had made for them- 18
selves a molten calf, and said, 'This is thy God who brought thee up out of Egypt,' and had wrought great provocations; Yet thou, in 19
thy manifold mercies, didst not forsake them in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way; nor the pillar of fire by night, to show them light, and the way in which they should go. Thou didst give also thy good spirit to instruct 20
them, and didst not withhold thy manna from their mouth; thou also didst give to them water for their thirst. Yea, forty years didst thou sus- 21

17. [v] Sept. 7 mss.

CHAP. IX. 1. *With fasting.* They had observed the feast of tabernacles; and having heard the law read, were so humbled under a sense of their breach of it, that they piously set apart this twenty-fourth day as an extraordinary fast.

3. *Fourth part of the day.* That is, for three hours; and then made solemn confession of their sins for other three hours.

5. *Stand up and bless.* Probably the whole multitude was divided into many congregations, with a Levite or two to preside over each. Then follows the heads or particulars of their prayer, which the Levites enlarged upon, or else it would not have taken up so much time.

17. *In Egypt.* The common reading is now justly thought erroneous; a letter having been omitted. The Greek version and 1 ms. have preserved the true reading.

22. *Wholly divide, &c.* Even its remote corners. I have given the

tain them in the wilderness, so that they wanted nothing; their clothes were not worn out,
22 and their feet swelled not. Moreover, thou didst give to them the kingdoms of the nations which thou didst wholly divide among them. They possessed the land of Sihon, king of Heshbon, and the land of Og, king of Bashan.
23 Their children also thou didst multiply as the stars of the heavens, and didst bring them into the land, concerning which thou hadst promised to their fathers, that they should go in to
24 possess it. So the children went in and possessed the land, and thou didst subdue before them the inhabitants of the land, the Canaanites, and didst give them into their hands, with their kings, and the people of the land, that they
25 might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all good things, wells digged, vineyards, and oliveyards, and fruit trees in abundance. And they ate, and were filled, and became fat, and delighted themselves in thy
26 great bounty. But they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them to turn them to thee, and they
27 wrought great provocations. Therefore thou didst deliver them into the hand of their enemies, who vexed them: yet, when in the time of their trouble, they cried unto thee, thou didst hear them from the heavens; and, according to thy manifold mercies, thou didst give them saviours, who saved them from the hand of their
28 enemies. But after they had rest, they did evil again before thee: therefore didst thou leave them in the hand of their enemies, so that they had dominion over them: yet when they returned, and cried to thee, thou didst hear them from the heavens; and many times, according
29 to thy mercy, didst thou deliver them. And thou didst testify against them, that thou mightest bring them back to thy law: yet they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, by them he shall live. Rebellious they turned their back, and hardened their neck, and would not hearken. Yet many years 30
didst thou bear with them, and didst testify against them by thy spirit in thy prophets; and when they would not give ear, then thou didst give them into the hand of the people of these countries. Nevertheless, for thy great mercy's 31
sake, thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. Now, therefore, O our God, the 32
great, the mighty, and the terrible God, who keepest thy merciful covenant, let not all the calamity seem little to thee, which hath come on us; on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Thou, in- 33
deed, art just in all that hath come upon us; for thou hast done right, but we have done wickedly. For our kings, our princes, our priests, 34
and our fathers, have not kept thy law, nor hearkened to thy commandments and thy testimonies, which thou didst impart to them! For in [r]thine" own kingdom, which in thy 35
great goodness thou didst give to them; and in the large and fat land which thou didst give before them, they did not serve thee, nor turn from their wicked works. Behold, we are 36
this day servants in the land which thou didst give to our fathers, that they might eat of its most excellent fruits; behold, in it we are servants. And its abundant increase *we are obli-* 37
ged to give to the kings whom thou hast set over us, because of our sins; also they have dominion over our bodies, and over our cattle, according to their own will; and we are in great distress."

35. [r] Syr. Arab. 2 mss.

sense, and omitted the two words which have been repeated by the mistake of some transcriber.

27. *Saviours.* That is, the judges, whom God raised up on various occasions, to save them from the hand of their enemies.

35. *In thine own kingdom.* How much more perspicuous is this reading than the text. Three versions out of four support it.

36, 37. These concluding verses show their afflicted state. The king had power to employ them in his works or wars; had power to demand their

38 Now after all these things, we made a firm covenant which we wrote, and which our chiefs,
1 Levites, and priests, sealed. And those who sealed, were Nehemiah, the son of Hachaliah,
2 the governor, and Zidkijah, Seraiah, Azari-
3 ah, Jeremiah, Pashur, Amariah, Malchijah,
4 5. Hattush, Shebaniah, Malluch, Harim, Mere-
6 moth, Obadiah, Daniel, Ginnethon, Baruch,
7 8 Meshullam, Abijah, Mijamin, Maaziah, Bil-
9 gai, Shemaiah: these were the priests. And the Levites were Joshua, the son of Azaniah, Binnui, of the sons of Henadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Keli-
11 ta, Pelaiah, Hanan, Micha, Rehob, Hashabi-
12 13 ah, Zaccur, Sherebiah, Shebaniah, Hodijah,
14 Bani, Beninu. The chief of the people were Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 16 Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin,
17 18 Ater, Hizkijah, Azzur, Hodijah, Hashum,
19 20 Bezai, Hariph, Anathoth, Nebai, Magpiash,
21 Meshullam, Hezir, Meshezabeel, Zadok, Jad-
22 23 dua, Pelatiah, Hanan, Anaiah, Hoshea, Ha-
24 naniah, Hashub, Hallohesh, Pileha, Shobek,
25 26 Rehum, Hashabnah, Maaseiah, And Ahijah,
27 Hanan, Anan, Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the gate-keepers, the singers, the Nethinims, and all they that had separated themselves from the people of the lands to the law of God; their wives, their sons, and their daughters, every one having knowledge, and
29 having understanding; They adhered to their brethren, the nobles, and bound themselves by oath under a curse, to walk according to God's law, (which was given by Moses, the servant of God,) and to observe and do all the commandments of Jehovah, our Lord, and his judg-
30 ments and his statutes; And that we would not give our daughters to the people of the land, nor take their daughters for our sons;
31 And if the people of the land should bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or other holy day: and that we would not cultivate the land on the seventh year, nor exact any debt.
32 Also we made ordinances for ourselves, that we would give yearly, the third part of a shekel for the service of the house of
33 our God; For the presence-bread, and for the continual wheaten-offering, and for the continual burnt-offering, of the sabbaths, of the new moons; for the stated feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.
34 And we cast lots respecting the oblation of wood among the priests, the Levites, and the people, that it might be brought to the house of our God, by each family, at appointed times yearly, to burn upon the altar of Jehovah, our God, as it is written in
35 the law. Also we engaged to bring the first-fruits of our ground, and the first-fruits of all the fruit trees, yearly, unto the house of Jehovah:
36 And the first-born of our sons, and of our cattle, as it is written in the law; the firstlings of our herds and of our flocks, to bring to the house of our God, to the priests, who minister in the house of our God.
37 And likewise, that we would bring the first of our dough, and our offerings, of the fruit of all manner of trees, of wine, and of oil, to the priests, to the chambers of the house of our God; and the tithes of our ground, through all our agricultural cities, to the Levites, who, in their turn, might give tithes to the priests.
38 And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes to the house of our God,

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tribute in cattle, or order them to be employed about his works; they were now tenants to the king of Persia, whereas formerly they held their land under God alone.

CHAP. X. 29. Here they solemnly engage to observe the whole law; and in what follows, they specify some particulars, in which they had lately offended, and to which they seemed but too much inclined. 1st, That they would not intermarry with the people of the land; Secondly, That they would keep holy the sabbath, not buying or selling on that day; Thirdly, That they would in future observe the sabbatical year.

32. *The third part of, &c.* This was a poll-tax paid by every Israelite, whether residing in Judea or any other country, and continued to be paid as long as the temple stood. They had the example of some of their best kings for such an ordinance. Comp. 2 Chron. xxiv. 5.

34. *To burn, &c.* Compare Levit. vi. 12.

34. *The first-fruits.* Compare Exod. xxiii. 19. and xxxiv. 26.

36. *The first-born of, &c.* Exod. xiii. 12. &c. Levit. xxvii. 27. Num. xviii. 15, &c.

37. *The first of our, &c.* Levit. xxiii. 17. Num. xv. 19. xviii. 26. &c.

33 to the chambers, into the treasure-house. For the children of Israel and the children of Levi, shall bring the offering of the corn, of the new wine, and the oil, to the chambers, where are the vessels of the sanctuary, and the priests who minister, and the door-keepers, and the singers; and we will not forsake the house of our God."

CHAPTER XI.

B. C. 445. The rulers, the voluntary men, and every tenth man chosen by lot, dwell at Jerusalem, and their names, &c.

1 "AND the rulers of the people dwelt at Jerusalem; the rest of the people also cast lots, to bring one out of ten to dwell in Jerusalem, the holy city, and nine parts to dwell in other cities.
2 And the people blessed all the men, who willingly offered themselves to dwell at Jerusalem.
3 Now these are the chiefs of the province who dwelt in Jerusalem: for in the cities of Judah, and in the cities [v] of Israel", dwelt every one in his possession; the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. Now at Jerusalem dwelt some of the 4 children of Judah, and of the children of Benjamin. Of the posterity of Judah; Athathiah of the posterity of Pharez, by Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel; And Ma- 5 aseiah, the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. All the posterity of Pharez who dwelt 6 at Jerusalem, were four hundred and sixty-eight valiant men. And these are the posterity 7 of Benjamin; Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Isaiah. And after him, Gabbai, 8 Sallai, nine hundred and twenty-eight. And 9 Joel, the son of Zichri, was their overseer; and Judah, the son of Senuah, was second over the

CHAP. XI. 3. [v] Sept. Syr.

10. [o] *the son of.* 1 Chron. xi. 10.

REFLECTIONS UPON CHAPTERS IX. & X. 1. We are taught to form high and honourable thoughts of God whenever we approach him, "that his name may be exalted." The noblest creatures cannot praise him as he deserves, cannot make him more excellent. He is not only above *our* blessing and praise, but above *all* blessing and praise. We should consider him as the creator and preserver of the whole. Angels worship him, and therefore he is worthy of our highest reverence.

2. The goodness of God in giving us laws and ordinances, ought to be reflected upon with peculiar thankfulness, (ver. 13.) and particular notice is taken of the sabbath, ver. 14. It was a singular and valuable gift; a sign between God and them, that they were his people, and the worshippers of the true God. He gave them also his good spirit to instruct them. This blessing we have particular reason to be thankful for. The laws of Christ are right, true, and good; are not so burdensome and grievous as the Jewish laws; the sabbath is continued, and the observation of it enforced by the authority of Christ, and in commemoration of his resurrection; his good spirit is given to instruct us; and we have the hope of the heavenly Canaan. These mercies are of great value, and ought to be recollected every day; and should be acknowledged with peculiar thankfulness in all our public assemblies.

3. With solemn exercises of devotion it is proper to enter into solemn engagements to be the Lord's. "Because of all this," thy mercy, and our disobedience, "we make a firm covenant." When we are convinced of the evil of sin, we should solemnly engage to have no more to do with it; when we have recollected the mercies of God, we should bind ourselves to make all suitable returns, and promise and engage to keep God's commands. This we have frequently done; let us often reflect upon it; and "having sworn, let us perform it, that we will keep God's righteous judgments.

CHAP. XI. 1. Michaelis conjectured, that Nehemiah borrowed from the writings of Ezra what is contained from ch. vii. 6. to the beginning of this; and to him Dathe assents. I think there are objections to this hypothesis which cannot easily be removed. First, The date of the different commissions which they received, the one in the 5th, the other in the 20th year of Artaxerxes. Secondly, The express mention of Nehemiah as Tershatha or governor, ch. viii. 9. which he could not be until the commission of Ezra expired, and he had received his own. Thirdly, the solemn covenant now made, he, as governor, was the first that sealed, ch. x. 1. I conceive then that the catalogue included all that is borrowed from Ezra, and what follows to have occured during Nehemiah's superintendance of the Jewish state. The walls of Jerusalem being built, Nehemiah seems to have gone to the Persian court, as he appointed a deputy to govern, vii. 2.; on his return, considering the inhabitants of Jerusalem few, he devised the plan of increasing them. In the mean time, Ezra having completed his revision of the law, and the feast of the seventh month occuring, what is related in the 8th, 9th, and 10th chapters took place. Nehemiah then took occasion to fulfil his design, and ordered the rulers to reside at Jerusalem; others willingly came to dwell there; and every tenth man was chosen by lot, whose names follow.

3. *Of the province.* Judea was now made a province of the Persian empire. That some of the ten tribes returned is evident, but the priests and Levites had cities in the land of Israel, as distinguished from Judah, as we learn from Joshua, and in these they again dwelt.

10. *Jedaiah, &c.* The parallel place justifies the omission of *son of.* See note Hebrew Bible.

10 city. Of the priests: Jedaiah, Joiarib, Jachin,
11 Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of
12 God. And their brethren who did the service of the sanctuary, were eight hundred and twenty-two: and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Mal-
13 chiah, And his brethren, paternal chiefs, two hundred and forty-two: and Amashai, the son of Azareel, the son of Ahasai, the son of Me-
14 shillemoth, the son of Immer, And their brethren, men of valour, a hundred and twenty-eight: and their overseer was Zabdiel, the son
15 of Hagdolim. Also of the Levites: Shemaiah, the son of Hashub, the son of Azrikam, the
16 son of Hashabiah, the son of Bunni; And Shabbethai, and Jozabad, chiefs of the Levites, had the oversight of the outward business of the
17 house of God. And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, was the chief leader in thanksgiving and prayer; and Bakbukiah, the second among his brethren, then Abda, the son of Shammua, the son of
18 Galal, the son of Jeduthun. All the Levites in the holy city were two hundred and eighty-
19 four. Moreover, the gate-keepers, Akkub, Talmon, and their brethren, who kept the gates, were a hundred and seventy-two.
20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah,
21 every one in his inheritance. But the Nethinims dwelt in Ophel: and Ziha, and Gispa,
22 were over the Nethinims. The overseer also of the Levites at Jerusalem, as to the business of the house of God, was Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph,
23 the singers. For by the king's command, a certain portion was allowed daily for the singers.
24 And Pethahiah, the son of Meshezabeel, of the posterity of Zerah, the son of Judah, was, by the king's authority, over all matters respecting the people. And many of the Jews dwelt in 25
the villages, in their own lands at Kirjath-arba, and its villages, and at Dibon, and its villages, and at Jekabzeel, and its villages; And at 26
Jeshua, and at Molahah, and at Beth-phelet, And at Hashur-shual, and at Beer-sheba, and 27
its villages; And at Ziklag, and at Meko- 28
nah, and its villages; And at En-rimmon, and 29
at Zareah, and at Jarmuth, Zanoah, Adul- 30
lam, and their villages; at Lachish, and its fields; at Azekah, and its villages. And they dwelt from Beer-sheba unto the valley of Hinnom. The children also of Benjamin, from 31
Geba, Michmash, and Aija, and Beth-el, and their villages; And at Anathoh, Nob, Ana- 32
niah, Hazor, Ramah, Gittaim, Hadid, Zeboim, 33 34
Neballat, Lod, and Ono, the valley of Cha- 35
rasim. And of the classes of the Levites, some 36
dwelt in Judah, and some in Benjamin.

Now these are the priests and the Levites 1
who came up with Zerubbabel, the son of Salathiel, and Joshua: Seraiah, Jeremiah, Ezra,
Amariah, Malluch, Hattush, Shecaniah, Re- 2 3
hum, Meremoth, Iddo, Ginnetho, Abijah, 4
Miamin, Maadiah, Bilgah, Shemaiah, and Joi- 5 6
arib, Jedaiah, Sallu, Amok, Hilkiah, Jedaiah. 7
These were the chiefs of the priests, and of their brethren, in the days of Joshua. More- 8
over, the Levites: Joshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who, with his own brethren, was the leader in the praises *of the temple.* And Bakbukiah and Unni, their 9
brethren, superintended the watches.

And Joshua begot Joiakim, and Joiakim be- 10
got Eliashib, and Eliashib begot Joiada, And 11
Joiada begot Jonathan, and Jonathan begot Jaddua. And in the days of Joiakim, the 12
paternal chiefs of the priests were: from Seraiah, Meraiah; from Jeremiah, Hananiah;
From Ezra, Meshullam; from Amariah, Jeho- 13
hanan; From Melicu, Jonathan; from She- 14
baniah, Joseph; From Haram, Adna; from 15

12. *The sanctuary.* I have thus rendered בית here, which sense it has in other places; and because the place of their service is opposed to that of the Levites, whose service was chiefly in the court, called the outward service in the 16th verse.

CHAP. XII. 11. *Jaddua.* According to Prideaux, he became high-priest 341 years B. C. and 196 after the captivity, upwards of 100 years after Nehemiah peopled Jerusalem. From this, it follows, that the names of the three last were added by some later hand. This whole verse must

16 Meraioth, Helkai; From Iddo, Zechariah;
17 from Ginnethon, Meshullam; From Abijah,
Zichri; from Minianim, * * *; from Moa-
18 diah, Piltai; From Bilgah, Shammua; from
19 Shemaiah, Jehonathan; And from Joiarib,
20 Mattenai; from Jedaiah, Uzzi; From Sallai,
21 Kallai; from Amok, Eber; From Hilkiah,
Hashabiah; from Jedaiah, Nethaneel.

22 The Levites recorded, in the days of Eliashib,
Joiada, and Johanan, and Jaddua, paternal
chiefs, were * * *: also the priests, to the
reign of Darius, the Persian, were * * *
23 The sons of Levi, the paternal chiefs, were
written in the chronicles, even until the days of
24 Johanan, the son of Eliashib. And the chiefs
of the Levites: Hashabiah, Sherebiah, and Jo-
shua, the son of Kadmiel, with their brethren,
were appointed to praise and give thanks,
according to the command of David, the man
25 of God, in alternate bands. Mattaniah, and
Bakbukiah, Obadiah, Meshullam, Talmon,
Akkub, kept watch at the thresholds of the
26 gates. These lived in the days of Joiakim, the
son of Joshua, the son of Jozadak, and in the
days of Nehemiah, the governor, and of Ezra,
the priest and scribe.

27 And at the dedication of the wall of Jerusa-
lem, they sought and brought the Levites from
all their places to Jerusalem, to keep the de-
dication with gladness; with thanksgivings, and
songs, accompanied with cymbals, psalteries,
28 and harps. And all those skilful in sacred mu-
sic were assembled from the plain country round
about Jerusalem, and from the villages of Ne-
29 tophathi; And from the region of Gilgal, and
the fields of Geba and Azmaveth: for those mu-
sicians had built for themselves villages round
30 about Jerusalem. And the priests and the
Levites purified themselves; and they purified
31 the people, and the gates, and the wall. Then
I brought up the chiefs of Judah upon the
wall, and appointed two great bands to sing
praises; one of which went along the wall to
32 the right, towards the dung-gate. And after
them went Hoshaiah, and half of the chiefs of
Judah, Azariah, Ezra, and Meshullam, Ju- 33
dah, and Benjamin, and Shemaiah, and Jere-
miah. And some of the sons of the priests with 35
trumpets; namely, Zechariah, the son of Jo-
nathan, the son of Shemaiah, the son of Mat-
taniah, the son of Michaiah, the son of Zaccur,
the son of Asaph. And his brethren, Shema- 36
iah, and Azarael, Milalai, Gilalai, Maai, Ne-
thaneel, and Judah, Hanani, with the musical
instruments of David, the man of God, and
Ezra, the scribe, before them. And at the 37
fountain-gate, which was opposite to them, the
rest went up by the stairs of the city of David,
ascending the wall, above the house of David,
even to the water-gate eastward. And the 38
other band went over against them, and I after
them, and the half of the people upon the wall
from beyond the furnace-tower, even unto the
broad wall; And from above the gate of 39
Ephraim, and above the old-gate, and above
the fish-gate, and the tower of Hananeel, and
the tower of Meah, even unto the sheep-gate:
and they stood still at the prison-gate. Then 40
the two bands stood in the house of God, and I,
and half of the rulers with me: And the 41
priests, Eliakim, Maaseiah, Miniamin, Micha-
iah, Elioenai, Zechariah, and Hananiah, with
trumpets; And Maaseiah, and Shemaiah, and 42
Eleazar, and Uzzi, and Jehohanan, and Mal-
chijah, and Elam, and Ezer. And the singers
sang aloud, with Jezrahiah, their leader. And 43
on that day they offered great sacrifices, and
rejoiced; for God had caused them to rejoice
with great joy; the women also and the chil-
dren rejoiced; so that the rejoicing of Jerusa-
lem was heard afar off.

And at that time some were appointed over 44
the chambers for the treasures, for the offerings,
for the first-fruits, and for the tithes, to gather
into them from the fields of the cities, the por-
tions assigned by the law for the priests and the
Levites: for Judah rejoiced that the priests and
the Levites waited *at the temple.* And they 45

have been added long after Nehemiah,-as must be evident to all.

17, 22. Here the names have been omitted; nor is there any trace of them, either in the versions or the mss.

29. *Region.* For this sense of the word גבל, I am indebted to Michaelis. See Supplement to Hebrew Lexicon. It is necessary to adopt this sense in several other places.

observed what related to the worship of their God, and to purification; and so did the musicians and gate-keepers, according to the commandment of David, and of Solomon, his son.
46 For in the days of David and Asaph of old, chiefs of the musicians were appointed to sing songs
47 of praise to God. And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the daily portions to the singers and the door-keepers; and the holy things to the Levites; and the Levites *the tenth* of the holy things to the children of Aaron."

CHAPTER XIII.

B. C. 434. The abuses which had obtained, and Nehemiah's redress of them.

1 "On that day they read in the book of Moses in the hearing of the people; and therein was found written, that an Ammonite, or a Moabite, should never enter into the congregation of
2 God; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; but our God turned the curse into a blessing.
3 Now, when they had heard the law, they separated from Israel all the mixed multitude.
4 Now, before this, Eliashib, the priest, having the oversight of the chamber of the house of
5 our God, was allied to Tobiah: And he had prepared for him a great chamber, where they laid the wheaten-offerings, the incense, and the utensils, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, the singers, and the door-
6 keepers; and the offerings of the priests. But when all these things were done, I was not at Jerusalem: for in the thirty-second year of Artaxerxes, king of Babylon, I came to the king, but after some time I obtained leave of
7 the king: And I came back to Jerusalem, and understood the evil deed which Eliashib had done in favour of Tobiah, in preparing for him a chamber in the courts of the house of God.
8 And it grieved me exceedingly: therefore I cast out all the household furniture of Tobiah
9 from the chamber. I then commanded, and they cleansed the chambers; and thither I brought back the utensils of the house of God, with the wheaten-offering and the incense.
10 And I perceived that the portions of the Levites had not been given to them; for the Levites and the singers, who did the service *of the temple*, had fled every one to his own field.
11 Then I contended with the rulers, and said, "Why is the house of God forsaken?" And I assembled and appointed them to their own office.
12 Then all Judah brought the tithe of the corn, and the new wine, and the oil, into the treasuries.
13 And I made treasurers over the treasuries, Shelemiah, the priest, and Zadok, the scribe, and of the Levites, Pedaiah: and next to them was Hanan, the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute to their brethren.
14 Remember me, O my God, concerning this; blot not out my kindness, which I have showed to the house of my God, and to its services.
15 In those days I saw in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; and also that on the

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Reflections upon Chapters xi. & xii. 1. We may remark, that honourable mention is made of those who preferred Jerusalem, and willingly came there to dwell. They, doubtless, went there not only for security, but from a love to the temple. Because of the house of Jehovah, their God, they chose to reside there. In the choice of residences, every good man would wish to live where he can enjoy the benefit of religious ordinances; where he can associate with them who fear and worship God. Such a choice will be attended with great advantage; and there will be no reason to regret it.

2. The expression of the people's joy on the completion of the wall, may remind us how we ought to rejoice, when the spiritual Jerusalem is built up. Every method was adopted to express their grateful feelings, and the glory was given where it was due, to the God of Israel. Their joy was accompanied with sacrifice, to intimate that there is no spiritual joy without atonement. Guilt must be removed, before we can rejoice in the triumphs of his grace among men. Build up, O God, thy Jerusalem still; and make thy Zion the joy of the whole earth. Let the Redeemer's kingdom be universally established.

Chap. XIII. 1. *An Ammonite, &c.* Compare Deut. xxiii. 3, 4.

6. *I was not at Jerusalem.* This proves that Nehemiah had been for some time absent, as this abuse had crept in during that period. Ch. vii. 2.

1 have, therefore, rendered the words ולקץ ימים indefinitely, *after some time.* Literally, *at the end of days.* Compare Gen. iv. 5.

10. *Had fled every, &c.* This supposes that some time had elapsed

sabbath, they brought into Jerusalem, wine, grapes, and figs, and burdens of every kind; and I testified to them when they ought to sell
16 food. And the Tyrians who dwelt at Jerusalem, brought fish, and other articles, and sold on
17 the sabbath unto the children of Judah. Then I contended with the nobles of Judah, and said to them, "What evil thing is this that ye do,
18 and profane the sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? and will ye increase the divine wrath against Israel by pro-
19 faning the sabbath?" And, when the gates of Jerusalem were overshadowed before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath; and I appointed some of my servants at the gates, that no burden
20 might be brought in on the sabbath-day. So the merchants and sellers of all kinds of articles
21 lodged once or twice without Jerusalem. Then I protested against them, and said to them, "Why lodge ye about the wall? if ye do so again, I will lay hold on you." From that time forth they came no more on the sabbath.
22 And I commanded the Levites, that they should purify themselves, and that they should come and keep the gates, to hallow the sabbath-day. Remember me, O my God, for this also, and spare me according to the greatness of thy mercy.

In those days I saw also Jews, who had mar- 23
ried women of Ashdod, of Ammon, and of Moab; And their children spoke half the 24
speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, 25
and reproved them; yea, I smote some of them, and plucked off their hair, and made them swear by God, saying, "Ye shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves. Did not 26
Solomon, king of Israel, sin by these things? although among many nations, there was no king like him, who was beloved of his God, so that God made him king over all Israel: nevertheless, even him did foreign women cause to sin. Shall we then hearken to you, to do all 27
this great evil, to transgress against our God by marrying foreign women?" And one of the 28
sons of Joiada, the son of Eliashib, the high-priest, was son-in-law to Sanballat, the Horonite; therefore I chased him from me. Remem- 29
ber them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus I purified them 30
from all strangers, and appointed the offices of the priests and Levites, every one to his own office. And for the wood-offering, at times ap- 31
pointed, and for the first-fruits. Remember me, O my God, for good."

Reflections upon Chapter xiii. 1. We are taught how dangerous the consequences are of being unequally yoked with unbelievers, or those who have no real religion. How dishonourable was it to the servants of God! how uncomfortable to themselves! how injurious to their children! who were likely to learn the language of Ashdod, that is, profane and sinful discourse. When professors thus violate the laws of God in reference to one of the most important affairs of life, it is no wonder that the sabbath should be profaned, by buying and selling, and in other ways.

2. We see what zeal and piety may accomplish. Nehemiah set his face like a flint, and resolutely opposed the folly and sin of the people; and his success should animate us to go and do likewise. Yet, whatever we do in the cause of God and religion, let us still remember our obligations to divine grace. Nehemiah, after all his labours for the good of Zion, prayed that God would spare him "according to the greatness of his mercy." We ought ever to keep in mind, that it is God who inclines us to do good, who assists and succeeds us in it; and to him the glory should be given. Every good man should say with the Apostle, in respect to any good work, "Not I, but the grace of God which was with me."

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so that the Levites were obliged to desert the temple-service, and to go to cultivate their own land.

16. *Who dwelt at Jerusalem.* In rendering this I have given the sense rather than the idiom. The noun being given makes the pronoun pleonastic. *In it* can only refer to Jerusalem.

19. *Were overshadowed.* That is, when the sun was about setting; for the gates were overshadowed by reason of the mountains which were round about and near Jerusalem. Ps. cxxv. 2.

24. *Spoke half the, &c.* This is known to occur, when the mothers speak a different language from the fathers.

28. *Son-in-law.* Josephus says that this man's name was Manasseh, that he went to Samaria, and his father-in-law, Sanballat, by his interest with the Persian prince, got leave to build a temple on mount Gerizim, like that at Jerusalem; that he made his son-in-law high-priest, and many that married strange wives went after him, and others also who had violated the Jewish law, and deserved punishment; so that it became a receptacle for apostate Jews; and this occasioned that enmity between the Jews and Samaritans which continued till Christ's time.

ESTHER.

INTRODUCTION.

THIS book contains the narrative of a plot to destroy all the Jews dispersed thoughout the Persian empire, and the wonderful interposition of Providence in defeating it. The author of the book is not known, some ascribing it to Ezra, and others to Mordecai. Its canonical authority has been questioned, on account of the wonderful series of events which it records, and because the name of God never once occurs in it. The Jews, it is plain, admitted it; and it is difficult to account for such a history, unless it was founded in truth. Besides, it is impossible to believe that the Jewish nation would appoint and observe, even to this day, the feast of PURIM, if the book contained a fictitious narrative. I agree with Prideaux, that the Ahasuerus of this book, is the Artaxerxes of Nehemiah; and so the Greek translators always render Ahasuerus. Further, the influence of Esther accounts for the favour shown to the Israelites during his reign; and she was present when Nehemiah made his request and obtained his commission. Nehem. ii. 6. I place then the transactions recorded, about the fourth to the thirteenth year of the reign of Artaxerxes Longimanus, when Haman perished.

CHAPTER I.

B. C. 521. *Ahasuerus makes a feast; the queen refuses to come; her punishment.*

1 Now it was in the days of Ahasuerus, ° who reigned from India even unto Ethiopia, over a
2 hundred and twenty-seven provinces: When in those days, king Ahasuerus sat on the throne of his kingdom, which was in the palace Shu-
3 shan, In the third year of his reign, he made a feast for all his princes and his servants; the commanders of the Persian and Median army, the nobles and chiefs of the provinces, being
4 before him: When he showed the abundant riches, and the honour and greatness of his kingdom many days, even a hundred and
5 eighty days. And when these days were expired, the king made a feast of seven days, for all the people who were present in the palace Shushan, both great and small, in the court of the garden of the king's palace. The hangings 6
of the canopy were of the finest linen, white and blue, fastened with cords of fine purple cotton, to silver rings and pillars of marble; the cushions *were embroidered with* gold and silver, upon a pavement of red, and blue, and white, and black, marble. And they gave them 7
drink in golden vessels, the vessels being constantly changed; and royal wine in abundance, according to the state of the king. And the 8
drinking was according to the law; none was compelled: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also 9
Vashti, the queen, made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the 10
king was cheerful with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and A-

CHAP. I.

1. ° *this Ahasuerus.* Vulg. 2 mss.

CHAP. I. *From India, &c.* From Daniel, vi. 1. we learn that the Persian empire was at first divided into 120 provinces, so that from the time of Cyrus seven new provinces had been added. It is not easy to specify the precise limits of this vast empire. The Ethiopia here mentioned was, I think, a part of Arabia Felix, and not Abyssinia; for it does not appear that the Persians ever conquered the Abyssinians.

2. *Shushan.* This city, where the Persian kings had a magnificent palace, was situate on the river Ulla, or Eulæus of the Greek writers, was the capital of the province of Elam, or Susiana, and at no great distance from Babylon.

3. *Made a feast.* On the death of Xerxes, by Artabanes, he raised Artaxerxes to the throne, with the intention of cutting him off; but the design of Artabanes being known, it was prevented, and himself punished. When Artaxerxes had counteracted the plots of his enemies, and his power was established, and peace prevailing, he made this splendid feast.

6. *The cushions, &c.* This refers to the Persian method of sitting, or rather, reclining on cushions, which were placed on a raised part of the room adjoining the wall; in the present case, this was raised in the court, and consisted of the richest marble.

bagtha, Zethar, and Carcas, the seven eunuchs,
11 who waited on Ahasuerus, the king, To bring
Vashti, the queen, to the king with the crown
royal, to show the people and the princes her
12 beauty: for she was exceedingly beautiful. But
the queen Vashti refused to come at the king's
command by the eunuchs: therefore was the
king very wroth, and his anger burned in him.
13 Then the king said to the wise men, who
knew the customs, (for thus every affair of the
king was laid before all those who knew law
14 and judgment. And there were then near to
him Carshena, Shethar, Admatha, Tarshish,
Meres, Marsena, and Memucan, the seven prin-
ces of Persia and Media, who saw the king's
face, and held the first place in the kingdom;)
15 "What shall we do to the queen Vashti accord-
ing to law, because she hath not performed the
command of the king Ahasuerus by the eu-
16 nuchs?" And Memucan answered in the pre-
sence of the king and the princes, "Vashti, the
queen, hath not done wrong to the king only,
but also to all the princes, and to all the people
who are in the provinces of the king Ahasuerus.
17 For this deed of the queen will spread abroad
among all the women, and they will despise their
own husbands, when it shall be reported, 'The
king Ahasuerus commanded Vashti, the queen,
to be brought in before him, but she would
not come.' In like manner will the ladies of 18
Persia and Media, who have heard of this deed
of the queen, speak to all the king's princes;
and thus will arise mutual contempt and dis-
pleasure. If it please the king, let a royal edict 19
be promulgated by him, and let it be written
among the laws of the Persians and the Medes,
that it may not be altered, 'That Vashti come
no more before king Ahasuerus; and let the
king give her royal estate unto another that is
better than she.' And when the king's decree 20
which he shall make shall be published through-
out all his empire, (for it is great,) all the wo-
men will give to their own husbands, whether
rich or poor, due honour." And this counsel 21
pleased the king and the princes; and the king
did according to the counsel of Memucan:
For he sent letters into all the king's provinces, 22
into every province, according to its written
language, to every people after their own
tongue, that every man should bear rule in his
own house, and should speak the language of
his own people.

Reflections upon Chapter i. 1. We may learn how much of the vanity of the world appears amidst all its glory. When Ahasuerus was making this great feast, with all his splendour and magnificence, and every heart admiring his grandeur and bounty, the disobedience of his queen tarnished it all: and those who were astonished at his power, majesty, and splendour, would depart and say, 'What advantage is it to Ahasuerus to rule so many provinces afar off, if he cannot command at home? In vain doth he boast of governing so many thousands, when he is thus checked, repulsed, and disappointed, in his own house.' What little dependance is to be placed on external grandeur, when such various, and sometimes trifling circumstances, may spoil and embitter it.

2. The custom which prevailed in the court of Persia, of compelling no one to drink, was very good and highly proper; and deserves to be universally adopted. It is a reproach to many called christians, that they allow not the same liberty, but try, at least, to make men intemperate, by forcing them to take more than they otherwise might. Let you and me, my reader, guard against a custom so prevalent and so disgraceful to man, as reasonable, and especially as professing the gospel. "Let your moderation be known to all men; and be not filled with wine, but rather with the Spirit."

3. We may observe how much a little obstinacy and ill humour may affect the future happiness of life, especially in the married relation. It becomes all persons, more especially husbands and wives, to guard against all differences and quarrels, particularly before company, than which nothing is more scandalous. This unalterable decree of the king of Persia, that "every man should bear rule in his own house," is likewise an unalterable decree of the king of kings, and a rule of the gospel; and the peace and happiness of families would be very much secured, if the apostle's precept was observed, "Let every man love his wife as himself, and the wife see that she reverence her husband."

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13. *The customs.* I have thus rendered, because the same persons seem to be meant, who are in the next clause said to know *law* and *judgment.* The terms ידעי עתים must be taken to imply their knowledge of history, law, &c. The conduct of Ahasuerus was improper in commanding the queen to be brought and exposed; yet her refusal was also improper, according to the established customs of the east.

16. *And Memucan, &c.* Memucan is mentioned last; he was probably the youngest privy counsellor, and, therefore, speaks first; as is the custom of our judges, that they may not be influenced by the opinion of their seniors.

22. *Should speak the, &c.* I have followed the Chaldee and many ancient and modern commentators, in rendering this clause. The common version is the mere repetition of the preceding words; the version which I have given makes it an injunction to men, to use their native tongue, and not to neglect it out of complacence to their foreign wives.

CHAPTER II.

B. C. 518. Vashti being divorced, Esther is chosen to succeed her.

1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was
2 decreed against her. Then said the king's servants who ministered to him, "Let there be beautiful young virgins sought for the king;
3 And let the king appoint officers in all the provinces of his kingdom, who may assemble all the most beautiful young virgins unto the palace Shushan, to the house of the women, under the care of Hegai, the king's eunuch, keeper of the women; and let their purification-
4 things be given to them: And let the young woman who pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

5 Now, in the palace Shushan, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish,
6 a Benjaminite; Who had been carried away from Jerusalem among the captives, with Jeconiah, king of Judah, whom Nebuchadnezzar,
7 the king of Babylon, had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the young woman was beautiful in form and features; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 Now, when the king's command and his decree was heard, and when many young women were assembled unto the palace Shushan, to the custody of Hegai, Esther was brought also unto the king's house, to the custody of Hegai,
9 keeper of the women; And the young woman pleased him, and found acceptance with him; and he speedily gave her the purification-things, with her assigned portions; and he gave to her seven maids, selected from the king's house: and he preferred her and her maids to the best place
10 of the house of the women. Esther had not told her people or her kindred: for Mordecai had
11 charged her that she should not tell it. And Mordecai walked every day before the court of the women's house, that he might know how Esther did, and what would be done to her.

12 Now each young woman in her turn was introduced to king Ahasuerus, after she had been twelve months, according to the law respecting the women. For so many days were spent in their purification; six months with oil of myrrh, and six months with sweet odours, and other
13 things used for their purification. When a young woman was introduced to the king, whatsoever she desired to take with her out of the house of the women to the king's house, was
14 given to her. In the evening she went, and on the morrow she returned into the second house of the women, under the care of Shaashgoz, the king's eunuch, who kept the concubines: she went in to the king no more, unless the king delighted in her, and called for her by name.

15 Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, had come to go in to the king, she required nothing but what Hegai, the king's eunuch, the keeper of the women, appointed. And Esther obtained favour in the
16 eyes of all those who saw her. Esther was then taken to king Ahasuerus, into his royal house, in the tenth month, which is the month Tebeth,
17 in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favour and acceptance in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great
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CHAP. II. 1. *Remembered Vashti.* He now probably repented of what he had done, but pride, and the foolish custom of not altering a decree, prevented him from being reconciled to the queen.

2—4. This proposal was intended to divert his thoughts, as well as to provide a new consort; and it perfectly suits the known manners of the Persians. Kings did not marry women for their rank or wealth, but for their beauty and accomplishments; and, like Solomon, they had in their harams a vast number.

5—7. I cannot but think that these verses contain a strong presumptive proof of the truth of the narrative. Mordecai's pedigree, and that of his relative Esther, is given, with particularity; and the reason why Mordecai was so greatly interested in her.

12—14. We have here a peep into the manners of oriental kings, among whom polygamy was carried to the most extravagant lengths; and in their history the miseries and mischiefs of it were abundantly displayed.

feast, a feast on his marriage with Esther, for all his princes and his servants; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 20 ° Now Mordecai sat at the king's gate; And Esther told not her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she 21 was brought up with him. And in those days while Mordecai sat at the king's gate, two of the king's eunuchs, Bigthana and Teresh, doorkeepers, were wroth, and sought to slay the 22 king Ahasuerus. And the thing was known to Mordecai, who told it to Esther, the queen; and Esther informed the king, in the name of 23 Mordecai. And the thing was investigated and proved; and they were both hanged on a tree: and it was written in the chronicles before the king.

CHAPTER III.

B. C. 510. Haman's advancement; despised by Mordecai, seeketh in revenge the destruction of the Jews.

1 After these things king Ahasuerus promoted Haman, the son of Hammedatha, the Agagite, and advanced him, and set his seat above all the princes who were with him. 2 And all the king's servants, who were at the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. 3 Then the king's servants who were at the king's gate, said to Mordecai, "Why transgressest thou the king's command?" 4 Now, when they spoke daily to him, and he hearkened not to them, they told Haman, that they might see whether Mordecai's reasons would stand good: for he had told them that he was a Jew. 5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And it seemed a contemptible thing to stretch forth a hand against Mordecai alone; for they had told him the people of Mordecai: wherefore Haman sought to destroy all the Jews, the people of Mordecai, who were throughout the whole kingdom of Ahasuerus.

7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast

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19. ° *And when the virgins were assembled a second time.* Sept.

Reflections upon Chapter II. 1. We may justly admire the care which God exercises towards those who have been early left orphans, by raising them up guardians and friends. It was happy for Esther, when in a strange land, to find so faithful and so tender a guardian as her cousin Mordecai was. Those who have found, in relations, or friends, persons who acted with the tenderness and kindness of parents, should thankfully own the goodness of God. This should be a motive to all to be the friends of orphans, that they may live to see the good effects of their care and charity. Such works are very benevolent, and pleasing to God, who hath taken it among the titles of his honour, to be "the father of the fatherless," and hath commanded us "to be merciful, as he is merciful."

2. An easy, moderate, contented temper in young people, bodes well as to their future advancement. It is observed, that Esther was contented without all that apparatus of perfumes, dress, and ornaments, which the other women had; and it was no wonder that this

Chap. III.

recommended her first to the king's officers, and then to the king himself. Fondness for dress, ornament, and show, is a sign of a light, trifling mind. Those who are most fond of these things, generally defeat their own ends, and render themselves contemptible in the eyes of those whom they desire to please and allure. Virtue, modesty, and good nature, are the truest charms.

3. God can, and often does make the disorderly affections and dispositions of the human mind answer his own wise and gracious purpose. We hear nothing yet of Haman and his plot; but God is here taking methods to defeat it, before it was formed. Vashti's rage, the king's inordinate passion, the choice of virgins, the chamberlain's treason, all subserve the divine purposes. It is a comfortable thought, that God knows how to overrule the lusts and passions of men to answer his own designs, and bring about the happiness of his church and people. In this we may rejoice, that though "there are many devices in the heart of man, the counsel of the Lord shall stand."

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19. *Now Mordecai, &c.* I have omitted the words thrown into the bottom margin, on the authority of the Greek version, because they are not connected with the narrative, and as no one has been able to explain them.

21. *Sought to slay.* Literally, "to put forth the hand to or against the king." I have preferred the sense, with Dean Pilkington and others; for it is manifest that they sought his life. We are not informed what was the reason of their anger; but most probably their disappointed expectations.

Chap. III. 1. *The Agagite,* or the Amalekite; he was descended from the kings of that country, among whom Agag was a common name.

2. *Mordecai bowed not.* This must have arisen from some conscientious motive; either from the nature of the homage required, or else Mordecai, as a Jew, thought it sinful to pay respect to him as an Amalekite. I think the former most probable, as in the 4th verse, he informs the king's servants that he was a Jew, and of course could not, in consistence with the precepts of his religion, pay divine homage to any man.

6. *A contemptible thing.* Unworthy his power and greatness; he resolved, therefore, to destroy the whole Jewish race.

7. *They cast pur.* This is known to be an ancient custom among the

Pur, that is, the lot, before Haman from day to day, and from month to month, [a]that he might destroy on one day the race of Mordecai, and the lot fell for the fourteenth" of the twelfth
8 month, which is the month Adar. And Haman said to king Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of thy kingdom; and their laws are different from those of all other people; and they keep not the king's laws: and it is not for the king's profit to suffer them
9 to live. If it please the king, let it be commanded that they may be destroyed; and I will pay ten thousand talents of silver to those who perform this business, that they may bring it
10 into the king's treasuries." And the king took his ring from his hand, and gave it to Haman, the son of Hammedatha, the Agagite, the Jews'
11 enemy. And the king said to Haman, "The silver is given to thee, the people also, to do
12 with them as it seemeth good to thee." Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman commanded to the king's lieutenants, and to the governors who were over every province, and to the rulers of every people of every province, written in the writing, and in the language of every people; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the let- 13
ters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, upon the [v]fourteenth" day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.
This was the substance of the written law to be 14
published in every province, and among every people, that they should be ready against that day. The posts went out, being hastened by 15
the king's commandment, and the decree was published in the palace Shushan. And the king and Haman sat down to drink: but the city Shushan was troubled.

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7. [a] Sept.

13. [v] Sept. the rest, *thirteenth.*

REFLECTIONS UPON CHAPTER III. 1. A good man will bring religion into the common affairs of life, and carry the ordinary forms of civility no further than is consistent with it. It was not pride or stiffness which influenced Mordecai, but a principle of conscience, for which his memory is worthy of reverence. It suggests a useful hint to us, to make the word of God the standard of politeness and good breeding, at least so far as never to contradict its rules. This will prevent fulsome flattery, and all mean and sinful compliances, the injuring of our health, the wasting of time, or neglecting religious services, to please and humour any persons, be they ever so great and eminent. A wise and good man will never pay any compliment to the injury of his conscience, and to displease him who is higher than the highest, and whose favour is all in all.

2. How miserable is that mind which is under the influence of pride and revenge. What a wretched, restless principle is pride! How astonishing, that Haman should ever form such a cruel and diabolical scheme! There is great need for us all to watch against the rising of pride and revenge, for they may transport persons to commit the most horrid and bloody excesses. Let us endeavour to subdue every such turbulent and wretched disposition, and learn from the precept and example of Christ, that humility and readiness to forgive injuries, will most effectually secure our own comfort; for if we indulge pride and revenge, no one suffers by it so much as ourselves.

3. God for a while may leave his people in the greatest danger, that he may display his power the more remarkably and effectually in their deliverance. It is no wonder that the Jews and all their friends were perplexed, when they were all condemned as sheep to the slaughter, and had no apparent means of escape. When the church is in the greatest distress, God seems sometimes to retire, that when he appears it may be with greater lustre, to the confusion of his enemies and the joy of his friends. This thought should keep up our courage in the darkest prospects, and when our apprehensions are most dismal; for we see in the course of this history, as in many other instances, that "God taketh the wise in their own craftiness, and ensnares the wicked in the works of their own hands." He will resist the proud, and sooner or later abase them.

Persians and the neighbouring nations; and when they had found a lucky day for any enterprise, on that day they undertook it. Haman sought for such a day; and at last the lot fell on the fourteenth day of the twelfth month; as the clause happily preserved by the Greek version attests.

8, 9. Here are his accusasions; their laws are different—they keep not the king's laws—and it is not for the king's real profit to suffer such a people to exist. He was willing to sacrifice his wealth to his revenge.

10, 11. This was strange conduct in the king. He prudently consulted before he put away Vashti; he made inquisition into the conduct of the conspirators, before he condemned them; here he regarded nothing, but made a general decree, and gave Haman all the spoils for his own use.

13. *By posts.* Cyrus is said to have appointed posts at convenient distances throughout his empire, so that news of every kind could be easily and swiftly conveyed. This was a wise appointment, and has been adopted by all civilized nations, in one way or another.

15. *The city Shushan, &c.* Nothing can paint in more lively colours the weakness, folly, and dreadful mischiefs of arbitrary governments, than the decree of Ahasuerus. Well might his subjects in general tremble, and

CHAPTER IV.

B. C. 510. Mordecai and the Jews mourn; Esther appointeth a fast.

1 When Mordecai knew all that was done, he rent his garments, and put on sackcloth with ashes, and went out into the midst of the city,
2 and cried with a loud and bitter cry; And came even before the king's gate; for none might enter into the king's gate clothed with
3 sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing;
4 and many lay in sackcloth and ashes. And Esther's maids and her eunuchs went and told her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he
5 would not receive it. Then called Esther for Hatach, one of the king's eunuchs, whom he had appointed to attend on her, and gave him a command to Mordecai, to know what *had happened*, and on what account *he mourned?*
6 So Hatach went to Mordecai to the street of the
7 city, which was before the king's gate. And Mordecai told him all that had happened to him, and of the sum of money which Haman had promised to pay to the king's treasuries in
8 order that he might destroy the Jews. And he gave him a copy of the written decree which was given at Shushan to destroy them, that he might show it to Esther; and ordered him to tell her, and to charge her to go in to the king, to make supplication to him, and to make request before him for her people. And Hatach 9
came and told Esther the words of Mordecai.

Again Esther spoke to Hatach, and gave him 10
in charge to say to Mordecai; "All the king's 11
servants, and the people of the king's provinces, do know, that there is a law, that whosoever, whether man or woman, shall come to the king into the inner-court, who is not called, shall be put to death, unless the king shall hold out the golden sceptre, that he may live: 9
but I have not been called to come in to the king these thirty days." And they told to 12
Mordecai Esther's words. Then Mordecai com- 13
manded to answer Esther, saying, "Think not 1
with thyself that thou shalt escape in the king's house, any more than other Jews. For if thou 14
art wholly silent this time, aid and deliverance shall arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Then Esther bade them return Mordecai this 15
answer; "Go, assemble all the Jews who are 16
present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also, and my maids will fast likewise; and, although against law, I will go in to the king: and if I perish, I will perish." And Mordecai 17
departed, and did according to all that Esther had commanded him.

Reflections upon Chapter iv. 1. It is great satisfaction to good men, that the law of God is not like the laws of the Persian court. There was no attending there with mourning, or any kind of sorrow. But God allows, invites, and encourages afflicted souls to come to him. His law runs thus, "Is any man afflicted? let him pray. Call upon me in the day of trouble, and I will deliver thee." The law of the Persian court was, that no man should come to the king without express leave, on peril of his life: a bad law for themselves and their king too. But the king of heaven bids us always welcome; allows the poorest and the meanest to draw near, to come boldly, with humble confidence, to the inner-court, the holy of holies, through the blood of Jesus. Let

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be distressed! No one could be sure of his life, when a whole people were to be destroyed to please a favourite.

CHAP. IV. 1. *Bitter cry.* Mordecai was particularly affected with it, because the edict arose from his conscientious scruples.

2. *Clothed with sackcloth.* This custom is still preserved in the east; none are admitted into the king's palace in mourning, lest they should disturb their pleasures, and put them in mind of sickness and death.

4. *Went and told her.* The retired manner in which the women lived accounts for the circumstance of Esther knowing nothing of the decree, or of the cause of Mordecai's mourning.

8. *For her people.* This advice was prudent; and, doubtless, this method was suggested as the most likely to prevent their destruction.

11. *All the kings, &c.* This law illustrates the idolatrous homage which the Persian and other eastern sovereigns exacted from their people. They were not to be approached, but when they thought proper.

14. *Such a time as this?* He here insists upon her going in unto the king; urging that she would share in the general destruction, that even her rank would not exempt her; and with a noble triumph of faith adds, that God would deliver his people some other way. He apprehended, that while the rest escaped, God would take her and her family off for want of zeal for his cause and people; and that she ought rather to think that God had advanced her to be an instrument of their deliverance.

CHAPTER V.

B. C. 510. Esther ventures to approach the king, and obtains his favour; she invites him and Haman to a banquet.

1 Now on the third day, Esther put on her royal apparel, and stood in the inner-court of the king's house, over against the king's house; and the king was sitting upon his royal throne in the royal house, over against the gate of the
2 house. And, when the king saw Esther, the queen, standing in the court, she obtained favour in his sight: and the king held out to Esther, the golden sceptre which he had in his hand. Esther then drew near, and touched the
3 top of the sceptre. Then said the king to her, "What desirest thou, queen Esther? and what is thy request? to the half of the kingdom it
4 shall be given to thee." And Esther answered, "If it seem good to the king, let the king and Haman come this day to the banquet which I
5 have prepared for him." Then the king said, "Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman went to the banquet which Esther had prepared.

6 And the king said to Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Then answered Esther, and said, "My pe- 7
tition and my request is; If I have found favour 8
in the sight of the king, and if it please the king to grant my petition, and *to* perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then Haman, that day, went away joyful and 9
with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless, Haman re- 10
strained himself; and when he came home, he sent and called for his friends, and Zeresh, his wife. And Haman told them of his glory, his 11
riches, and the multitude of his children, and in what manner the king had promoted him, and how he had advanced him above [a]all" the princes and servants of the king. Haman said 12
moreover, "Yea, Esther, the queen, let no man come in with the king unto the banquet which she had prepared but myself; and to-morrow am I invited to her also with the king. Yet all this 13
availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate."

Then said Zeresh, his wife, and all his friends 14
to him, "Let a gallows be made fifty cubits

CHAP. V.

us be thankful for these privileges, and use them, lifting up holy hands, and cheerfully pour out our complaints to the Lord.

2. We are admonished, that in times of trouble, we should not only give ourselves to prayer, but engage the prayers of others. Esther, when thus distressed for herself and her country, and tortured with a mixture of hope and fear, desired the prayers of all the Jews. Those who know what devotion is, what prayer has done, and what it can do, will be desirous of, and thankful for, the prayers of their brethren. But those who desire the prayers of others should not think that enough; they should be careful to pray for themselves, as Esther did.

3. We may also learn, that we ought to improve the advan-

11. [a] Chald. Syr. Vulg. 4 mss.

tages of our station, whatever it be, to glorify God; and though we may expose ourselves to danger, yet we are not to shrink from duty. A man may not at first know why God brings him to such a place, or gives him such and such blessings; and he should therefore observe the openings of providence, and do all the good in his power. It was undoubtedly Esther's duty to enter in unto the king, and save the lives of so many thousands of her nation and of God's people, whatever had been the consequence. We ought, says the apostle, to lay down our lives for the brethren; and his love should constrain us to it, "who gave his life a ransom for many." No christian should count his life dear to him so that he may glorify God, his saviour.

CHAP. V. 2. *Favour in his sight.* Undoubtedly this was overruled by God, so that the sight of the queen should excite his tenderest regards towards her, and prepare the way for the deliverance of her people.

3. *To the half of the kingdom.* This is a proverbial expression, similar to that of Herod in Mark, vi. 23. as much as to say, I will grant any thing in reason, because thou art so dear to me.

4. *To the banquet, &c.* It was prudent in Esther not to open her mind at once, and to try the king how far he stood affected to her; for if he refused this favour there would be no hope of the other; she might endear herself to him the more by the entertainment, and she would farther please him by inviting his favourite.

8. *I will do to-morrow, &c.* Perhaps the queen's heart failed her at this time; or she might hope that at another entertainment the king would be still more affectionate and ready to grant her request; she might expect that Haman would grow more proud and insolent, and so be more easily ruined; and the king's mind be prepared by the expectation of some great

high, and to-morrow speak thou to the king that Mordecai may be hanged thereon; then go thou in merrily with the king to the banquet." And the thing pleased Haman; and he caused the gallows to be made.

CHAPTER VI.

B. C. 510. Ahasuerus rewardeth Mordecai for detecting the conspiracy of Bigthana and Teresh; Haman doeth him honour, and is hanged.

1 On that night the king could not sleep, and he commanded the book of the records to be brought, and they were read before the king.
2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the door-keepers, who sought to slay
3 the king Ahasuerus. And the king said, "What reward and dignity hath been done to Mordecai for this?" Then said the king's servants who ministered to him, "There hath been nothing done for him."
4 And the king said, "Who is in the court?" (Now Haman had come into the outward court of the king's house, to speak to the king about hanging Mordecai on the gallows that he had
5 prepared for him.) And the king's servants said to him, "Behold, Haman standeth in the court." And the king said, "Let him come in." So Haman came in. And the king said to 6
him, "What shall be done to the man whom the king delighteth to honour?" Now Haman thought in his heart, 'Whom would the king delight to honour more than myself?' And 7
Haman answered the king, "For the man whom the king delighteth to honour, Let the 8
royal apparel be brought which the king useth to wear, and the horse on which the king rideth, and the crown royal which is placed upon his head: And let this apparel and horse be deli- 9
vered to one of the king's most noble princes, and let the man, whom the king delighteth to honour, be clothed therewith, and brought on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honour." Then the king said to Haman, "Make haste, 10
and take the apparel and the horse, as thou hast said, and do even so to Mordecai, the Jew, who sitteth at the king's gate: let nothing fail of all that thou hast spoken." Then took Ha- 11
man the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honour."

Reflections upon Chapter v. 1. In the success of Esther, we see an answer to prayer; and we should be encouraged to pray and not to faint. It is his glorious character to be a God hearing prayer; and he magnifies his mercy towards us when we are most humble and diffident. The golden sceptre is always held out; God's chief favourite is our friend and advocate: therefore "let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need."

2. We here see the misery of a proud, envious, ungovernable spirit. Haman had every thing he could desire, riches, honours, a large family, and the king's favour. A small part of this would have satisfied any reasonable modest man: but all was nothing to him, because only one man denied him the respect and homage he expected. It is of little consequence what such men have, if they have not every thing. The proud and envious will always have something to make them uneasy. May we guard our hearts against such a wretched disposition, or else we shall have no true enjoyment of what we possess, but "have our hearts pierced through with many sorrows."

3. We see in the spirit of Haman's wife and friends, the same pride of heart, which he possessed. Alike strangers to humility and justice, they were ready to shed blood in torrents, to wipe off what they considered disgrace. It is sad indeed when a man's enemies are of his own household, and his bosom counsellors are counsellors of iniquity. The truest friendship is to endeavour to promote in others, quietness, meekness, patience, and a humble spirit, without which they can never be happy. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Better is it to be of an humble mind with the lowly, than to divide the spoil with the great.

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and important petition. Above all, God might order it thus, that Mordecai's honour might be displayed in the mean time, and the way be open to his advancement, and Haman's ruin. See ch. vi.

CHAP. VI. 1. *The records, &c.* We see the special disposing hand of God, in the king's restlessness, and in his choosing to have the public records of occurrences during his own reign, read to him.

3. *There hath been nothing, &c.* Some think that some reward had been ordered, but through the ill-will of Haman, or some other courtiers, he had been deprived of it. Perhaps the account of rewards conferred upon others, led the king to ask what had been done for him.

7—9. Haman thinking that the king intended to confer some peculiar mark of his favour on himself; and as he did not want money, nor could be raised to a higher post in the court, he proposes the highest honour he could conceive. There seems to have been nothing but the sceptre that he did

12 And Mordecai came back to the king's gate. But Haman hasted to his own house mourning,
13 and having his head covered. And Haman told Zeresh, his wife, and all his friends, every thing that had befallen him. Then said his wise men, and Zeresh, his wife, to him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou wilt not prevail against him, but wilt surely fall before
14 him." And while they were yet talking with him, came the king's eunuchs, and hasted to bring Haman to the banquet which Esther had prepared.

1 And the king and Haman went to banquet
2 with Esther, the queen. And the king said again to Esther on the second day, at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? to the half of the king-
3 dom, and it shall be performed." Then Esther, the queen, answered and said, "If I have found favour in thy sight, O king, and if it please the king, let my life be granted to me at my petition, and the life of my people at my
4 request; For we are sold, I and my people to be destroyed, to be slain, and to perish. But if we had been sold for bond-men and bond-women, I would have been silent, yet the enemy could not compensate the damage done to the king." Then the king Ahasuerus answered 5
and said to Esther, the queen, "Who is he, and where is he, that dare presume in his heart to do thus?" And Esther said, "The adver- 6
sary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen.

And the king arising from the banquet of 7
wine in his wrath, went into the palace-garden; and Haman stood up to make request for his life to Esther, the queen; for he saw that there was evil determined against him by the king. Then the king returned from the palace garden 8
into the place of the banquet of wine; and Haman had fallen on the couch on which Esther lay. Then said the king, "Will he force the queen also before me in the house?" As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the 9
eunuchs, said to the king, "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said, "Hang him thereon." So 10
they hanged Haman on the gallows which he had prepared for Mordecai. Then was the king's wrath pacified.

Reflections upon Chapters vi. & vii. 1. Gratitude for public services and benefits, is always becoming, though not always met with. Mordecai's fidelity and kindness to the king were forgotten, and were not at all likely to save him from destruction. It is much to be wished that princes may have wisdom to see, and honesty to advance, real merit, and reward faithful services. This is a comfort to God's faithful servants, that there is no unjust or partial proceedings in the court of heaven; "He is not unrighteous to forget any works or labours of love."

2. In Haman we see how the pride of a man's heart may deceive him. Observe the vanity of Haman, in ver. 6. "Now Haman thought in his heart, whom would the king delight to honour more than himself?" he thought much better of himself than he deserved, because the king esteemed him, and courtiers bowed to him: "he thought himself some great one," and in a state of security. Thus it is through pride that many think themselves wise, and pious too; and because they meet with esteem and respect from others, imagine that there is something uncommonly valuable in themselves, and that none are like them. Let no man thus deceive himself; but pray to God to search and

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not think it proper to invest himself with; and probably he thought it would be an agreeable circumstance to have Mordecai hanged to grace the cavalcade.

13. *Fall before him.* They probably grounded their opinion on the deliverance of Daniel, and the three youths, and other wonderful interpositions of providence in favour of the Jews, which must have been well known.

CHAP. VII. 3. *Let my life be, &c.* The king, no doubt, expected some importunate petition for wealth, or honour, or the advancement of some of her friends, and must be much surprized when she only begged for her life, and the deliverance of her people; his rage against her enemies must rise in proportion to her humility.

6. *This wicked Haman.* Esther found no reason to fear speaking plainly; she therefore fixed her charge upon Haman. And she gave his true character in one word, *this wicked Haman.*

8. *Will he force, &c.* Had the king been calm he would hardly have supposed that Haman had such an intention; but his passion had so blinded him, that he put the worst construction upon every thing.——*They covered Haman's face.* As the dignity of a prince made the being arrayed in his clothes a mighty honour, so it did not allow of a malefactor's setting his eyes upon him. The majesty at least of the kings of Persia did not allow of this, as appears in the case of Haman, whose face was covered, as soon as the courtiers perceived Ahasuerus looked upon him in that light. Harbonah's covering Haman's face then was the placing him before the king, as a malefactor, to hear his doom.

CHAPTER VIII.

B. C. 510. Mordecai advanced; the Jews allowed to defend themselves.

1 On that day, the king Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. And Mordecai came before the king; for Esther had told how he was related
2 to her. And the king took off his ring which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, the Agagite, and his device that he had devised
4 against the Jews. Then the king held out the golden sceptre towards Esther. So Esther
5 arose, and stood before the king. And said, "If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammadetha, the Agagite, which he wrote to destroy the Jews who are in
6 all the king's provinces: For how can I endure to see the evil that will come upon my people? or how can I endure to see the destruction of my kindred?"

7 Then king Ahasuerus said to Esther, the queen, and to Mordecai, the Jew, "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he stretched forth his hand against the
8 Jews. Write ye also for the Jews as it pleaseth you, in the king's name, and seal it with the king's signet: for the writing which is 8
written in the king's name, and sealed with the king's signet, may no man reverse." Then 9
were the king's scribes called in the third month, that is, the month Sivan, on the twenty-third day thereof; and it was written according to all that Mordecai commanded, to the Jews, and to the lieutenants, and the deputies and rulers of the provinces, from India to Ethiopia, a hundred and twenty-seven provinces, to every province written in the writing and in the language of every people; and to the Jews in their own writing and language. And he wrote 10
in the name of king Ahasuerus, and sealed it with the king's signet, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries. In them the king granted 11
the Jews who were in every city to assemble themselves, and defend their own life, by destroying, slaying, and causing to perish, all the host of the people in the province that should assault them, little ones and women, and to take the spoil of them for a prey. On one day 12
in all the provinces of king Ahasuerus, namely, on the fourteenth day of the twelfth month, which is the month Adar. The copy of the 13
written law to be published in every province, and among every people, that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon 14
mules and camels went out, being hastened and pressed on by the king's command. And the decree was published at the palace Shushan.

And Mordecai went out from the presence of 15

try him, and make him upright before him, so that he may neither deceive himself or others.

3. We see the justice of God, in bringing on Haman that destruction which he had intended to bring on others: and how awful is it to perish suddenly and when we are looking for great things. He who expected all men should reverence him, is brought to "sudden destruction in a moment, and utterly consumed with terrors: his evil doings come upon his own head. The righteous is delivered out of trouble, and the wicked cometh in his stead; into the pit which he digged he is fallen himself, and in the snare which he laid is his own foot taken." God has often, in like manner, confounded and destroyed proud oppressors; and the enemies of his church have great reason to say, "the Lord is known by the judgments that he executeth."

10. *So they hanged.* In the east, the sentence is immediately executed.

CHAP. VIII. 1. *How he was related, &c.* Thus Mordecai was raised by the influence of the queen; and her favour, doubtless, procured the commission of Nehemiah, and the liberal grant of what was necessary to restore Jerusalem.

3—6. Though Haman was destroyed, the decree which he had procured existed in full force; and Esther saw the necessity of obtaining another to counteract its effects.

11. *Granted the Jews, &c.* This shows the absurdity of this law of the Persians, as the king was now forced to allow a civil war, and permit the Jews and their enemies to take up arms by his authority to combat against it.

the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shu-
16 shan rejoiced and was glad. To the Jews arose
17 light and gladness, joy and honour. And in every province, and in every city, whithersoever the king's command and his decree came, the Jews had joy and gladness, a feast and a good day; and many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAPTER IX.

B. C. 509. The Jews slay their enemies with the ten sons of Haman: the feast of Purim, and the greatness of Mordecai.

1 Now in the twelfth month, the month Adar, on the thirteenth day of the same, when the time drew near, that the king's decree was to be put in execution, in the day that the enemies of the Jews hoped to have power over them; (yet the affair so turned out, that the Jews had rule over those who hated them:)
2 The Jews assembled themselves in their cities throughout all the provinces of the king Ahasuerus, to oppose such as sought their hurt; and no man could withstand them; for the fear
3 of them fell upon all the people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's 4
house, and his fame went out throughout all the provinces: for this man Mordecai became greater and greater. The Jews, therefore, smote 5
all their enemies with the sword, and slew and destroyed them, and did to those who hated them according to their pleasure. And in the 6
palace Shushan, the Jews slew and destroyed five hundred men. And Parshandatha, and 7
Dalphon, and Aspatha, And Poratha, and 8
Adalia, and Adriatha, And Parmashta, and 9
Arisai, and Aridai, and Vajezatha, The ten 10
sons of Haman, the son of Hammedatha, the enemy of the Jews, they slew; but on the spoil they laid not their hand. On that day, the 11
number of those who were slain in the palace Shushan, was brought before the king.

And the king said to Esther, the queen, "The 12
Jews have slain and destroyed five hundred men in the palace Shushan, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." Then 13
said Esther, "If it please the king, let it be granted to the Jews who are in Shushan to do to-morrow also according to this day's decree, and let Haman's ten sons be hung up upon the

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Reflections upon Chapter viii. 1. Let us learn to cultivate a tender concern for the happiness of our country and people. Esther expressed her concern to the king in a very moving manner. She did not weep when she petitioned for her own life; but was deeply afflicted by the calamities which threatened her country and people. This is a becoming disposition. It is an unhappy thing when men are so selfish as to forget or overlook the concerns of the public, and not to feel amidst its calamities and dangers.

2. The advancement of wise and good men to power and influence, is a public blessing. When the righteous are in authority the people rejoice. When upright men, persons who have the real interest of their country at heart, are promoted, it gives joy to all who are wise and considerate. They knew the character of Mordecai as illustrated by the different character of Haman, and that he would seek the public good. Let us pray that such may be promoted among us; that those may fill public posts, who will be zealous and faithful in discharging their duty.

3. The joy of God's people often rises in proportion to their sorrows. There was great lamentation and distress among the Jews when the first edict was issued; but when the second was known, light and gladness, joy and honour. "They that sow in tears, shall reap in joy." The brightness of harvest is illustrated by the former gloom. Thus the rest and happiness of the future state of God's people, will be greatly enhanced by the sorrows and afflictions they experienced in this distant world.

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17. *Became Jews.* That is, submitted to their laws, and professed the belief of one supreme God. This is natural, as the hand of God was so displayed in their favour.

CHAP. IX. 2. *To oppose such.* Literally, "to stretch forth the hand," which idiomatical phrase seems limited by the context to the sense given. The 16th verse demonstrates, that they stood on the defensive, and only resisted when attacked.

5. It is not possible to render this verse literally, and perspicuously; I have, therefore, given the sense in equivalent terms.

13. *Be hung up.* They had been slain before, and this respects their dead bodies, which were to be hung up for the greater infamy. They had probably sought to avenge their father's fall and death; and for this reason they were thus treated.

15. *Three hundred men.* The whole of those slain in Shushan were

14 gallows. And the king commanded it so to be done: and the decree was given at Shushan;
15 and they hanged up Haman's ten sons. For the Jews who were in Shushan, assembled themselves on the fourteenth day also of the month Adar, and slew three hundred men at Shushan;
16 but on the spoil they laid not their hand. But the other Jews who were in the king's provinces assembled themselves, on the [t]thirteenth day of the month Adar", that they might defend their own lives, and rest from their enemies; and they slew of their foes seventy-five thousand; but on the spoil they laid not their hands.
17 And on the fourteenth day of the same, they rested, and made it a day of feasting and gladness.
18 But the Jews who were at Shushan, assembled on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a
19 day of feasting and gladness. Therefore the Jews of the villages who dwelt in the unwalled towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another.
20 And Mordecai wrote these things, and sent letters to all the Jews who were in all the provinces of the king Ahasuerus, near and distant,
21 By which he appointed, that they should keep the fourteenth day of the month Adar, and the
22 fifteenth day of the same, yearly, As the days in which the Jews had obtained rest from their enemies, and the month in which their sorrow had been turned into joy, and their mourning into festivity; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the 23
Jews undertook to do as they had begun, and as Mordecai had written to them; Because 24
Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; But 25
when Esther went in to the king, he commanded, by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hung up on the gallows. Wherefore they 26
called these days Purim from the word Pur. Hence on account of all the words of this letter, and of the things which they had seen, and which had come unto them, The Jews ordained, 27
and engaged in regard to themselves, and their seed, and all such as joined themselves to them, that they would keep these two days yearly, without fail, according as it had been prescribed and appointed. And that these days should 28
be remembered and kept throughout every generation, every family, every province, every city; and that these days of Purim should not fail among the Jews, nor the memorial of them perish from their seed. Then Esther, the queen, 29
the daughter of Abihail, and Mordecai, the Jew, wrote with all authority, to confirm again the days of Purim. And he sent the letters to 30
all the Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, with words of peace and truth, To confirm these 31
days of Purim in their appointed times, according as Mordecai, the Jew, and Esther, the queen, had enjoined them, and as they had decreed for themselves and for their seed, the

CHAP. IX.

16. [t] from the next verse.

eight hundred; and from this it appears that many Jews resided there, and that they had many enemies.

16. *Seventy-five thousand.* The ancient Jewish writers say that most of these were Amalekites, which is not unlikely, as Haman might have introduced great numbers of them into the provinces, and they would be peculiarly inveterate against the Jews.

20—32. The feast of *purim*, or of *lots*, so called from the Persian word *pur*, which signifies *lot*, is taken from the circumstance of Haman having cast lots to destroy them, has been observed by the Jews down to the present time, with some peculiar ceremonies. The Jews tell us that though this feast was established by Esther and Mordecai, eighty-five elders opposed it as an innovation against the law. During this festival the whole book of Esther is twice read in their synagogues, once in the evening, when the feast begins, and again the next morning, and when the name of Haman is mentioned, the very children are taught to beat on the benches, and stamp for joy. After the second reading of the book is finished, they spend the remaining part of the day in sports, with music and dancing, until the time for feasting arrives, in which they indulge to the greatest excesses. In the Talmud, intoxication is even authorized, and this feast has not been improperly called the Bacchanalian feast of the Jews. The best part of this feast is the custom of giving abundant alms to the poor, that they may be enabled to keep the feast as well as their richer brethren.

32 matters of the fastings, and of prayer. And the decree of Esther confirmed these matters of Purim, as it is written in this book.

1 And the king Ahasuerus laid a tribute upon
2 the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, to which the king advanced him, are written in the chronicles of the kings of Media and Persia.
3 For Mordecai, the Jew, was next to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

REFLECTIONS UPON CHAPTER IX. & X. 1. We may here observe God's favourable interposition for his people. He gave them success against their enemies, by striking a panic into their opposers; and made way for their comfortable settlement, by removing so many of their enemies. All these wonderful scenes of providence center in this grand design, to promote the knowledge and worship of God among the nations where the Jews were scattered; to which they would no doubt greatly contribute. They were calculated to impress the truth, that the God of Israel was the only true God

2. The character of Mordecai, as here related, is very honourable; and it would be well if all ministers of state were like him. Notwithstanding his exaltation, he kept to his principles and practices as a Jew; he was not solicitous about aggrandizing his own family, but promoted the public good; he was celebrated through the provinces for his wisdom and justice; he was especially kind to the Jews; not only as his people, but as the people of God; speaking peace to them, in a humble, condescending manner. Let us be thankful that we live under a government where the wealth and the peace of the people are sought, and no tribute laid but by our representatives. We have rest from our enemies, and have no bloody edicts against us. May God long continue our public mercies, and enable us to "to lead quiet and peaceable lives, in all godliness and honesty." Amen.

END OF THE FIRST VOLUME.

W. MOORE, PRINTER, PONTEFRACT.

ERRATA

IN THE INTRODUCTION.

ge 6, column 2nd, line 23rd, *for* from the same place *read* from Galatia.

IN THE TEXT.

n. xlvi. 14. *for* Zebulon *read* Zebulun.
xlix. 13. ibid. ibid.
od. xiii. 5. *for* Girgasites *r.* Perizzites and Girgasites.
xvi. 8. *for* not *read* not only.
xx. 19. *for* Lo! our God *r.* Lo! Jehovah our God.
xxix. 18. *for* swet *read* sweet.
m. ii. 4. *for* Nashon *read* Nahshon.
iii. 19. *for* Izehar *read* Izhar.
t. ii. 8. *for* Ezion-Gaber *read* Ezion-Geber.
iv. 40. *for* commanded *read* command
xii. 3. *for* statutes *read* statues.
xxxiii. 18. *for* Zebulon *read* Zebulun.
h. xiii. 4. *for* Sidonians *read* Zidonians.
xix. 10. *for* Zebulon *read* Zebulun.
g. vii. 11. *for* shall *read* shalt.
xiv. 19. *for* Invocation-hill *read* Invocation-well.
am. xi. 25. *for* siad *read* said.
xxi. 19. *for* Lahumi *read* Lahmi.
ing. xviii. 19. *for* into *read* unto.
ing. ii. 21. *for* dearth *read* death.
iii. 22. *for* arose *read* rose.
vi. 23. *for* drank *read* drunk.
xx. 11. *for* foreward *read* forward.
hron. xvi. 29. *for* she despised *read* and she despised.
hron. x. 18. *for* Adoram *read* Adoniram.
xv. 2, *for* while we *read* while ye.
2 Chron. xxxiv. 22. *for* Hasrah *read* Harhas.
Esther, viii. 5. *for* Hamadetha *read* Hamedatha.

IN THE INNER MARGIN.

Gen. xxvii. *for* 8. [a] Sept. *read* 6. [a] Sept.
xxxii. *after* 23. [a] *add* The versions, 1 ms.
Exod. iv. *after* 17. [a] *add* Sept.
— *after* 20. [c] *add* after verse 23.
xiii. *after* 5. [a] *add* Sam. Sept.
xvi. *after* 31 [v] *add* Sept. Syr. Arab. the rest *house.*
xxx. *after* 27. [a] *add* Sam. Sept. 6 mss.
xxxiv. *after* 11. [a] *add* Sam.
Levit. iv. *after* 29. [a] *add* Sam. Sept. Arab. 2 mss.
vii. *after* 21. [v] *add* So the versions.
xix. *after* 3. [c] *add* Sept. Syr. Vulg.
Deut. xxxii. 6. [a] *for* Complusense, *read* Complutense.
Ruth, ii. *after* 20. [v] *add* Syr. Arab. 1 ms.
——— 21. [v] *add* Sept.

IN THE NOTES.

Gen. xxiii. 2. *for* Kirjath-Araba *read* Kirjath-Arba.
Deut. xxi. 4. *for* plouged *read* ploughed.
xxxii. 8. *for* Thumim *read* Thummim.
—— 12. *for* near *read* clear.
Judg. v. 2. *for* ohserved *read* observed.
vii. 11. *for* shall *read* shalt.
xi. 22. *dele* and.
Ruth, i. 13. *for* is it *read* it is.
1 Sam. xxvi. 12. *for* far *read* for.
2 Sam. vi. 2. *for* Ainadab *read* Abinadab.
xii. 31. *for* apprehended *read* apprehend.
1 King. xviii. 40. *for* prohets *read* prophets.