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. II.

HUDDERSFIELD:

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PREFACE.

THE volume now presented to the Public, contains the most interesting portion of the Hebrew Scriptures. The first book is, in the opinion of many, the oldest extant; and its sentiments, language, customs, &c. suit only the patriarchal age. From its great antiquity, it might be expected, and it is actually found on trial, that it contains many terms which occur in no other books of the Old Testament; that on this account, many passages are obscure, and have exercised the genius, talents, and pious labours of many of the first biblical critics, and occasioned a variety of renderings and opinions. To Schulten's oriental learning, and patient toils on this book, I have been much indebted; but most of all to a pious poet, T. Scott, who has in my opinion, excelled all others, in catching the spirit of the original, both in his version and notes. I have, however, used my own judgment; and on reviewing this part of my labours, I conceive it will be allowed, that much has been done towards as perfect a version of this book, as perhaps can be expected.

The next portion of this volume, the book of Psalms, has been uniformly regarded by persons of taste and piety, as a store-house of divine truth, peculiarly adapted to the devotion of the closet, or of the assembly. Every feeling, emotion and desire of the human heart, is here expressed, in the strongest, and in the most beautiful manner. The hopes and fears, the joys and sorrows of the writers, are exhibited in their confessions, deprecations, petitions, songs of praise and thanksgiving; and as the great outlines of piety are ever the same, the christian will find here much matter of direction, encouragement, hope and consolation. Hence this portion of scripture was more frequently transcribed among the Hebrews than any other; and in consequence, has suffered from the casual mistakes, of transcribers; yet from the manuscripts collated, and the old versions, in most instances, a tolerably correct text can be obtained. It will appear that I have laboured not only to give the sense, but the spirit of these sacred odes.

As I have not noticed the titles, but simply translated them, I think it proper here to state, what has been the opinion of learned men respecting them. Many of them are simply styled, "Psalms of David;" yet from internal evidence it is certain that he was not the author of all those which have this title. Some are ascribed to Asaph, and others to Jeduthun; and several were either composed during the captivity, or else altered to suit the circumstances of the people in that state. In some instances the title contains the occasion of writing the psalm; and in many instances seems to be the proper one, but in others it is only conjecture and mistake. In four psalms we have Al-Thasheth, אל תשחת as part of the title, Ps. lvii., lviii., lix., and lxxv. The most probable opinion is, that they were the first words of a well-known psalm, sung to a particular air or tune; and to which tune these psalms were to be sung.

Some Psalms were sung and accompanied by particular instruments. So we have on Gitith, Ps. viii., lxxxi., lxxxiv. which the Chaldee paraphrast explains to mean a lyre which David brought from Gath; an opinion as probable as any. Others were accompanied by the Neginoth, the general name of stringed instruments. It is found in the titles of Ps. vi., liv., lv., lxi., lxxvi. Some others were accompanied by wind instruments, such as trumpets, and various kinds of flutes, called Nehiloth, as Ps. v. Some are called *Golden* psalms; but for what reason is not certainly known. This occurs in the titles of six Psalms. xvi., lvii., lviii., lix., lx. Some think this epithet denotes what is peculiarly excel-

lent and deserved the highest regard; yet if we except the twenty-fifth the rest contain nothing particular. I therefore think it highly probable that מכתם is a mistake for מכתב, *the writing*. Compare Is. xxxviii. 9.

To one Psalm is given the title Shiggaion, which after others, I have rendered *elegy*. See Ps. vii. It occurs also in the third chapter of Habakkuk. Four Psalms, xlv., lx., lxix., and lxxx. are inscribed על שושן and על ששנים, upon Shoshanim. I have rendered, as an appellative, upon the Hexachord, or six-stringed instrument. In this version I have the concurrence of Lexicographers and Critics. Two Psalms vi., and xii. have שמינית, the eight-stringed Neginoth; which is known to be a musical instrument, from I Chron. xv. 21. Fifteen Psalms, 120—134, are called, Psalms of degrees, שיר המעלות; for which various reasons have been assigned. Some have supposed that they were sung by the Israelites who returned from Babylon; while others suppose that they were adapted to the three annual feasts, when the pious ascended up to Jerusalem from all parts of the land. Others think, and I agree with them, that they were composed after the return from Babylon, and before the complete restoration of their civil and religious polity. The matter of these psalms suggests and supports this opinion. They were continued afterwards by custom; and at the annual feasts were sung, and called, "The great Hillel."

One word occurs seventy times in the Psalms, and three times in the third Chapter of Habukkuk, which I have wholly omitted; it is the word "Selah." The sense of this term is disputed; and it is impossible now to discover it with certainty. Aquila, Symmachus, and the Chaldee, render it, "always, or for ever;" a sense purely arbitrary, and supported by no analogy of the language. Others more probably consider it as referring merely to the modulation or tune, and consequently as forming no part of the text. Kimchi derives it from סלל, and considers it as intimating the elevation of the voice; while others regard it as the close of the harmony. Meibomius considered it as a compendium of three words, סב למעלה השר, and as signifying that the words were to be repeated.

Every possible source of information and criticism, tending to improve and render more plain and useful this valuable portion of Scripture, has been consulted; and, if I can rely on the judgment of learned friends, not without a considerable degree of success. On reading the Psalms, a common person will find few passages, which he will not be able to understand; and it is presumed, that while the version is more plain, it is closer to the spirit of the original.

The next three books, Proverbs, Ecclesiastes, and the Song of Songs, are generally ascribed to Solomon. They all abound with difficulties. The Proverbs, from their own nature do so; the words of a proverb being often taken in a peculiar sense. Schultens, Hunt, Hodgson, and others have thrown much light on various parts of this book; and I freely acknowledge my obligations to these eminent critics. Some, unacquainted with the Hebrew, will be surprised, that to some of these proverbs a sense so different from the common one is attributed. This has not been done from any desire to vary from the authorized version, but from a sincere conviction that the sense is that of the author; and the grounds of my version are given in the notes.

As to Ecclesiastes, it is acknowledged to be one of the most difficult books of the Hebrew Scriptures, whether we consider its design, its language, or its sentiments. The author expresses his dissatisfaction with all things on earth, as being subject to mutation; but especially with the labours, circumstances, enjoyments, conduct, follies and vices of men. The language is low, and very different to what occurs in other parts of the Hebrew writings; and some of the sentiments are difficult to reconcile with the genuine principles of morals, and with other parts of the inspired volume. I have attempted to render intelligibly; and I trust some of the obscurities and incoherences have been successfully removed, and the scope of the writer rendered more obvious. As to the Song of Songs, I have stated my views of it; and I leave its spiritual improvement to others.

The public has long been favoured with some valuable improved versions of the larger prophets. Among the best is deservedly classed Bishop Lowth's Isaiah. In his Lordship, the greatest of the prophets has met with a translator, whose genius, judgment, literature, and poetical taste eminently qualified him for the task; and the general approbation of the learned, and even of common readers, is the best proof of the value and importance of his work. To this work I have been much indebted; yet I have been compelled on many occasions to differ from his Lordship. Adhering to the principle of not departing from the authorized version, as to language, where it gives the sense, I have retained more of its idiom, and of its simplicity; nor will any reader of taste blame me for this. I have sometimes both construed the text, and explained the sense in a different manner; and the reasons which have appeared to me satisfactory will be found in the notes.

On Jeremiah, Blayney has afforded much valuable aid; but to Dathe and Michaelis, I am most obligated. On difficult passages the old Versions, the best and most critical Commentators, Lexicographers and Philologists have been consulted; and it is hoped that the version is improved in clearness, force, and harmony. The latter chapters having from some unknown cause been put together without any regard to order, I have followed the arrangement of Blayney, who has consulted the order of time and events. The reasons of the change will be found in the notes.

Ezekiel amplifies every subject of which he treats; and exhibits his reproofs under many visionary representations. In many instances though diffuse, he is obscure; and in reproving idolatry uses figures adapted to a gross and sensual race. I have endeavoured to render the sense faithfully, yet so as to avoid the indelicacy of the common version. Rosenmuller has afforded much assistance in this part of my labours. On Daniel and the Minor prophets, I am indebted to the valuable Scholia of the above writer; to J. D. Michaelis's German Version, to Dathe, and Archbishop Newcome. In the arrangement of the minor prophets, I have followed the order adopted by the last named elegant scholar and critic.

Thus at length I have completed and published this attempt towards an improved version of the whole of the Hebrew Scriptures; a work of great magnitude, importance, and labour; and if my success has been equal to the design, it is hoped that I have not laboured in vain. That I have done all that may or can be done, I have not the presumption to imagine; or that I shall be so happy as to satisfy every critic or reader, since I have not been able very frequently to satisfy myself. Amidst difficulties of various kinds I have selected that sense which the language would admit, and which the context seemed to demand; and I have not intentionally either altered or misrepresented what I sincerely believe to be the word of God.

As I consider the Holy Scriptures in general inspired; so I regard the chief part of what is contained in this Volume as derived from the highest degree of inspiration. The prophets, those holy men of God, spoke as they were moved by the Holy Spirit; and they spoke that only which he suggested. In many instances they predicted remote events, respecting individuals, the people of Israel, and the neighbouring as well as the more distant nations; but the most important and interesting subject of prophecy was the person, labours, sufferings, death, renewed life, reign, kingdom and glories of Messiah. We are assured by himself, that David in the Psalms, and the following prophets spoke of him; and many remarkable passages of their writings he applied to himself. The testimony of Jesus is the very spirit of prophecy; and in rendering and explaining, I have kept this sentiment in view. On the one hand I have guarded against fanciful applications; and on the other I have not hesitated to refer such passages to him as are so referred in the New Testament, or in the opinion of the wise and good, of most ages and parties.

It must be apparent to every reader who compares the passages quoted in the New Testament

from the Old, that there is frequently a striking difference; and hence some hastily infer either that the Evangelists and Apostles quoted improperly, or that those places in the Psalms and Prophets have been altered and perverted. In some instances I conceive mistakes have occurred in the Hebrew text, from various readings and pointings; and that the Jewish critics have adopted such readings as would oppose in some degree the allegations of our Lord and his disciples. But these instances are but few. In general the difference is greater in our common Version than in the original texts; and often by adopting a related and an acknowledged sense of some of the Hebrew terms, harmony is restored. On some occasions, the Evangelists and Apostles have adopted the Greek Version of the Seventy, as sufficiently conveying the sense, because it was then in general use; and in others they appear to have given the sense rather than the precise words. In rendering such passages I have stated the difficulties and endeavoured to remove them.

When the first Volume of this Work was completed, I did hope to finish this in much less time than has elapsed. In one respect this delay may have been useful; as it has allowed time for a more careful revision of the version and notes; and yet I perceive some errors have escaped my closest attention, both in the text and notes. The word *too* for *to*, once, *know* for *knew*, three times, *practice*, for *practise*, will be found in the text; and in the Hebrew several mistakes of the similar letters have occurred, which the learned will have the goodness both to correct and excuse.

It is with pleasure I announce to my friends and the public that the Manuscript for the third Volume, containing the New Testament, is completed; and should life and health be spared, it is hoped, that this will appear in a much shorter period than either of the former have done. As this Volume will contain the last and most interesting portion of the Holy Scriptures, comprising the system of Christian doctrine and duty, I feel the need of divine light and guidance, that I may give the sense clearly; and for this end I intreat the prayers of my friends, assured that the fervent prayers of righteous men avail much.

Huddersfield, June 30, 1821. *THE AUTHOR.*

JOB.

INTRODUCTION.

The book of Job, of all those extant, is probably the most ancient. It contains no clear, unequivocal reference to any of the miracles wrought in Egypt, or to any of the later facts of the Jewish history. The sentiments, the images, and the religious ceremonies, are all patriarchal, and have no relation to any part of the Levitical institutions. Job, like Abraham, is at once the prince and the priest of his tribe; he offers sacrifice both for his family and his friends.

Concerning the author of this book, there has been great variety of opinion. Some have attributed it to Elihu; some to Job himself; and those who think it written at a late period, ascribe it to some one in the reign of Solomon*; and others date it as late as the captivity†. The most common, and, in my judgment, the most probable and best supported opinion is, that it was written by Moses, during his abode in the land of Midian; and as the case of Job had a striking analogy with the state and the sufferings of the Israelites in Egypt, one design of the sacred author might be, not only to preserve the patriarchal customs and sentiments, but to comfort them, by inspiring the hope of deliverance. From the Arabisms contained in the book, the writer must have been conversant in that language; and from the peculiarities of the Jewish church, he must have been one of their own race. The many terms, which occur in no other part of the Scriptures, prove its antiquity. These circumstances render it highly probable that Moses was the author.

The book is naturally divided into six parts. The *first* contains the introduction, and is comprised in the two first chapters. The *second* includes the third chapter to the end of the fourteenth. The *third* begins with the fifteenth chapter and concludes with the twenty-first. The *fourth* reaches from the twenty-second chapter to the close of the thirty-first. The *fifth* contains the summing up of the controversy by Elihu, and includes the thirty-second chapter to the end of the thirty-seventh. The *sixth* the remaining part of the book.

The argument of the book seems to be, to refute the opinion that piety is attended uniformly with prosperity, and that no calamities or afflictions befal men, but as a punishment for previous crimes; for it sometimes happens that men of sincere piety, and who are high in the divine favour, are, for reasons which are inscrutable to mortals, the subjects of the most trying and severe dispensations of providence;—that it does not become a man, however afflicted, to arraign the justice of the divine administration, but to remember his infinite wisdom, awful greatness, and spotless purity, and that no mortal is free from sin and blame in his sight; and that as we cannot comprehend the whole of his plans, submission and patience become us, being assured that the Judge of all the earth will do right. Job's friends maintain the opinion that piety and vice are here always rewarded, which Job contests, and, in the most satisfactory manner, refutes. The dialogue is supported with the utmost propriety of character; and, in the speeches of Job, we discover the workings of all the various passions, which his circumstances and sufferings naturally excited.

Are we to consider the speeches contained in this book as what the respective persons actually delivered; or did the author only adopt their arguments, and clothe them in his own style? Many have contended for the former, as within the bounds of possibility, even supposing the speakers unaided, and left to the native energies of their own minds. Others think they might be influenced on the occasion by the Holy Spirit; but then it will be difficult to account for the errors into which Job's friends fell. For if they were inspired, they would not have argued as they did. The former opinion has been the most general; and if we admit the author was inspired, we may justly believe he has given the genuine sentiments of the speakers, although ornamented with all the beauties of the finest poetic diction. In short, I consider the whole founded in truth; that Job was not a fictitious but a real character—that though a good man, he suffered severe calamities and afflictions—that his friends suspected his piety, and as to the substance, argued as represented—that he replied to their reasonings—and that at last the Almighty appeared and vindicated the integrity and the reasoning of Job. These seem to be facts which the sacred author has described in the manner most consonant to the design in view. From the song of Moses at the Red sea, if we had no narrative explaining it, we might collect the leading facts to which it relates; and a person would have as much reason to believe these facts as if detailed in prose; so I judge of the book of Job.

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* Rosenmuller has maintained this opinion, and founds it on the many similar modes of phraseology and reasoning which occur in the Psalms and Proverbs, and particularly in the knowledge of the sciences which obtained in that age. He considers it certain that the author was a Hebrew, from the opinions, notions, and idioms which may be considered common and peculiar to them. He acknowledges that it is impossible to determine whether the passages occurring in the Psalms and Proverbs are borrowed from Job, or those in Job from them, or whether they may not be derived from more ancient sayings and observations of the wise. I cannot but think that whoever examines, without bias, the book of Job, and considers the sublimity, pathos, force of reasoning, and nice discrimination, which every where obtain, will not easily admit the author has borrowed from other writers, but rather that subsequent writers have borrowed from him.

† Whoever examines the books of Ezra and Nehemiah, which were written after the captivity, and compares them with Job, must admit that the latter is so different in its style, that it could not be the production of the same age; an age in which not only the purity of the Hebrew language was lost, but in which it ceased to be a living language. Lowth has justly remarked, "that whoever could suppose it written after the Babylonish captivity, would fall little short of the error of Hardouin, who ascribed the golden verses of Virgil, Horace, &c. to the *iron age* of monkish pedantry and ignorance."

CHAPTER I.

B. C. 1520. The riches and piety of Job; Satan permitted to tempt him; the loss of his property and children.

1 In the land of Uz, was a man, named Job; and this man was perfect and upright, fearing
2 God, and avoiding evil. And to him were
3 born seven sons and three daughters. His substance was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very great household: so that he was greater than any of the men of
4 the east. And it was a custom with his sons to make a family-feast, each one on his own birth-day: and they sent and invited their
5 three sisters to eat and drink with them. And when the days of feasting had gone round, Job sent that he might purify them; and, rising early in the morning, he offered sacrifices according to the number of all his children; "for," said Job, "it may be that my sons have sinned, though they bless God in their heart." In this manner did Job continually.

6 Now on a certain day, when the sons of God came to present themselves before Jehovah, Satan also came among them. And Jehovah
7 said to Satan, "Whence comest thou?" And Satan answered and said, "From going too and fro in the earth, and from walking up and down in it." And Jehovah said to Satan, "Hast
8 thou considered my servant Job? for there is no one like him on the earth, a perfect and upright man, fearing God, and avoiding evil."
9 Then Satan answered Jehovah and said, "Doth
10 Job fear God for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath? thou hast blessed the work of his hands, and his substance is increased in the land. But stretch forth thy hand now
11 and destroy all that he hath; will he then, indeed, bless thee to thy face?" And Jehovah
12 said, "Behold, all that he hath is in thy power,

CHAP. I. 1. *In the land of Uz.* The land of Uz is evidently Idumæa, as appears from Lam. iv. 21. Uz was the grandson of Seir, the Horite: Gen. xxxvi. 20, 21, 28. 1 Chron. i. 38, 42. Seir inhabited that mountainous tract which was called by his name antecedent to the time of Abraham, but his posterity being expelled, it was occupied by the Idumæans or Edomites: Gen. xiv. 6. Deut. ii. 12. Idumæa is a part of Arabia Petræa, situated on the southern extremity of the Dead-sea: Num. xxxiv. 3. Josh. xv. 1, 21. The land of Uz, therefore, appears to have been between Egypt and Philistia, Jer. xxv. 20. where the order of the places seems to have been accurately observed in reviewing the different nations from Egypt to Babylon; and the same people seem again to be described in exactly the same situations, Jer. xlvi—l. The opinion of Bochart and of Michaelis seems to me irreconcileable with the geography of the Old Testament. They place the land of Uz, not far from the Euphrates, or rather consider it as embracing the whole land of Arabia Deserta. Rosenmuller has embraced and defended this opinion; but his reasoning has not satisfied my mind.—— *Named Job.* We may form a conjecture at least respecting the age of Job, from what is said of his companions. Eliphaz was the son of Esau, and Teman the son of Eliphaz, Gen. xxxvi. 10, 11.; and this Eliphaz might be the son or grandson of Teman, as Bildad was sprung from Shuah, one of Abraham's sons by Keturah. Zophar is called the Naamathite; and we find a city of Idumæa called Naama, Josh. xv. 21, 24, but his pedigree we cannot trace. The same may be said of Elihu, the Buzite. Buz only occurs once as the name of a place or country, Jer. xxv. 23.; but it is mentioned along with Dedan and Tema. These friends of Job all lived contiguous to him; and from what is said of the first two, it is probable that Job lived in the time of Jacob; and as sprung from Abraham, maintained the knowledge and the worship of the God of Abraham.

5. *Though they bless, &c.* It is well known that this verse has been variously rendered. A sense has been given to ברך which I confidently affirm it never has in the scriptures; nor has it the sense of *cursing* in any of the cognate dialects. Hence Parkhurst and Miss Smith give another sense to אלהים, and render, "It may be my sons have sinned, and blessed *the gods* in their heart." As there is nothing said which establishes or even hints at the idolatry of Job's children, I consider this a forced and improper version. My version arises from giving another sense to the *vaw*; a sense which it is acknowledged to have in many other places. See Noldius. Job, according to this version, admits that his sons might have been guilty of some failures in duty at such seasons; there might have been some improprieties in their conduct, for which he offered sacrifices. And what good man has not often to renew his prayers to God, on account of such things?

6, 7, &c. *Now on a certain day, &c.* To represent the majesty and glory of the supreme governor of the world, and the manner in which he administers its affairs, the holy scriptures borrow images from what obtains among men. Hence Jehovah is spoken of as sitting on his throne, attended by the different orders of servants, to whom are allotted various offices in the administration of his providential empire. In this manner Isaiah beheld him in the temple, ch. vi.; and in this manner Micaiah describes him to Ahab, 1 King. xxii. 19—22. In the same manner the author of Job represents God as a king, before whom his ministers attend at stated times, to give in an account of their various services. Among those called the sons of God, we find one of another character, called Satan, or the adversary, to whom the supreme governor addresses himself; and who accuses Job of serving God only for the temporal good with which he was blessed. God permits him to deprive Job of his property and children, &c. The whole representation is designed to teach us, that good and evil angels are equally subject to the divine control, and that the kindness of the one, or malice of the other, can only effect what God appoints or permits. We ought not to suppose that Satan is admitted to the beatific vision of God, or that he actually held conversation with him. In short, this kind of prophetic and parabolical representation must not be explained literally; but the scope and design ought to be chiefly regarded; and in the present instance, as well as in that of the next chapter, the design is to show that the great spiritual enemy can do nothing, but what heaven permits; that prosperity and afflictions are equally under the direction of God.

12—19. The occurrence of so many calamities in so short a space of time, has been thought by some to be a proof that the whole book is fictitious. But surely, when the facts are considered, they are only what might easily happen. It is well known, that many of the wandering tribes of the Desert make sudden, and sometimes successful attacks on their more settled

only against himself, stretch not forth thy hand." Then Satan departed from the presence of Jehovah.

13 And on a certain day, when his sons and daughters were eating and drinking wine in the
14 house of their elder brother, A messenger came to Job and said, "The oxen were plowing
15 and the she-asses were feeding as usual; And the Sabeans fell on them, and took them; and the young men have they smitten with the edge of the sword, and I only am escaped to tell
16 thee." And while he was speaking another came and said, "The lightning fell from the heavens, and burnt up the sheep, and [a]consumed" the servants; and I only am escaped to
17 tell thee." And while he was speaking, another came and said, "The Chaldeans appointed three bands, who rushed on the camels, and took them: and the young men have they smitten with the edge of the sword; and I only am
18 escaped to tell thee." And while he was speaking, another came and said, "Thy sons and thy daughters were eating and drinking wine in the
19 house of their eldest brother, And lo, a vehement wind came across the desert, and smote the four corners of the house, and it fell on the young people, and they are dead; and I only am escaped to tell thee."

20 Then Job arose, and having rent his mantle, and shaved his head, he fell to the ground and
21 worshipped, And said, "Naked came I out of my mother's womb, and naked shall I return thither. Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."
22 In all these things Job sinned not, nor attributed any wrong to God.

CHAPTER II.

B. C, 1520. Satan still accuseth Job and is permitted to afflict him with a loathsome disease; Job still maintains his integrity; his friends visit him.

1 Again on a certain day, when the sons of God came to present themselves before Jehovah, Satan also came among them to present
2 himself before Jehovah. And Jehovah said to Satan, "Whence comest thou?" And Satan

16. [a] Sept.

Reflections on Chapter I. 1. The general character of Job is truly amiable. The fear of God was the principle of his piety and obedience. He was upright and avoided evil. As a father he was solicitous for the spiritual interests of his children. Though rich, he did not live in self-indulgence; nor did he allow his children so to live. He watched over their friendly and festive hours; and if he saw any thing improper, warned them of it, and as their priest offered the atoning sacrifice. Let us emulate his character, and if parents, act like him, conducting our offspring in the right way.

2. The parabolic representation suggests to us some encouraging and instructive views of God's providence. We learn how dear God's upright servants are to him. He notices them, and as his sheep secures them in his fold; makes a hedge about them, preserving by his providence, their natural life and substance, and by his grace, their spiritual life. Angels are his willing servants, receive orders from him, and make reports of their expeditions. Satan is his slave, he can do no more than God permits. Encouraging thought! that

and prosperous neighbours. Thus the Amalekites made a sudden attack on Ziklag, and took the women and children and all the goods, and burnt the place, 1 Sam. xxx.; and why might not a band of Sabeans attack one part of Job's property, while another was attacked by a horde of Chaldeans? There is nothing in this in any degree improbable. Nor is there in a sudden thunder-storm destroying the sheep and the shepherds, nor in the wind accompanying it, overturning the house in which Job's sons and daughters were feasting. Events nearly as disastrous and as simultaneous have often been experienced since the days of Job. Satan wrought in and by these children of disobedience.

Chap. II.

"God does what he *pleases* among the armies of heaven, and the hosts of hell;" restrains the malice of the devil, when he sees it best; and employs his angels for the good of all his servants and people.

3. Ye have heard of the patience of Job; be ye also patient brethren. This is St. James's reflection; and a natural and important one it is. Afflictions, yea heavy afflictions, may come upon the best of men, one upon the heels of another. See here how we should behave under them. Let our hearts be humble under humbling providences; endeavour, like Job, to compose our minds by proper considerations; own the hand of God in giving and taking away our possessions and children. Let no affliction unfit us for, or hinder us from prayer. Job worshipped God. Is any afflicted? Let him pray. Such have peculiar need and peculiar encouragement to do it. We should learn, like him, to keep our tempers calm and unruffled; to keep up good thoughts of God, and communion with him: this will be to our honour in his account. We know that however severe our chastisements may be, they are for our good.

21. *Return thither.* The Chaldee gives the sense, "to the house of the grave." The remark of Schmidt is pious, "That as before our nativity, we are included in the womb; so when we die, we do not perish, but as it were return to the womb whence we shall be again brought forth in the last blessed resurrection."——*Blessed be the, &c.* This is the answer to the accuser's question, "Will he then indeed bless thee to thy face?" Yes, Job shews his sincere piety by his submission.

22. *Nor attributed any, &c.* The term נבלה denotes any thing insipid, what is vapid, mere froth, and hence in a secondary sense, what is foolish and improper. I have given what is allowed to be the sense. Tyn-

answered and said, "From going to and fro in the earth, and walking up and down in it."
3 And Jehovah said to Satan, "Hast thou considered my servant Job? for there is no one like him on the earth, a perfect and upright man, fearing God, and avoiding evil; and as yet maintaining his integrity, although thou didst move me against him to destroy him without a
4 cause?" Then Satan answered Jehovah, and said, "Skin for skin, yea all that a man hath,
5 will he give for his life. But stretch forth thy hand now, and will he then indeed bless thee
6 to thy face?" And Jehovah said to Satan, "Behold, he is in thy hand, only spare his life."
7 And Satan departed from the presence of Jehovah, and smote Job with ulcerous sores, from the sole of the foot to the crown *of the head;*
8 And he took a potsherd that he might scrape
9 himself, and he sat down on the ashes. Then said his wife unto him, "Dost thou yet retain thine integrity, blessing God, and dying?"
But he said to her, "As speaketh one of the 10
foolish women, shouldst thou also speak? shall we receive good at the hand of God, and shall we not receive evil?" In all these things, Job sinned not with his lips.

When Job's three friends heard of all the ca- 11
lamities which had come upon him, they came each one from his own place, Eliphaz, the Temanite; Bildad, the Shuhite; Zophar, the Naamathite: for they had appointed to come together, to mourn with and to comfort him.
And seeing him at a distance, they did not 12
know him; and they raised their voice and wept; and having rent each one his mantle, they sprinkled dust on their heads towards the heavens. And they sat down with him on the 13
ground, seven days and seven nights: and none spoke a word unto him; for they saw that his grief was very great.

REFLECTIONS UPON CHAPTER II. 1. How great a change do we see in the outward condition of Job. He that was the richest man of the east, is now one of the poorest. He that sat as chief, now sits on ashes. All but life is gone. The enemy had gone his full length; and was still proved a false accuser. Though the principle of self-preservation is strong in the human mind, and those evils which afflict our persons are most grievous, yet there is in every pious man another principle as strong, that of love to God. Job hitherto exemplified it.

2. A sense of the divine goodness in the many mercies we have enjoyed, and do enjoy, should make us patient and contented under affliction. It was a noble sentiment and a just expostulation of Job; "Shall we receive good at the hand of God; good that we never deserved, and have often forfeited; and shall we not receive evil?" evil that bears so small a proportion to our mercies, and is so much less than our iniquities deserve? It is very ungrateful and base to forget the goodness and mercy we have enjoyed, and murmur under afflictions. Let us be willing to receive evil as well as good; since both come from the hand of a Being of perfect justice, power, wisdom, and goodness, who intends all for our profit, that we may be partakers of his holiness.

3. To visit and comfort the afflicted is a necessary part of friendship and religion. Job's friends came to mourn with him, and to comfort him; this was particularly commendable, because he needed their assistance, and was poor, and could not reward it. They made an appointment to come, which showed great respect. It was peculi-

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dal renders, "Nor murmured foolishly against God." This concluding remark, and that in the 10th verse of the next chapter, Scott observes, warneth us to expect a different behaviour in what follows.

CHAP. II. 4. *Skin for skin, &c.* Good has given the best explanation of this proverb. "The *skins* or spoils of beasts, in the rude and early ages of man, were the most valuable property he could acquire, and that for which he most frequently combated. Skins, hence, became the chief representation of property; and in many parts of the world continue so, to the present hour."

"Skin, however, in the various parts of the poem before us, imports the *person* of a man generally, as well as his *property*, the whole living body which it envelopes; as in ch. xviii. 13. xix. 26. And it is upon this double meaning of the same term, and the play which is here given to it, by employing the term first in the one sense and then in the other, that the gist of this proverb, as of a thousand others similarly constituted, depends. "Skin for skin," in this view of the phrase, is, in plain English, "property for person," or the "skin forming property for the skin forming person."

7. *Ulcerous sores.* The words are in the singular number, and occur in Deut. xxviii. 27, 35. This disease is upon good authority supposed to be the *Judham*, or, black leprosy of the Arabs. It was named Elephantiasis by the Grecks, from its rendering the skin, like that of the elephant's, scabrous and dark-coloured, and furrowed all over with tubercles. It is said to produce, generally, in the countenance of the affected, a grim, distracted, and *lion-like* set of features; on which account it is denominated, in the same language, *Leontiasis*. The disease was most afflictive.

8. *And he sat down, &c.* This self-abasement appears to have been common among the Hebrews. The coarsest dress, as of hair or sackcloth, was worn on such occasions; and the vilest and most humiliating situation, as a dust or cinder heap, surrounded by potsherds and other household refuse, made choice of to sit on. Comp. Ps. xxii. 15. lxviii. 13. and cxiii. 7.

10. *Shouldst thou also speak?* I consider the future used for the subjunctive here; and this version is more emphatic than a tame assertion, as well as more just to the original. It is an appeal to her judgment, arising from her opportunities of religious knowledge.——*Evil*, that is, penal evil, such as afflictions, &c.

13. *Seven days, &c.* This was the time the Jews mourned for the dead; so that Job's friends considered his disease as certain death, Gen. l. 10. 1 Sam. xxxi. 13. Ezek. iii. 13.

CHAPTER III.

HERE BEGINS THE SECOND PART OF THIS BOOK.

B. C. 1520. Job curses his birth-day, and vehemently longeth for the grave as the place of rest.

1 After this Job opened his mouth and execra-
2 ted his own birth-day; And Job spoke and said,
3 "Perish the day in which I was born,
The night it was said, [r]lo! a man-child!"
4 Let that day become darkness;
Let God from above never regard it;
Let the streaming light never shine on it.
5 Let darkness and death-shade claim it;
Let a spreading-cloud dwell upon it;
Let thunder-clouds make it frightful!
6 That night, let utter darkness sieze it;
Let it not be joined with the days of the year;
Into the number of months let it not enter!
7 Lo! let that night be solitary;
Let natal joy never come therein.
8 Let those execrate it, who curse the day
Of such as are ready to rouse Leviathan.
9 Obscure be the stars of its twilight;
Let it expect light, and may there be none;
Let it never see the eyelids of the morning;
10 Because it shut not the doors of the womb to me,
Nor hid sorrow from mine eyes."
11 "Why died I not [r]from" the womb?
When I was born, did I not expire?
12 Why were the knees ready to receive me?
And why the breasts that I should suck?
16 [t]Or why was I not like the hidden abortion?
Like infants who have not seen the light?
13 For now had I rested and been still;
Had slept and enjoyed repose,
14 With kings and rulers of the earth,
Who rebuilt for themselves desolate places:
15 Or with princes, with whom was laid up gold,
And whose mansions were filled with silver.
17 There the wicked cease from troubling;
And there the weary find repose.
18 Bond-slaves tranquilly rest together:
They hear not the task-master's voice.
19 There the small and great are equal,
And the servant is free from his lord."
20 "Why is light given to the miserable,
Or life to those distressed in soul,
21 Who long for death, but it cometh not,
Who seek for it more than for hid treasures:
22 Who would rejoice even to exultation;

CHAP. III. 3. [r] Sept. The rest, *is conceived.*

11. [r] Sept. and Vulg. *in.* 16. [t] Transposed.

arly agreeable, because the rest of his friends forsook him; and he met with ill treatment from others. Let us cultivate a tender, compassionate spirit; esteem it "better to go to the house of mourning than to the house of feasting; and weep with those that weep." Thus only can we be esteemed true friends. Nay, without this tenderness and sympathy, we are strangers to that pure and undefiled religion, of which James speaks, and which consists in visiting the afflicted, the widow, and the fatherless: but by imitating this example, we serve our friends, we satisfy conscience, and we please our great Master, who will make this a part of his commendation of the righteous in the great day, "I was sick, and ye visited me." For what is done to his people, he will account as done to himself.

CHAP. III. 1. *Birth-day.* The connexion requires and supports this version. The holy sufferer gives vent to his sorrows in the strongest and most vehement expressions, execrating the day on which he was born. Comp. Jer. xx. 14—18.

3. *Lo! a man-child!* I follow the Septuagint as giving the most obvious and natural sense. The forced rendering of the common reading (הרה) justifies the other. See note Hebrew Bible.

5. *Let thunder-clouds, &c.* I give the sense in preference to the idiom. "The blackness of the day" seems naturally to import those thick, dense clouds, which indicate an approaching storm.

8. *Let those execrate, &c.* It was an ancient custom to mark certain days as fortunate or unfortunate, because on such days some happy or calamitous events had occurred. Mournful dirges were composed and rehearsed, with loud lamentations, on the unfortunate days; and particular persons were employed on such occasions. Such persons are here meant. "To stir up, or arouse, Leviathan, is represented ch. xii. 8—10, to be inevitable destruction: it was natural to mention such a terrible casuality, in the strongest terms of abhorrence; and to lament those who so miserably perished, with most bitter imprecations on the disastrous day." Scott.

11. *From the womb.* The reading of the Septuagint and Vulgate, "in the womb" is not improbable; but I prefer the text as it is parallel with the next line.——*When I was born.* Literally, "When I came from the belly," but the sense is better than the idiomatical expression.

12. *Knees ready to receive me.* This may refer either to the nurse or to the mother; but most probably to the latter. Good has rendered,

"Why did the lap anticipate me?
Or why the breast that I was to suck!"

The sense seems to be, "Why was any regard shown to me, or care exercised towards me? Why was provision made for me when I was born?"

16. I have transposed, with several critics, this verse, as affording a better connexion.

14. *Desolate places, &c.* This description is intended as a contrast to that contained in the two ensuing lines; and the same sort of contrast is admirably continued throughout the entire passage. The grave is the common receptacle of all; of the patriotic princes who have restored to their ancient magnificence the ruins of former cities, and fixed their palaces in them; and of the sordid accumulators of wealth, which they have not spirit

Would be enraptured if they could find the grave?
23 *Thus it is* with the man whose way is hid,
And whom God hath hedged around.
24 For with my food cometh my sighing,
And my cries are poured out like water.
25 Verily what I feared hath befallen me,
And what I dreaded hath come upon me.
26 I had no peace, I had no quiet,
Yea I had no rest, as the trouble came on."

CHAPTER IV.

B. C. 1520. Eliphaz replieth to Job; and maintains that divine judgments fall on the wicked, not on the righteous; he relates his vision and concludes with advice.

1 Then Eliphaz, the Temanite, spoke and said:

"If we attempt to speak to thee, wilt thou be grieved? 2
But who can refrain from speaking?
Lo! thou hast instructed many, 3
And the weak hands thou hast strengthened;
Thy words have upheld the stumbling, 4
And the trembling knees hast thou established;
But now a[t] affliction" hath come upon thee: 5
It toucheth thee, and thou art confounded.
Hath not thy fear been thy confidence? 6
And thy hope, the uprightness of thy ways?
Remember, I pray, who, being innocent, hath perished? 7
And where have the upright been cut off?
As I have seen, they who plow iniquity 8
And sow wickedness, reap the fruits thereof;

Chap. iv.

Reflections upon chapter iii. 1. The absurdity and folly of a fretful, complaining temper, are beautifully exposed in this chapter, by the words which the author puts into Job's mouth. Those wishes, strictly speaking, were senseless. Yet something like this is too often the language of many, who, when they meet with trouble, are perpetually complaining, and wishing those things had never been, which are, and that things were, which never will be. All this arises from ignorance, pride, and impatience; it is quarrelling with the supreme governor of the world, dishonouring human nature, teazing themselves, and making their own wounds wider and deeper. Yea, many utter such complaints under afflictions which they have brought on themselves, and wish eagerly for death, when they above all others, would be shocked at its approach, and most willing to have it delayed.

2. The prospect of rest in the grave yields some comfort to those under affliction; especially when there is a well-founded hope that the soul shall enter into peace, and enjoy the rest which remaineth for God's people. And how should it lower the pretensions of rank, and abate the pride of wealth, when we reflect, that the rich and the poor, the master and the servant, meet together in the grave! Were men but to consider their common end, those who have power would be humble, moderate, kind, and benevolent; and those who are in subjection would be patient and content; especially when we direct our thoughts to another world, where God will judge and treat men according to their real characters, and not their rank, distinction, or circumstances here on earth; for 'he will judge every man according to his works.'

3. Let us learn from the whole, to guard our tongues and hearts, especially in seasons of affliction. Though we are now in safety, have rest and quiet, troubles may come. Let us labour in patience to possess our souls, and make the best of a troublesome life. Be it ever so afflictive, we have opportunity of glorifying God, and of advancing in religion, of promoting and adorning it, and preparing for a better life. Else we shall have reason hereafter to take up these complaints, and utter them with great and everlasting anguish; "for better had it been for men that they had never been born," or died as soon as born, than lived irreligiously, and treasured up wrath against the day of wrath."

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to make us of;—of the wicked, who have never ceased from troubling, and of those who have been wearied and worn out by their vexations; of the high and the low, the slave and his task-master, the servant and his lord. Comp. Is. lviii. 12.; lxi. 4. Ezek. xxxvi. 10, 33.

23. *God hath hedged, &c.* I adhere to the usual sense of this passage. The first line is supported by Is. xl. 27., and the latter by Exod. xl. 21. and Lam. iii. 7. The meaning is, that he was so surrounded with evils that he saw no way to escape from them.

24. *For with, &c.* Good, after Reiske, renders, "Behold" (כי) and so very often. I do not think this necessary, nor supported by the context. The holy sufferer gives a reason of what he had said in the preceding verses.

25. *Verily what I feared, &c.* Some apply this to the time of his prosperity; and think that he had always some presentiment of his future calamities. With others I apply it to the beginning of his troubles; so that when he heard of one calamity he naturally expected and feared another would follow, which he describes in the next verse.

CHAP. IV. 5. *But now affliction, &c.* I read with the Septuagint and one manuscript, מכה as a noun. Comp. Exod. xviii. 8. The rest consider it a verb, and render, "thou faintest," and suppose a noun understood; but as a noun is wanted, and this may be regarded as one, I have preferred this view of the passage. Good's version, "But the turn is now thine own," is totally at variance with the text.

6. *Hath not, thy, &c.* Various renderings have been given to this verse. Schultens and Good, "Is thy fear then nothing? thy hope? Thy confidence, or the uprightness of thy ways?" Miss Smith, "Is this thy reverence, thy confidence, Thy hope, &c." The first regards אם as a noun, which it sometimes is, but I question whether it occurs in this sense with the (ה) interrogative. The second omits the negative altogether. I have followed the text, only supposing a trajection of the *vaw*. Bouillier and others think, we should read, *thy hope* at the close of the verse. The sense I take to be, "Hast thou not founded thy confidence in thy own supposed piety; and thy hope, in the supposed innocence of thy ways." Hence Eliphaz insinuates that he considered Job's religion doubtful, as the next verse proves.

[t] 5. Sept. and 1 ms.

9 By the blast of God they perish,
And by the breath of his anger are they consumed.
10 The roaring of the lion, the growling of the fierce lion,
And the teeth of the young lions are frustrated.
11 The stout lion perisheth for want of prey,
And the whelps of the lioness are scattered abroad."
12 "Now to me a matter was secretly brought,
And mine ear received a little of it.
13 Amid the agitations of night visions,
When deep sleep falleth on men,
14 Fear and trembling seized me,
And "greatly" did my bones shake.
15 Then a spirit passed on before me,
And the hair of my flesh rose on end.
16 It stood, but I could not discern its form;
A figure was before mine eyes;
There was silence, and I heard a voice, saying,
"Shall a mortal be just before God? 17
"Shall man be pure before his maker?
"Lo! in his servants he putteth no trust, 18
"Nor ascribeth glory to his angels,
"How much less to those who inhabit houses 19
of clay,
"Whose foundation is only dust?
"They are crushed as the moth!
"From morning to evening they are cut down; 20
"Unregarded they are ever perishing.
"Doth not their every excellence pass away? 21
"They die, nor have they attained wisdom."
Call now; is there one who will answer thee? 1
And to which of the holy ones wilt thou turn?
For wrath slayeth the foolish, 2
And envy killeth the simple.
I have seen the foolish striking root; 3
But I marked his abode for sudden destruction.

14. [a] Sept.

8, 9. Though this is generally true, it is far from being always so in this life; God deferring the punishment of the wicked, and the reward of the righteous, to another state.

10. *Are frustrated.* With Bates and others, I derive from תעה, as the verb must apply equally to the preceding line, as to this. In this and the following verse, we have the same sentiment figuratively expressed as is contained in the 9th and 10th.

13—16. The force and beauty of this passage cannot be equalled in all the compass of ancient or modern literature. Virgil's—gelidusque per una cucurrit, Ossa tremor,—is flat compared with the 14th verse. The 15th verse contains the boldest and most fearful picture that has ever been drawn of the effects of extreme horfor.

17. *Be just before God.* The common version, "more just than God," is scarcely probable. For who could ever imagine such a thing, that the creature should be more perfect, more just, more pure, than the creator? The sense which I have given is supported by Num. xxxii. 22. Jer. li. 5. and other places.

18. *Glory to his angels.* The common signification of תהלה is unquestionably *praise, glory, honour, splendour,* &c. It occurs frequently in a construct state; and I cannot but think this sense more agreeable to the context than that usually attributed. The design of the passage is evidently to declare the imperfection of the highest order of creatures in comparison with the perfection of the creator, as a lesson of humility to sinful, frail, and mortal man. And if they have no power, no purity, no glory, in comparison with him, how much less those who inhabit houses of clay, &c. All the versions render by words which denote *defect* of one kind or another. I cannot see how this can be fairly supported, if the present reading be retained. Michaelis suspects that the ancient translators read תוהה instead of תהלה. The parallel passages, ch. xv. 15. and xxv. 5. support the sense given. Dathe renders, "Behold, in his servants he noticeth infirmity; And in his angels he observes defection." Good, "Behold, he cannot confide in his servants; And chargeth his angels with default." I have followed Miss Smith and the marginal version of our bible, as to the sense.

19. *As the moth.* That is, as easily as the moth corrodes and destroys a garment. Some would render, *at the rencontre,* or, *by meeting a moth*; but as a moth does not fly, how can this be intended? Comp. ch. xiii. 28. and Is. li. 8.

20. *From morning, &c.* That is, in the space of a single day they are cut off.——*Unregarded, &c.* The event being so common, it is little noticed. How true is this sentiment; and how painful to a reflecting mind that it should be so. Scott thinks that "the destruction of mankind by death is not minded, or regarded, by the rest of creation. This is only a rhetorical way of representing, how insignificant a creature man is; compared with the higher orders of beings."

21. *Their every, &c.* Literally, "the excellence which is in them;" that is, any kind of excellence which they possess. Dathe considers the abstract term יתרם used for the concrete, and renders, "Doth not the most excellent of them pass away?" Good has given a version, I believe, perfectly his own, "Their fluttering round is over with them!" He has converted an adverb into a verb, and given to a noun and verb senses which they never have!——*Nor have they, &c.* Bouillier and others consider that the comparison of man with the angels, beings of a superior order, is still kept up. They die, and the time allotted to them here is too short to acquire the wisdom of those superior beings. Schulten renders, "They die, a nothing in wisdom."

CHAP. V. 1. *Call now; is, &c.* Eliphaz considered the complaints of his friend as an arraignment of providence. He now ironically bids him renew the charge, and referreth him to the foregoing vision for an answer ——*The holy ones, &c.* The term קדשים here, ch. xv. 15. Zech. xiv. 5. and Dan. viii. 13. denotes not holy men, but holy angels. These exalted spirits know themselves to be comparatively ignorant and impure; which of them, therefore, will countenance thee, in justifying thyself, and complaining against God?

2. *For wrath, &c.* These passions are mentioned, not only as being the source of injustice and cruelty to others; but when we are afflicted, they prey on ourselves, increase our misery, and may hasten our end.——*The foolish, &c.* These are terms, in scripture, for impious and wicked men, Prov. i. 7, 32. marking them as persons of a stupid understanding and seduced by their corrupt passions.

3. *Marked his abode, &c.* I have in part followed Heath in this version. Comp. Ezra, viii. 20. and Amos, vi. 1. Dathe renders, "I pre-

4 Far from safety are his children;
They are oppressed in judgment, and none delivereth:
5 Whose harvest the famished devoureth,
And siezeth it even to the very thorns:
The robber swalloweth up their substance.
6 Truly affliction cometh not from the dust,
Nor doth trouble spring from the ground;
7 Yet is man born unto trouble
As the bird-tribes for soaring aloft."
8 "Verily I would seek to the Almighty,
And to God would I commit my cause;
9 Who doeth things great and unsearchable,
Wonderful things, which no one can number;
10 Who giveth rain on the earth,
And sendeth waters on the fields;
11 Who raiseth the lowly on high,
And mourners are exalted to safety:
12 Who frustrateth the designs of the crafty,
So that their hands cannot accomplish the enterprise;
13 Who taketh the wise in their own craftiness,
And rendereth vain the counsel of the wily.
14 By day they meet with darkness,
And they grope at noon-day as in the night.
15 But the desolate he saveth from their mouth,
And the poor from the hand of the mighty.
16 Hence to the needy there is hope,
And iniquity stoppeth her mouth."
17 "°Happy is the man whom God correcteth!
Hence despise not the chastening of the Almighty.
18 For he maketh sore, and bindeth up;
He woundeth, and his hands also heal.
19 In six troubles he shall deliver thee;
And in seven, no evil shall touch thee.
20 In famine, he shall preserve thee from death,
And in war from the power of the sword.
21 From the scourge of the tongue thou shalt be hid,
Nor shalt thou fear approaching desolation.
22 At desolation and famine thou shalt laugh,
Nor of the wild-beasts shalt thou be afraid.
23 For with the stones of the field shalt thou be in league,
And the wild-beasts shall be at peace with thee.
24 Know also that prosperous shall be thy tent;
Thou shalt inspect thine abode, and not be disappointed.
25 Yea, know that numerous shall be thy seed,
And thine offspring as the grass of the earth.
26 In ripe old age shalt thou come to the grave,

CHAP. V.

17. ° *Behold.* Syr. Vulg. Arab. and 5 mss.

saged his sudden destruction." This is generally allowed to be the sense, *his abode* being put for *himself.*

5. *To the very thorns.* Very different versions have been given of this whole verse. I have followed that of our common version, which I think just. Dathe considers *thorns* as used metaphorically for *power;* hence he renders, "Nihil veriti ejus potentiam." "Not in the least fearing his power." In the 3rd verse he had compared the foolish to a tree striking deep its roots; and Scott thinks he here resumes the image. The harvest of a tree is its fruits, of which the pillaging Arabs strip it. He had his eye on the incursions of the Sabeans and the Chaldeans.

6, 7. *Truly affliction, &c.* These do not spring from chance or mere human agency; but from an established law of God's moral government, who hath made it is as natural for man to suffer, having offended him, as it is for the bird-tribes to fly.—*Bird-tribes.* I have followed the old versions in this rendering. All the Greek versions, that of Jerom and the Syriac, render, *birds,* only some of them restrict it to the eagle. Michaelis and Dathe adopt the same sense. The former examines all the passages where it occurs. See Supplement to Heb. Lex.

8—16. *Verily I would seek to, &c.* Having proved, as he imagined, that the sufferings of his friend were the just punishment of his guilt, he now recommends to him submissive application to God for deliverance. To rouse him out of his despair, and at the same time fix the conviction that his downfal was caused by his sins, he sets before him, in one blended view, the astonishing operations of divine providence.

15. *The desolate.* With Michaelis and others, I consider מחרב as a participle. This gives us the object of the verb, and makes the first line parallel with the second.—*From their mouth.* This must refer to the mighty, who are as it were gaping to swallow them up; whose hands are already stretched out to seize them.

16. *Iniquity stoppeth, &c.* Such examples of the justice and goodness of providence silence the objections of infidels, and the murmurs of all complainants.

17—26. *Happy is the man.* As a further motive to repentance, he represents afflictions as divine remedies; and displays the blessings they procure to those who are reformed.

21. *Scourge of the tongue.* Calumnies and false accusations are intended, by which even the innocent are sometimes ruined. *Desolation* seems to signify any loss of property arising either from the invasion of enemies, or from tempests, &c.

23. *The stones of the field.* This bold metaphor may denote protection in travelling, as well as the next. Comp. Ps. xci. 11—13, where we find nearly the same images, as applied to the good man, and especially to our Lord in his humiliation.

24. *Not be disappointed.* Scott renders, "not miscarry." I prefer the word adopted, as conveying, in my mind, the sense more clearly. The term חטא is applied to an archer, Judg. xx. 16. and rendered *miss.* Now the design of shooting the arrow is to hit the mark, and not to hit it is to be disappointed; so on inspecting our domestic affairs, we should be disappointed, if we found them deranged and growing worse.

26. *In ripe old age, &c.* An easy death in a good old age, worthy and respected character, and an honourable interment, are the ideas conveyed in this rural comparison.

As the corn-shock is gathered in its season.
27 Lo! this we have searched out; thus it is;
Attend, and know it for thine own good."

CHAPTER VI.

B. C. 1520. Job replieth to Eliphaz, excusing his complaints from the greatness of his calamities; still desireth death, and complains of the treatment received from his friends; shows how natural a person in his circumstances looks to the grave for repose.

1 THEN Job replied, and said,
2 "O that my griefs were throughly weighed!
And my calamities were poised in the balances!
3 For now are they heavier than the sand of the sea;
Hence my words are vehement.
For the arrows of the Almighty are within me, 4
Whose poison drinketh up my spirit:
The terrors of God array themselves against me."
"Brayeth the wild-ass over the grass, 5
Or loweth the ox over his fodder?
Can what is insipid be eaten without salt? 6
Or is there savour in the white of an egg?
But what things my soul refused to touch, 7
Even they in my sorrow are become my food."
"O that I might have my request, 8
That God would grant me what I desire!
That God would resolve and crush me; 9
Would stretch out his hand and cut me off;
Would not spare—then should I yet have 10
comfort;

REFLECTIONS UPON CHAPTERS IV. & V. 1. We are taught that it is much easier *to teach* than *to practice* our lessons. Job had instructed many; the weak hands he had strengthened, but now he failed in his duty and spoke unadviseably with his tongue, and gave occasion to his friends to suspect him. How careful should ministers, masters, and parents be, to behave so as to give friends no reason to suspect, nor enemies any ground to reproach them! How cutting is the reproof, "thou that teachest others, teachest thou not thyself?" What need have such of watchfulness and prayer, that they may neither say nor do any thing wrong or sinful.

2. The majesty of God and the meanness of man, never appear more clearly than when compared together. "What is man when compared with him!" a weak, frail, dying creature. And shall a creature so far below the angels, so infinitely below the Almighty, pretend to quarrel with his providence, to arraign his proceedings, censure his conduct, and act so, as if he were more just and pure than God? What shameful arrogance! what abominable impiety! Let the thoughts of God's immense greatness and glory, his perfect justice, and unspotted purity, check every murmuring, repining thought; and bow all our souls in humble submission to his will.

3. It is profitable to observe the ruin of prosperous sinners, and make serious reflections upon it. We have seen what Eliphaz here remarks, "the wicked taking root," and flourishing, looking gay, thinking themselves secure, blessing themselves, and others blessing them, and ready to envy them. But by an eye of faith, we see their habitation under a curse; and often with an eye of sense we have seen it executed; their glory vanished, their families brought to ruin! Let us consider such scenes, that we may not envy the prosperity of the wicked, but rest in the Lord, and keep his way.

4. We are taught the design and use of afflictions, and our duty under them. If they arise from our sinful state, they are intended to awaken us to a sense of it; and our duty under them is to pray, to seek to God for the removal of them, or for direction, assistance, and support under them, and that we may get good by them. We are to commit our cause to God; to pray to him to interpose and help us in his own time and way. The Apostle applies this and similar advice, to all christians. Let us not forget "the exhortation which speaketh unto us as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

CHAP. VI. 3. *Are vehement.* I have followed Scott, as more suitable to the context. For nothing can be conceived more absurd, than to make Job say, "his words were swallowed up," that is he could not find words to express his feelings and complaints, at the very time he was expressing them in language the most forcible and vehement. Rosenmuller has traced the meaning of the verb with great accuracy, and though he differs from Schultens in respect to its radical sense, he proves that it denotes *to exceed*, and renders, "verba mea modum excessere," "my words exceed measure," that is, *are vehement.* Job, perceiving the suspicions of his friends, discovers the varying emotions of his mind. He apologizes, laments, (ver. 1—4.) despises, (ver. 5—7.) wisheth vehemently for death, protests his innocence, (ver. 8—10.) despairs, (ver. 11—13.) upbraids, (ver. 14—27.) and sooths, (ver. 28, 29.) apologizes again, and laments again, (ver. 30, and ch. vii. 1—6.) Then turning to God, he pleads with him, (ch. vii. 7—10.) and complains loudly of him, (ver. 11—16.) expostulates with him, and makes supplication to him, ver. 17—21.

4. *Arrows of the, &c.* As poisoned arrows were used in war in those days, the metaphor seems founded on that custom. He may refer to his excruciating pains; while the *terrors of God* may denote all his other calamities.

5—7. These verses contain a reason for his complaints; drawn from mute animals, which are not wont to be uneasy without cause; and Scott thinks that he obliquely attacks the harangue of Eliphaz on the blessings of patience. "No wonder you complain not of the ways of providence, and have no feeling for me: You are in perfect ease: The very brute animals do not complain, when they are fed to the full."

7. *In my sorrow.* I have followed Jerom, who seems to have read בדוי. The variations in the old version render it probable that this line has suffered by transcribers. Rosenmuller considers כדוי as synonymous with כדי, Judg. vi. 5. which is used as a particle of comparison, and renders, "Even they are become as if my food." The sense seems to be, That as a sick man is forced to a diet, which in health he would despise, so was Job now constrained to hear the surmises and insinuations of his friends against his piety and integrity.

8—10. Reflection on the unkindness of his friends makes him break out in a vehement wish for immediate death: his wish is couched in terms

Yea I would exult in anguish,
For the words of the Holy One I have not rejected.
11 What is my strength that I should hope?
And what mine end that I should prolong my life?
12 Is my strength the strength of stones?
Is my flesh durable as brass?
13 Behold! there is no help to me in myself,
And vital strength is driven from me."
14 "To the afflicted his friend should show kindness,
But he casteth off the fear of the Almighty.
15 Deceitful are my brethren as the brook;
As impetuous torrents which pass away.
16 They roll on turbid with ice,
And in them the snow is dissolved.
17 What time they become warm, they vanish;
When it is hot, they are consumed from their place.
18 The paths of their course are diminished;
They ascend in vapour and perish.
19 The companies of Tema anxiously look;
The Caravans of Sheba eagerly expect them.
20 They are ashamed, because of their confidence;
They come thither and are confounded.
Thus are ye become now unto me; 21
Ye see my abasement and are afraid.
Have I ever said, "Bestow on me a favour?" 22
Or, "From your substance present a gift?"
Or, "Deliver me from the hand of the enemy?" 23
Or, "Rescue me from the power of oppressors?"
Instruct me, and I will be silent; 24
And in what I have erred, make known to me.
How forcible are just arguments? 25
But how doth your reasoning convince?
Do ye devise speeches in order to reprove? 26
And are the words of one desperate but as wind?
Verily on the helpless ye fall, 27
And dig a pit for your friend.
Now, therefore, be pleased to look on me; 28
Even in your presence am I found false?
Return, I pray, there may be no iniquity; 29
Yea, return; in this affair I may be just.
What iniquity is there on my tongue? 30
Cannot my taste discern what is depraved?"

"Is there not a set time for man upon earth? 1
Are not his days as the days of a hireling?
As the bond-slave daily panteth after the shade, 2
And as the hireling longeth for the end of his work,
So I; who am made to inherit months of vanity, 3

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of the most awful grandeur, and of the greatest sublimity.

10. *Would not spare.* I have made a slight transposition, for the sake of a closer connexion. Indeed, the thought expressed in the end of the second line was evidently first in the author's mind.——*For the words, &c.* I have followed Dathe in rendering (נחדתי) *neglected.* The sense is, he had not refused to obey the divine will. This is the first time of his justifying himself, in direct terms; and he does it with modesty.

11—13. His vehement passion abating, he falls into a strain of soft and tender complaint. His despair of recovery is opposed to the hopes which Eliphaz had given him.

13. *Behold.* I have followed Jerom and others in rendering the particle האם. It occurs only Num. xvii. 28. and here, and the sense given suits each place.——*And vital strength, &c.* So Heath and Scott render, which the connexion and parallelism require and support. The word תושיה denotes what is *solid, substantial*, and is used for *sound reason, solid piety*, &c. Hence some render, "And sound reason is driven, &c." This contains a sentiment opposed to the design of the whole book, and to the assertion of Job, xii. 3, &c. Others, who with our common version, render interrogatively, give an opposite sense, and make Job assert, that he possessed help in himself, &c. This seems equally opposed to what precedes.

14—20. He proceeds to upbraid his friends with having failed him in his need. He introduces the subject with delicacy, and illustrates it by a simile exquisitely beautiful, considered as a description of a scene of nature in the deserts of Arabia. But its principal beauty lies, in the exact correspondence of all its parts to the thing it is intended to represent.

18. *The paths of their, &c.* That is, they run shorter and shorter, as the sun continues to beat on them, and as their supplies from the mountains fail. (See Castel on לפת.) Some consider this verse not as a part of the description of the torrents, but as denoting the companies of travellers who turn aside in hope of obtaining water; they ascend the desert and perish. I am surprised that such critics as Dathe and Rosenmuller, should thus render; as they are obliged to suppose an elipsis of the preposition (ב) and of the adverb (שם).——*They ascend in vapour.* Literally, "they ascend into the void," the atmosphere; that is, they are exhaled. I have given the sense, with Heath, as more perspicuous than the idiom.

20. *Are confounded,* with disappointment. They assured themselves of finding a full supply, but when they come to the place, they find the torrents dried up.

21. *Thus are ye, &c.* You have in a similar manner deceived my hope and expectation. Instead of administering comfort, ye bring reproof and criminate me.

25. Schultens observes, that the orientals often use the same word in different senses in the same period; and he considers יוכיח denotes *to convince*, and הוכח *to reprove*, I have followed this distinction in my version.

26. *Are the words, &c.* This verse is ambiguous and may admit of another sense. "Do ye think to reprove words? The speeches of one desperate, are but wind." So De Dieu would render; and Dathe and Rosenmuller follow him. They take the sense to be, Ye carp at my words, not considering that what a desperate man says, ought not to be interpreted too strictly. Though this yields a good sense, I prefer the version given as more connected with what follows.

29. *In this affair I may, &c.* Literally, "As yet, my righteousness may be in this." I consider the noun with the affix used for the verb, (comp. Ps. li. 6) and I have rendered equivalently.

CHAP. VII. 1. *Is there not, &c.* There appears a close connexion between the last verse of the sixth chapter and this. He had said, "Is

And nights of misery are allotted to me.
4 When I lie down, then I say,
"When shall I arise and the night be gone?"
And I am wearied with tossings until the dawn.
5 My flesh is clothed with worms and clods of dust;
My skin is shrivelled and become loathsome.
6 Swifter are my days than the shuttle;
They are even completed without hope."
7 "O remember that my life is a breath;
Nor shall mine eye again see good.
8 The eye that seeth me shall no more behold me;
Thine eyes are upon me, and I am not.
9 As the cloud is consumed and vanisheth away;
So he that descendeth to hades shall not ascend;
10 He shall no more return to his house;
And his dwelling-place shall know him no more.
11 Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 Am I a sea, or a monster of the deep
That thou settest a guard over me?
13 When I say, "My bed shall refresh me,
"My couch shall ease my complaint;"
Then thou scarest me with dreams, 14
And with visions thou terrifiest me.
Hence my soul chooseth strangling, 15
And death rather than my present life:
I loathe it; I would not thus live for ever. 16
Let me alone, for my days are vanity."
"What is man, that thou shouldst bring him 17
up?
And that thou shouldst set thy heart upon him!
That thou shouldst visit him every morning, 18
And prove him every moment?
How long wilt thou not turn from me, 19
Nor allow me even time to breathe?
I have sinned! what can I do to thee, 20
O thou inspector [a]of the hearts" of men?
Why hast thou set me up as a mark for thee,
So that I am become a burden to myself?
Why dost thou not pardon my transgression, 21
And take away mine iniquity?
For soon shall I lie down in the dust;
Then shalt thou seek me, but I shall not be."

CHAP. VII.

REFLECTIONS UPON CHAPTERS VI, & VII. 1. We see here, that a sense or apprehension of the divine displeasure, is the bitterest circumstance in any affliction. This is expressed very strongly, verse 4, "For the arrows of the Almighty are within me, whose poison drinketh up my spirit; the terrors of God array themselves against me." This should teach us to stand in awe and not sin, that we may have peace in our consciences; and while we enjoy that, other afflictions will be comparatively light.

20. [a] Sept.

2. We are taught, that adversity is the trial of friendship. Then we have an opportunity of knowing who are real, and who are pretended friends. Too many are like deceitful brooks; they make a fair profession, and our expectations are raised; but when we most want them, they fail; and the disappointment will be great and grievous, in proportion as our expectations were high. This should teach us to cease from man, and not expect too much from fickle mortals. Let us seek the divine friendship. While men prove as deceitful brooks, we shall

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there iniquity in my tongue, &c." He could perceive nothing criminal in his wishing for death. He now argues that the common afflictions of life would justify such a wish; much more his insupportable misery.

2. *Panteth after, &c.* Job reasons from analogy. As rest and wages are the justifiable desire of the wearied labourer; ease and death are equally so of the miserable.

3. *So I; who am, &c.* That is, so do I pant for death, for the end of my toils, and of my sufferings; and I am like the hireling doomed to endure months, &c. I consider that there is an elipsis of the relative pronoun, which often occurs. Schultens and others consider this verse as independent of the preceding. They connect the second with the first, by rendering, "As the bond-slave, he, (that is, mortal man,) panteth for the shadow; And as the hireling, he expecteth the end of his work." They refer the shadow to death. This seems to me forced and unnatural. The sense which I have given, Scott had previously suggested.

5. *My flesh, &c.* What a picture of one of the most afflicting diseases! Maundrel, in his tour to Jerusalem, saw ten lepers at Sichem, and remarks; "The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave."

6. *Without hope.* He means there was no hope of the continuance of his life.

7. *O remember.* Turning from his friends he addresses God, and pleads for a mitigation of his sufferings from the shortness of life; from the circumstance that the dead shall no more return. He then in an agony of despair expostulates with God; alleges the insignificance of man, as a reason, why God should not prove and try him; confesses his sins and pleads for mercy.——*A breath.* So the word is rendered in the common version, ch. ix. 18. and xix. 17, and it is more expressive than *wind.*

9, 10. These sentiments, and the affecting manner of expressing them, spread a solemn sadness over the mind of every thinking reader.

12. *Am I a sea?* He alludes to its force and restlessness; and the next image refers both to the strength and fierceness of some species of fish.

15. *My present life.* Literally, "my bones." He was reduced to a mere skeleton, by the force of the disease.

17, 18. *Bring him up.* I have followed Dathe in rendering these verses; and the sense I take to be, Why dost thou form man, take care of him in infancy, and even to manhood, and then overwhelm him with afflictions? *To visit* often signifies *to afflict*; comp. chap. x. 8, &c.

19. *Even time to breathe.* I have changed the metaphor, as, *to swal-*

CHAPTER VIII.

B. C. 1520. Bildad's reply to Job, who alleges the divine justice and the maxims of the ancients to prove the destruction of the wicked.

1 THEN answered Bildad, the Shuhite, and said,
2 "How long wilt thou utter such things?
And the words of thy mouth be like a vehement wind?
3 Doth God pervert judgment?
Doth the Almighty pervert justice?"
4 "Though thy children have sinned against him,
And he hath cast them away in their transgression;
5 Yet wouldst thou earnestly seek to God;
And to the Almighty make thy supplication:
6 If thou wert pure and upright,
Surely now would he awake up for thee,
And make prosperous thy righteous abode.
7 Though thy beginning be small,
Yet should thy latter end greatly increase."
8 "Inquire now, of the former generation;
And search out the experience of their fathers;
9 For we are but of yesterday, and know nothing;
For like the shadow are our days upon earth.
10 Shall they not teach thee, and say to thee,
And from their own mind utter these words?
11 "Can the paper-reed grow without mire?
"Can the flag increase without water?
12 "While it is yet green, though not gathered,
"It withereth before any other herb;
13 "Such are the paths of all who forget God;
"So perisheth the hope of the hypocrite."
14 In this manner shall his confidence be cut off,
And his trust shall be like the spider's web;

find him "a fountain of living water, and a present help in every time of need;" the God of salvation.

3. We have an instructive view given us of human life, and the condition of man upon earth. He is appointed to a warfare; a continued struggle with afflictions and temptations; he is like a slave, or day-labourer, that is to work a whole day, till the evening comes, when his work shall be examined, and he shall receive his reward. Human life is short as a breath that swiftly passes away; like a weaver's shuttle, thrown to and fro; the threads are continually going off till all are gone, and the scene closes. A man's life is like a cloud or vapour, that appeareth for a little while, and vanisheth away. God looks upon them, and they are not; one look of his brings men to the dust, and their places in the house, or shop, the town, or the church, know them no more. This should teach us to fight the good fight, and work while it is day, in expectation of the promised reward; to redeem our time, and "to lay up treasures in heaven; to use the world as not abusing it, and to seek a house not made with hands, eternal in the heavens."

4. In our afflictions, we should not only observe the hand of God, but seriously reflect on our sins, acknowledge them, and be humble and penitent for them. Job is represented as acknowledging his offences, and intreating forgiveness; and this should be our temper. It is the design of affliction to bring us to it. Let our complaints then, be turned into penitent confessions, and we may hope for mercy and forgiveness from him who is the preserver and saviour of men. "By affliction shall the iniquity of Jacob be purged; and this is the fruit, to take away sin."

low my spittle is not used as a metaphor in our language; and the sentiment is the same.

20. *What can I do, &c.* That is, What dost thou require me to do, that I may make some expiation. Others think the sense, What have I done against thee? Hath my sin such peculiar aggravations, that thou markest it by such awful inflictions? That thou settest me up, &c. I prefer the former view of the passage.

CHAP. VIII. 1. *Bildad, &c.* It is hard to say, what peculiarity distinguisheth this orator, and marks the habit of his mind. Had he spoken no more, I should have set him down for a blunt man of a middle rate genius: But it must be owned, that his second speech is full of fire. However, we may venture to affirm, that he has neither the dignity of Eliphaz, nor yet the violence of Zophar.

4. *In their transgression.* This speaker, without ceremony, maintains that Job's children had been cut off for their sins; a sentiment which must have affected the sufferer's mind, in no little degree. Eliphaz had but gently touched that tender point, in a covered hint, chap. v. 4. But this man, in violation of all civility and decorum, mentions it bluntly in the most open terms. He has the grace, however, to qualify the cruel reflection, by putting it in the form of a supposition, "If, &c."

5. *Yet wouldst thou, &c.* He thinks to soften the foregoing uncharitable insinuation, by giving the afflicted father hope of his own restoration: but on what condition? on the condition of his sincere repentance and humiliation. The very condition was an insult; for it supposeth him to have continued hitherto a contumacious sinner.

10. *Shall they not teach thee, &c.* The sayings of wise men are respectable. But their maxims have no authority beyond the arguments which support them, in a matter of speculation; or beyond the facts on which they are grounded, in a matter of experience.

11. *Can the paper-reed, &c.* I have followed the Septuagint in thus rendering גמא; and as those translators lived in Egypt, where the paper-reed grew, they had the best means of information. Scott remarks, that we have a specimen of the manner of conveying moral instructions, in the oldest times of the world. They couched their observations in pithy sentences, or wrapped them in concise similitudes; and cast them into metre to fix them in the memory.

13. *Such are the, &c.* This is the moral or application of the comparison. As the paper-reed, or the flag, cannot grow without mire and water, so there would be no affliction to the sincerely pious; they necessarily imply guilt and hypocrisy in those on whom they fall. The proverbial citation ends here; and what follows, to the end of the 19th verse is Bildad's comment upon it.

15. *He may lean, &c.* Schultens and others apply this to the spider; and consider that the image conveys more forcibly the vain foundation of

15 He may lean on his web, but it shall not abide;
May strengthen himself in it, but it shall not endure.
16 He is verdant *as a vine* before the sun,
Which shooteth forth its branches over his garden;
17 Which windeth its roots about a spring,
ᵛAnd among" the stones doth it flourish.
18 When it is destroyed from its place,
This will disown it, "I have not seen thee."
19 Lo, this is its short-lived prosperity!
And from the ground shall others shoot forth."
20 "Behold! God will not despise the sincere,
Nor strengthen the hands of evil doers.
21 Even yet he will fill thy mouth with laughter,
And thy lips with shouting.
22 They who hate thee shall be clothed with shame,
And the tent of the wicked be no more."

17. ᵛ Sept.

REFLECTIONS UPON CHAPTER VIII. 1. We ought to treasure up the maxims of the good and wise, for our own instruction and direction. It will be our wisdom to trace out the sentiments and experience of former ages: to consult those who have lived before us, to observe their opinions, and inquire into their history of events, and their remarks upon them, and compare them with the events of our day, to illustrate the providence of God. In this view books are excellent and useful; especially the sacred scriptures, which are an authentic history of the most ancient and remarkable events, and "were written for our instruction, that we through patience and comfort of the scriptures might have hope."

2. We here learn, that one of the springs of human wickedness is forgetfulness of God. If we inquire, why are men so deceitful, so perverse and profane; it is because they forget God, forget that he

CHAPTER IX.

B. C. 1520. Job acknowledges God's justice; but maintains that afflictions do not prove a man to be impious; he expostulates with God, and requests some abatement of his sufferings.

THEN Job answered and said, 1
"Truly I know that thus it is, 2
And how can man be just with God?
If it be his pleasure to contend with him, 3
He cannot answer him one *charge* of a thousand.
Wise in heart and mighty in strength, 4
Who can resist him and prosper?
Who unexpectedly plucketh up the mountains; 5
Who subverteth them in his anger;
Who shaketh the earth out of her place, 6
And maketh her pillars awfully to tremble:
Who commandeth the sun and he riseth not, 7
And on the stars impresseth his seal.
He alone boweth the heavens, 8
And treadeth on the billows of the sea.

CHAP. IX.

sees and knows them, is perfectly acquainted with their words and actions, and knows the things that come into their hearts. Let it be our care not to forget God; but to have the "desire of our souls towards him," and the remembrance of his name. That we may avoid sin, and promote holiness, "we should set the Lord always before us," continually act as in his presence, "and endure, as seeing him who is invisible."

3. "God will not despise the sincere." The Lord loveth and will protect the righteous; not indeed from all temporal evils, yet he will do no man any wrong, nor lay upon men more afflictions than they deserve, or than will be for their good. Though he may cast such a one down, yet he will not cast him away; his afflictions, if patiently endured, and faithfully improved, will turn to his benefit; and at length, "God will fill his mouth with joy, and his lips with rejoicing."

the wicked man's confidence. I cannot think, though this yields a good sense; but the version given is more just to the text, and affords a sense equally apposite. Having compared the ground of his confidence to the spider's web, he represents him vainly leaning on this web, and strengthening himself on it, as if it would be his safety and defence.

16. *He is verdant, &c.* He expatiates on their prosperity and overthrow. The metaphors are taken from a garden plant, perhaps a vine; which he substitutes in the place of the marsh plants, the better to represent the splendour of this wicked man's fortunes and his fatal catastrophe.

17. *About a spring.* The sense of גל is doubtful. It occurs, Eccle. iv. 12, in the sense which I have given, and often denotes *a wave:* Comp. ch. xxxviii. 11. Ps. lxxxiv. 10. and cvii. 25, 29. In other places, it denotes *a heap of stones;* which sense many translators attribute to it here. My objection to this sense is, that the same thought occurs in the next line; "among the stones doth it flourish." Besides, without moisture or water, no plant or tree can be verdant, in the hot climate of Arabia. I have adopted the reading of the Septuagint in the second line.

18. *When it is destroyed, &c.* Schultens makes מן a noun, denoting "maternal soil," which is certainly forced. Heath considers the sun, mentioned in the 16th verse, the nominative of the verb. "When he (the sun) shall destroy, &c." I consider the verb as used impersonally, and, with the pronominal affix, giving the sense of the passive. "When one shall destroy it;" or, "When it is destroyed," being synonymous.

21. *Even yet, &c.* That is, provided thou art sincere and upright, or wilt become so by repentance.

CHAP. IX. 2. *I know that, &c.* He alludes to the remark, "Doth God pervert judgment."

4. *Who can resist, &c.* So Jerom and others render. Rosenmuller supposes there is an elipsis of לבו or ערך: Comp. Prov. xxviii. 14.; xxix. 1. Deut. x. 16, &c.

5. *Who unexpectedly, &c.* This is allowed to be the sense of the words ולא ידעו; and so our best critics render. Scott considers this verse to the eighth to describe an earth-quake, with its awfully sublime circumstances.

8. *Boweth the heavens, &c.* Compare Ps. lxviii. 9, &c.

9. *He maketh, &c.* See note chap. xxxvii. 9.; xxviii. 31, 32.

11. *Lo! he goeth by me, &c.* According to this version, Job recounts

9 He maketh Arcturus, Orion, and the Pleiades,
And the hidden chambers of the south.
10 He doeth great things, past finding out;
Wonderful things which no one can number.
11 Lo! he goeth by me, but I see him not;
He passeth on also, but I do not perceive him.
12 Lo! he taketh away, who can hinder him?
Who shall say unto him, "What doest thou?"
13 Will not God turn away his anger?
Then beneath him must the mightiest stoop.
14 How much less could I answer him?
Could I choose out arguments against him?
15 To whom, were I just, I would not reply,
But to my judge would make supplication.
16 If I call, will he then reply to me?
I cannot believe he will listen to my voice;
17 For with a tempest he overwhelmeth me,
And multiplieth my wounds without cause.
18 He doth not suffer me freely to breathe,
But with bitter griefs he hath filled me."
19 "Should I appeal to strength, lo! he is mighty;
If to justice, who will appoint me a time?
20 Should I justify myself, my own mouth would condemn me;
Or say, "I am upright," it would prove me perverse.
Were I indeed upright;—I would not own it; 21
I myself would despise my own life.
This one thing I do therefore affirm, 22
That the upright and the wicked he alike destroyeth.
When the scourge slayeth suddenly, 23
He laugheth at the trial of the innocent.
The earth is given into the hand of the wicked; 24
He covereth the faces of her judges;
If it be not he *who doeth this*, who is it?"
"Swifter than the post are my days, 25
They glide away, they see no good.
They haste on like the swift-sailing skiffs; 26
Like the eagle that darteth on his prey.
When I say, "I will forget my complaint; 27
"I will abandon my sorrow, and look cheerful;"
Then do I shudder in all my limbs; 28
I know that thou wilt not acquit me.
I must be accounted wicked; 29
Why then should I labour in vain?
Though I wash myself in snow-water, 30
And cleanse my hands with soap;

among God's wonderful operations, the manner in which he works. However near, he is invisible; though exerting the greatest power, the eye cannot see him; yea, when he takes away a man's health, blessings, &c. such is his greatness and sovereignty, who can hinder him? or who shall say, What doest thou? Schultens and Scott give a different version, and suppose that Job refers to his own sudden overthrow.

> "Lo, he fell upon me; but I saw him not:
> He struck me also, but I understood him not.
> Behold, He seized; who can make him restore?
> Who shall say to him, What doest thou?" Scott.

Dathe gives the same turn, only rendering in the present tense. Admitting that the words of the text, in certain places, will bear the sense given, it must be granted this is not their usual signification; and as I see no necessity for a forced sense, I prefer the common version.

13. *The mightiest.* Literally, "the helpers of pride," which, according to the Hebrew, signifies the proudest or most powerful.

14. *Answer him.* That is, in judgment, so as to support and victoriously defend my cause. *To call* and *to answer* are used judicially; the former denoteth the action of the plaintiff; and the latter the reply of the defendant.

16. *Will he then, &c.* He is too great to enter into controversy with me; I cannot, &c. Job assigns the reason of his doubts in the two next verses.

19. *Should I appeal, &c.* That is, were my cause to be decided by strength, I could not hope to prevail; and if by justice, who can with authority set the time? Considering all things, to attempt to justify myself, would be my ruin; from my own lips he would condemn me, &c.

21. *I myself, &c.* I consider נפשי as used for the pronoun, as it often is; and I have given the sense to אנך which it frequently admits.

24. *The earth is given, &c.* This verse is obscure and ambiguous; and different versions have been given to it. The Syriac and Arabic render the last clause, "But his anger who can sustain?" I have followed the Septuagint, which gives the clearest and most coherent sense. Job considering the oppressions and injustice exercised, observes that God has given the earth into the hands of the wicked, that is, of wicked rulers; that men of integrity, who would judge uprightly and administer justice impartially, have their faces covered for grief and distress, at what they behold; and is it not God who in his providence permits and disposes of all these things?

25, 26. *Swifter than, &c.* His own unhappy state being an instance of that inequality, in the distribution of good and evil, which he had been asserting; he naturally falls into a description of his miserable situation. Time and enjoyment that are succeeded by great misery, appear as an instant that is past. This is what he represents by three expressive images of celerity, which rise one above the other in beautiful gradation.

27. *I will abandon, &c.* Literally, "I will leave my looks, &c." Our translators properly deserted the idiom, whom I have followed. He endeavoured to raise in himself a pleasing hope of deliverance from his afflictions: But the number and circumstances of them bore down his courage, and sunk him in despair; as he laments in the following verse. Compare Jer. viii. 18.

28. *Wilt not acquit me.* That is, so treat me as to remove my afflictions, and clear my character from the imputations thrown on it. From this, it should seem, that Job had no hope of any future prosperity on earth.

29. *I must be, &c.* That is, I am treated as if I were so in providence; and condemned as such by my friends. All my labour to clear myself will be to no purpose.

30—31. Scott would render in the pluperfect tense, "Though I had washed, &c." and supposes that Job refers to his own integrity and innocence, notwithstanding which God plunged him in the ditch, &c. that is, he brought calamities upon him, on account of which he was considered as one smitten of God for his crimes. I rather prefer the view which others

31 Yet wouldst thou plunge me in the ditch,
And mine own clothes would abhor me.
32 For he is not a man like myself that I should answer him;
That we should come together in judgment.
33 Nor is there an umpire between us,
Who may lay his hand on us both.
34 Yet let him remove his rod from me,
And let not his terror confound me;
35 Then would I speak and not fear him,
But not thus can I, in my present state."

1 "Weary am I of my very life;
I will give a loose to my complaint;
I will speak in the bitterness of my soul.
2 I will say to God, "Do not condemn me;
"Show me wherefore thou contendest with me.
3 "Is it proper for thee that thou shouldst oppress;
"That thou shouldst despise the work of thy hands,
"And shine on the counsel of the wicked?
4 "Hast thou eyes of flesh?
"As a man seeth, seest thou?
5 "Are thy days as the days of a mortal;
"Are thy years as the days of man,
"That thou shouldst seek for mine iniquity, 6
"And make inquisition for my sin?
"Thou knowest that I am not wicked; 7
"Yet can no one deliver out of thy hand."
"Thy hands formed me and made me: 8
"Joined me together; and wilt thou destroy me?
"Remember now, that thou hast made me as 9
clay,
"And to dust wilt cause me to return!
"Didst thou not pour me out like milk, 10
"And curdle me like curds for cheese?
"With skin and flesh thou didst clothe me; 11
"And with bones and sinews made me strong.
"Thou didst grant me life and favour; 12
"And thy watchful care hath preserved my breath;
"Yet didst thou lay up these things in thy heart; 13
"I know that these were also thy purposes.
"If I sin, then thou markest me, 14
"And from mine iniquity will not acquit me.
"If I be wicked, wo be unto me; 15
"If righteous, I durst not raise my head:
"I am full of shame when I regard my affliction.
"Roused, like the fierce lion, thou springest 16
upon me;
"And again showest thy wonderful power over me.

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have given, "Were I to maintain my *perfect* innocence before thee, thou wouldst, such is thy wisdom, prove me guilty; and such is thy purity, that in contrast I should be found impure."

32, 33. *For he is not, &c.* In these verses he assigns another reason, why he laboured in vain to clear his innocence: in his case there could not be a third person, to sit as judge between him and God.—*Who may lay his hand, &c.* The laying the hand on both parties implies coercive power to enforce the execution of his decrees. This no one could have over the Almighty: it was therefore vain to contend with him.

35. *Then would I speak.* He doubts not but that in this case he should be able to prove his innocence to God himself. Alas! how soon hath he forgotten that worthy and devout resolution which he declared ver. 15.—*But not thus, &c.* This version arises from considering עמי not as a preposition, but as a verbal noun, with the affix, in which sense Michaelis understands it chap. xxiii. 10. This sense admirably suits the connexion, and is supported by the genius of the language; not to say the exigence of the place; for what sense is there in the common version? "but not so I in or with myself." Dathe renders, or rather paraphrases, after Schultens, "I am conscious of nothing," that is, of having done nothing for which I ought to fear him. Heath renders, "I am not sufficient master of myself." He was all in confusion; he enjoyed no self-command. This doubtless was the case, but is not the design of the passage. Job was smarting under the rod of affliction, and the terrors of God alarmed him; if these were removed, he could then speak without fear, "But not thus can I, in my present state."

CHAP. X. 1. *Give a loose, &c.* That is, I will not restrain it, but freely complain. Ch. vii. 11.

3. *Is it proper, &c.* He argues here from the honour and interest of religion. To treat him as a wicked man, who led a pious life, was giving reputation to the principles of infidels who deny a providence.

4—6. *Hast thou eyes, &c.* We judge by appearances; we are obliged to study characters, in order to know them: and are prone to use violent means, to force confession from suspected persons. But none of these imperfections can belong to an Eternal Being. God, therefore, had no need of such methods to discover, whether Job was a wicked man. This is the argument in these verses.

7. *Yet can no, &c.* He intimates that as God's power could not be equalled, much less exceeded, it was unaccountable that he should exert it in afflicting one whom he knew to be devoted to himself.

8. *Thy hands formed, &c.* His argument now is; that it looks like caprice, to bestow great skill and labour on a work, and then, on a sudden and without just cause, dash it in pieces. This is what he meant also in the third verse.

9. *Remember, &c.* Here he pleads the common mortality. He must soon die, as all other men; what occasion then for so much torture to dispatch him?

10—12. This is as just an account of the principles of the embryo, and of the several stages of its growth to a perfect fœtus, as modern anatomy, with all its discoveries and improvements, can give us.

13. *Lay up these, &c.* Here he sinneth with his lips and chargeth God foolishly. By *these things* he means his calamities: and insinuates, that God had given him being with a secret purpose to make him miserable; and advanced him so high to render his fall more terrible.

15. *When I regard, &c.* I consider ראה as the participle; and without any torturing of the text, I think it yields a just and connected sense. From the 14th to the 17th verses, he accuseth the divine government of ex-

17 "Thou renewest thy trials against me,
"And multipliest against me thine indignation:
"Successive conflicts come upon me."
18 "Why didst thou bring me forth from the womb?
"O that I had expired, and no eye had seen me!
19 "That I were as though I had never been!
"That from the womb I had been borne to the grave!
20 "Will not my days in a little while cease?
"Spare me, that in this little while I may have comfort;
21 "Before I go and shall no more return,
"To the land of darkness and death-shade:
22 "To the land of gloom like midnight darkness;
"Of death-shade, and without order;
"Whose splendour is as the midnight darkness."

CHAPTER XI.

B. C. 1520. Zophar's reply, in which he accuses Job of proudly boasting, describes God's greatness, and concludes by exhorting to repentance.

THEN answered Zophar, the Naamathite, and said, 1
"Shall not one abounding in words be answered? 2
Or shall a vain babbler be justified?
Shall thy vaunting make men silent? 3
Or shalt thou deride, and no one make thee ashamed?
For thou hast said, "My conduct hath been right, 4

REFLECTIONS UPON CHAPTERS IX, & X. 1. We have read the most noble sentiments of the wisdom, power, majesty and glory of God. How vain is it then to contend with him! Who can resist him and prosper? Who can expect to succeed against the Almighty? Those who obstinately persist in their rebellion must be destroyed beyond remedy. Conscious then of innumerable sins, however we may be chastened, it becomes us to be still and to remember that he is God. From a view of his perfections we should learn to be humble and submissive, under the strokes of his mighty hand.

2. The swift passing away of our time ought seriously to be considered. Job's remarks are applicable to the days of all men. They are gone like a post, a ship, or an eagle, and there is no recalling them. We have little need of pastimes, as they are called; but great need to redeem time, to husband and improve it well. Be not fond of earthly things, that are so soon gone, nor sink under afflictions that shall so very soon be over. Let us remember, that as fast as time flies away, so fast eternity comes on, and that awful day, which will fix our state for ever.

3. Let us always be careful to remember that God is not like man, that he hath not eyes of flesh, and that he seeth not as man seeth; that his days and years are not like ours; he sees in darkness, "darkness and light are both alike to him;" he sees all things, we, but a few, and those imperfectly. His eyes are never closed in darkness, as ours soon will. "Man looketh at the outward appearance, but God searcheth the heart." Our days are short, and soon finished, his are eternal. He needs not length of time to open new scenes, and make any new discovery; to him every thing is present, and nothing old or new. Let this thought dwell upon our minds, and teach us to reverence and adore the infinite and eternal, the omniscient and omnipresent Spirit.

4. We have an instructive view given us of life and death. God hath made us of the dust, and to dust he will again bring us. Yet for a while he preserves our breath, and grants many comforts; and then brings on us trials and afflictions, and terminates our connexion with the living. Death, is the leaving this world and all its concerns, and going to the land of perfect and unmingled darkness: and we are never more to return; never to return to the comforts or pleasures of life; never to return to a state of trial, so as to mend a bad life, or improve and make better a good one. Let this teach us to work while it is day, to improve life while it is continued; then, though the body be lodged in a dark and silent grave, our separate spirits will remove to the land of light, to that light, which is sown for the righteous: and we shall be so well pleased with the glorious and happy change, that we shall never once desire to return hither any more.

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treme rigour. He also complaineth, that his piety had been of no benefit to him. I believe, Elihu had his eye particularly on this obnoxious passage. Chap. xxxv. 2, 3.

16, 17. *Roused, &c.* Literally, "he will raise up himself." I consider it as referring to the lion, and expressing his self-importance and pride. The Syriac and Arabic read in the first person, "If I raise up myself, thou huntest me." The Vulgate reads it as a noun, "Because of pride thou huntest me." With our version, some connect this verb with the preceding verse, but, in my opinion, this is a forced and inelegant rendering.—The verb צוד denotes, *to steal sideways, to ensnare by lying in ambush, to catch suddenly.* The whole is an admirable picture of the sport which lions, and indeed all the feline tribe, exercise over their prey, before they finally devour it.——*Successive conflicts, &c.* I consider this the sense. Changes and war or battle, are the repeated manœuvres and attacks. The word rendered *changes* is used of Solomon's workmen, who wrought in Lebanon by turns, or in succession, ten thousand a month; 1 King. v. 14. Scott applies these verses to the ancient manner of hunting the lion.

20. *Spare me.* Literally, "Place from me." The word *hand* seems understood; and *to place the hand*, or, *stroke from him*, is, *to spare him.*

CHAP. XI. 1. *Shall not one, &c.* It is too much the practice of disputants, to pass over, in silence, such arguments of an adversary as they are not able to answer. Zophar's reply is in this cast. He takes not the least notice of Job's assertion of an unequal providence; because he could not disprove it. He answers only, and with much virulence, to Job's asseverations of his innocence; and to his questioning God about the reason of his afflictions.

4. *My conduct, &c.* I have followed several critics in this version, supported by the authority of the Greek, Syriac, and Arabic. Job had

"And I am pure in thine eyes."
5 But, O that God would speak!
That he would open his lips against thee;
6 That he would show thee the secrets of wisdom;
For they far exceed the most perfect knowledge:
Know then, that God abateth of thy punishment."
7 "Canst thou by searching find out God?
Canst thou find out the Almighty to perfection?
8 It is higher than the heavens, what canst thou do?
It is deeper than hades, what canst thou know?
9 Its measure is longer than the earth,
And its breadth more vast than the sea.
10 If he seize, and bind one in chains,
And bring to judgment; who then can reply to him?
11 For he knoweth the *hearts* of vain men;
And can he see wickedness, and not notice it?
Let then the empty person learn wisdom, 12
And the wild-ass colt be reborn a man."
"If thou prepare thy heart, 13
And spread forth thy hands unto him;
If thou put away the wickedness of thy hands, 14
And let not iniquity dwell in thy tents;
Surely then shalt thou lift up thy face without 15 spot;
Yea thou shalt be stedfast, and shalt not fear.
For thou shalt forget thy misery; 16
Or but remember it as waters passed away.
And an age brighter than the noon-tide shall 17 arise;
Darkness itself shall become as the morning.
Yea, thou shalt be secure, because there is hope; 18
Where thou diggest, in safety shalt thou rest.
Yea thou shalt repose, and no one make thee 19 afraid;

said nothing about the purity of his doctrine. He seems to refer to what Job had said, ch. ix. 15, 25, 30, and x. 7.

5. *O that God, &c.* This is a bitter reflection on Job's presumptuous wish to debate his cause with God himself. Chap. ix. 34, 35. x. 2.

6. *That he would, &c.* This is acknowledged to be a difficult passage, owing to the ambiguity of the terms. Dathe supposes that *wisdom* denotes the reason of the divine government; and he connects this with the following verse. Rosenmuller thus explains, "Thou thinkest thyself just, but O that he would discover the hidden and secret things of his wisdom! Thou wouldst then understand that in many things thou art guilty, in reference to which thou judgest thyself pure and innocent." Scott observes, "by *wisdom*, I understand the counsels of God, that fix the kind and measure of his punishments: by *the secrets of wisdom*, his punishments in a future world, which are a secret to us at present. Those future punishments are declared to be *double to that which is:* that is, they are far more severe and terrible than any sufferings of sinners in the present state. Hence he would have Job to learn, that what he now suffered was less than his iniquity deserved." This is ingenious, but I doubt whether the words will bear this reference to a future state. I give to the terms נפלים לתושיה the sense which they have in other places. The noun is rendered *sound wisdom* Prov. ii. 7.; iii. 21. See note chap. vi. 13. With Schultens, I consider נפלים as what is involved, intricate, that which exceeds the most perfect knowledge of man. I adopt as the general sense the explication of Rosenmuller.——*Abateth of, &c.* The term עון is used both for iniquity and the punishment of it.

7. *Canst thou, &c.* The judgments of God, he tells him, are as inscrutable in their reasons and the full extent of their designs; as they are rapid and irresistible in their execution.

8. *It is higher, &c.* That is, the perfection, especially his wisdom, in contriving all his plans and governing all his works.

10. *If he seize, &c.* As the other terms refer to the ancient method of trying a criminal, I adopt the Arabic sense of חלק. See Michaelis' Sup. in verb. The criminal is first apprehended, then bound, the assembly called, and the charges are preferred, and who can reply? If God seize by some calamity, a man becomes the prisoner of providence, and then God makes a public example of him.

11. *And can he see, &c.* Dathe and some others render, "He seeth wickedness, yet doth not notice it;" and apply it to the divine forbearance. I cannot but think that the sense which I have given is supported by the train of thought, and by the dependence of this on the preceding verse.

12. *Let then the, &c.* I follow the most part of the critics in giving to ילבב the sense of acquiring wisdom or becoming wise. I consider this verse as an inference from the preceding, and to show the connexion, it is necessary to render in the imperative. While this version concludes the preceding paragraph with pertinency, it introduces the following advice with elegance.——*And the wild-ass, &c.* The many turns given to this hemistich, it is not my intention to enumerate and examine. I have rendered literally, and the sense is clear. The former line respects hypocrisy, this regards fierceness, untractableness, obstinacy. Thus it is said of Ishmael, "He will be a wild-ass man," Gen. xvi. 12.; that is, fierce and obstinate. For such an one to be born or reborn a man, is for him to become reasonable, and to act with humanity. Zophar, I conceive, attacks Job indirectly, accusing him both of hypocrisy, and head-strong obstinacy in defending his cause.

13—20. *If thou prepare, &c.* This exhortatory part of his discourse is, in substance, the same with that of Eliphaz, chap. v. 8, &c.; but diversified by his manner of describing true repentance, and by the beautiful imagery in which he expresseth its glorious reward.

14. *Wickedness of thy hands.* Riches acquired by violence or bribery are meant.

16. *Or but remember, &c.* Thou shalt recollect thy past sufferings only in such a manner as to heighten thy felicity.

17. *Darkness itself, &c.* The Chaldee, Syriac, and Arabic thus render. Others consider תעפה a verb; and render, "thou shalt shine," or, "thou, oppressed with darkness, shalt, &c." Michaelis, "thou shalt sail beyond *the broad sea of death*, and shalt be as the morning." He refers it to the root, עיף; and would have both the notions of *darkness* and *splendour*, attributed to the verb, blotted out of the Lexicons. Great as was his oriental knowledge, I cannot accede to his opinion; and however we may account for this derivative sense, I think we must admit it as the genuine one in several places. De Rossi found the word pointed as a noun in three of his manuscripts, and in an ancient Hebrew commentary, explained by עיפה *et* חשך. *Darkness* signifies *afflictions* and *troubles.* Job shall exchange these, 'when he became penitent,' for, 'riches and prosperity.' He should become as splendid as the morning.

18. *Where thou diggest, &c.* This most probably refers, as Mr. Heath remarks, to digging of wells or springs; a circumstance frequently mentioned in the patriarchal history. Gen. xxvi. 13—22.

19. *And many, &c.* Some render the word רבים, the *mighty*, a sense

And many shall intreat thy favour.
20 But the eyes of the wicked shall fail;
Refuge shall perish from them;
And the giving up of the ghost is their hope."

CHAPTER XII.

B. C. 1520. *Job replies to Zophar, censures him and his other friends, and gives a noble description of God's dominion; maintains his integrity; pleads with God the shortness of life, begs to be released by death, and expresses his hopes of a resurrection.*

1 THEN Job answered and said,
2 "Truly ye are people of *knowledge*,
And with you is the ᵛperfection" of wisdom!
3 Yet I have understanding as well as you;
I deem not myself inferior to you;
For who knoweth not such things as these?
4 A derision to his friend am I;
"He calleth on God, and let him answer him;"
The just and upright man is a derision.
5 Contempt is prepared for calamity,
In the thoughts of him who is at ease;
For those who slip with their feet.
Peaceful are the tents of robbers, 6
And secure are those who provoke God,
Into whose hand God bringeth abundance.
But ask now the beasts and they will teach 7
thee,
And the fowls of the air, and they will tell thee;
Or survey the earth, and it will inform thee; 8
Yea the fishes of the sea will declare it to thee;
Who among all these knoweth not 9
That the hand of ᵛGod" doeth these things?
In whose hand is the breath of whatever liveth 10
And the spirit of all human flesh."
"Doth not the ear try words, 11
As the palate tasteth food?
With the ancient should be wisdom; 12
And in length of days, understanding.
With him also is wisdom and might; 13
To him belong counsel and understanding.
Lo! he pulleth down and none can rebuild; 14

CHAP. XII.

REFLECTIONS UPON CHAPTER XI. 1. We may here learn how difficult it is to maintain a proper temper when engaged in controversy. Zophar was more warm than any of the preceding speakers; and, overlooking the most forcible arguments of Job, he accuses him of vain babbling, and with much eloquence, displays the unsearchable perfections of God. We ought then to adore the judgments we cannot comprehend. We know little of God's nature, or the design of his providence; therefore let us never prescribe to him, or quarrel with him. "He exacteth less than our iniquities deserve." A thought this, which, if encouraged, will silence all our murmuring.

2. It is our duty to pray, to live near to God, and to prepare our hearts for his service; else we shall neither be comfortable ourselves, nor pleasing to him. We should stretch out our hands with fervour of spirit, and put iniquity away from our hearts and our houses with detestation, and with a firm resolution never to permit its return. Then may we hope for prosperity and comfort; at least we shall have a foundation for cheerfulness within, and a hope for futurity; a cheerfulness that will not be lost, and a hope that will be crowned with everlasting enjoyment. How different the state of the wicked! Death is their only hope under calamities.

2. ᵛAq. Sym. 9. ᵛ8 mss.

which it may admit; but with the greater part of translators, I adhere to the usual sense.

20. *The eyes of the, &c.* Disappointment is often expressed by the failing of the eyes: Comp. chap. xxxi. 16. Levit. vxvi. 16. Deut. xxviii. 32. Jer. xiv. 6, &c.——*Is their hope.* They expect no relief but in death. He again glances at Job's passionate wishes for the grave.

CHAP. XII. 4, 5. *A derision to his, &c.* I have adopted Scott's version of these difficult verses. Schultens, Dathe, Rosenmuller, and Michaelis render nearly to the same purpose. The derision or insult is contained in the middle clause of the verse marked by commas. Thus Eliphaz had insulted him for his complaint, "Call now, there is one that answereth thee;" chap. v. 1.: And thus Zophar had insulted him, "But O that God would speak, and open his lips against thee;" chap. xi. 5.; deriding him for what he had said chap. ix. 35. x. 2. The version of the 5th verse depends on the sense of לפיד, which our translators after others considered as one word, and accordingly rendered a *lamp* or *torch*. The best critics now regard the ל as a preposition, and פיד as the noun, which denotes *calamity, misfortune*. Comp. Prov. xxiv. 22.

6. *Into whose hand, &c.* Jerom renders, "When he hath given all things into their hand." Dathe after Schultens, "To whom their own hand or power is for God." This version is forced and unnatural. The common version seems to be best supported. Job contrasts his state with the prosperity of the wicked.

7—10. This beautiful apostrophising of the inanimate and brute creation is only a poetical way of saying, that the great author and disposer of life had given into the hands of robbers the beasts of the field, and the fowls of the heaven, &c. Such men, he complains, possess the largest property and use of the brute creation and the produce of the earth; which they abuse to the purposes of luxury and riot. Michaelis supposes that Job made this appeal to the beasts, birds, and fishes, to prove that the more powerful prevails over the weak and preys on them; and that this law of nature obtains among men. I prefer the view above given.

11, 12. *The ear try words.* That is, the internal ear of the mind judgeth of the propriety, force, and justness of a discourse, as the palate of food. "With the ancient should be wisdom." Job here adverts to Eliphaz, and the other two who had talked so ignorantly of the ways of providence; and in the following verses establishes his position, ch. ix. 22, that God destroyeth the perfect and the wicked. He allegeth those great and general calamities, *drought, inundation* and *the overthrow of the kingdoms*; which make no distinction between the innocent and the guilty, but involve the most respectable characters, and the noblest and most important talents, in distress, disgrace, and ruin.

He shutteth up a man, and none can release.
15 He withholdeth waters, and they dry up;
He sendeth them forth, and they overturn the earth.
16 With him is strength and perfection;
The misleader and the misled he governeth.
17 He leadeth counsellors away spoiled;
And Judges he maketh fools.
18 The authority of kings he taketh away,
And bindeth a girdle on their loins.
19 He leadeth viceroys away spoiled;
And brave warriors he overthroweth.
20 He depriveth orators of their eloquence,
And the discretion of the aged he taketh away.
21 He poureth contempt upon the nobles,
And the girdle of the valiant he looseth.
23 He suffereth nations to err, and then destroyeth them;
He enlargeth nations, and giveth them rest.
24 From the chiefs of the earth he taketh away prudence,
And causeth them to wander in a pathless desert.
They grope in the dark, and have no light, 25
He maketh them to reel like the drunkard.
The recesses of darkness he exposeth, 22
And bringeth forth death-shade to the light."

"Lo! all this mine eye hath seen; 1
Mine ear hath heard and understood it.
What ye know, I also know; 2
I deem not myself inferior to you."
"Would that I could speak to the Almighty, 3
That I could argue the point with God.
But what forgers of lies are you! 4
Ye are all physicians of no value.
O that ye would be wholly silent! 5
And this indeed would be your wisdom.
Hear, I pray, my reasoning, 6
And listen to the pleadings of my lips.
Even for God will ye speak wickedly? 7
And for him will ye argue deceitfully?
Will ye accept his person? 8

REFLECTIONS UPON CHAPTER XII. 1. Let us learn to form a just estimate of our own attainments, and not think that we are the people, and that with us is the perfection of wisdom. Many are our equals, many our superiors. There were wiser men before us, and will be wiser men after us. Let us not then be proud of our wisdom, especially not mock and despise others, as if they had not understanding as well as we. He is truly wise and honourable who is really humble; and no man's ability seems so attractive as his, over which humility casts a mild and gentle shade.

2. The universal influence of God over his creatures should be seriously and constantly remembered. All derive their being from him, are supported by him, and are under his direction; their comforts and lives are at his disposal. When he pleaseth, princes lose their dignity and authority, the wise and experienced their skill, the orators their eloquence, the politicians their art, the mighty their strength, the general and soldier their military skill and prowess. Nations are by him multiplied or diminished, exalted or depressed: he setteth up and pulleth down princes, discovers the deepest plots, and confounds the most artful schemes. The history of every nation affords a commentary on this noble and beautiful passage.

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15. *He withholdeth, &c.* This first sentence of the period is a concise description of a *general drought* and *famine*; such as his own country suffered upon the failure of the equinoctial rains.——*He sendeth them, &c.* This clause describes an *inundation*, such as might happen in Job's country from the torrents caused by too great an abundance of rain.

16. *The misleader, &c.* The terms in the original are metaphors taken from sheep, which through the negligence and misconduct of their shepherds go astray to their destruction. The *misleader* signifies any foolish or wicked ruler, who by his miscouduct brings ruin on his country; and the *misled* are the people so ruined. God overrules both, to serve the wise ends of his providence.

17. *He leadeth, &c.* He delivers them into the hands of their enemies to be spoiled, and carried into captivity.

18. *The authority, &c.* Literally, 'he looseth the coercion of kings,' the power of compelling obedience to the law. So Rosenmuller renders. ——*And bindeth, &c.* The *girdle* must here mean *the cord*, or *chain*, that was tied about the waist of captives.

19—25. This is a fine description of a country conquered and ravaged. In the two preceding verses, he adverts to the seat of government, where the king with his counsellors and judges reside. They are taken captive; then are siezed the *viceroys*; and the brave warriors who still maintain the contest are slain. Next, orators have no power to plead, and the aged are distracted; the nobles are treated with contempt, and the brave are vanquished and forced to submit. Thus among nations, are perpetual vicissitudes. Now they prosper, and then are brought low; and the chiefs are exposed to insults, or become exiles from their own land.

22. I have transposed this verse to the conclusion, as containing a reflection on the forementioned events. The sentiment is, that while these terrible revolutions remain in the divine counsels, they are darkness, utter darkness to us, deep impenetrable secrets: And when they are discovered in the execution, they astonish and terrify mankind; as though sepulchral darkness covered the face of the earth.

CHAP. XIII. 1, 2. *Lo! all this, &c.* These two verses ought not to have been disjoined from the former chapter. They authenticate the facts alleged in it.

4. *Forgers of lies.* That is, inventing and propagating false accounts of the ways of providence; like physicians, who mistake the nature of a disorder, and apply improper remedies.

7, 8. *Speak wickedly, &c.* They *spoke wickedly for God*, because to justify him they were unjust to their friend; to save the honour of providence, they condemned an innocent man. *They talked deceitfully* for God; because they cunningly kept out of sight the truths that made against their

Will ye thus contend for God?
9 Will it be good when he searcheth you out?
Or as man is deluded, will ye delude him?
10 Severely will he reprove you,
If you secretly accept persons.
11 Doth not his majesty confound you?
Doth not his dread fall upon you?"
12 "Your memorable sayings are dust,
Your swelling heaps, only swelling heaps of mire.
13 Be wholly silent, and I will speak,
Let what may happen to me.
14 I will take my flesh in my teeth,
And my life I will put in my hand.
15 Lo! he may slay me, yet in him will I trust;
Still I will maintain my ways before him.
16 Yea this will become my salvation;
For the hypocrite will not thus come before him."
17 "Hear with attention my speech;
And listen to my declaration.
18 Behold now I have ordered my cause,
I know that I shall be justified.
Who is he that can convict me in judgment? 19
For then will I be silent, and expire.
Two things only, O God, do for me, 20
Then will I not shrink from thy presence:
Withdraw thy hand far from me, 21
And let not thy terror confound me:
Then do thou arraign, and I will answer; 22
Or I will thus plead, and do thou reply to me.
"What are mine iniquities and sins? 23
"My transgression and sin make known to me.
"Wherefore hidest thou thy face, 24
"And accountest me for thine enemy?
"Wilt thou agitate the driven leaf? 25
"Or wilt thou pursue the dry stubble?
"For thou writest bitter things against me, 26
"And entailest on me the iniquities of my youth.
"Thou puttest my feet also in a clog, 27
"And thou watchest all my paths;
"Thou markest out the steps of my feet;
"When, as a rotten thing, [r] I am consumed"; 28
"Like the garment which the moth devoureth."

CHAP. XIII.

28. [r] Vulg.

own cause; namely, that many very wicked men prosper throughout life, and that many innocent persons perish with the wicked in general calamities. Thus they were partial to God; *they accepted his person.*

9. *Will it be good.* Will it be to your advantage, when God scrutinizes your tempers and reasoning?——*Or as a man, &c.* I have preferred *delude* to *mock*, as the word is rendered *deceived*, Gen. xxxi. 7. The term signifies to impose on a person by flattering his humour at the expense of truth. It is the highest indignity that can be offered to God, to imagine that we gratify him by bigotry, partiality, and unjust methods of defending religion.

12. *Swelling heaps, &c.* He means their swelling heaps of words; their high-flown discourses, in particular, on the happy condition of pious and virtuous persons even in the present world; ch. v. 19—26. xi. 15—19. The term גבי denotes the *back* of a man or any animal, what is gibbous or protuberant. Hence the bosses of the shield are so called. Schultens takes it in a figurative sense, signifying *presidia, propugnacula,* defences, ramparts. Good renders *collections.* I have followed Scott, as being most literal.

13. *Let what may, &c.* With Schultens and others, I consider מה עלי as elegantly repeated in the same sense as in the preceding line, and not as signifying, *why* or *wherefore.*——*My flesh in my teeth.* The following idiomatical phrase, 'I will take my life in my hand, I will expose myself to the greatest danger, I will risque my life,' in some degree fixes the sense of this. "I will take my flesh in my teeth," I will suffer the greatest evils, and even eat my own flesh, Isa. ix. 20. Good thinks this proverbial phrase may have arisen from dogs or other carnivorous quadrupeds, quarelling and fighting for a piece of flesh, which one of them has seized. Dathe gives a different sense, and renders, "Why should I consult my safety, Or study to preserve my life?" The first proverbial line he considers derived from beasts of prey carrying the flesh they have seized to their haunts, for safety; and he thinks the latter may be taken in contrary senses. Few will acquiesce in this version.

15. *In him will I trust.* I have followed the versions and the Keri, reading לו. The text has לא which gives a different sense. "Lo, he may slay me, I expect nothing else," as Heath renders. Good takes איחל in its primary sense, "let him not delay." Some follow the text and render interrogatively, 'Lo, he may slay me, but shall I not trust in him?' As the text is doubtful, and the terms ambiguous, I have adopted the common version, as it yields a good sense, expressing his resolution to trust in him, even to his last breath; "still he would, &c."

16. *Yea this will, &c.* This will be the means of proving my innocence, and clearing my character: for an hypocrite will not &c.

19. *Can convict me.* I have followed Dathe in this version; and as to the sense Schultens, Smith and others agree.——*Silent, and expire.* I will not speak one word more, but be content to suffer death as a convict.

22. *Do thou arraign, &c.* This is opposed to his resolution, ch. ix. 15; but he was now heated by debate, and acted under the influence of his passions.

23—25. Here is a rapid succession of interrogations, which carries an air of petulance in it. The style is too spirited to consist with reverence.

24. *Hidest thou thy, &c.* He remonstrates against the treatment he met with, as incongruous to the behaviour he had maintained: just as if a loyal subject were frowned upon by his prince, and punished as a rebel.

25. *Wilt thou agitate, &c.* To employ such severe afflictions, to crush so feeble a creature, is like raising a tempest to blow away a leaf or a straw.

26. *For thou writest, &c.* He was conscious of no other sins but the follies of his youth. He imagines he was now suffering for those inadvertencies; which he thinks extremely hard.

27. *Markest out, &c.* As an engraver on his metal. The sense is, that as a prisoner he was only allowed to walk in the appointed place. See Rosenmuller.

28. *I am consumed.* So the Vulgate renders; and Schultens and

1 "As to man that is born of woman,
Few are his days, and full of trouble.
2 He cometh forth like a flower, and is cut down;
He fleeth like the shadow, and abideth not.
3 Wilt thou cast thine eyes on such an one,
And bring him into judgment with thee?
4 Who can bring a pure from an impure thing?
Not one.
5 Since then his days are determined;
The number of his months is with thee;
Thou hast fixed his bounds that he cannot pass;
6 Turn away from him that he may rest,
Till he accomplish like the hireling his day.
7 There is indeed hope in respect to a tree,
That when cut down it will sprout again,
And its young branch will not cease.
8 Though its root grow old in the earth,
And its stock die in the ground;
9 Through moisture it may yet flourish again,
And shoot forth boughs as when planted.
10 But man dieth and wasteth away;
Yea man expireth, and where is he?
11 As the waters fail from a lake,
And the torrent is diminished and dried up;
12 So man lieth down, and shall not arise;
Till the heavens be no more, he shall not awake,
Nor be roused out of his sleep."
13 "O that thou wouldst conceal me in hades;
Wouldst hide me, till thine anger be past;
Wouldst fix a time, and remember me!
14 If a man die, shall he live again?
All the days of my warfare will I wait,

REFLECTIONS UPON CHAPTER XIII. 1. We are here taught, that the cause of God needs neither falsehood nor passion to support it. Job's expostulations with his friends naturally suggest this observation. To speak wickedly for God, or talk deceitfully for him, is the highest affront to his wisdom and righteousness. Pious frauds, as they are called, are infamous things; and all those passions which break out in defence of religion, and end in destroying or slandering others, are not of a religious kind, but the contrary; for "the wrath of man worketh not the righteousness of God."

2. We may also remark that sin adds to the bitterness of affliction. The sins of youth are the smart of old age; though repented of and forgiven, yet the remembrance of them is painful. This should be a caution to young people. If you take false steps, wander from the way of the righteous, and walk with sinners, you will hereafter find that he has looked narrowly unto your path; and that, for all these things he will bring you to judgment; and when the troubles of life, and the infirmities of age come, the remembrance of these things will fill you with bitterness and shame.

others follow it. This alludes to his disease, and implies that there was no necessity for God to distress him with other afflictions.

CHAP. XIV. 2. *Like a flower, &c.* The first of these similies beautifully represents the tender composition of man's elegant frame, which is easily destroyed by the smallest accident: the other illustrates the emptiness of his enjoyments, and the celerity with which his life is continually hastening to its period.

3. *Cast thine eyes.* A creature so frail and fleeting is unworthy thy notice; and how unfit that thou shouldst judge him with severity.

4. *Who can bring, &c.* This is the most literal version of the text; and Job, according to this rendering, pleads some mitigation of punishment from the consideration of man's fallen and depraved condition. Perfect purity ought not to be expected from a polluted creature. Some would render, "Who can be deemed clean? There is no one free from pollution." Good, and Miss Smith nearly to the same purpose, "Who can become pure, free from pollution? Not one."

5, 6. From the shortness of life Job pleads for some respite from his sufferings.

7—12. *There is indeed hope, &c.* He enforceth his petition for ease (ver. 6.) by another consideration: there is no coming back from the grave into this world; to enjoy a second life, whatever future state there may be. The images illustrate this sentiment. A tree, when cut down may shoot forth new branches in the place where it before grew, but man dieth, and where is he? He knew where the body was, and this question I think must necessarily refer to the spirit. Where is this? The following comparison, naturally suggests, that man shall live no more upon earth.

9. *Through moisture.* Literally, 'the odour of water.' The Arabs use the term 'odour' for any kind of exhalation; and doubtless the two words mean moisture, which is so necessary to vegetation in the hot climate of Arabia.

12. *Till the heavens, &c.* As the heavens shall always remain, so man shall never be awaked and brought to live here again. So many understand this passage, as everlasting and unchangeable things are expressed by the duration of the heavens, Ps. lxxii. 17; lxxxix. 36—37; Math. v. 18; xxiv. 35. Others however think there is at least an obscure reference to the general restitution of all things, when the visible heavens shall undergo some change and exist no more as they now do. Ps. cii. 26; Luke xxi. 33; 2 Pet. iii. 7, 10; Rev. xxi. 1. I have rendered in the singular, as man is used in a collective sense to denote every man.

13—15. *In hades.* I have adopted this term as better expressing the ambiguous term שאול than either grave or hell. It denotes the invisible state, or the state of the dead, whatever it may be. See Campbell's excellent Dissertation, and Peters on Job. In hades Job wishes to be hid, till God's anger was over. He supposes that he should exist there, not in a state of insensibility, but as a good man, who should enjoy at least rest there, and that God might fix a time to remember and bring him back. But he doubts whether this be possible. "If a man die, shall he live again?" He has no doubt of another state; and hence he declares he will wait, until his time to be released cometh. When that time arrives, God will call and he will answer him, for he will yearn, &c. Such seems to me the natural and unforced sense of these verses. If they contain no explicit reference to a resurrection, I think they do to a future state.

14. *My warfare, &c.* Heath has observed that both the words חליפתי *et* צבאי are military terms, the *first* denoting the time a soldier remains on duty; the *latter* his dismission from it. So our translators understood the passage. Others render the second line, "Until my renovation come." So Scott, who supposes Job expected a *second* life here, for the vindication of his character, and the enjoyment of some happiness; a sentiment, I conceive, at variance with the chief part of the book. Compare ch. vii. 6—10, and x. 21, 22. Even admitting the term signifies 'renovation,' it may be

Till my time to be relieved, cometh.
15 Thou shalt call, and I will answer thee;
Thou wilt yearn towards the work of thy hand."
16 "But now thou numberest my steps;
Dost thou not watch over my sin?
17 Thou tyest up mine iniquities;
Thou sealest my transgressions in a bag.
18 Truly the falling mountain wasteth away,
And the rock is removed from its place;
19 The waters wear down the stones,
And inundations sweep away the soil of the earth;
And thou destroyest the hope of man.
20 Thou prevailest always against him, and he departeth;
Thou changest his countenance, and sendest him away.
His sons are honoured, but he knoweth it not; 21
They are oppressed, but he doth not perceive it.
But his flesh upon him shall be corrupted; 22
And his inward frame shall be wasted away."

HERE BEGINS THE THIRD PART OF THIS BOOK.

CHAPTER XV.

B. C. 1520. *Eliphaz again attacks Job for his impiety; he appealeth to tradition, as proving that sinners are punished in this life.*

THEN answered Eliphaz, the Temanite, and 1
said,
"Should a wise man utter vain knowledge? 2
And fill his bosom with the east wind?

REFLECTIONS UPON CHAPTER XIV. 1. We have read an affecting account both of human life and death. The first is short and full of trouble; frail as a flower, hasty as a moving shadow. Let us expect our share of trouble, and not sink under it when it comes. Let the troubles of life remind us that this is not our rest, and excite us to seek that rest which remaineth for the people of God. We must die; and what a change will death make! It is a removal out of this world, and there is no recovery, like that of a plant, which may grow again: The soul removes to a new world, to new work, new company, and has no more concern with what is done on earth. Let us think of this change, wait patiently till it comes, and in a word, so live, that it may be a happy and glorious change to us.

2. We have a glance at a future state, and perhaps at the resurrection. "Man lieth down, and riseth not, till the heavens are no more;" then he shall rise. God calls, and each of his servants answer, readily and joyfully, "Here I am." God will have regard to the work of his grace in the heart, and the work of his hands on the bodies of his saints, and will awake them again to a new and immortal life. The well grounded expectation of this, is very comfortable under all the afflictions of life, and in the near views of death. Let us all be thankful for the gospel, which throws such light on these important and interesting subjects; and "seeing we expect such things, let us" daily and seriously "consider what manner of persons we ought to be, in all holy conversation and godliness."

referred to a future state, where he expected to enjoy a new state of being, and at least deliverance from his present sufferings. Michaelis, who has accurately traced the senses of חלף, thinks it not improbable, that Job had some obscure notion of the resurrection. See Supp. Heb. Lex. The first christian apologists argued from analogy as Job does, that as the sun sets, and rises again; as the stars glide away and return; the flowers die and revive; the trees grown old and dead in winter, recover life again, and bud and blossom in the spring: so *expectandum nobis etiam corporis ver est.* We too shall have our spring-time of a resurrection.

15. *Thou shalt call, &c.* Scott, Dathe, and others, would render the *future* in the imperative without any necessity, unless to support their own hypothesis. "Call now, &c." The future refers either to his death, or to judgment. Thou shalt call when the time for my release hath come, and I will answer and cheerfully depart; or thou shalt, after my release, call me to thy tribunal, where I shall be allowed to speak for myself and my integrity will be acknowledged; for thou wilt yearn towards, &c. to show kindness and much more to manifest impartiality, and exercise strict justice.

16. *But now, &c.* Job returns from the pleasing prospects which his hope suggested, to the contemplation of his own sufferings, and the calamitous state of man in this world.

17. *Thou tyest up, &c.* The allusion is to the documents, which are produced in courts of justice. I have transposed the lines, as obviously being the natural order.

18, 19. Scott understands the first of these verses to signify an earthquake; and the second desolating land-floods, which destroy the produce of the earth, the hope of the husbandman.

20. *Thou changest, &c.* How strikingly just is this image! The sentence of mortality cannot be avoided; the altered looks of man, indicate his approaching dissolution.

22. *His flesh, &c.* If כאב signify *to mar, spoil, inflame,* or *ulcerate,* as the flesh in a wound, I think it may be applied to the flesh of the human body being marred or corrupted in the grave; and so Parkhurst applies it, referring to this passage as his authority.——*And his inward frame.* Literally, 'his frame within him.' It is well known that נפש signifies the animal frame, 'that which lives by *breathing*,' including the circulation of the blood, and all the inward vital functions; and as it is here distinguished from 'his flesh upon him,' I conceive it must mean, the inward frame, the heart, lungs, &c. Not only shall his flesh be corrupted in the grave, but the inward vital parts shall be wasted. I consider that the preposition is designedly used in two related senses in the two hemistichs. For the sense given in the latter, compare Ps. xlii. 5, 6, 11, and Hosea xi. 8. The verb אבל Parkhurst explains as meaning, 'to be desolate, waste,' in its radical sense. I rather think it is a derivative one. In this view of the passage, the conclusion is connected with the subject. He first mentions the death of man, verse 20; then notices, that the dead knoweth nothing of the honour or oppression of his own sons; but that his flesh upon him, shall, be corrupted, in the grave, &c.

CHAP. XV. 2. *Fill his bosom, &c.* Good has proved, from a variety of passages of holy writ, that the word בטן, generally translated *belly*, implies the *upper* as well as the *lower belly*, the *chest* or *bosom*, as well as the *abdominal* organs: and the passage before us may be adduced as an additional proof of the truth of this opinion.——*East wind.* This wind is vehement and noxious in Arabia. Hence Eliphaz accuses Job, not only of

3 Reasoning with words which cannot profit,
And with speeches which can never avail?
4 Truly thou makest reverence useless,
And restrainest prayer before God.
5 For thine own mouth teacheth thine iniquity,
Though thou choosest the tongue of the crafty.
6 Thine own mouth, and not I, condemneth thee,
And thine own lips testify against thee."
7 "Wast thou born the first of mankind?
Or wast thou formed before the hills?
8 Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?
9 What knowest thou that we know not?
What understandest thou which we do not?
10 With us are the aged and hoary headed,
Whose days exceed those of thy father.
11 Are the consolations of God of little value with thee,
And a gentle address of *no account* with thee?
12 How doth thy heart hurry thee away?
And at what do thine eyes wink?
13 That thou turnest thy spirit against God,
And pourest forth such speeches from thy mouth?
14 What is man that he should be pure?
One born of woman that he should be just?
15 Lo, in his Holy ones, God doth not confide;
And the heavens are not pure in his sight!
16 How much less abominable and corrupt man,
Who drinketh up iniquity like water?"
17 "I will now show thee, listen to me;
And what I have seen I will also declare;
18 Which the wise have told and not hid,
And which they received from their fathers:
19 To whom alone the land was given;
And there passed not a stranger among them."
20 "The wicked is all his days in anguish;
And the number of his years is hidden to the oppressor.
21 A dreadful sound is in his ears;
In peace the destroyer will come upon him.
22 He believeth that he shall not return out of darkness,
But that he is waited for of the sword.
23 He wandereth abroad; for bread, where is it?
He knoweth that a day of darkness was decreed for him.
24 Distress and anguish fill him with dread;
They prevail against him like a king,
Who is prepared for the events of the battle.
25 For he stretched out his hand against God;
He bade defiance to the Almighty.
26 He ran upon him with his neck,
Upon the thick bosses of his buckler.

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uttering 'vain knowledge,' but of maintaining sentiments the most detestable and injurious.

4. *Reverence useless.* He taxeth Job's doctrine of an *unequal providence* with impiety: See ch. ix. 29. It tended, he says, to subvert religion; by confounding all distinction of characters in the distribution of good and evil. The word הפר signifies *to disannul, make void,* any law, ordinance or moral obligation: Comp. Num. xv. 31. and xxx. 13. Eliphaz then chargeth Job with destroying all obligation to fear and reverence God, and every motive to pray to him; and declares in the two next vers·s, that his mouth and his lips, by maintaining such an opinion, taught his iniquity.

8. *Secret counsel.* Some would render, 'hast thou been a hearer in the council of God;' that is, admitted to that assembly (speaking after the manner of men) where the plans of his providence are arranged, and his decrees past.

11. *Consolations of God.* So he calls their promises made to Job, on condition of his repentance, as the next line proves. I have followed Schultens and others in rendering ודבר לאט 'a kind or gentle address.'

14, 15. *What is man, &c.* His citation of the oracle (ch. iv. 17, &c.) a second time, is intended as a reproach of Job's disobedience to it by persisting to justify himself to God.

17—19. Eliphaz prefaces what he was going to say, by observing, that the truth of it was not only established by his own experience, but by the testimony of antiquity. Some think what follows, to the end, is a quotation from some moral writer; but I conceive no such conclusion can be fairly drawn from the 18th verse. The only just inference can be, that what he was going to say, was founded on the traditions of antiquity.

19. *To whom alone, &c.* That is, to possess and govern it.——*Not a stranger.* No enemy invaded them; no predatory hordes came and took away their property, glancing at Job whose property the Sabeans and Chaldeans had seized.

20. *And the number, &c.* The wicked, and the oppressor, or as Tyndal renders, the tyrant, makes so many enemies, that he cannot count on living the number of years allotted to man. His years in this respect are hidden from him.

21. *Sound is in, &c.* He expects some invasion, insurrection, or plot against himself; and one time or another such event will come; for, 'in peace,' that is, when most secure and prosperous, the destroyer will come upon him.

22. *He believeth that, &c.* I construe the negative לא with ישוב, which then carries forward the sense of the verb יאמין to the next line, which the sense requires. When once he is stripped of his power, he does not expect to be restored. That he may escape the sword, he wandereth abroad, and wanteth bread. It was no uncommon thing, in ancient times, to see bad princes expelled their dominions, and reduced to beggary in a foreign land.

24. *Who is prepared, &c.* That is, who secures victory, by having troops in reserve to repair any disasters which may occur to any part of his army engaged in battles.

25. *For he stretched, &c.* He now adverts to the crimes of the oppressor. These images are borrowed from the single combat, which was much in practice in the ancient wars. These bold metaphors are intended to express the most daring impiety, atrocious violation of the laws of God with contempt of his vindictive justice.

27 Though he covered his face with fatness,
And heaped fat on his loins;
28 And dwelt in desolate cities,
Among houses which are not inhabited,
Which are appointed to become heaps;
29 He shall not remain rich, nor his substance abide;
Nor shall the prosperity of such men
Spread abroad in the earth.
30 He shall not depart out of darkness;
A flame shall wither his branches,
And by the blast of God shall they pass away.
31 Let not him deceived trust in vanity,
For vanity shall be his recompense.
32 Before his time this shall be fulfilled;
And his branch shall not continue green.
33 He shall shed his grape as the vine,
And cast off his flower as the olive.
34 For the assembly of the impious shall be solitary,
And fire consume the tents of bribery.
35 They conceive mischief, and bear iniquity,
And their bosom prepareth a deception."

CHAPTER XVI.

B. C. 1520. Job complains of his friends; maintaining his innocence, he appealeth to God, and expects nothing but death.

THEN answered Job and said, 1
"I have heard many such things as these; 2
Miserable comforters are you all.
Put an end to vain words! 3
What urgeth thee that thou answerest?
I also could speak like you; 4
If you were in my circumstances
I could heap up speeches against you,
And could shake my head at you.
But I would strengthen you with my mouth, 5
And the moving of my lips should assuage *your grief.*
If I speak, my grief is not assuaged; 6
And if I forbear, what am I eased?"
"Surely now thou hast wearied me, 7
And made desolate all my company.
Thou hast fettered me, which is for a witness; 8
My own leanness riseth up against me;

REFLECTIONS UPON CHAPTER XV. 1. We are admonished to examine the sentiments we entertain, and the opinions we profess, lest we should weaken or destroy the obligations of religion. Nothing can be more certain, than that we ought to fear and reverence God, and if our sentiments tend to diminish our fear of him, they must be erroneous. It is the character of the wicked, that they have no fear of God before their eyes; they cast off all thoughts of his being, majesty, and greatness, and live without God in the world. On the other hand the righteous live in the fear of God: they "stand in awe and sin not." They restrain not, but pour out their prayer unto him. They call upon God, and he will hear and answer them. They see and admire his purity, and penitentially lament their own sinfulness; as well as fervently implore his mercy.

2, The miserable condition of wicked men, however prosperous, should make us dread their character. Here is a most beautiful description of the continued tossing, uneasiness and disquiet, that there is in a sinner's heart. He is full of inward fears and alarms, perpetually restless, apprehending danger where there is none, and fearing much where there is little to be feared; and though he endeavours to drive away his fears and troubles, they rush upon him with greater force. Oftentimes the judgments of God bring poverty, pain and misery in this world, yet all these are but the beginning of sorrow.

27, 28. In these verses, the luxury and oppressions of the wicked man are described. With Scott, I think the latter verse means his attacking and conquering cities, and depopulating them, partly by the sword, and partly by exactions. This view naturally introduces the following remark, "He shall not remain rich, &c."

30. *A flame, &c.* This most probably means lightning; and the 'blast of God' signifies the pestilential east wind. 'His branches' naturally refer to Job's children, and the 'flame,' the 'blast,' to the manner in which they were cut off. I have followed the Chaldee in rendering, 'his mouth' by the noun *God*, for the sake of perspicuity.

31. *Him deceived, &c.* By his prosperity for a season; let him not think that riches acquired by rapine and injustice will abide.

32. *Before his time, &c.* That is, before his death, vanity shall be his recompense, or his prosperity shall be exchanged for poverty and misery. "He shall shed his grape, &c." Though he appeared loaded with fruit like a vine, or an olive promising abundance, yet all shall perish, and he shall have nothing.

34. *The impious.* The following line fixes the sense of this; and as 'the tents of bribery' must mean unjust oppressors, so עדת חנף cannot mean 'the assembly of hypocrites,' but rather, of profligate, impious men, who make no pretension to religion whatever.

CHAP. XVI. 4. *If you were in, &c.* The word נפשי is here used only as a pronoun; and I have given the allowed sense.

5. *Would strengthen you, &c.* I have adhered to the common version, as most natural. Schultens and others render, "I could prevail against you with my mouth, Till the quivering of my lips should fail." This version gives an unusual sense to both the verbs. This reproof is inimitably tender, and at the same time exquisitely keen.

7. *Now thou hast, &c.* Some supposes that Job addresses Eliphaz, who by his cutting harangues had driven his few friends from him; but others that he addresses God, and in this sense I understand the passage. 'All my friends,' his family and friends.

8. *Thou hast fettered me.* I have adopted the Arabic sense of קמט which is to bind a man's hands and feet as a criminal. The Syriac is, *to be wrinkled,* which the common version has retained. He complains that untried, he was treated as a condemned person. He was fettered with affliction; his emaciated body was considered as the witness of his guilt.

To mine own face it testifieth against me.
9 His anger teareth, and he persecuteth me;
He gnasheth upon me with his teeth;
Mine adversary darteth his eyes upon me.
10 They gape at me with their mouth;
In reproach they smite my cheeks;
With one consent they assemble against me.
11 God hath delivered me up to the ungodly,
And hath cast me into the hands of the wicked.
12 I was at ease, but he hath broken me up;
He seized me by the neck, and hath crushed me;
He set me up as a mark for himself.
13 His archers encompassed me around;
He pierced my reins, and did not spare;
He poured out my gall on the ground.
14 He stormed me with breach upon breach;
He rushed on me like a warrior."
15 "Sackcloth have I sewed on my skin,
And defiled my head with dust.
Grief-worn is my countenance, 16
And on mine eyelids is the shadow of death;
Not for the violence of my hands; 17
Yea, my prayer hath been pure.
O earth! cover no blood *shed* by me, 18
And let no place *hide* a cry against me.
Even now, behold, my witness is in heaven, 19
And he who knoweth me is on high.
My friends deride me, 20
But mine eye weepeth to God.
O that a man might plead with God, 21
As a man *pleadeth* with his fellow-man.
For my few years are come to an end, 22
And I am going whence I shall not return.
My breath is confined; my days are extinct; 1
The sepulchres only await me."

"Are not those present who insult me? 2
And is not mine eye fixed on their reproaches?

REFLECTIONS UPON CHAPTER XVI. 1. We may learn from what we have read, that to judge of men, it is necessary to be placed in their circumstances; to think how we should be affected with such distresses, and how we should expect and like to be treated. Nothing can give such support to the mind as conscious integrity. It is a great comfort to good men to be able to appeal to God as a witness of their integrity and piety; especially when they are slandered by men. If we can truly say that no injustice towards men is in our hand, and that our devotions have been pure and sincere, we may comfortably pour out our prayer before God, and depend on him to vindicate our character when men censure us. Let us then so act, that we may always be able to say, "My witness is in heaven, and he who knoweth me is on high."

2. The view of death, which is given in the close of the chapter, should never be forgotten. A long and important journey is before us; we must leave every thing behind, houses, substance, friends, and body too; the separate spirit must go to another world, to a state of happiness or misery. This way we are all to go, in a few years at most, perhaps a few days. There is no putting off the journey when the summons comes; we can never return, either to improve a good state, or mend a bad one. Let us think of this, and prepare for it; that the expectation of it may not be our terror but our joy. "Whatsoever thy hand findeth to do, do it with all thy might, for there is neither knowledge, nor device, nor working in the grave, to which thou art going."

9. *His anger teareth, &c.* This is strong language, considered as addressed to God; but not stronger than what follows, ver. 12—14.

10. *They gape at me.* God uses my friends as his instruments, by whom he pours out his wrath upon me. They gape in the manner of savage beasts, ready to devour me. "In reproach they smite me," a proverbial remark denoting the greatest insult: Comp. iii. 8. Micah, iv. 14. "With one consent, they assemble against me," like so many wild-beasts or infuriated enemies. Jerom and others render, "They glut or gorge themselves upon me." I prefer the other sense, because of יחד, which cannot, I think, be connected with the verb in this view. The Chaldee, Syriac, and Arabic render, "They are full of wrath against me."

11. *To the ungodly, &c.* Job seems to judge that the character of his friends was not what he had once thought it. Their unfeeling insults made him suspect them.

12—14. We have two forcible images. He compares his case to that of a man who was seized by the hair of his head, and thrown down a precipice; then, with his limbs all broken, and scarce able to breathe, is set up for a mark to be shot to death with arrows. In the second, he compares himself to a fortress besieged, surrounded with archers, and as one of its defenders, pierced with arrows, and seized by the enemy.

15. *And defiled my head, &c.* Litcrally, 'my horn,' but the Syriac gives 'head.' Good renders, 'turban,' which he considers were called *horns*, from their horn-like shape. Job alludes to the forms of mourning.

17. *Yea, my prayer, &c.* Job asserts his integrity; towards men he had been just, and sincere in his devotion before God.

18. *O earth, cover, &c.* This is equivalent to saying, let not the blood which I have spilled be unrevenged. For the idiom, comp. Gen. iv. 10. xviii. 20, 21. Ezek. xxiv. 6, 7, 8. Some, with our translators, suppose that Job wished his blood, his own cries might not be concealed! This is at least a low thought compared to the other. They had accused Job with being an oppressor—a tyrant, which implies taking away life without cause. Against this Job protests: O earth, &c.

19. *He who knoweth me.* This is parallel with witness. The Septuagint, Syriac, and Vulgate, support the version given.

20. *Mine eye weepeth, &c.* Mine eye is directed to him; and my tears indicate the emotions and devout aspirations of my heart.

21. *O that a man, &c.* He earnestly wisheth that he might plead his cause with God, with the same freedom that a man defends himself in a court of human judicature.

22. *I am going, &c.* Job expresses his feelings, and considers his years as run out, and the time of his departure as at hand.

CHAP. XVII. 1. This verse is clearly connected with the concluding

3 Appoint, I pray, my surety with thee;
Who is he that will strike hands with me?
4 Because thou hast hid their heart from understanding,
Thou wilt not, therefore, exalt them.
5 He, who by flattery, denounceth friends,
Even the eyes of his children shall fail.
6 He hath made me a by-word of the people;
I am become a gazing-stock to them.
7 Therefore is mine eye dim with sorrow,
And all my members are as a shadow.
8 At this the upright will be astonished,
And the innocent will be roused against the impious.
9 For the just shall hold fast his way,
And he of pure hands increase strength.
10 But as for you all, depart and begone now,
For I cannot find one wise among you."
11 "My days are over; my purposes are broken,
Those which possessed my heart.
12 Night is appointed to me for day;
The light approaches to the darkness.
13 Truly I expect the grave to be my house;
In darkness I spread out my couch.
14 To corruption, I exclaim, "thou art my father,"
To the worm, "thou art my mother and my sister."
15 Where then now is my hope?
My hope indeed, who shall see it?
16 To the solitude of the pit it shall descend,
And together we shall rest in the dust."

REFLECTIONS UPON CHAPTER XVII. 1. We are here taught how to improve the afflictions of others, and especially of pious men. They should lead us to judge properly of divine dispensations, and not to conclude that persons are wicked because they are afflicted. And this should also teach us resolutely to oppose those who would draw consequences from their sufferings, dishonourable to God, and injurious to religion. Let us not be discouraged by what we are to suffer, but make it our care to hold on our way, and grow stronger and stronger. This is the duty of every one; and such stedfastness and perseverance in religion is the best proof of our being in a state of acceptance with God, and of our unquestionable sincerity.

2. The speedy approach of death, and the great change it will occasion, should lead us to make it familiar to our thoughts. The graves are ready for us; let us labour to be ready for them. Death breaks off all our schemes and purposes for this world; we can then do nothing for posterity or for God: therefore we should be diligent, and form such purposes and lay the chief stress on such, as death, instead of breaking, will complete. The grave is our house, the house of our fathers, the only sure possession; and we shall quickly go to it. Let us make the thought familiar. Amidst the most agreeable relations in life, let us remember to claim kindred with the grave, and say to corruption, "thou art my father." Let us think daily, especially at night, when we lie down upon our beds, how soon we may make our bed in darkness; that we may secure a happiness beyond the grave, and a joyful resurrection as it respects the body; and O that the spirit may go to the everlasting enjoyment of God!

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one of the preceding chapter, and contains the reason why he thought himself near his end; so that the division of the chapter is here very improper.

2. *And is not mine eye, &c.* That is, by their bitter invectives, and their unfounded charges of injustice, cruelty, and hypocrisy; they keep both the eye of my body and mind fixed with surprise and indignation. I have given to the verb תלן the sense of 'being fixed on,' as what the connexion seems to require.

3. *My surety, &c.* The thought of the injury done to his character, by these censurers, makes him break out on a sudden in this passionate request; that God would fix a time for his trial before him speedily. I have followed Scott in considering ערבני a noun; and the Chaldee supports us. Compare Exod. xxi. 13. Gen. xxxviii. 17, 18, 20.——*Who is he, &c.* The meaning is, who shall undertake the part of the plaintiff in this cause; or be advocate for God, to justify the ways of his providence towards me?

4. *Exalt them.* He excepts to the appointment of any one of his three antagonists to plead the cause of God. They had proved themselves unqualified for that honour, by their ignorance of the course of providence; and by their prejudice against him.

5. *He, who by flattery, &c.* He who in a cause flatters the person, who is rich and great, and instead of doing justice, acquits the guilty and condemns the innocent, "even the eyes, &c." Job had before hinted at their arguing deceitfully for God, and accepting his person. Ch. xiii. 8, 9, 10.

6. *A gazing-stock.* I follow Heath, in deriving this noun from יפת which in Chaldee signifies, *to expose.* Others derive from (תף) *a drum,* and suppose that it means, 'I am as a drum to all, with which they divert themselves.' The Septuagint renders, 'a laughing-stock.' Others derive from the Arabic, in which language the word means, 'a thing detested,' what is abominable. Hence Dathe renders, "I am exposed to public detestation."

8. *Astonished.* That a man of sincere piety should be thus afflicted and persecuted; but they will not be induced, to maintain your opinion, that a man must be wicked, because he suffers adversity; no, the innocent will be roused to support the cause of religion against all the mistakes and attacks of the impious. 'So will the just hold fast his way, &c.' Heath and Scott suppose Job speaks ironically; but I see no reason to understand the passage in any such way.

11. *Those which, &c.* That is, those purposes and designs which were dearest to him, and had engaged and occupied his affections.

12. *Night is, &c.* Most critics allow the verb ישימו is used here impersonally. See Rosenmuller, Scott, &c. I have adopted the version of the latter.——*Light approaches, &c.* I conceive מפני used here as a simple preposition, and have rendered accordingly. Dathe gives a different turn, and supposes that Job gives us the language of his friends, "They change night into day, They say that light is near, when darkness is at hand." This is rather a paraphrase than a version. I think with Scott the sense is, henceforth *the day* which I am to enjoy is the *night* of death: and the *light* which is ordained for me, is *the darkness* of the tomb.

13.—14. *I expect the grave, &c.* I render שאול here the grave, or one of the sepulchral grots, as being that part of hades, where the body was deposited. The connexion requires, I think, this sense. Job expresses the strongest desire to die. He transferreth all his filial and fraternal affections to the grave and worm; showing, by this strong and beautiful mode of ex-

CHAPTER XVIII.

B. C. 1520. Bildad continues the charge of presumption against Job; and describes the calamities of the wicked.

1 Then answered Bildad, the Shuhite,
2 "How long will ye use ensnaring words?
Be prudent, and afterward we may speak.
3 Why are we accounted as beasts,
And reputed as stupid in your sight?
4 Oh thou, who tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or the rock be removed from its place?
5 Yea, the light of the wicked shall be put out,
And the flame of his fire shall not shine forth.
6 The light shall become dark in his tent,
And his lamp above him be extinguished.
7 The steps of his strength shall be straitened,
And his own counsel shall cast him down.
8 For by his own feet he is cast into the net,
He runneth to and fro in the toils.
The gin shall lay hold of him by the heel; 9
The noose shall prevail against him;
For its cordage lieth hid in the ground, 10
And its snares in the path-way.
Surrounding terrors shall affright him, 11
And, as if pursuing, shall put him to flight.
His strength shall pine away, 12
And destruction is ready at his side.
It shall devour the strength of his body, 13
The first-born of death shall devour his strength.
His confidence shall be uprooted from his tent; 14
And this shall bring him to the king of terrors.
These shall inhabit his tent, 15
Nor shall any thing remain of him;
Sulphur shall be scattered on his habitation.
His roots beneath shall be dried up, 16
And his branch above shall be cut off.
His memory shall perish from the land; 17
And he shall have no name in the street.
He shall be driven from light into darkness, 18

pression, how welcome death and dissolution would be to him. Prov. vii. 4. Matt. xii. 50.

15. *Where then now, &c.* That is, what ground can I have for hope here? All my expectations here must end, in death and putrefaction.

16. *It shall descend.* The present text has the verb plural, but as only the singular noun, *hope*, precedes, we must either suppose an enallage of number with Dathe, or with Scott, that the נה is paragogic. The thought is beautiful. He gives personality to his hope, and represents this imaginary person, as lying down with him in the grave.

CHAP. XVIII. 2. *Ensnaring words.* The Vulg. and Sept. Alex. read קץ an end, which our version follows. The text has קנצי, and I have followed the most eminent critics in giving the Arabic sense, *snares*; and snares of words, mean in our idiom as I have rendered after Schultens. ——*Be prudent, &c.* Schultens renders, "Explain yourself clearly and then we may speak;" but had this been the sense we should have had תבינו לנו or תבינני, as Ps. cxix. 27, 34, 73, 125, 130. The sense which I have given is supported by 1 Kings iii. 11, and 1 Chron. xv. 22. Ps. xxxii. 9, &c.

3. *As stupid, &c.* With others I give the Syriac sense to נטם; as it best agrees with the former hemistich. Bildad insinuates they were accounted as beasts, not for their brutal practices, but for their ignorance, indocility, &c.

4. *O thou, who, &c.* He seems to refer to the words of Job, xiii. 14, and xvi. 9. Rosenmuller observes, that the vocative of the third person is used for the second. Compare Obad. ver. 3, 4. Habbak. ii. 15, 16. These are proverbial forms of speech, for altering what is fixed and unchangeable. The meaning is, if I mistake not, that God must give up his moral kingdom among men, or violate the immutable laws of justice by which it is administered; if such a man as Job escaped punishment. This interpretation makes an easy transition to the other part of the discourse, which is designed to prove, that by the unchangeable rule of providence the signally wicked shall signally perish.

5, 6. *Yea, the light, &c.* These metaphors denote, in general, the splendour and festivity in which such men live. ——*His lamp over him.* He refers to the lamps which hung from the ceiling of the banquetting room; for the Arabian entertainments, like the Jewish, were in the night.

7—10. Bildad compares the wicked opulent man to the lion, which is remarkable for its strong and stately walk; but like the lion he is hunted and caught in the toils, and struggles to get loose in vain. Judgments pursue him, and seize hold on him.

11—13. Scott thinks that the rich wicked man is here represented, as pursued by a group of furies. He is seized by one of enormous size and strength who is devouring him. His countenance is distorted with pain, and his features wild with horror. This represents Job's dreadful disease.—*As if pursuing, &c.* Literally, 'at his feet, they put him to flight.' I have adopted the version of Dathe. 'At the feet of a person,' signifies, near, behind, following. Compare 1 Sam. xxv. 42. Exod. xxxi. 8, &c. The verb הפיץ signifies 'to dispel, to put to flight, as well as to disperse,' or rather the former sense includes the latter. Ezek. xxxiv. 21.

13. *The first-born, &c.* Some consider this, as idiomatical, and denoting, 'the most bitter death,' as 'the first-born of the poor,' denotes those *most poor*. Is. xiv. 30. Others think, *disease* is meant. The sentence of death, pronounced on all mankind, gave birth to diseases; which therefore by a sublime allegory are styled the off-spring of death; and the most horrible disease, that which hath the preeminence in cruelty, is called, his *first-born*, his might, and the beginning of his strength. ——*The strength of his body.* I consider the first-born of death the nominative to the first line. There is great ambiguity in the text, arising from the words בדי עורו. Some render, 'the bars of the skin,' that is, the bones. Others, 'the sinews or nerves, or branches, or members.' I have followed the common version, as conveying the sense, if not the idiom. I have substituted *body* for skin, as the latter is used for the body, Exod. xxii. 27; and it might be particularly mentioned, as being the seat of Job's disease.

14. *His confidence.* All that he gloried in, and trusted to; his numerous family and great possessions. ——*And this,* (that is the loss of all things in which he trusted,) *shall bring him, &c.* Schultens and Scott render, "Terrors shall march against him like a king;" but as the verb תצעיד has generally a transitive signification, the common version is preferable. Death may justly be called, 'the king of terrors,' and particularly to men without principle and hope.

15. *These shall, &c.* Terrors, as the furies, shall inhabit his tent; nothing that belongs to him being preserved; but all his possessions made desolate, being utterly destroyed like the cities, Sodom and Gomorrah, to the destruction of which it is supposed by many there is an allusion. Scott supposes these two verses represent the various storms by which Job's for-

And chased out of the habitable world.
19 He shall not have among his people, son or nephew,
Nor any remaining among his dwellings.
20 Posterity shall be astonished at his day,
As contemporaries were seized with horror.
21 Verily such are the dwellings of the wicked!
Such the place of him that knoweth not God!"

CHAPTER XIX.

B. C. 1520. Job replies to Bildad, complaining of the unkindness of his friends; paints his own miserable condition, intreats their pity, and professes his hope of a resurrection.

1 THEN answered Job, and said,
2 "How long will ye vex my soul,
And break me down with words?
3 These ten times ye have reproached me,
Nor are ye ashamed thus proudly to treat me.
4 Be it a truth that I have erred,
Mine error remaineth to myself.
5 If ye will indeed boast against me,
Then prove against me my reproach.
Know now, that God hath overthrown me, 6
And hath inclosed me with his net.
Behold, I cry out of the wrong, but am not heard; 7
I cry aloud, but there is no judgment.
He hath fenced up my way that I cannot pass, 8
And placed darkness over my paths.
He hath stripped me of my glory, 9
And removed the crown from off my head.
He hath so utterly destroyed me, that I am gone, 10
And my hope he hath plucked up as a tree.
He hath kindled his wrath against me, 11
And accounteth me as one of his enemies.
His troops came on together; 12
They banked up their way towards me,
And encamped around my tent.
My brethren he hath put far from me; 13
And my friends are truly estranged from me.
My neighbours and friends cease to own me; 14

REFLECTIONS UPON CHAPTER XVIII. 1. How awful is death to characters like that described! He is a king possessed of great authority, and rules with universal sway. He is indeed a king of terrors to the wicked; all his forerunners and attendants are terrible. He removes them from every thing they love and rejoice in, to every thing they fear and abhor; from all their happiness, to great and everlasting misery. He is in some measure a king of terrors to good men; but Christ has taken away his chief terrors, controlled his power, abolished his tyranny, and made him a friend. Let us then reverence, love, and serve the captain of our salvation; then we shall be more than conquerors over the king of terrors, "through him that hath loved us."

2. We may learn the misery of a wicked man in this world. His light shall be exchanged for darkness; his pleasure, joy, and hope are all fading; his guilty conscience arms terrors on every side; there is no avoiding them, no bearing them. He entails dishonour and misery on his family, and drowns himself in everlasting destruction. "Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God." Let us therefore "stand in awe, and sin not;" but endeavour to know and serve God; "for godliness hath the promise of the life that now is, and of that which is to come."

tune and family were destroyed, and himself reduced to want and distress.

16. *His roots, &c.* He illustrates the utter ruin of the wicked man, by other images—that of a tree whose roots are blasted—of a person, wholly forgotten—who has no kindred to keep up his name among men.

20. *Posterity, &c.* I have given the sense rather than the idiom. Some render, "the western and the eastern people," which is forced and incoherent. Some "young and old;" but the version given is generally admitted to be the sense.

CHAP. XIX. 3. *These ten times.* A definite number is often used for an indefinite; and Job means, they had repeatedly reproached him.—*Nor are ye, &c.* The verb תהכרו occurs only here, and we are indebted to the Arabic for the sense of it. It signifies 'to stupify, to confound, and to treat insolently.' I have adopted the last sense with Dathe. There are some various readings, but they seem such as may easily arise from the text; to which I adhere. For the various turns given, the learned reader may consult Michaelis Supp. to Heb. Lex. and Rosemulleri Scholia.

4. *Mine error.* He calls his own opinion, his error, according to the hypothesis of his friends. This opinion was, that he was not afflicted, because he had committed some heinous sins, or had been insincere in his piety. Scott has observed that the sentiment is the same as that of the Roman Poet: If I do a foolish action, it is I who shall suffer for it, not you.

5. *Boast against me.* Pretend to be wiser and better than he was; to understand the ways of providence better, and to be more obedient to God. ——*Then prove, &c.* The verb will doubtless admit the sense which I have given. Demonstrate, by sound reasoning, the justness of your reproachful accusations. Others think, that Job means, Go on, continue to plead against me my sufferings as an evidence of my guilt.

7. *There is no judgment.* I am not brought to trial, though I have so earnestly requested it. He uses in this verse, strong and highly improper language.

8. *He hath fenced, &c.* He compares his situation to that of a condemned malefactor, who is thrust down into a dark dungeon; and there bolted in, so as that it is impossible for him to escape. Compare Lam. iii. 7—9.

9. *My glory—the crown.* These seem to be metaphorical expressions, denoting his former dignity, and the honour paid to his authority, justice, and kindness.

10. *Plucked up.* I have adopted the Arabic sense of נסע as here at least more suitable than the usual Hebrew one. When a tree is plucked up, there is no hope of its living and sprouting again; it perisheth. So was his expectation plucked up by the roots.

12. *His troops came, &c.* The metaphors which follow, are borrowed

The sojourners in my house forget me,
My maids account me a stranger;
An alien am I become in their eyes.
I call to my servant, but he answereth not;
With my mouth I earnestly intreat him.
My breath is become loathsome to my wife,
Even when I tenderly deplore mine own offspring;
Yea, young children despise me;
I rise up, and they speak against me.
All the men of my council abhor me;
Those whom I love are turned against me.
My bones cleave through my skin and my flesh,
And I am escaped with the skin of my teeth.
Pity me, pity me, O ye my friends!
For the hand of God hath smitten me.
Why do ye persecute me like God,
And are not even satisfied with my flesh?"
"O that my words were now written!
O that they were inscribed in a register!
With an iron style, even upon lead!
Were cut deep in the rock for ever!
For I know that my Redeemer liveth,
And shall at last stand upon the earth.
If after my skin this body be destroyed,
Yet in my flesh shall I see God;

from the works cast up by a besieging army; for the annoyance of a city with their arrows and engines of war. Is. xxxvii. 33. I have rendered after Jerom and others in the perfect tense, and not the present; as I think Job describes the manner in which his calamities like troops *had* come on him. Comp. ch. i. & ii.

13—19. In these verses Job describes the effects his unusual calamities had on those around him; they ceased to regard him in the manner they had been accustomed to do. I render in the present tense, because the connexion requires it, as it is obviously the intention of Job to represent his present condition.

17. *My breath, &c.* I have adopted the sense of the Vulgate in rendering this line. Thus Job finds an apology for his wife's avoidance of him, from the nature of the disease with which he was afflicted. In the elephantiasis, the breath becomes in a high degree fetid.——*Even when I, &c.* The usual version of this line, is not supported by the text. The verb חנותי does not signify, 'to intreat' in any passage of the Bible, but 'to show kindness.' Hence Parkhurst renders, "Though I have a tender affection *for her* on account of the children, &c." This makes Job not a very affectionate husband. Michaelis states the radical sense of חנן to be, 'he groaned,' and then 'he showed favour or kindness.' I have united both these senses in the version given, as Schultens had done before me. Dathe and Michaelis render, "And my prayers, or intreaties, to my own offspring." They read חנוני as a noun, parallel with רוחי in the former line; but it does not occur as a noun in this form elsewhere, and all the versions considered it as a verb. Heath regards it as a noun, but derives it from חנה *to encamp*, and hence translates, "My habitation is offensive to the children of my body." As his sons and daughters had all perished, how could his habitation be offensive to them? The Greek translators suppose Job refers to the children, whom he had by his concubines; and some moderns adopt this notion. Others suppose his grand-children may be meant. Were I to consider חנוני as a noun, I should adopt this view, and render the second line, "And my tender moanings for my own offspring," the verb being understood from the former line. This certainly affords a better parallelism, but the sense given is also appropriate. This and chapter xxix. 5, are the only places, where Job mentions his children; the thought of their death, being too bitter to be often recalled or mentioned.

18. *Yea, young, &c.* These were, I imagine, the children of his slaves, born in his family. Nothing could so touchingly represent the contempt into which he was fallen, as this circumstance.

19. *Men of my council.* That is, his most intimate friends and confidants, with whom he took counsel, either respecting his own affairs, or those of the public.

20. *My bones, &c.* I consider we have in the text the figure hendiadis, and 'my skin and my flesh,' signify the skin of my flesh. This figure often occurs. The sense given to ב, *through*, seems necessary. Compare Deut. xv. 17. Josh. ii. 18. Job was reduced to a mere skeleton, chapter, xxxiii. 21, and Ps. cii. 4, 5.——*Skin of my teeth*, that is, my gums are only left. This seems proverbial, and denotes one reduced to the lowest state of weakness and affliction.

22. *Not satisfied, &c.* The learned Schultens remarks that *to eat the flesh* of another is an Arabian phrase for calumniating him. "I am not addicted to slander, or one who devoureth the flesh of his friend." So one of their poets sings. This image of a furious defamer is drawn at full length chapter xvi. 9, 10, where the expression 'they have filled, or satiated themselves upon me' is plainly similar to why are ye not satisfied with my flesh.

23. *O that my words, &c.* He means, surely, such of his words as would come within the compass of an inscription upon a rock; the words, therefore, which he delivers in verses 25, 26, 27.——*Now written, &c.* He wisheth that these memorable words might be transmitted to posterity; first, by writing, the usual method of preserving past transactions: secondly, by the still safer method of lodging this writing in the public archives: thirdly, by inscribing them on lead, as more durable than linen or paper; and lastly, by engraving them in the natural rock as the most durable of all.

24. *Even upon lead.* With many critics I consider ב understood, or perhaps originally in the text instead of ו. Some think melted lead meant, which was to be poured into the letters cut in the rock; but I prefer the common opinion, especially as Pliny informs us, that writing on lead was of high antiquity, and came in practice next after writing on the bark and leaves of trees, and was used in recording public transactions.——*Cut deep in the rock.* Dr. Pocock met with hieroglyphic characters cut in the rock, in the sepulchres of the kings of Thebes. Greaves also makes mention of an inscription of one line in those sacred Egyptian characters, which he observed in the second pyramid. As to the *Written Mountains*, in the desert of Sinai, which are covered with unknown characters; that accurate traveller the Honourable Edward Wortley Mountague, who nicely examined them, has offered good arguments to prove they were the work of christian pilgrims in the first ages of christianity.

25. *My Redeemer, &c.* The word גאלי signifies, 'avenger, vindicator, and deliverer.' Peters and others, adopt *vindicator* as here preferable; but as the term *redeemer* implies this, I have not changed it: Liveth, or is the living one.——*And shall at last, &c. At last*, hereafter, in some future period, *he shall stand up*, as the great and impartial judge, to award to all according to their deeds; to vindicate the character of the just, and to punish the wicked. The word יקום is generally used to denote the action of a judge, arising, or standing up to pronounce sentence. Compare chapter xxxi. 13, 14, and Psalm lxxiv. 22.——*Upon the earth.* על עפר these words are ambiguous, and may admit of different versions. Peters renders, "Shall at last stand up or arise *over the dust*," and explains over those reduced to dust, the dead. Compare Psalm xxx. 9. In his opinion the entire sense is, "He shall stand up to judge the dead." Grotius, "He shall stand, or maintain the field as a conqueror." Dathe, "That at length he will besiege, or attack the dust," that is, reduce Job to dust. There is nothing in this worthy the solemn manner in which Job introduces the words. Rosenmuller, "He will stand, or remain the last upon the earth;" when all are dead

27 Whom I shall see on my side,
And mine eyes, and not another's, shall behold;
Accomplished shall be the desires of my breast."
28 "But if ye still say, "How can we persecute him,
And find some ground of accusation against him?"
Be ye afraid of the avenging sword;
For wrath bringeth the punishment of the sword, 29
That ye may know what judgment is."

CHAPTER XX.

B. C. 1520. *Zophar's reply, showing the state and punishment of the wicked.*

THEN answered Zophar, the Naamathite, and I said,

REFLECTIONS UPON CHAPTER XIX. 1. We may here learn that the bitterest ingredient in the cup of affliction is to be suspected and unkindly treated by friends! How forcibly does Job state this. They broke him in pieces with words, reproached him with hypocrisy, and boasted over him. Let this teach us to cease from man, and not raise our expectations too high from any friend or relation. When such afflictions befal us, let us own the hand of God, and be more zealous to secure his friendship; he hath said to every one of his faithful servants, "I will never leave nor forsake thee."

2. The noble confession of Job shows us what alone can support a man overwhelmed with afflictions, and expecting soon to die. A knowledge of God as our redeemer and deliverer; as the just judge who will one day reward his sincere faithful servants, by raising their bodies from the dust, and blessing them with the vision of his own glory; —these views and hopes will be an anchor to the soul, sure and stedfast. Let us be thankful for the clearer discoveries of the New Testament on this important head; and give diligence to secure an interest in this living Redeemer; that when he appears the second time, it may be to our complete and everlasting salvation. For he will come to be admired of his saints and glorified in them that believe.

God will still exist. How forced is this rendering. The usual sense of the verb is abandoned. I deem then the common version the best. *Dust* is often put for the earth or ground. Compare chapter v. 6; viii. 19; xli. 24. Job declares, that at some future day, he, whom he calls his Redeemer, or Vindicator, would come upon earth, as the judge of men.

26. *If after my skin, &c.* The ו often signifies *if*. See Noldius. 'This *body* be destroyed.' Literally, 'they destroy this;' perhaps pointing with the hand, or placing it upon his breast, as indicating more forcibly what he meant. The third person plural of active verbs is often used for the third person singular passive. Compare chapter xxxiv. 20. Luke xii. 20. Our translators, suppose *worms* understood; and others think Job referred to his ulcers. "If after having destroyed my skin, they also destroy my whole frame; yet, &c." Dathe, after Dœderlein, considers אחר as a verb, and renders, "I shall put off my skin, which these (ulcers) have eat away, and from my flesh shall I see God." He applies the whole to Job's expectation of a temporal deliverance; but as I think, very improperly. Job seems to look for another state, for a better world. The reading of the above critics is supported by no authority. Good so arranges the letters of the text נקף זואת; and as in the Arabic the latter word signifies, *disease*, he thus renders, "And, after the disease hath destroyed my skin, That, in my flesh, I shall see God, &c." This is ingenious, but I doubt whether it be sufficiently solid. I can find no instance of such a construction of אחר, being followed by a noun in the accusative or objective case before the verb which governs it. Besides, the disease had already affected and destroyed his skin, chapter vii. 5. I adhere then to the usual sense as best supported.——*Yet in my flesh, &c.* If the former line means the dissolution of the body, this can convey no other sense than that of the body, or flesh, new-formed, or raised again. Both Schultens and Peters have shown, that the words so naturally and obviously offer this sense, that the most learned men, who have strained them to signify Job's hope of being restored to perfect health and to prosperity, have been so perplexed, that their expositions are often at variance with themselves, one part contradicting another. The marginal version is, "After I shall awake, though this body be destroyed, Yet from, or out of my flesh shall I see God."

27. *On my side.* So לי is rendered as to the sense Gen. xxxi. 42. and Ps. lvi. 10.; xciv. 16 and in the same words, Ps. cxviii. 6. I shall see him as my friend, vindicating my innocence and bringing forth my righteousness to light.——*And mine eyes, &c.* The sense is, I myself shall have the unspeakable pleasure of enjoying the vision and glory of God. Dathe renders, "And mine eyes shall see him no more estranged." Heath so translates, "Whom I shall see on my side, as mine eyes have beheld him, for he is no stranger." He supposes that Job had often been favoured with divine appearances, contrary to what he asserts, ch. xlii. 5. This version is formed to support his own opinion of a temporal deliverance.——*Accomplished shall be, &c.* As to sense, I have followed the Vulgate. The *reins* signify intense desires, and the verb כלו denotes to *finish, complete*, both in a good and a bad sense. The term בחיקי, *in my bosom*, shows that *reins* signify the desires; for the reins are not in the bosom. Dathe follows what he thinks the reading of the Syriac. "I earnestly long for my judgment," deriving בחק from חקק; but manuscripts, the points, and the versions support the common reading. According to the version given, the conclusion of this remarkable passage is such as might naturally be expected: it contains the strongest expression of confidence, that all his hopes would be realized. I give my readers Peters's paraphrase of these verses. "For I know, the Vindicator of my innocence and reputation, which you have thus inhumanly attacked, now liveth, and shall live for ever; and that in some grand future period he shall arise to judge the dead. And though after my skin, which you see so miserably affected, this whole frame shall be dissolved and turned to dust; yet I believe I shall live again hereafter, as truly and certainly as I do now, and shall appear personally before my judge. Whom I shall see for myself, or in my own cause, prepared to do me justice; and conscious of my innocence shall look up to him with joy and hope; whilst others, my accusers, unable to behold him, shall look down with shame and confusion."

28. *But if ye still, &c.* This version arises from what I think the natural and unforced sense of the words. Finding the root of the matter is parallel with (נרדף) "how can we persecute him?" The term דבר denotes a matter of controversy, litigation, cause, Deut. xviii. 8. The various reading (בו instead of בי) is supported by so many manuscripts, and all the versions, that De Rossi pronounces it to be genuine. The version which I have given is that of the Septuagint, Chaldee, and Vulgate, Houbigant and many others. See Poole. Many, however, connecting this verse with the preceding, render as if Job was giving advice to his mistaken friends, "For ye should say, Why, &c." Hence they understand by the 'root of the matter,' the root of true piety, which they might perceive in his confession. But as they suspected him to be hypocritical, how could his own word convince them? I connect this verse with the following. Job warns them of impending wrath, if they continued to persecute and criminate him without any just cause.

29. *Sword.* Doubtless, that of God, meaning any stroke from his

2 "Surely my thoughts suggest to me a reply;
Wherefore I make haste *to produce it.*
3 I heard my reproachful correction,
And my own understanding causeth me to answer.
4 Knowest thou not this from antiquity?
From the time that man was placed on the earth,
5 That short is the triumphing of the wicked,
And the joy of the impious but for a moment?
6 Though his pride mount to the heavens;
And his head reach to the clouds;
7 While he exulteth, he shall perish for ever,
And they who saw him shall say, "where is he?"
8 Like a dream he shall fly away, [v]and not be found";
Yea, he shall be chased away as a vision of the night.
9 The eye that hath seen him shall do it no more,
Nor shall his place again behold him.
10 His children shall seek to please the poor,
And his own hands shall requite his iniquity.

His bones are full of his secret sins, 11
Which shall lie down with him in the dust."
"Though wickedness be sweet in his mouth; 12
Though he hide it under his tongue;
Though he cherish, and doth not forsake it; 13
Though he keep it still within his mouth;
Yet his meat in his stomach is changed; 14
The gall of asps doth it become within him.
The wealth he hath gorged, shall he vomit up; 15
From his body, God shall eject it.
He shall suck the poison of asps; 16
And the viper's tongue shall lay shim.
He shall not see the streamlets of rivers; 17
The valleys abounding with honey and butter.
The fruits of his labour he shall return, and 18
not swallow;
[v]In" the wealth of his merchandise he shall not rejoice.
Because he oppressed, and forsook the poor; 19
Took away a house which he did not build;
Because his belly cannot be satisfied, 20

CHAP. XX. 8. [v]Sept. Vulg. Arab.

18. [v]Many mss.

hand.——*Punishment, &c.* Literally, 'iniquities,' but עון is often used for the punishment of it. *Wrath* denotes men's rage and ill-treatment of others, which shall not escape God's displeasure.——*What is judgment.* So Schultens, Purver, and others; So that ye shall experience it, unless ye repent.

CHAP. XX. 2. *Suggest to me, &c.* Literally, 'my thoughts answer me.' Some, 'make me to answer,' but השיב 'he answereth,' and not 'he causeth to answer.' For it is only in this mood that שוב means to answer. ——*I make haste.* Michaelis suspects that the text has suffered in this line. It literally is, 'wherefore my haste in me.' Heath adopts the Chaldee sense of חוש and renders, "even because there is some sensibility in me."

3. *I heard my reproachful, &c.* The latter of two substantives in this construction is convertible into an adjective. He refers to Job's concluding words in the last chapter.——*And my own, &c.* Literally, 'the spirit from or of my understanding,' but this idiomatical phrase denotes only, 'my understanding or discerning spirit,' or the faculty of understanding. As the word בינה sometimes denotes *prudence* as well as knowledge and understanding, hence Dathe renders, "But my own prudence shall defend me."

4—11. *Knowest thou not this, &c.* We have in this speech, as Scott has observed, a torrent of eloquence, rushing on with the vehemence of a fiery temper, inflamed by resentment and mistaken zeal. He founds his remarks on what had occurred; shows how short the prosperity of the oppressor is; the suddenness of his destruction, and the miseries of his family.

7. *While he exulteth.* I have adopted this version as more appropriate and chaste than the common one. Dathe renders nearly to the same purpose, "While in his splendour, &c." I adopt the sense which the verb בל usually has, and thus get rid of a low and inillustrative metaphor; for there is nothing in the nature of a substance alluded to that can make it the emblem of sudden destruction.

10. *Seek to please, &c.* So the present text is pointed, as if the verb was from רצה, comp. 2 Chron. x. 7. The old translators derived from רצץ, *to break* or *crush.* Jerom renders, "His children shall be wasted with poverty." Many moderns derive it from רוץ *to run,* and render, "His children wander about, poor or beggars."——*His own hands, &c.* Comp. ch. xxi. 19. and Ps. xciv. 23. Some apply this line to his children. Their hands shall restore, what he by iniquity obtained. Good, without the shadow of authority, translates, 'His branches' (ידיו), and makes this synonymous with 'his children.' I take 'his children, his hands, his bones,' as being the nominative case of the following verbs: and any other construction seems both violent and unnecessary. The sense is, He shall by his oppressions be the cause of ruin to himself and family.

11. *His secret sins.* So עלומים is rendered Ps. xc. 8.; and the word should have the same sense here.——*Which shall lie, &c.* That is, in which he shall die. They who render (עלומיו) 'his youth,' make the sense to be, 'He shall die in his youth;' but this is scarcely sense. 'His bones are full of his youth. And (his youth) shall lie, &c.'

12. *Though wickedness, &c.* He now amplifies the wickedness of the oppressor, and the various punishments which God inflicts on him, to strike the deeper terror. The wickedness in which he takes so much pleasure, is a rapacious avarice; he hath swallowed down riches, ver. 15. This is the crime which they suppose Job to have lived in the practice of. The pleasure which a corrupt mind feels in the indulgence of its criminal inclination, is compared to an epicure's high enjoyment of some delicious morsel.

14. *His meat,* that is, his riches acquired by oppression; but this meat is poisoned. The curse of God is on his ill-gotten store.

16. *The poison of asps.* 'The poison of asps' and 'the viper's tongue,' are only variations of 'the gall of asps,' ver. 14. all mean the curse and vengeance of God that mingle with his riches; and which in time will work the destruction of them and of his person.

17. *He shall not see, &c.* Rivers, honey, milk, and butter, are oriental images of earthly felicity: Comp. ch. xxix. 6. and Is. vii. 22. He shall not see or enjoy these things; when he hath acquired them they shall be snatched from him.

18. *The fruits of his, &c.* I take יגע to denote the rewards or fruits of his toils, with Schultens and others; and even these he shall not be able

Nor can any thing escape his desire.
21 Nothing remaineth through his voracity;
Hence his prosperity shall not endure.
27 The heavens shall reveal his iniquity,
And the earth shall rise up against him.
28 The substance of his house shall roll away,
As the torrents in the day of his wrath;
22 In his full sufficiency, he shall be distressed;
Every hand of the miserable shall come on him.
23 When about to fill his belly,
God shall cast on him the fury of his wrath;
And while he eateth, he shall rain it down upon him.
24 Should he flee from the iron weapon,
The bow of brass shall pierce him through.
25 It is drawn and cometh out of the body;
The glistering arrow from his gall;
He goeth; terrors are upon him.
26 All darkness is hidden as his treasures;
A fire unblown shall consume him;
What remaineth in his tent shall perish.
This is the portion of the wicked man; 29
This the inheritance God hath appointed for him."

CHAPTER XXI.

B. C. 1520. *Job controverts the argument of Zophar, showing how often the wicked prosper; and that the righteous and wicked are afflicted and die.*

THEN answered Job, and said, 1
"Hear attentively my speech, 2
And let this be your consolation.
Bear with me, for I desire to speak, 3
Though after my words ye should mock on.
As to me, is my complaint to man? 4
If so, why should not my spirit be vexed?
Look on me, and be astonished, 5
And lay your hand on your mouth.
Even when I remember it, I am confounded;

REFLECTIONS UPON CHAPTER XX. 1. We may learn, that whenever we answer, in any subject of debate, we should be careful to do it with understanding. We should be particularly careful both to comprehend, and duly consider what has been said, and what we have to reply, and never to answer in haste or passion. This is peculiarly necessary when we are reproached; as many call the most friendly check of reproach, and think a passionate answer justifiable. Calm deliberation and cool answers are the only likely way to find out truth, to vindicate our characters, and silence reproaches.

2. The frequent descriptions given in this book of the inward misery and utter ruin of prosperous sinners, furnish us with repeated and very necessary cautions to seek a better and an enduring substance. They may promise themselves great things, and by their oppression, hypocrisy and fraud, in their dealings with others, they may expect rivers of wealth and pleasure. But the voice of conscience will not be drowned, nor the anger of God escaped. Zophar's application of these remarks to Job was unjust; but take the wicked in the whole course of his distress, and what is here said of the righteous vengeance of God inflicted on him, will be certainly and strictly true. When we read what is the portion and inheritance of the most prosperous sinners, let us dread their condition, and seek a better portion, an interest in God and the Redeemer; and an inheritance in heaven, which, as it is incorruptible and undefiled, will never fade away; but will for ever yield fresh delight, peace, and joy.

to keep in the day of punishment.——*In the wealth, &c.* I follow the various readings, which yield a more suitable and connected sense. So Dathe, Houbigant, and others render.

19. *Oppressed and forsook.* That is, left them oppressed and overwhelmed by his own exactions.

20. *Because his belly, &c.* Literally, 'his belly knoweth not tranquility,' that is, is not satisfied, as Jerom hath rendered. His desire of wealth is insatiable.——*Nor can any thing, &c.* The verb מלט is used intransitively, (See Parkhurst); and this sense shows us the avaricious disposition of the character described, which description is contained in the next verse.

21. *Voracity.* That is, he oppresses, plunders, and robs; he devours the substance of others to increase his own. The common version is alike deficient in spirit and fidelity. Some render (אין) 'no one,' and make persons the object of his avarice.——*Hence his prosperity.* Literally, 'his good,' but the term is often used for prosperity: Ch. xxi. 13. I have followed the Syriac and Vulgate, in the sense attributed to the verb. The authorised version follows the Chaldee.

22. *In his full sufficiency.* This marks the season, in which this dreadful ruin of all his fortunes will come upon him; namely in the very height of his prosperity.——*Every hand, &c.* That is, all whom his oppressions have made miserable, shall suddenly combine to strip him of his plunder.

23. *Fill his belly—while he eateth, &c.* While he is glutting his rapacious avarice and enjoying new plunder.——*God shall cast, &c.* The divine vengeance shall surprise him, a vengeance terrible and exterminating like that on Sodom and Gomorrah. Compare Psalm xi. 6.

24. *Pierce him.* That is, the arrow from the bow. Any offensive iron weapon is meant in the former line.

25. *It is drawn.* That is, the arrow which has penetrated to the vital parts, so that *he goeth*; 'the terrors of death are upon him.'

26. *All darkness, &c.* That is, every kind of calamity.——*Are hidden as his, &c.* God has treasured up these things for him.

27, 28. I have, as Scott suggested, transposed these after the 21st. as making a better connexion; and the 25th and 26th verses form a better conclusion of this fiery speech.

CHAP. XXI. 2. *Your consolation.* Ye came to administer consolation to me, but have miserably railed. Listen to what I have to say, and I shall accept this as your intended consolation.

3. *For I desire to speak.* I consider the verb used in a frequentative sense, as here expressing both his resolution and desire to speak.——*Ye should mock on.* I have rendered in the conditional, as more just to the text than the imperative. The Syriac, Vulgate, and Arabic have, 'my words,' not 'I have spoken.'

4. *Is my complaint to man?* Scott would render 'of men,' but I think

"Trembling seizeth hold of my flesh."
7 "Wherefore do the wicked live,
Grow old; yea, become mighty in power?
8 Their seed is established before them,
And their offspring in their sight.
9 Their houses are peaceful, without fear:
Neither is the rod of God upon them.
10 Their bull gendereth, and refuseth not!
Their cow bringeth forth, and casteth not her calf.
14 They send forth their little ones like a flock,
And their children skip *like lambs*.
12 They sing to the timbrel and lyre;
They rejoice at the sound of the pipe;
13 They wear out their days in pleasure,
And in a moment quietly go down to hades.
14 Therefore they say to God, "Depart from us,
"For we desire not the knowledge of thy ways.
15 "Who is the Almighty that we should serve him?
"Or what profit should we have, if we pray to him?"
16 Behold, their prosperity is not in their hand;
(Yet far from me be the counsel of the wicked!)
How oft is the lamp of the wicked put out? 17
Or cometh their destruction upon them?
Or distributeth He sorrows in his anger?
How oft are they as stubble before the wind? 18
Or as chaff which the storm carrieth away?
God layeth up his iniquity for his children; 19
He should reward him; and he should know it.
His own eyes should see his destruction, 20
And he should drink of the wrath of the Almighty.
For what careth he for his house after him, 21
When the number of his months are finished?"
"Shall any then teach God knowledge, 22
When he judgeth those who are on high?
One dieth in his perfect strength, 23
Being wholly tranquil and at ease.
Full of fat are [v] his loins", 24
And marrow moisteneth his bones.
Another dieth in bitterness of soul, 25
Who never ate with pleasure.
Yet do they alike lie down in the dust, 26
And the worm covereth them over."

CHAP. XXI.

24. [v] Syr.

without necessity; for Job finding his character, and the reasons of his sufferings misunderstood, turneth from men to God as his equitable and merciful judge.

5. *Be astonished.* Silent astonishment, he tells them, instead of censure, should be the effect of their reflections on his case; a man of piety and virtue made miserable, while so many profligate wretches are made happy.

7. *Live, Grow old, &c.* There is a climax in the words, as Schultens has observed, they are happy; their happiness continues and increases.

8. *Their seed is, &c.* This ingredient in their felicity, so sweet to every tender parent, stands opposed to Bildad's assertion, chapter xviii. 19, and to Zophar's, chapter xx. 10. Eliphaz had represented this as the peculiar blessing of good men.

9. *Their houses, &c.* They seem under the protection and care of heaven; and no calamities befal them.

11—13. *Skip like lambs.* So the verb רקד is rendered Psalm cxiv. 4. The following is a finished picture of their earthly felicity.

14—15. *Therefore they say, &c.* Prosperity increases their impiety, and they renounce the Almighty. They adopt infidel and Epicurean principles, and act upon them.

16. *Behold, their, &c.* Schultens supposes these words were spoken ironically. Behold, you maintain that their prosperity is only short, for a moment! They just grasp it, and it fleeth away! How contrary to fact is this. Yet far be it from me, &c. Others consider, that Job makes a concession, that their prosperity is not in their own hand, or at their disposal, but that God does sometimes take them away in the midst of it. The former view I prefer.

17. *How oft, &c.* Schultens and others maintain that כמה is not a particle affirming and increasing, but denying and diminishing; so that the sense is, "How seldom is the lamp, &c." This sense, I think, arises not from the participle, but from the whole design of the passage; and in this manner of speaking Job grants that this may occur, though rarely.

19. *God layeth up, &c.* Job states an objection to his reasoning. It may be, that God layeth up his iniquity and punisheth it in his children; but Job replies, he should punish the evil-doer himself, and he should know, feel, or experience it, according to your principles. For what does such an one care about his house or his family after he is dead? Compare chapter xiv. 21.

21. *For what careth, &c.* The term חפץ does not signify so much pleasure, as study, care: Compare Eccles. iii. 1; v. 7; viii. 6.——*Are finished.* Our translators turn it, 'is cut off in the midst.' But the original signifies, 'is reckoned in full tale.' The whole expression denotes the living out the full term of human life.

22. *Shall any teach, &c.* Though such are the facts that occur in providence, shall any pretend to instruct the Almighty how to govern. He judges, rules, and governs the worlds, and beings above; and however we may be unable to account for what we see, they must be right, when considered in connexion with his ultimate designs.

24. *His loins, &c.* I have followed the reading of the Syriac as yielding the best parallel with the next line. Others render, "His pastures are full of milk," of cattle giving milk; but this is a stretch supported by no usage. Good hammers out from the Arabic, "His sleek skin is filled with milk;" but what he means I cannot devise. The word חלב primarily denotes *fat*, and milk, or cream, as one kind of it. The sense of our common version is absurd, "His breasts are full of milk." With Bochart I adhere to the reading or rendering of the Syriac.

27. *Behold I know, &c.* Scott thinks, that Job intended to have finished his discourse with the foregoing remark, but perceiving by the looks and gestures of his friends, that he had failed to convince them, he refers them to the testimony of sensible travellers; which confirmed his assertions by what happened in other countries.

27 "Behold, I know your thoughts,
And the devices with which ye would oppress me.
28 "For where," say ye, "is the house of the mighty?
"And where the dwelling-tents of the wicked?"
29 Have ye not inquired of travellers?
And do ye not know their remarks?
30 That the evil is preserved in the day of calamity,
And in the day of wrath, he is led away safe.
31 Who will declare his way to his face,
And render to him according to what he hath done?
32 Yet he is borne with pomp to the grave,
And over his tomb watch shall be kept.
33 Sweet to him are the soft sods of the valley;
And after him every man shall be borne away,
As innumerable men were before him.

How then can ye comfort me with vain things? 34
For in your replies remaineth falsehood."

HERE BEGINS THE FOURTH PART OF THIS BOOK.

CHAPTER XXII.

B. C. 1520. Eliphaz resumes the dispute, vindicates the justice of God; charges him with heinous sins, and exhorts him to repent.

THEN Eliphaz, the Temanite, answered and 1
said,
"Can a man be profitable to God, 2
As the wise may be profitable to himself?
Is it a pleasure to the Almighty that thou art 3
just?
Is it gain to him, that thou art perfect in thy ways?
Through fear of thee, will he plead with thee? 4
Or with thee will he enter into judgment?

REFLECTIONS UPON CHAPTER XXI. 1. The providence of God in suffering the wicked to prosper, and in afflicting the righteous, is often very astonishing to good men, and hath in all ages been a stumbling block to them. We are too apt to judge by present appearances. Certainly God sees and hates their wickedness, and will punish it; but he bears long with them, waits with patience for their repentance, and makes use of them to serve his own purposes; and he will make their punishment more conspicuous and instructive hereafter. Let us judge nothing before the time, but rest in the Lord and keep his way; and remember these two maxims that are most plain and most important, that it shall upon the whole be ill with the wicked, and well with the righteous, whatever the former enjoy, or whatever the latter may endure and suffer here.

2. There may be much pleasure and wealth in families where there is no religion. We see multitudes, whose houses are safe from fear, their children healthful and gay; they have their balls and assemblies, mirth and music, and all the delights of sense; yet they forget and affront God. In their families, the voice of prayer and praise is not heard; their children are not taught devotion, humility, and industry. How wretched are such families, with all their riches and all their mirth.

3. The different seasons and circumstances in which men die, is a call to us to be always ready. Some die in their full strength, in the highest degree of health, when they think least of death, and imagine they have many prosperous years to come; others after long pain and languishing. Let us remember that we must die. Innumerable multitudes are gone this road; all that are now alive, or shall hereafter live, must come after us. Let this engage us to apply our hearts to wisdom, and lay up treasures in heaven, which will never decay, and secure fulness of joy and pleasures for evermore.

28. *Of the mighty.* The word נדיב must here be taken in a bad sense, for a bad prince, or ruler, as being synonymous with the wicked in the next. The dwelling-tents allude to an Arabian encampment, in which the pavilion of the emir, or chief, was surrounded by the tents of his clan.

29. *Their remarks.* Literally, 'signs, or tokens;' but the connexion proves that the meaning is, their memorandums or remarks, of what they have seen. Dathe and others suppose, that Job refers to the sepulchral monuments of the prosperous and wicked, which existed in most countries.

30. *That the evil is preserved.* So Jerom renders the verb יחשך, and its radical sense is *to restrain, keep back,* or *withdraw. In* the day of calamity, not *to* or *for* it. It is well known that ל has often the sense of *in* or *on,* and is so rendered Exodus xxiii. 15, and 2 Chron. viii. 13. Psalm lix. 15, 17. Is. x. 3. Habak. iii. 18.

31. *Who will declare, &c.* What man will venture to state to him his crimes; or what man is there who hath power to punish him on account of them? He is too great and powerful for men to deal with him.

32. *Yet he,* even this tyrant and oppressor is honoured at his death with pompous funeral rites; *and near his tomb* watch shall be kept, or they shall watch, his friends and relatives, to keep it clean and nice with plants and flowers; a practice still common in many parts. Some would render, "And he shall watch," that is, shall live in the monumental records of him.

33. *Sweet to him, &c.* Their sepulchral grots were frequently in vallies, cut in the bottom of rocky hills. Such a situation of a tomb, together with springs of water or moderate rains to keep the turf perpetually green, was accounted a happy sepulture among the Arabians; as being a means of preserving the remembrance of the deceased in honour.——*And after him, &c.* That is, other wicked men hereafter shall die, and be buried in the same manner, as there have been innumerable others, who lived and died and was buried with the same pomp before him.

CHAP. XXII. 2. *Can a man be, &c.* Does man by his piety confer any thing on God, that so he ought immediately to reward him? By no means. He who acts wisely, enjoys himself the advantage of it; he confers nothing on God.

4. *Through fear, &c.* Is he afraid his character will suffer by thy complaints, unless, in obedience to thy citation, he submit to a trial and argue his own cause? This is strong irony, and manifestly designed to ridicule those rash expressions in chapter ix. 32—35. xiii. 22, &c.

5. *Is not thy, &c.* There is no occasion for God to vindicate the measures of his providence towards thee. Thy own wickedness is manifestly the cause of all thy sufferings.

5 Is not thy wickedness great?
And are not thine iniquities innumerable?
6 For of thy brother thou hast taken a pledge for nought,
And stripped off the clothing of the wretched.
7 To the weary thou hast given no water to drink;
And hast withholden bread from the hungry.
8 As to the powerful man, to him was the land given;
And the accepted person might dwell in it.
9 Thou hast sent away widows empty,
And the arms of the fatherless thou hast broken.
10 Therefore snares surround thee,
And sudden dread confoundeth thee.
11 Or darkness, so that thou canst not see,
Or abundance of waters cover thee."
12 "Is not God in the height of the heavens?
And see how high the chief of the stars are!
13 Hence dost thou say, "How can God know?
"Can he judge through the dark cloud?
Thick clouds cover him that he cannot see; 14
He walketh only in the circuit of the heavens."
Thou indeed hast kept to the old way, 15
In which wicked men walked;
Who were untimely cut down; 16
Whose foundation the flood dissolved;
Who said to God, "Depart from us; 17
"For what can the Almighty do for [v]us"?"
Yet he filled their houses with good things; 18
(But far from me be the counsel of the wicked.)
The righteous saw and rejoiced, 19
And the innocent laughed them to scorn.
Truly was not [v]their" substance cut off? 20
And did not a fire consume their excellence?"
"Humble thyself before him, and be at peace; 21
Thereby shall good come unto thee.
Receive, I pray, the law from his mouth, 22
And lay up his words in thy heart.
If thou return to the Almighty, thou shalt be built up; 23

CHAP. XXII. 17. [v] The versions.

20. [v] The versions.

6. *Thou hast taken, &c.* He is here charged with such rapacity, as to force even his relations to give security to him for debts which they did not owe; and with seizing the upper-garment of the poor for pawn, which answers to a creditor among us taking a poor man's bed from under him for payment; for the poor in those countries had no other covering at night, when they slept, than their outward garment which they wore in the day.

7. *To the weary, &c.* Throughout the east, hospitality was, and is still, regarded as a duty of the most sacred obligation. See Gen. xviii. 1, and xix. 1.

8. *As to the powerful, &c.* Here he accuses him of shameful partiality in the administration of justice. The great were certain to carry their cause, when they set up a claim, however groundless, to the land of some defenceless widow or orphan.

10. *Therefore snares, &c.* This was an established metaphor for destructive calamities; as also darkness and floods of water for overwhelming misery.

12. *Is not God in the, &c.* The immense distance of heaven, the habitation of God, is represented by its being far above the stars. What Job had said in the foregoing chapter, of the general impunity and prosperity of the wicked, was matter of fact. But this calumniator misrepresents his discourse, as a denial of a divine providence grounded on the most absurd notions of the supreme Being; as though he were limited in his presence, and could not see what passeth in our world.——*The chief of the stars.* Others render, "the top of the stars." Dathe reads the verb, not in the imperative, but as the preterite, "He seeth the chief stars however high."

13. *Thou indeed, &c.* Noldius and others have observed that the ה is often affirmative, and in this sense I take it here. It is generally thought, that Eliphaz refers in this and the two next verses to the Antediluvians; and that he charges Job with having taken up the principles of those wicked men.

16. *Untimely cut, &c.* That is, prematurely. The Chaldee turns it, "when their time was not yet;" that is, the time, or period, to which they might have lived according to the course of nature.——*Whose foundation.* According to some, the foundation is put for the building; whose buildings, or habitations a flood dissolved. I rather think we should understand, every thing in which they trusted, and on which they reposed their hopes. The Septuagint renders the verse, "Who were taken (as malefactors) out of time; a flood running off, was their foundation." Jerom, "Who were taken away before their time; And a flood subverted their foundation."

17. *Who said to God, &c.* By describing the impiety of these men in the very terms of Job (chap. xxi. 14, 15.) he confronts their exemplary destruction to Job's assertion of the impunity and felicity of such characters.

18. *But far from me, &c.* This is obviously a sarcasm. Compare chapter xxi. 16.

19. *The righteous, &c.* If we understand the preceding verses of the flood, this must refer to righteous Noah and his family. 'Laughing them to scorn,' only means acquiescing in their punishment, as having been incorrigible.

20. *Their substance.* I have adopted the reading of the versions קימם; and with our translators and the Septuagint, give the sense 'substance.' Scott renders, 'rebellion;' but I think the sense of the verb נכחד will not admit this rendering. Good, without any support from the Arabic version, or others, renders, '*our tribe!*' Dathe adopts the common version, and observes that קם may have the same sense as יקם. Rosenmuller considers, that this verse contains the words which the righteous used, when they laughed the wicked to scorn, and renders, "Is not our adversary cut off, And doth not a fire consume their excellence?" Taking קימנו in a collective sense, we might render in the plural; "Are not our adversaries cut off; And hath, &c." I prefer the version given as it is supported by the Greek, and I think by the genius of the language, and the parallelism of the hemistichs. 'Their excellence' means, whatever they prided themselves in, and the 'fire' I take to denote, the divine wrath, with which they and all their possessions were consumed.

21. *Humble thyself, &c.* Acquiesce and submit thyself to him, cultivate peace and friendship, and so good or prosperity shall come to thee. When two imperative verbs are thus connected, the latter may be often understood as containing a promise, and rendered in the future. Hence it might be translated, 'and thou shalt have peace.' Compare Gen. xlii. 18, and Psalm xxxvii. 27, &c.

If thou put away iniquity far from thy tabernacles,
24 Then shalt thou lay up treasure as dust,
And Ophir-gold as the stones of the brook:
25 Then shall the Almighty be thy treasure,
And as an abundance of silver unto thee.
26 For then thou shalt delight in the Almighty,
And shalt lift up thy face unto God.
27 Thou shalt entreat him, and he shall hear thee;
And thy vows thou shalt accomplish.
28 Thou shalt make a decree, and it shall be established for thee,
And the light shall shine on thy ways.
For when men are cast down, 29
Thou shalt say, "there is exaltation;"
And the humble person he will save:
Yea one not innocent he will deliver, 30
And through the purity of thy hands is he delivered."

CHAPTER XXIII.

B. C. 1520. *Job longeth to appear before God; maintains his own cause, by insisting that wickedness often goes unpunished; but that a secret judgment awaits the wicked.*

AND Job answered and said, 1
"Even to day is my complaint bitter; 2

REFLECTIONS UPON CHAPTER XXII. 1. The all-sufficiency of God for his own happiness, is a very useful and instructive thought. He is infinitely perfect and happy. It is no gain to him that we are righteous; he can be no man's debtor. It is therefore great condescension in him to require and encourage our service; and all his rewards must be of grace, and not of debt. He does not punish or afflict men for fear of them; we can do him no harm; therefore he most kindly intends our benefit, and we ought patiently to submit.

2. A sense of God's infinite grandeur and majesty, should never lead us to think he is unacquainted with us, or unconcerned about us. He is indeed in the heights of heaven, and higher than the stars. Heaven is the immediate residence of his glory, and the stars are but the pavement of his palace. This should lead us to address him with the greatest reverence; and still remember, that he can judge through the dark cloud. It is no burden or disparagement to him to govern the world; for "all things are naked and open before the eyes of him with whom we have to do."

3. Let us attend to the advice of Eliphaz. Let us humble ourselves, and be at peace. Let us endeavour to know more of God, his nature, and will, by meditation and prayer, and the study of his works, his providence, and his word. Let us submit to his law; treasure it up in our memory, and regulate our tempers and lives by it. Thus shall we probably enjoy prosperity; if not, we shall have what is much better, delight in God, comfort in approaching him, and a well-grounded hope of his favour, which will be a cordial under every affliction, a balance for every loss, and a source of comfort and joy even in death itself.

22. *Receive the law, &c.* The divine revelations conveyed down by tradition from Noah, Abraham, &c. A master is said to *give* when he teaches, and a disciple to *receive*, when he learns.

23. *Shall he build up.* He assures him of a re-establishment of his ruined affairs, and particularly of a new race of children in supply of those he had lost. Compare Gen. xvi. 2.

24. *Shalt thou lay up.* This seems to specify in what manner Job should be built up. Wealth should be imparted, so that he should lay it up in abundance, 'more than the dust.' So על sometimes signifies: See Gen. xlviii. 22. Some, with Grotius, give another sense. "Then shalt thou esteem, reckon, or account treasure for dust, &c."; and suppose that Eliphaz recommends a contempt of riches. The sense of the verb שית and the design of the passage seems to me opposed to this version.——*Ophir-gold.* The Ophir here spoken of must be that which was in Arabia, on the coast of the Red-sea. Arabia had formerly its gold mines. We are assured by Sanchoniathon, says Mr. Crinsoz, that the Phœnicians carried on a considerable traffic to this Ophir even before the days of Job.

25. *And as an abundance, &c.* Literally, 'silver of heights,' or heaps, as old Tyndale rendered. Good renders, 'mountains of silver.' I have given the sense. Compare Ps. xcv. 4. Jerom and others take the term בצרין in the sense of 'strong-hold, a place of security.' Hence our common version, *thy defence;* but as in the preceding verse they had rendered the same word 'gold, or treasure,' they ought to have so rendered here, especially as the same metaphor is continued in the next line. So Scott proposed, and observes, the verse thus translated contains a sublime sentiment. The favour of God shall be thy treasure, an inexhaustible mine of felicity.

28. *Make a decree, &c.* He promises the restoration of his princely authority and power.——*And the light, &c.* Wisdom, success, joy, are all included in this beautiful metaphor. The administration of thy public and private affairs shall be ever prosperous and flourishing.

29. *When men, &c.* The text in this and the next verse is so ambiguous, and the reading so doubtful, that it is difficult to ascertain, either the genuine text, or what is the sense of it. Some suppose, *thy ways*, understood from the preceding verse. "For when thy ways are humble, &c." Others, "When thy circumstances are depressed and low, &c." All the versions render in the third person singular, except the Greek, which has the second, "When one humbleth himself." I think they read as we do, only that they considered the verb השפילו as having the pronominal affix. The next words are equally difficult. The term גיה or גאוה denotes, 'height, or exaltation,' in a good or a bad sense, and is rendered *pride*, Is. xxv. 11. Hence Scott renders, "Verily men are cast down, when thou shalt say there is pride, And the dejected person, he will save." Good, "Behold when thou speakest, the proud shall humble themselves," and observes, that the text has not been understood or properly rendered before. Can Mr. Good find such another instance of construction as that which he adopts? He must re-model the text before it can yield this sense. I have adhered to our common version, as being as probable as any. The sense I take to be, when men are cast down in their minds from their afflictions and trials, such shall be the efficacy of Job's piety and prayers, that God will raise them up, and save them.

30. *Yea, one not innocent, &c.* I take אי as a negative. It is used undoubtedly as such, 1 Sam. iv. 21. אי כבוד, and Ludolph observes, it is still current with the Rabbins and Ethiopeans. 'One not innocent,' signifies one guilty; yet he shall be saved, through the purity and prayers of Job. Some consider the text should be איש; and others, that אי means, 'an island, or country,' and is the singular of איים. The Chaldee gives the sense, "A man, who is not innocent, shall be delivered on account of thy righteousness."

[r]His stroke" is heavier than my groaning.
3 O that I knew where I might find him!
I would come to his tribunal;
4 I would order my cause before him,
And fill my mouth with arguments.
5 *Then* I should know the answers he would make to me;
I should understand what he would say to me.
6 Would he plead against me by his great power?
No;—surely he would exert it on my behalf.
7 There one upright might argue with him,
And, should for ever be delivered by my judge.
8 Behold, I go forward, but he is not there;
And backward, but I cannot perceive him;
9 To the left, where he worketh, yet I cannot behold him;
He hideth himself to the right, and I cannot see him.
10 Yet he knoweth the way which I take;
When he hath tried me, I shall come forth as gold.
In his steps I have fixed my foot; 11
I have kept his way, and not turned aside.
From the command of his lips I have not departed; 12
I have hid [r]in my bosom" the words of his mouth.
For he is of one mind, and who can turn him? 13
And what he desireth, even that he doeth.
For he performeth what is appointed for me; 14
And how many such things are with him?
Therefore am I troubled at his presence; 15
When I consider, I greatly fear him.
For God hath made soft my heart, 16
And the Almighty hath confounded me:
Because I was not cut off before the darkness, 17
And he hath covered the darkness from me."

"Why are not times reserved by the Almighty? 1
And why do they that know him not see his day?
Some remove land-marks; 2
They forcibly seize a flock and feed thereon;
The ass of the orphan they drive away; 3

Chap. xxiii. 2. [r]Sept. Syr. The rest, *my.*

12. [r]Sept. Vulg.

Reflections upon Chapter xxiii. 1. It is no uncommon thing for good men, when in distress, to be quite at a loss to understand the providence of God. "They go forward, but he is not there, and backward, but they cannot perceive him." This arises partly from the nature of God, the depth of his counsels, and the unsearchableness of his judgments, and partly from the hurry and discomposure of their own spirits. Afflictions are sent in such number and measure as infinite wisdom ordains, and therefore, all things considered, undoubtedly are for the best.

2. It is comfortable to good men under afflictions, to have a consciousness of their own integrity. God knows the way they take, the course in which they have walked; and though they have taken some false steps, yet upon the whole they have not declined from his ways. Let us endeavour to trace their moral excellencies, to walk in their steps: and by a holy walk and conversation, endeavour to secure this comfort to ourselves, that when God hath tried us we may come forth as gold. Genuine piety will not decay under trials, but display itself and shine with greater lustre.

CHAP. XXIII. 2. *My complaint bitter.* The word מרי may be derived from the root מרה and rendered *rebellion*: Comp. 1 Sam. xv. 23, &c.' Hence Scott and others propose to render, "Is my complaint still deemed rebellion?" This is plausible, but I prefer the common rendering parallel with the next line, and as that of the versions.——*His stroke.* Literally, 'his hand,' but this is often used metaphorically. Some adhere to the text, and render, "the stroke inflicted on me."

3. *O that I knew, &c.* He wisheth he could go to the tribunal of God, as one may go and demand trial at a human bar: See chap. ix. 32—35. x. 2.

6. *Would he plead, &c.* He will not bear me down with his authority, instead of reasons: neither will he intimidate me with his great power. He will on the contrary exert his power to strengthen my mind, that I may have courage and composure to argue my cause with him.

7. *By my judge.* Job assures himself that if he were tried, God, as an equitable judge, would acquit him.

8, 9. *I go forward.* Forward, backward, to the left and to the right, mean he turned to all the quarters of the heaven; the two first terms signify the east and west, and the two latter, the north and south.

10. *Yet he knoweth, &c.* In the former verses Job sought for God, and wished to know the reasons of his conduct, but acknowledges he could not find him, or understand his ways; but says he, God is not like me, "He knoweth the way which I take, &c." he knoweth all that men do—and will treat them accordingly. Conscious of his own piety and sincerity, he expects that his trials would be sanctified, and when terminated by death, he should be found as gold purified from all alloy.

12. *Hid in my bosom, &c.* This version depends on the pronunciation of the term מחקי. I have followed the Septuagint and Vulgate, and think that this sense is more agreeable to the context than that of 'necessary food' or the allotted portion.

13. *Of one mind.* Some would render, "He is one," but with most modern versions and critics, I think the common version is supported by the next line.

15. *Am I troubled.* That is, reflection on such perplexing measures of providence dashes all the hopes which innocence should give; and oversets me with presaging fears, which guilt only ought to feel.

17. *Before the darkness.* That is, his calamities.——*Hath covered, &c.* Scott and others understand him to mean, He had not suffered him to die.

CHAP. XXIV. 1. *Why are not times.* By *times* and *his days* are meant signal seasons of divine vengeance. Such were those of the deluge and the destruction of Sodom. He asks, what is the reason why like displays of divine justice do not occur as often as a like general corruption of morals prevaileth in the world?"

And for a pledge take the widow's ox.
4 They turn aside the needy from the way;
They make the poor of the land hide themselves together.
5 Behold, as wild-asses in the desert go they forth;
Rising early to their labour for support.
The wilderness yields food to them for their children.
6 They reap his produce in the field,
And crop the vineyard of the wicked.
7 Naked, they lodge without clothing,
And they have no covering from the cold.
8 They are drenched with the mountain-showers,
And for want of shelter embrace the rock.
9 Some tear the fatherless from the breast,
And take in pledge the garments of the poor.
10 They cause the naked to go without clothing,
And they who carry the sheaves are famished.
Within their walls they press out oil; 11
They tread the wine-vat, yet suffer thirst."
"From the city mortals groan, 12
And the soul of the wounded crieth out;
Yet God regardeth not the wickedness.
These are they who revolt from the light; 13
They know not its ways,
Nor do they abide in its paths.
With the light ariseth the murderer, 14
That he may slay the poor and the needy;
And in the night he becomes a thief.
The eye of the adulterer waiteth for the dusk, 15
Saying, "No eye will discern me,"
And then putteth a covering on his face.
They get into houses amid the darkness; 16
In the day time they seal up themselves;
They know not the light.
For the morning to them is as death-shade; 17

2. *Land-marks.* As their pastures and corn-fields were not inclosed, they had no other way of distinguishing the limits of each man's grounds but by boundary stones. He here describeth that sort of injustice which the prophet complains of, Mic. ii. 2.

3. *The ass—the ox.* This is another species of wrong. They deprive the fatherless and the widow of their only means of supporting themselves; who could not prepare their little farm for sowing, without an ox, or beeve, to till it; or bring in their corn, if they had any, without an ass to carry the burden.

4, 5. *They turn to the needy, &c.* The poor labouring class are oppressed in the courts of justice. They are forced to flee into the desert for the security of their lives or to save themselves from slavery.——*Hide themselves.* In the caves of the desert. Comp. Heb. xi. 38.

5. *Behold, as wild-asses.* Some suppose that Job describes another kind of wicked men who, too idle to follow a honest calling, make the desert their abode, and live by the plunder of others. With Scott, I think those mentioned in the former verse intended, who, being unjustly oppressed, are driven to seek subsistence for themselves and their children, wherever they can. They are not compared to wild-asses on account of their fierceness and rapacity, but because they herd together and make the desert their abode. I have followed the usual construction of this verse. The word שרף means not only *prey*, but *eatables*, what is for support. Prov. xxxi. 15. it is rendered *meat*.

6. *His produce.* This version arises from considering the text correct. The Vulgate and Septuagint read בל לו and hence their version, "They reap in a field, *not their own*." Not one existing Hebrew manuscript has been found to support this version, though some of the Jewish writers have proposed it. Either reading yields a good sense.

7. *Naked.* That is, without their upper-garment or *hyke*. Compare note chap. xxii. 6.——*From the cold.* In those climates a very hot day is often succeeded by a very cold night. Shaw's Travels, p. 438.

8. *Mountain-showers.* In the spring and autumn heavy rains fall, and these miserable men had no other protection than the rocks, or caverns of the rocks.

9—11. The injustice represented here is that of unmerciful creditors; who seize the persons of their poor insolvent debtors, and make them their slaves. See Introduction, Part ii. Ch. 7. Sect. 2.

10. *They cause, &c.* They compel the poor to drudge in their fields and vineyards in the most violent heats, to redeem their pawn.

11. *They press out oil.* Some would render the verb as derived from צהרים, 'they labour at noon-tide,' during the heat of the day, contrary to the usual custom. I take it as derived from יצהר *oil;* and as a verb to express the oil. This sense is parallel with the next line, "They tread the wine-vat, &c." Among the people of the east, nothing is deemed more cruel than to deprive labouring people of eating of the fruits, which they gather.

12. *From the city, &c.* In this paragraph he dwells upon the enormities which are committed in great cities, and their environs; under the very eye of the magistrate.——*Yet God regardeth, &c.* He suffers such oppressions to go unpunished in this life. He does not appear for the protection of innocence.

13. *These are they, &c.* He here specifies some of the crimes of cities, where wealth has produced luxury, and luxury has introduced general depravity.——*From the light.* Both of reason and of revelation, handed down by tradition. Compare John iii. 20.

14. *With the light, &c.* That is, very early by break of day. He goeth forth as a lawless robber, and if necessary to his purpose will not hesitate to shed blood.——*In the night, &c.* Should he not succeed by day, he acts the part of a thief by night.

15. *A covering on his face.* This covering was probably the hood of the burnoose: so the Arabs call the cloak which they sometimes throw over their other garments; and which has a hood or cowl to it.

16. *They get into, &c.* I have given a general sense to the verb, as embracing all the methods such adopt to accomplish their schemes.——*They seal up, &c.* That is, conceal themselves. They dare not appear in such houses in the day: For they know not the light, when they practise their lewd amours.

17. *For the morning, &c.* Nothing more alarms them than the light. I read יכיר in the passive, and consider כ understood before horrors, as it is before morning. This renders the passage clear.

18—20. The sense of these verses it is difficult to ascertain. Some think Job concedes in part to the opinion of his friends, and acknowledges that God punishes some offenders. This he never denied, but what he contended for was, that very frequently they lived long and prospered. With Scott, Dathe, and others I think Job describes here, *how* such sinners should be treated, and intimates that they are not *so* treated, as appears from common observation. The verbs are all in the future, and may, not to say ought to, be rendered in the conditional mood. Thus rendered they are agreeable to the opinion which Job constantly maintained.——*As a light*

Yea as the horrors of death-shade it is discerned.
18 As a light thing on the waters should such be;
Their part in the land should be accursed.
19 Drought and heat consume the snow-waters,
So hades should those who have sinned.
20 The womb should forget them;
The worm should sweetly feed on them;
They should be no more remembered;
So iniquity would be broken as a tree."
21 "The barren who hath not born, the *tyrant* devoureth;
And to the widow he doeth no good.
22 The mighty also he pulleth down by his power;
He riseth up, and no one is sure of life.
23 To such *God* giveth safety, on which they rest,
Though his eyes are on their ways.
They are exalted for a while and are not; 24
They are cut off as the ears of corn;
They are laid low, and like all shut up in the tomb.
If it be not so, who will convict me of falsehood, 25
And truly refute my speech?"

CHAPTER XXV.

B. C. 1520. *Bildad's short reply, showing that man cannot be justified before God.*

THEN answered Bildad, the Shuhite, and 1
said,
"Dominion and terror are with him; 2
He maketh peace in his high-places.

REFLECTIONS UPON CHAPTER XXIV. 1. We may learn from this chapter, what slaves sinners are to their own vices. How much care and contrivance does it cost them to conceal their designs, and to accomplish their purposes. They rise up early and sit up late, and submit to many hardships and inconveniences. They take great pains to disguise themselves; and have many anxious fears lest they should be discovered. Half these cares, and thoughts, and pains would have saved their souls. Shall wicked men submit to all this to gratify their lusts, and shall we grudge diligence, care, and pains, to serve God, and save our souls?

2. We may also learn, that in every age human nature has appeared in the same state of depravity. The golden age terminated when man sinned. Say not therefore the former times were better than these. How many different sorts of wickedness were there in old ancient times! There are scarcely any now, but what are enumerated even in this chapter. The same lusts and passions in wicked minds produce the same dreadful effects. Though it is matter of lamentation, that there should be such wickedness, deceit, and cruelty at any time, yet it is more especially so under the gospel dispensation.

3. When we see the wicked prosper, and such sinners as these living in plenty and worldly honour, and dying in peace, and perhaps spoken of honourably by many survivors, let us not say, *God seeth not, nor regardeth.* Remember what reason hints to us, and what scripture assures of, that "God will bring to light the hidden things of darkness, and render to every man according to his works." In the mean time let us not envy the portion of sinners, but seek one infinitely better; that when all evil deeds are punished, we may have praise of God, and enter into our master's joy.

thing, &c. They should be as swiftly taken away by some stroke of justice, as such a thing is by the current.——*Their part in the land, &c.* They should not see or enjoy the treading of vineyards, should have no cultivated land. Compare chapter xx. 17.

19. *Drought and heat, &c.* The image, by which he illustrates a swift and general destruction, is very expressive: The snow which melts on the Arabian mountains at the approach of summer, rushes down in torrents which are quickly absorbed by the burning sands of the valleys. Compare chapter vi. 15—18, and Notes.——*So hades, &c.* So quickly should such offenders descend to the invisible world.

20. *The womb, &c.* Scott after the Vulgate renders in the imprecatory form, "Let the womb, &c." The sense is nearly the same as my version.

21—24. Most critics acknowledge that these verses are exceedingly obscure; and hence various versions have been given. The twenty-second verse, however, seems plainly to describe a tyrannical prince who is a plague and terror to his people. The twenty-first verse, therefore, so closely connected to it in sense and construction, is, I think, the beginning of the description. A tyrant falls upon the weak and defenceless, before he ventures to attack the great and powerful among his subjects.——*The tyrant devoureth.* I have supplyed *tyrant* as necessary from the connexion; and I take the verb רעה in its usual sense, 'to feed, feed on, or devour.' We have no other instance of רעע or רוע appearing as here.

22. *He riseth up, and, &c.* That is, to judge. Ezekiel styles a tyrant 'the terror of the mighty.' From a spirit of jealously or avarice, He invents accusations against them, and then condemns them to death.

23. *To such God, &c.* It is usual for this writer abruptly to introduce the Almighty without mentioning his name. I have supplied it for the sake of perspicuity. The sense is, he suffers these wretches to continue in their prosperity, and seems an unconcerned spectator of their cruelties and oppressions.

24. *As the ears of corn, &c.* There is no need of *tops* in our translation, as the term *ear* conveys it. I have transposed this line, as necessary, the next referring to the burial of such a character and so properly concluding the subject. Job complains, first, That they are exalted,—secondly, That they die an early death, in mature age, cut off as the ears of ripe corn,—thirdly, That they have an honourable interment. Like men in general, they are shut up in the tomb, when for their wickedness, they ought to have been left as a prey to wild-beasts.

25. *Refute my speech.* I have preferred the sense to the idiom.

CHAP. XXV. 1. *Then answered Bildad, &c.* This short reply of Bildad represents, in a very lofty strain, the terrible majesty, supreme dominion, and infinite perfection of the Deity. Thence he infers the insufferable arrogance of a creature so frail and impure as man, to justify himself to God and impeach the rectitude of his government. This speech is no sort of answer to the facts adduced in the foregoing chapter. They were indeed undeniable, and on the principles of these antagonists insolvable.

2. *Dominion, &c.* His celestial kingdom is preserved in order, peace, and felicity, by an absolute and universal obedience to his laws.——*In his high-places.* In the high heavens, as the Chaldee Paraphrast turns it. Compare chapter xvi. 19.

3 Is there any numbering his troops?
And on whom doth not his light arise?
4 How then can man be just before God?
Or how can he, born of a woman, be clean?
5 Behold, even to the moon, and it shineth not;
Yea, the stars are not pure in his sight.
6 How much less man, who is but corruption?
The son of Adam, who is only a worm?"

CHAPTER XXVI.

B. C. 1520. *Job accusing Bildad of wanting charity, displays the power of God.*

1 THEN answered Job and said,
2 "How hast thou helped the powerless?
Or saved the arm without strength?
How hast thou counselled the unwise? 3
Or made known much sound wisdom?
To whom hast thou uttered speeches? 4
And what inspired words come from thee?
The mighty dead, and those who dwell with them, 5
Are in anguish beneath the waters.
Hades is naked before him, 6
And destruction hath no covering.
He stretched out the north over the empty places, 7
And suspended the earth upon nothing.
He bindeth up the waters in his thick clouds, 8

REFLECTIONS UPON CHAPTER XXV. 1. This short chapter states a truth, which we have all great need to learn and lay to heart, that God is infinitely and incomprehensively great; and that we are weak, mean, and polluted. Let us think of him as perfectly pure, outshining the sun in lustre; as the father of lights; as the universal Lord. Innumerable hosts are at his command; all obedient and submissive to his will. He is therefore *greatly to be feared.*

2. Let the view given to us of the majesty of God, lead us to admire and adore the divine condescension in taking notice of us; and above all to acknowledge the grace of Christ Jesus in becoming a man of sorrow for our sake. David, speaking of the Messiah, says, Psalm xxii. 6, "I am despised, a worm, and no man." This was the most remarkable display of divine love to sinners. Let us make such thoughts familiar to our minds, and often make that reflection to which David alludes, "Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

3. *His troops.* They are called the army of heaven, Dan. iv. 35.——*His light, &c.* This may denote his wisdom, which penetrates and regulates all things, or his kindness which extends to all. Some apply it as expressing the essential glory of the divine nature. Compare Ps. civ. 2.

5. *Behold, even to, &c.* That is, in comparison with God, it hath no light, no splendour; nor are the stars pure in his eyes. The fading of the sun and the moon when God appears in his visible glory, is a circumstance by which the prophet Isaiah heightens his grand description of the divine majesty: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion—and before his ancients gloriously: xxiv. 23.

CHAP. XXVI. 1. *Then answered Job, &c.* Job insults his retreating adversary; then takes up the subject so imperfectly touched by him. For whereas Bildad had spoken only of God's kingdom in *heaven;* Job adds the counterpart, his kingdom in *hades,* the world of death. Thence he ascends to the creation, the origin and foundation of divine dominion; and finisheth with a display of some illustrious operations of providence for the benefit and preservation of our system.

2. *How hast thou, &c.* The irony here is strong and excessively stinging. The expressions are most of them proverbial; and expose the impertinent officiousness of persons, who without talents are vain enough to set up for instructors of others.

3. *Sound wisdom.* He thus reproves Bildad's pompous harangue, as containing nothing applicable to the subject in debate. I have given the sense attributed to the word תושיה, Prov. ii. 7, and iii. 21.

4. *Inspired words.* In chapter xxxii. 8, our translators have rendered the term נשמה *inspiration;* and Dathe renders here *oracles.* Job intimates that Bildad pretended to speak under the influence of a divine afflatus.

5. *The mighty dead, &c.* It is generally acknowledged that by the רפאים the sacred writers meant, the spirits of wicked men, of those who had been tyrants and oppressors, giants in impiety and wickedness. In this sense Isaiah uses the term, ch. xiv. 9—12. It is not improbably supposed, that those sinners are intended who perished by the flood. Hence the place of the departed souls of the wicked was thought to be, *under the waters,* or in the lowest hades or sheol; while those of the righteous were placed in the upper part of hades, or in another part of it: Comp. Prov. ix. 18.; xxi. 16. Gen. vi. 4, 13. Here 'the mighty dead' refers to those men of violence whom God saw meet to destroy by the deluge; and 'those who dwell with them,' to others of like character, who for their sins had been since doomed to the same place of misery. They are said to be 'in anguish,' in pain, like that of a woman in child-birth, that is, in the greatest pain. The verb יחוללו may also signify, 'pierced, smitten,' that is, with divine judgments. The Chaldee renders, 'tremble;' the Vulgate, 'groan.' Peters, after the Septuagint, renders, "Shall the *rephaim* be brought forth from under the waters, and their inhabitants?" There is no authority for rendering רפאים 'dead things.'——*Those who dwell with them.* Literally, 'their dwellers;' but I am satisfied, that the pronominal affix must be resolved, as if written ושכנים בם, and so Jerom, I find, has rendered, *et qui habitant cum eis.* My version is at least perspicuous, and I cannot but think I have given the sense of the text.

6. *Hades is naked, &c.* Job having adverted to the punishment of the wicked by the flood, with others like them, now observes, that God's power, knowledge, and influence extend to this place of torment and destruction. The whole invisible world is a part of his vast dominion.

7. *The north, &c.* That is, the northern hemisphere: Comp. ch. ix. 9. The metaphor 'of stretching out the heavens,' occurs frequently, and is derived from a superb tent: Comp. Ps. civ. 2. Is. xlii. 5.; xliv. 24.; li. 13.——*Upon nothing.* Without any thing to support it, as the Chaldee explains the Hebrew word.

8. *He bindeth up, &c.* Scott thinks that Job refers to the second day of the creation; the formation of the atmosphere, and the clouds to float in it. This verse, in short, comprehends the whole process of almighty power in making the air, raising the watery vapours, condensing them into clouds, and sustaining them in that form by a due balance of their pressure with that of the fluid in which they swim, so as that their contents may not burst all at once upon the earth.——*Is not rent beneath them.* There is probably an

Yet the cloud is not rent beneath them.
9 He withdraweth the face of his throne,
Overspreading it with his cloud.
10 He decreed a boundary to the waters,
Until the end of the light and the darkness.
11 The pillars of the heavens tremble,
And are confounded at his rebuke.
12 By his power he maketh still the sea,
And by his knowledge restraineth its proud waves.
13 By his wind he garnisheth the heavens,
And his hand pierceth the shooting serpent.
Lo, these are some parts of his ways! 14
But how little is it which we hear of him;
And the thunder of his power who can understand?"

CHAPTER XXVII.

B. C. 1520. Job protests his own integrity, and concedes that the wicked are sometimes punished.

And Job continued his parable, and said, 1
"As God liveth, who hath neglected my 2 right,
And the Almighty, who hath distressed my soul;

Reflections upon Chapter xxvi. 1. Let us contemplate the omniscience and power of God. He sees all things, in heaven and earth; the deep places and repositories of the dead, and therefore he can raise them. Hell is open to him. Let us reverence his power, who supporteth the earth. It hath no prop but omnipotence; it is sustained and supported in its place by the will of God alone. He formed the heavenly luminaries, he garnished them. Let this lead our thoughts to the almighty architect; who can "shake the pillars of heaven, keep the sea within bounds, and in whose hand are the deep places of the earth." "Great is the Lord, and greatly to be feared." His power is vast, his understanding infinite. "Who would not fear thee, O king of nations! for thine is the power and thine be the glory."

2. We should remember and consider, that we know but little of God at best. After the most diligent inquiries, the helps of reason, scripture, history, and observations, we know but a small part, only the outlines. His wisdom is infinite; his works, and the wonders contained in them, are innumerable. Let us guard against presumption, in arraigning his proceedings, and not positively determine upon a plan, a small part of which only comes under our observation. Let our understanding and conscience pay the highest veneration to God. The more seriously we contemplate his nature and his works, the greater reason we shall have to admire and adore, and to say with the apostle, "O the depth of the riches of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out." Never is humility more becoming than when we contemplate the perfections of God.

implied reference to the flood. The cloud is not now rent, as it was when God opened the windows of the heaven, that is, when the clouds poured down torrents for the space of forty days.

9. *He withdraweth, &c.* The heaven, or sky, is styled in scripture 'the throne of God,' Is. lxvi. 1.; which he withdraweth by spreading his clouds upon it. We are here presented with the same scene of nature which is described in chapter xxxvi. 32, "With clouds he covereth the light, and commandeth it not to shine, by the cloud that cometh betwixt." This is the magnificent preparation and signal of providence for the descent of fruitful showers on the thirsty ground. Psalm cxlvii. 8, "Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."

10. *He decreed a boundary, &c.* Literally, 'He decreed a circle, &c.' The powerful law which God gave to the sea, determined the limits of that immense body of water with as much precision, and keeps it within those precincts as exactly, as if a circle had been drawn around it.——*Until the end, &c.* By expressing the consummation of all things in this manner, the author turns our thoughts to another operation of providence; the constant vicissitudes of day and night; and this leads us up to the immediate natural cause of that vicissitude, the diurnal revolution of the earth.

11. *The pillars of the, &c.* The heavens are considered as the temple of God, supported by the most stately and lofty columns. Their trembling and astonishment is the animated style of sublime poetry, to denote violent concussions of the air and the agitation of the clouds. The cause is God's reproof; that is, thunder, lightning, and tempestuous winds; which are represented as the effects and tokens of God's displeasure at the sins of men.

12. *Maketh still the sea.* Some give an opposite sense, 'he maketh the sea tempestuous.' Good renders, 'he maketh the waters flash.' The sense I have adopted is that which our translators have given Deut. xxviii. 65. Jer. xxxi. 2. Michaelis after Schultens, endeavours to support this sense, and Dathe and Rosenmuller adopt it. But as the other sense is admitted as unquestionable, at least in the hyphil voice, I see no reason to seek for a new one in any of the places where it occurs. The Septuagint renders as I have done. The Chaldee supports the common version, *divide*; but this sense is obviously arbitrary.——*Restraineth, &c.* Literally, 'he striketh, &c.' but the parallelism justifies the sense attributed, 'he coerces, strikes so as to subdue and tame.' Good, "He cleaveth the tempest." Scott renders the verse, "He quieteth the sea by his power, When by his understanding he hath dashed together the proud waves."

13. *Garnisheth the heavens.* So Luther renders, as to the sense, "The heavens become bright through his wind." He adorneth, and setteth off the heavens, by dissipating the clouds and displaying their brightness. The beauty of a clear and serene sky is meant, in opposition to what is said in the 11th verse.——*Pierceth the shooting serpent.* So Schultens, Dathe, and others render. The Septuagint and Syriac render the verb, *slayeth*; but Jerom takes it in the sense of 'bringing forth.' By the shooting serpent, or bar serpent, called also the crooked or tortuous serpent, Is. xxvii. 1, the Arabic writers understand the stars called the *Dragon*, which lie between Ursa major and minor, near the north pole. From this passage the rising and appearance of these stars must have been attended with tempestuous weather, and hence to pierce the serpent, denotes to remove or still a tempest. This seems more probable than to apply this language to fish, or the sea-dragons, killed by the tempest, as Schultens and Scott do. Indeed this opinion is supported by no evidence.

14. *Lo, these are, &c.* This is a sublime conclusion of a sublime discourse. We are acquainted only with the surface and outlines of the works of God. These indeed are grand; but the *thunder of his power*, the higher exertions of his power, in the internal structure of natural bodies, and the whole sum of their properties, and manner of their operation, are matters far beyond our reach.

CHAP. XXVII. 2. *Who hath neglected, &c.* Job speaks here with vehemence, but speaks very improperly. He charges God with refusing to

3 Verily as long as I have life in me,
And the breath of God is in my nostrils,
4 My lips shall not speak wickedness,
Nor shall my tongue utter deceit.
5 Far be it, that I should justify you!
Till I expire, I will not relinquish my integrity.
6 My righteousness I hold fast, and will not let go;
Nor shall my conscience reproach me while I live."
7 "May mine enemy be as the wicked,
And my adversary as the unjust.
8 For what is the hope of the impious,
Though he hath amassed wealth,
When God taketh away his soul?
9 Will God then attend to his cry,
When anguish rusheth upon him?
10 Can he delight himself in the Almighty?
Will he always call upon God?
11 I will teach you the dealings of God;
What is with the Almighty I will not conceal.
Behold, ye yourselves have all seen it; 12
And why then do you so vainly trifle?
This is the portion of the wicked from God; 13
The heritage which oppressors receive from the Almighty.
If his children be multiplied, it is for the sword; 14
And his offspring shall not be filled with bread.
His posterity shall be buried in death, 15
And their widows shall not bewail them.
Though he heap up silver as dust, 16
And prepare raiment as heaps of mire;
He may prepare, but the just shall put it on, 17
And the innocent shall divide the silver.
He buildeth his house like the moth; 18
Or like the shed which the watchman maketh.
He lieth down rich, but shall not do so again; 19
He openeth his eyes, and is no more.
Terrors rush on him as a flood of waters; 20

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do him justice, and with distressing him without any sufficient cause. Codurcus renders, "who hath suspended my trial."

4. *Wickedness—deceit.* These are general terms for all kinds of iniquity and falsehood. But they are limited by the tenor of the discourse to the particular crimes of calumny and false accusation; that is, a man's calumniating and falsely accusing himself.

5. *Far be it, &c.* That I should justify you, in your notion of the course of providence; much less in your condemnation of me grounded upon that false principle. No; I will not to my dying day part with my claim to the character of an honest man.

6. *My righteousness, &c.* I will be as tenacious of my innocence as a good soldier is of his shield.——*My conscience, &c.* My own conscience has never yet upbraided me with any heinous wickedness: and I am sure, it never shall upbraid me with the wickedness of subscribing to your verdict against me.

7. *May mine enemy, &c.* Here he expresseth, in very strong terms, his abhorrence of a wicked character; which the three antagonists had endeavoured to fix upon him. He gives his reason in the three following verses, for detesting such a character.

8. *Though he, &c.* The words כי יבצע are ambiguous; and hence a different sense has been attributed. 'Though he be cut off,' is the version of some; but I think the connexion clearly ascertains the other to be the sense.——*When God taketh, &c.* Is there not in this verse a clear intimation of a future state of punishment and reward? The question *what is the hope, &c.* obviously imports, that the happiness of the most prosperous wicked man endeth with his life. The question seemeth also to imply, not merely that he hath no felicity to hope for in another world, but further that he will there be miserable. It certainly implies that a righteous man hath hope in his death.

9. *Will God then, &c.* His cries to God for mercy will then be unavailing. See Prov. i. 24—21.

10. *Can he delight, &c.* Is it possible for such a character to have any real delight in a God of purity? "Can the Ethiopean change his skin, &c." Will such an one pray fervently and perseveringly?

11. *I will—the dealings of God.* Literally, 'I will teach you concerning the hand of God.' For a similar construction, compare Prov. iv. 11. The meaning is, I will teach you concerning those things which God is wont to do. He would not conceal the measures which the Almighty pursues towards some tyrannical princes and families in the present state. Thus, consistently with his former assertion of a promiscuous distribution of good and evil, and of the worldly felicity of multitudes of bad characters; he acknowledgeth that there are examples enow of God's vindictive justice here, to deter him and every one else from following such evil courses.

12. *So vainly trifle.* You must know that if there are such instances of the punishment of the impious as I am going to relate, there are others of their prosperity.

13. *This is the portion, &c.* Kennicott supposes Job's speech ought to end with the preceding verse, and that the remaining part of this chapter is the speech of Zophar. He thus conjectures, because Eliphaz and Bildad had each spoken thrice, to each of whom Job had answered three times; but that Zophar had only spoken twice unless we consider what follows as his third speech. He supports this conjecture by the subject, as agreeing with what Zophar had before said. Compare chapter xx. Others think that Job waited for Zophar's reply, but he continuing silent, Job in irony reasoned as he would have done. The connexion, the old versions and all the existing Hebrew manuscripts oppose the conjecture of Kennicott; and the latter opinion has nothing to support it. What follows is evidently a concession that wicked men are *sometimes*, but not always, punished in this life.

15. *Buried in death.* That is, death shall be their only burial, or in fact they shall lie unburied. The mode of expression is singular and forcible. It probably comprehends all those tragical circumstances which are accumulated in Jer. xvi. 4.

18. *Like the moth.* He who buildeth his fortunes and greatness by methods of injustice, is such a builder as the moth; which, by eating into the garment wherein it makes its habitation, destroys its own dwelling. The simile represents the oppressor as working ruin to his own unrighteous acquisitions. ——*Like a shed.* The simile of the shed illustrates the short duration of such men's prosperity. A shed was a temporary hut made of boughs and reeds: It served for a shelter from the violent heat to the servant who guarded the summer fruits, when nearly ripe, from the birds, and other creatures of prey. As soon as the harvest or vintage was over, it was taken down or suffered to perish of itself.

19. *Shall not do so again.* I follow the Septuagint in this version. The text and other versions render, 'he shall not be gathered,' or 'taken away,' which yields no suitable sense. He continueth in his prosperity so long as he liveth: but then his death is sudden and terrible, in the night,

A tempest by night stealeth him away.
21 An east wind seizeth him, and he goeth;
For it hurleth him from his place.
22 It driveth upon him, and doth not spare;
From its power fain would he escape.
23 It shall clap its hands at him,
And shall hiss him from his place."

CHAPTER XXVIII.

B. C. 1520. Job investigates the powers and inventions of man, and concludes that there are mysteries in providence which he cannot solve, and that the wisdom of man is to fear God.

1 "TRULY there is a mine for silver,
And a place for gold which men refine.
Iron is taken from the earth, 2
And the stone poureth forth copper.
Man putteth an end to darkness; 3
He searcheth to the utmost limit
The stones of darkness and of death-shade.
They work a shaft from where they sojourn: 4
Lo! they forget the use of the foot;
They descend and wander from men.
As for the earth, from it cometh forth bread, 5
Though its interior is subverted as by fire.
Yet among its stones is the place of the sapphire; 6
And the ore of gold is found in it.

REFLECTIONS UPON CHAPTER XXVII. 1. We infer, that serious, solemn engagements to be just and honest, are proper and useful. Job here binds himself, as it were by a solemn oath, not to lie or deceive, even where his own character and credit were concerned. In doubtful and indifferent matters it is good and safe not to be peremptory; but when sin and duty are concerned, it is necessary to lay ourselves under the strictest engagements.

2. The condition of impious men is most dreadful; we could wish even our greatest enemy no worse. They have no comfort in religion or devotion; they cannot look up to God with peace in time of distress. Religion is a task and drudgery to them, and will soon be cast off. They may gain much, may heap up silver as dust, but what profit is this, when God taketh away their soul? Let us dread this detestable character, and diligently search and try our ways, that we may not deceive and ruin ourselves.

3. We may reflect on the contrary character, that of a good man; and a truly honourable and comfortable one it is. "He delights himself in the Almighty; he always calls upon God," and can approach his throne with humble confidence in the day of evil. Though he gain little of the world, has little or no wealth, yet he has an infinitely better portion; he lives honoured, and dies lamented. When God takes away his soul, he takes it to himself, to be perfectly and eternally happy.

and probably by assassination. He is awakened by the noise of the conspirators rushing in upon him, but he openeth his eyes only for a moment to see his own destruction; and then closeth them for ever.

20—23. *Terrors, &c.* I think these verses are an amplification of his sudden and terrible death; and not a representation of his punishment in another world. Terrors—a tempest—an east wind, may denote any sudden and unexpected calamities, or may be understood literally as the agents in his destruction.

21. *An east wind.* He specifies the east wind, only to heighten our idea of the tempest, ver. 20. An east wind is the most boisterous and the most destructive wind that blows in those countries.

22. *It driveth upon him.* If the east wind can with propriety be said to seize and hurl the wicked oppressor from his place, it may be the nominative of the verb here. Others supply *God* as understood; and in the next verse *men*, as supposing it incongruous for him to hiss and clap his hands. The version given is a fine prosopapeia. The east wind is made a person, is clothed with a human body, and has gestures and a voice ascribed to it significant of exultation and scorn. Comp. Ps. xcviii. 8. Is. lv. 12.

CHAP. XXVIII. 1. *There is a mine.* Dathe would read תצא, and render, "Man indeed finds silver." He wholly neglects יש. I adhere to the usual sense.

2. *Poureth forth, &c.* That is, when smelted. Brass is factitious, made of copper fused with the calamine stone. Copper was and is obtained out of two kinds of stone called *cadmid* and *chalcites*. Pliny informs us that it was first discovered in the island of Cyprus; whence it was, doubtless, conveyed to Egypt, and thence to Arabia.

3. *To the utmost limit.* Cocceius first proposed this version, of which Scott and others approve. Dathe and most German critics render adverbially, "He searcheth all things most accurately, or perfectly." I prefer the former as parallel with the other line.——*Stones of darkness.* Hid in darkness in the bowels of mountains.

4. *They work a shaft.* The connexion naturally suggests that this ambiguous text refers to the art of mining, and of obtaining metals. In this view the best critics consider it. Peters indeed refers it to the sea, but in this he has not any followers. Chappelow applies it to a land-flood, and renders the whole verse, "The flood of waters breaketh out from the channel; They are dried up, they are gone away from men." Heath renders nearly in the same manner, "The torrent bursteth forth from the spring head, the streams which are diverted from the river, are drained off by the husbandman into lesser rivulets, they come to nothing." These versions are so wide from the usual sense of the words, and the design of the passage, that they deserve no regard. Many understand the words פרץ נחל to signify, 'a river or stream breaks forth;' and taking מעם נר in the Arabic sense, either as denoting 'the bottom of a mountain,' or 'the spring head,' render the line, "A stream bursts forth from its source" They apply this to the streams of water which occur in mines, and, on account of which, the mines are forgotten of the foot, that is, they cannot fix their foot; but such is their skill, that they draw out or expel the water. This is the sense which Dathe gives. Schultens takes נחל not as denoting a river, but a channel, as it often signifies, and applies it to the shafts, or passages which the miners make, while they dig up the ore. I have also adopted this sense. He takes נר in the Arabic sense, and renders, "He breaketh up a channel at the bottom of the mountain." Scott also adopts nearly the same version. The latter words I take in their usual Hebrew sense, "From where they sojourn;" that is, they penetrate into the earth, upon which they and others sojourn, dwell or live. As the participle and verbs in the following lines are plural, I understand the verb here in a collective sense, and have rendered accordingly.——*Lo! they forget, &c.* Literally, 'Lo! they are forgotten of the foot.' I have preferred the sense to the metaphor. I conceive he refers not only to the manner in which they descend into pits, but also to the manner in which they dig the ore. The shafts or passages being low, they work sometimes on their knees, and often sitting; so that they make

7 A path this which no bird of prey knoweth.
Nor hath the eye of the vulture glanced on it.
8 Wild-beasts have not dared to tread it;
The fierce lion hath not marched over it.
9 *Man* putteth forth his hand to the flinty rock;
He upturneth the mountains from the root.
10 Among the rocks he cutteth out rivers,
And his eye seeth every precious thing.
11 He bindeth up the oozing streams,
And the hidden treasures he bringeth forth to light.
12 But where shall wisdom be found?
Yea, where the place of understanding?
13 Man knoweth not its value;
Nor can it be found in the land of the living.
14 The abyss saith, "It is not in me;"
And the sea saith, "It is not in me."
15 Solid gold cannot be given for it;
Nor silver be weighed out for its purchase.
It cannot be bartered for the ingot of Ophir; 16
For the precious onyx, or the sapphire.
The gold or the crystal cannot equal it; 17
Nor shall it be exchanged for jewels of pure gold.
Let not coral or pearl be mentioned; 18
For this wisdom is more valuable than rubies.
The topaz of Cush cannot equal it; 19
With the purest gold it cannot be valued.
Whence then cometh this wisdom? 20
And where is the place of understanding?
Since it is hid from the eyes of all living, 21
And concealed from the birds of the air?
DESTRUCTION and DEATH say, 22
"We have only heard of its fame."
God only understandeth its way, 23
And he only knoweth its place.
For he beholdeth the ends of the earth; 24

little use of their feet.——*They descend, &c.* Schultens and others render, "They become lean or thin as shades in comparison with men;" and refer to the depth of the mines, and to the effect their mode of life has on their appearance. I have followed Scott, who adopted the rendering of Cocceius. Good, in his usual manner, boasts of having found out the real sense of this difficult verse. He renders, "He breaketh up the veins from the matrice, Which, though thought nothing of under the foot, Are drawn forth, are brandished among mankind." He has no authority for rendering נד *matrice* so far as I can find, either from the Hebrew or Arabic.

5. *As for the earth, &c.* Here, I imagine, he represents the dangers to which miners are exposed, and which avarice is bold enough to venture through.——*Its interior.* By the miners it is subverted as if by fire, perhaps alluding to the subterraneous fire by which earthquakes are produced.

6. *The place of the sapphire.* Here is the temptation to risk the foremention dangers: The rocky earth in those subterraneous caverns is the country and birth-place of sapphires, and other precious stones.

7, 8. These two verses are an illustration of man's intrepidity in penetrating these dangerous regions of darkness. The fiercest and most daring beasts of prey would not venture into them.

8. *Wild-beasts.* Literally, 'children of pride,' as it is translated ch. xli. 34, where it can only signify, fierce and wild creatures. The fierce lion, or as some render, 'black lion,' in the next line, limits the sense of this. There is no authority, for the whelps of the lion, exclusively.

9. *Man putteth forth.* This and the two following verses describe the prodigious labour of working mines. The hardest rocks are to be spilt, and the very mountains are to be subverted. See Plin. Nat. Hist. xxxiv. 4.

10. *Among the rocks, &c.* Some think that this refers to the custom of conducting streams of water on the rubbish, by which the grosser and worthless matter is washed away, and the ore and precious stones are more easily discerned. Others thinks it refers to the issuing of waters in mines, for which man by his art and industry makes a way and clears his shaft or passage. I prefer the former view, as the next verse refers to the latter operation.

11. *The oozing streams.* Literally, 'the weeping of the streams.' The sense is clearly that which is given. Man contrives methods to prevent the waters from impeding his operations.——*Hidden treasures.* Good renders, "And makes the hidden gloom become radiance;" and applies it to the reflected light of the various minerals. I prefer the common version as more just to the text.

13. *Knoweth not its value.* That is, he hath no ability or means to obtain this wisdom. Good from the Arabic renders, instead of value, *source.* ——*Nor can it, &c.* This assertion clearly proves that by wisdom here, Job did not mean *religion;* for this is found in the land of the living. Job himself and many others possessed this best treasure. He must understand by wisdom in this place, the reason of the divine counsels, which he says is not attainable by man, verse 21, and is to be found in God only, verses 23—26.

14. *The abyss saith, &c.* The intention of this grand prosopopeia seems to be, that were man master of the most abstruse secrets of nature, and possest of its most hidden wealth, he would be never the nearer to understanding the reasons of the divine dispensations.

15. *Solid gold.* Scott supposes that what follows to the 19th verse is the language of the sea; but in this, with most Commentators, I differ from him; and think the fine prosopopeia ends with this verse.

16. *Ingot of Ophir.* So Dr. Stock and Good. When gold is refined it is cast into small bars and stamped, and these are called ingots, gold of due value.——*The precious onyx.* We are assured by Pitts, an eye-witness, that precious stones for rings and bracelets are brought from Yemen in great quantities, to the annual fair held at Mecca during the last ten or twelve days of the stay of the pilgrims there.

17. *Crystal.* Dr. Shaw supposes the diamond to be meant. Perhaps any transparent, pelucid gem is meant.

18. *Coral or pearl.* What the original words signify is not certain, but as all the old versions agree with ours, it is probably as good as any other.

19. *Topaz of Cush.* Cush, according to Bochart, was that part of Arabia which bordered on the Red-sea, and was inhabited by the Saracen Arabs. Topaz was an adjacent island in the same sea, and gave name to the precious stone which grew there. Pliny says, it is of a singular green colour, and, when first found, was preferred to all other gems. Another kind is of a beautiful yellow, or gold colour.

21. *The birds of the air.* Why are they mentioned? Crinsoz supposes that they may be used figuratively, to denote the most soaring minds, and particularly astronomers who, though they can calculate the distances and motions of the stars, cannot find out this wisdom.

22. *Destruction and death.* These terms seem to be used, as synonymous with hades the place of destruction and death.

23. *God only, &c.* God alone sees at one view the whole extent of the universe. He created it one perfect whole, and formed and placed every

What is under the whole heavens he seeth.
25 When he made a balance for the wind,
And regulated the waters by measure;
26 When he made a course for the rain,
And a path for the blaze of thunder;
27 Then did he see and declare it;
He established it, and thoroughly proved it;
28 And he said, as to man, "Behold!
"The fear of the Lord, that is wisdom,
"And to depart from evil, is understanding."

CHAPTER XXIX.

B. C. 1520. Job states his past happy circumstances; the contempt into which he had fallen; and concludes with a declaration of his conduct.

1 And Job continued his parable, and said,

"O that I were as in months past! 2
As in the days when God watched over me;
When his lamp shone above my head, 3
And by its light I walked amidst darkness!
As I was in the days of my prosperity, 4
When God secured my tent around me;
When as yet the Almighty was with me, 5
And my children were round about me.
When I washed my steps in butter-milk, 6
And the rock poured out for me streams of oil.
When I went to the gate through the city, 7
And prepared my seat in the street;
The young men saw me, and hid themselves; 8
Yea, the very aged rose up and stood;
The princes refrained talking; 9

Reflections upon Chapter xxviii. 1. We should with the Psalmist devoutly acknowledge, that the earth is full of God's riches. Its surface yields bread for man, and other sorts of food for various kinds of animals. Its internal parts are rich in various sorts of minerals and metals; and by the wisdom and industry of man, they are attainable and serviceable to the arts of life. For these hidden treasures our gratitude is due; for we should remember that all this cometh from the Lord of hosts, "who is wonderful in counsel and excellent in working."

2. We are also admonished, that we cannot understand the reasons of the divine conduct in the administration of providence. They are wisely hidden from us; and all the skill, sagacity, and application of men, cannot discover them. But there is a world beyond the grave where they are better known, though even there not perfectly. Let us not tire ourselves in the search of what we cannot understand, and what God never intended we should understand; but content ourselves with firmly believing, that all things are well and wisely ordered; and that "all things shall work together for good to them that love God, and are called according to his purpose."

3. Let us attend with the greatest care to what is plain, obvious, and important. The distinction of good and evil, the immutable and indispensable obligations we are under to fear the Lord, and depart from evil: this will evidently be found our best wisdom. This is spoken of by Moses, David, Solomon, Job, and Christ himself, *as the one thing needful.* To man God hath said this in all ages. It is better to get this wisdom than gold; it is more easily obtained; the possession is more secure; the consequence more happy. This is the wisdom which God requires of man; and by this alone he can attain to eternal happiness. It lies open to the poor as well as the rich, to him that digs for jewels, as well as to him that wears them. Let this be our concern; for unto us God says, "Behold, the fear of the Lord, that is wisdom, and to depart from evil, is understanding."

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part in exact fitness to the design of the whole. He alone therefore is capable of knowing the use of every portion and appearance of nature, and the reason of every measure in his *moral* administration.

25. *Balance for the wind.* These are selected as specimens of the admirable wisdom with which all the members of the universe were framed. The winds, the mass of waters, the rain, the lightning and thunder, are endowed with their several qualities, and directed by distinct laws in most accurate fitness to the designs of providence in our world, and in regard to the whole creation.

27. *Then did he see it.* That is, wisdom.—Declared it, or made it manifest to us, so that from his works we may infer, that he is infinitely wise. ——*He established it.* Having surveyed all possible schemes, he chose that plan, which was upon the whole the best; and in the creation of the world, and its government he has proved it to be so.

28. *He said, as to man.* Either to Adam, and by him to his posterity, by a clear revelation, or by some subsequent revelations to men.——*That is wisdom.* Wisdom is the knowledge and choice of the best ends and most suitable means. The best end that man can chuse is his own everlasting happiness: the only means of obtaining it is the practice of his duty. This therefore is the wisdom proper for man.

CHAP. XXIX. 2. *Watched over me.* Job sets forth his former felicity in the singular favour of God to his person, family, and fortunes; and in the veneration paid to him by his tribe, for the wisdom of his counsels and the justice of his administration.

3. *His lamp shone, &c.* This is probably an allusion to the lamps which hung from the ceiling of the banqueting rooms of the wealthy Arabs; but it is used metaphorically for the favour of God, and all the effects of it, peace of mind, prosperity and lustre of character.——*Amidst darkness.* War, famine, pestilence are meant. The divine protection and guidance were his constant security and delightful confidence in such seasons of danger.

4. *Prosperity.* That the word חורף does not signify *youth* is now generally admitted; but includes the idea of a mature and flourishing period of life, like that season of the year when the fruits are ripe. I have, therefore, rendered, with Heath, *prosperity.*——*When God secured, &c.* I have followed the Syriac and Symmachus, who are supposed to have read בסך. Reiske and Good from the Arabic give the same sense to the textual reading. The usual sense of בסוד seems to me inapplicable here.

5. *And my children, &c.* This term נערי is ambiguous, and may denote the young persons who attended him, his slaves and domestics, or his own sons. If he referred to the latter, as at least included in the term, he must have uttered this line with a sigh. Good, contrary to all the ancient versions, and to the usual sense of שדי in this book, considers it an Arabic noun importing, 'vigour, strength.' Hence he renders the first line, "When my strength was yet in me, &c."

They put their hands on their mouth.
10 Their voice the nobles suppressed;
And their tongue cleaved to their mouth.
11 When the ear heard, it blessed me;
When the eye saw, it bare witness to me:
12 For I delivered the poor who cried;
The orphan also, and him who had no helper.
13 The blessing of the perishing came upon me;
And the heart of the widow I made glad.
14 I put on righteousness, and it clothed me;
My judgment was as a robe or a diadem.
15 I was eyes to the blind,
And feet was I to the lame.
16 I was a father to the poor;
And the cause I knew not, I searched out.
17 Then broke I the grinders of the wicked,
And plucked the prey from his teeth.

Hence I said, "I shall die in my nest; 18
"I shall multiply my days like the sand."
My root spread abroad to the waters, 19
And the dew lodged on my branches.
My glory was increased to me, 20
And my bow abode strong in my hand."
"To me they gave ear, and attended; 21
And were silent upon my admonition.
After my words they replied not; 22
For my speech dropped on them *as dew*.
For me they waited as for the rain; 23
And opened their mouths as for the harvest-rain.
If I smiled on them, they were not confident; 24
Nor cast down the light of my countenance.
I chose out their way and sat as chief; 25
I dwelt as a king amidst his host;
As one that comforteth the mourners."

REFLECTIONS UPON CHAPTER XXIX. 1. We here learn that those who have wealth, power, wisdom, or any influence, should use them for valuable purposes. Job is an excellent pattern for all, especially for magistrates; let them in imitation of him, do justice, love mercy, be the friends of the poor, and the patrons of the oppressed; otherwise their robes and swords, and other ensigns of honour, will be only a reproach. Let all, according to their various spheres and abilities, endeavour to do good; and they will be esteemed and reverenced. It is in the power of all to pity and comfort the afflicted; and thus to bear one another's burdens, and so fulfil the law of Christ.

2. When we enjoy growing prosperity and honour, let us expect changes, and especially think of death. Men are too ready to confide in the continuance of their wealth and enjoyments; perhaps Job was so. Let us learn from the sad change in his circumstances, and many such changes within our own knowledge, not to be high minded, but fear. He thought of death, even amidst his prosperity. Let us daily think of it, and prepare for it; and then, whether we have the praise of men or no, we shall certainly have the praise of God, and be applauded before the assembled world at the last day. But if we reflect not on the uncertain tenure of our present enjoyments, nor on the account we have to give to God, awful will be our condition when we stand before the judgment-seat of Christ.

6. *In butter-milk.* So rendered Judges v. 25. Like חלב I think חמא may also mean simply milk; and so I find Dathe has rendered. The cattle, and olive, and vineyards constituted the riches of the Arabs, as well as of the Patriarchs. The lofty olives grew upon the rocky mountains. Hence these figurative expressions denote the abundance of every earthly good.

7—17. *When I went, &c.* Having described his domestic happiness, he proceeds to represent the honours paid him in public life, and his impartial and intrepid administration of justice.——*To the gate—in the street.* The gate means the forum or market-place; in the wide street. It is probable these assemblies for the administration of justice were held in the air, and in the most frequented part of the city.

8—11. *The young men, &c.* All the particulars noticed in these verses are extremely natural, and strongly mark the high respect and veneration paid to Job; and from what he asserts in the following verses he deserved it.

14. *I put on, &c.* His decisions in the court of justice procured him all the honour given to a king, without the dress and title. This beautiful manner of speaking is still preserved among the Arabs: One of their proverbs is, "Knowledge is a diadem to a young person, and a chain of gold about his neck."

15. *I was eyes, &c.* When the cause of an ignorant and friendless person came before him, he assisted him, by his counsel and protection, to make his defence.

17. *Broke I the, &c.* He compares the wicked to wild-beasts, which have already seized the prey; but by the hand of justice he attacked them, and snatched from them what they had wickedly acquired.

18. *I said, &c.* Schultens and Scott consider, the remaining part of the chapter, as containing a fine description of what Job *hoped* would be his state for a long period on earth. Some limit this to the two next verses, and our translators to this only, and render the following in the preterite, as containing the reasons of his hope. Job certainly indulged a too sanguine hope, like David when he said, "My mountain standeth strong, I shall never be moved;" and like him he experienced disappointment.

19. *My root spread, &c.* Compare Psalm i. 3. The dews which fall in the night very plentifully, contribute greatly to the nourishment of vegetables in those hot climates, where they have scarce any rain all summer long.

20. *My glory, &c.* He promised himself a perpetuity of power, sufficient to subdue all who resisted his authority or invaded his possessions. The warlike image in the second sentence, *my bow, &c.* is equally happy: It denotes increasing power and conquest. The eastern writers are fond of this image, as Schultens has shown.

23. *As for the rain, &c.* In the foregoing verse, the soft insinuating force of his political and religious instruction was compared to the dropping dew. Here the copiousness of his eloquence is likened to the abundant rains which fall in the spring in those countries.

24. *If I smiled, &c.* His authority and character were so much reverenced, and his favour which he calls the light of his countenance, was so highly valued, that even familiarity did not lessen their veneration. His very smiles were received with awe.

25. *Chose out, &c.* The phrase denotes supremacy both in the state and in the affairs of religion. Exodus xviii. 20.——*I dwelt as, &c.* This denotes that the people did not only honour him, but surrounded him as a bulwark, and were his security; and that as the father of his people, he

1 "But now they hold me in derision,
Who are younger than myself in days;
Whose fathers I should have disdained
To rank with the dogs of my flock.
2 Yea, what to me was the strength of their hand
In whom manly vigour had perished;
3 Through want and severe famine,
They were lately gnawing the desert,
The waste and the wilderness;
4 Plucking up mallows from the bushes,
Or furze roots for their food.
5 They were driven from society;
(They cried after them as after a thief;)
6 To dwell in the ravines of the torrents;
In caves of the earth, and among the rocks.
7 Among the bushes they brayed;
Under thorns were they gathered together.
8 A profligate race, a base-born race,
They were scourged out of the land.
9 But now I am become their song;
Yea, I am to them a mere by-word.
10 They abhor me, they flee far from me;
They refrain not to spit in my presence;
11 Because he hath loosed my cord, and afflicted me,
They throw off the bridle in my presence."
12 "On my right hand rise up base men;
They attempt to push away my feet;
They cast up their destructive ways against me.
13 They have rooted up my path;
They rejoice in my calamity;
Nor is there any to help me against them.
14 As through a wide breach they advance:
With tumult they roll themselves forward.
15 Terrors are turned upon me;
My dignity is chased away as the wind,
And my safety is departed as the cloud."
16 "Yea, now is my soul poured out within me;
For days of affliction have laid hold on me.
17 By night my bones are pierced through;
My gnawing pains suffer me not to rest.
18 With great force is my garment changed;

would be ever touched with their distresses, and ready to exert his utmost ability for their relief.

CHAP. XXX. 1—14. *But now, &c.* This chapter is the contrast of the foregoing. It is a moving representation of the miserable disappointment of his hope, the insults he received, the deplorable condition of his body, and the despairing state of his mind. This section is, I apprehend, a strong and spirited description of those villainous Arabs, who, when Job was in his prosperity, had felt the severity of his justice, and fled into the lurking places of the desert.

1. *Younger than, &c.* The great respect paid to their elders by the easterns, quickened their sensibility of contempt from their juniors.

2. *Yea, what to me, &c.* Of this difficult passage various turns and renderings have been given. Dathe considers, *hands* redundant, and 'strength of hands,' a periphrasis for strength. I have followed the Syriac and Septuagint Alexandrian. I take the sense to be, How could I countenance, much less employ such men, in the lowest offices, whose conduct was profligate, and who had become feeble through their vices? Good joins the first line of the 3rd verse to this, and places the full point after *famine*. I prefer the usual punctuation, and consider that their necessities at home drove them into the desert to pick up what they could for their support.

4. *Mallows,—furze roots.* Bochart renders the first term מלוח *nettles*. Good thinks it means *salt-wort*, and Dathe renders, *saluginous fruits*. The latter רותם is thought to be *broom*, which is sometimes high and large enough to afford shade. Compare 1 Kings xix. 4, 5. Forskall has described the plant, which abounds in the sandy deserts of Egypt and Arabia.

5. *From society.* So I render מן גו as the general sense of גו is, 'a nation, a body politic.' In the Syriac Testament, Acts ii. 44, the word denotes the community.

6. *In the ravines.* This exactly describes both the country of stony Arabia, and the manners of its inhabitants. The rocks abound with caverns, according to Dr. Pocock and others, and are yet the abodes of Arabian hordes.

8. *A profligate race.* The term נבל is used of an *incestuous* person 2 Sam. xiii. 13. of a *blasphemer* Ps. lxxiv. 22. and of a *malefactor* worthy of death 2 Sam. iii. 33. It must therefore mean here *very profligate fellows.*—*A base-born race.* Persons of obscure parentage, owned by no family, inrolled in no tribe, a spurious brood.

9—11. How affecting is the contrast here drawn! The venerable Job is now the scorn and derision of the lowest and worst of men; insulted and despised by the basest miscreants. But when were these insults offered to him? From the time that he was smitten with his disease, he was surely confined to his house. This treatment therefore must have happened to him before that time, yet after his overthrow. Whence it seems probable, there was a considerable interval between his first calamities and that last affliction.

10. *To spit in my presence.* The ambiguity of פני renders the sense of the text somewhat doubtful. Our translators have followed the Vulgate, but with many others, I have adopted the sense which the phrase, I think, must have Numb. xii. 14. See note there.

11. *He hath loosed, &c.* With our translators I follow the Keri, and think Job refers to God. *Loosed my cord*, may be derived either from the bow, or the tent. He hath loosed the string of my bow, he hath disarmed me, so that I have no power either to defend myself or to attack others. Or he hath loosed the cords of my tent; hath destroyed my family and my property. Compare Jerem. x. 10.—*They throw off, &c.* Schultens has shown, that this is a common metaphor among the Arabs, to denote, 'to act without restraint.'

12—16. *Base men.* Schultens has proved that in Arabic this term פרוח denotes every kind of progeny, and also a despicable, base man.—*Destructive ways.* This metaphor is derived from the advance of a besieging army. They cast up trenches to preserve themselves, while they approach to annoy the besieged. It is continued in the following verses. The path is broken up, the breach is made, and the enemy gain possession; terrors seize the inhabitants, the prince is taken captive, his dignity chased away, and his life ready to be sacrificed.

17. *My bones are, &c.* He refers now to his disease.—*My gnawing pains.* The common version, *sinews*, I think, cannot be supported, though it has the authority of the Greek version. The interlinear version is, 'my veins;' and the Syriac and Arabic make it comprehend the whole body. As a verb it is used in the 3rd verse for those who *gnawed* the desert, and as-

It girdeth me like the collar of my tunic."
19 "*God* hath cast me into the mire;
I am become like to dust and ashes.
20 I cry unto thee, but me thou dost not answer;
I stand up, but me thou dost not regard.
21 In respect to me thou art become cruel;
With thy strong hand thou opposest me.
22 Thou raisest me up and makest me to ride on the wind;
And thou then dissolvest my very substance.
23 For I know that thou wilt bring me to death;
To the house appointed for all the living.
24 Surely he would not put forth his hand to the tomb!
But in its destruction there would be [v]safety".
25 "Should I not weep as one in trouble?
And my soul be grieved as one destitute?
26 For when I looked for good, then evil came;
When I expected light, then came darkness.
My bowels are agitated, and rest not; 27
For days of affliction have befallen me.
I go along mourning without the sun; 28
I rise up; in the assembly I cry out,
"A brother am I to sea-monsters; 29
"A companion to female ostriches."
My skin is become black upon me; 30
And my bones are scorched with heat.
My harp is turned to mourning; 31
My pipe to the voice of those who weep."

"I made a covenant with mine eyes; 1
That I would not gaze on a maid:
For what is the portion of God from above? 2
Or the inheritance of the Almighty from on high?
Is it not destruction to the wicked, 3

CHAP. XXX.

REFLECTIONS UPON CHAPTER XXX. 1. We may observe that wise and good men have been often unjustly abused. Their motives have been suspected, their best actions misconstrued, and their sufferings derided. This was the lot of Job, and a greater than Job, even Christ; "who was despised and rejected of men, spit upon," insulted, and treated as the greatest criminal. "The servant is not above his master. Let us learn of him, when reviled, not to revile again."

2. Let us bless God that we are not exposed to such contempt and afflictions as those, which are here so movingly described. Job's case, and the cases of others in like circumstances, are very pitiable. We should thank God for the health, ease, and reputation we have, and consider them as talents to be improved for him.

3. We should think of the grave as the house appointed for all living. It is appointed for all, the rich and poor, the small and great. Let us consider that it is God who brings us thither; a comfortable thought to good men, in the prospect of their awful change. And it should engage us all to prepare for our removal; that when the body is lodged in that house, our separate spirit may be removed to the paradise above, the world of everlasting serenity, honour, and joy.

24. [v] Syr.

applied here to his gnawing, devouring pains, it is proper and forcible.

18. *With great force, &c.* I have adhered to the usual sense of these words, as I think the verb in Hithpahel, may have a passive sense. Compare chapter xxxi. 20. The versions afford no assistance. Schultens and others render, "With great force it (the disease) changes itself into my garment or robe, &c." Good has rendered כח *acrimony*, a sense which it never has.

19. *God hath cast, &c.* I have supplied the noun understood, as appears from the next verse. Good derives הרגי from הרה, and renders, "It hath set me up for corruption, And I am made a by-word, like *dust and ashes.*" The version of the Septuagint supports this derivation, but the Syriac and Arabic that of the common, and many Hebrew manuscripts read הורני. The version of the second line is supported by no authority.—*Into the mire.* He had represented the odium which his calamities had brought upon him, by the same image and in the same complaining way, chap. ix. 31 —*Like dust and ashes.* This seems to be a proverbial expression for *vileness* and *contemptibleness*: Gen. xviii. 27.

21. *Become cruel.* This language is highly indecorous and improper, and shows that he was not yet sufficiently humbled.

22. *To ride on the wind.* The metaphor seems to be derived from the cloud, which the wind for a time bears on high, but which is soon dissolved and dissipated.

24. *To the tomb.* That is, to afflict me there; but in the destruction of the grave I should find safety. This appears to me the best sense of the text, and most agreeable to the context. With the Syriac I read ישוע but as a noun; and with Schroeder, I consider להן as an adverb, the same as להנה: Compare Ezek. i. 23. Many critics consider the text corrupted, and have proposed various emendations and versions, I think without any necessity. The sentiment is the same as chapter iii. 13.

25. *Should I not weep, &c.* With Schultens and others, I consider the preposition ל as here signifying, 'like as, after the manner,' and not as the dative, refering to the object. This sense introduces the following verses properly, in which he adverts to the disappointment of his hopes and the afflictions which befel him.

28. *I go along mourning, &c.* Schultens and others, "I am black, but not with the sun;" but as they explain it, by the nature of his disease. I cannot think that this sense is admissible, because he immediately notices that his skin was black, which he would not have done if the same thought had been here expressed.

29. *To female ostriches.* Bochart hath proved this to be the sense of the text, and Dr. Shaw, in his travels, observes that during the lonesome part of the night they often made very doleful and hideous noises; which would sometimes be like the roaring of a lion, at other times it would bear a nearer resemblance to the hoarser voice of other quadrupeds. I have often, says he, heard them groan as if they were in the greatest agonies.

CHAP. XXXI. 1. *That I would not, &c.* I have followed the Vulgate and many modern translators, in the sense given to מה; and the connexion requires it: Comp. Matt. v. 18. Instead of 'a maid,' Heath renders

And utter ruin to the workers of iniquity?
4 Doth not He see my ways,
And number all my steps?
5 If I have walked in falsehood,
And my foot hath trusted to deceit;—
6 Let him weigh me in the scales of justice,
That God may know mine integrity.
7 If my step hath turned from the way,
And my heart walked after mine eyes;
Or any blot hath cleaved to my hands;
8 May I sow, but may another eat,
Or may all my produce be rooted up.
9 If my heart hath been enticed by a woman,
And I have lain wait at my neighbour's door;
10 May my wife grind for another;
And may others cohabit with her.
11 Surely this would be a premeditated crime;
An iniquity punishable by the judges.
12 For this is a fire which consumeth to destruction,
And which would root out all mine increase.
13 If I have despised the cause of my man-servant,
Or of my maids, when they had a suit with me;
14 What shall I do when God riseth up?
And when he inspecteth, what shall I answer him?
15 Did not he who made me, make him?
And did not one *God* fashion us in the womb?"
16 "If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
17 Or have eaten my morsel alone,
And the orphan have not eaten of it;
18 (Yea, from my youth I brought him up as a father,
And from my mother's womb I guided her;)
19 If I saw one perishing for want of clothing,
Or a poor man without covering;
20 If his loins did not bless me,
And himself grow warm with the fleece of my sheep:
21 If I have lifted up my hand against the fatherless,
When I saw my power in the gate;
22 May my shoulder fall from the blade,
And mine arm be broken at the socket.
23 For destruction from God was a terror to me,
And his majesty I could not endure."
24 "If I have made gold my hope,
And said to the fine gold, "thou art my confidence;"
25 If I have rejoiced because great was my substance,
Or because my hand had gotten abundance;

"an idol,' a sense which no other critic has attributed to the word.——*Gaze on.* This implies that he would not indulge impure desires.

2. *Portion—inheritance.* These are terms for divine punishments, chap. xx. 29. xxvii. 13.

3. *Utter ruin.* The most signal punishment, as Michaelis explains the word from the Arabic.

5. *If I have walked, &c.* Falsehood and deceit being here placed immediately after the crime of corrupting virgins, import, I apprehend, the false promises and other deceiving arts practised by the seducers of women. ——*Hath trusted.* Scott and Dathe derive the verb from חשה 'to be silent,' and render, "If my foot hath gone in silence, &c." All the versions render as I have done.

7. *From the way.* The first sentence expresseth the commission of some unjust action: for 'the way' denotes 'the way of justice:' Amos, ii. 6, 7. Prov. xvii. 23. The second sentence mentions the corrupt desire and purpose excited by some visible object. The last specifies the tempting object, namely, "a bribe; and if any thing hath cleaved to my hands," that is, as the Greek version explains it, 'If I have touched gifts with my hands.' His adversary gave broad hints that he had been guilty of this crime, chap. xi. 14. xv. 34. xxii. 8.

8. *All my produce.* If we are to credit the beginning of this book, Job's children had perished, and it should seem without leaving any issue. Hence he could have no *posterity*. If this translation therefore be right, the meaning of the imprecation must be, that he should have deserved the extirpation of his family, in case he had taken gifts to pervert the ways of judgment. But this latter member of the period will better tally with the former, if we turn the Hebrew word according to its primary signification; 'let my produce be rooted up;' by floods or other causes of desolation. The Chaldee renders צאצי "the shoots of my young plants;" and Crinsoz has rendered, "that which cometh out of the earth," in Is. xlii. 5.

10. *Grind for another.* This was the work of female servants; and captives were employed in all servile works.——*And may others, &c.* He seems to refer to the compulsive measures, which conquerors adopted towards their female slaves, in those days.

11. *Punishable by, &c.* The term פלילים can have no other sense, Exod. xxi. 22, than of persons appointed to decide a cause; and doubtless in the days of Job adultery was considered a crime of no ordinary magnitude, and which was punished most severely. Good fancifully renders, "This would be a profligacy of the understanding," a version which neither the text nor common sense support.

12. *A fire which, &c.* Would bring upon me the heaviest calamities, both from God and men. Ps. lxxxiii. 14.

14. *When God riseth up,* To judgment. The phraseology seems to have been taken from human judicatures. A judge, I suppose, stood up when he passed sentence. The scripture frequently expresseth God's judicial interpositions in this manner. See Psalm iii. 8. vii. 6. ix. 20. xii. 7.

15. *Did not he, &c.* The equality of all men by nature, is a strong argument against the abuse of those distinctions, which divine providence has established in the world for the good of society.

18. *I brought him up.* Literally, 'he grew up with me.' *Him* and *her*, refer to the orphan and the widow. The Vulgate gives a very different sense, כאב being considered as the word; "For compassion grew up with me; I brought it from my mother's womb." If the term כאב and the verb אכחנה would admit this sense, the passage would be clear; but the text will not support it.

22. *May my, &c.* There is a striking grandeur in this imprecation on the arm that was lifted up to threaten an orphan in a court of justice.

23. *For destruction, &c.* This is the reason of his upright conduct, He knew there was a God, who judgeth them that are highly minded.

25. I have transposed after this verse the 38—40, with Heath, as afford-

38 If my land have cried out against me,
And its furrows together complained;
39 If its produce I have eaten without money,
Or have grieved the soul of its managers;
40 May it produce thistles instead of wheat,
And cockle instead of barley."

26 "If I have looked at the sun as he shineth,
Or at the moon walking in her brightness,
27 And my heart hath been secretly enticed,
And my mouth hath kissed my hand;—
28 Even this were iniquity *to be punished* by my judge;
For I should have denied the God who is above."
29 "Did I rejoice at the destruction of my enemy,
Or exulted when calamity befel him?
30 I suffered not my mouth so to sin,
As to desire a curse on his soul.
31 Do not the men of my tabernacle say,
"Who longed for his flesh, and was not satisfied?"
The stranger lodged not in the street; 32
I opened my door to the traveller.
Have I, as Adam, covered my transgression, 33
So as to hide iniquity in my bosom?
Verily let me dread the great multitude, 34
And the contempt of families terrify me;
Yea, let me be silent, and not go out of the door.
O that I had one who would hear me! 35
Behold my pledge; let the Almighty answer me!
Yea, let mine adversary write down the charge.
Surely I would carry it on my shoulder; 36
And bind it around me as a diadem.
The number of my steps I would declare to him; 37
Like a prince I would approach him."

The Pleadings of Job are ended.

REFLECTIONS UPON CHAPTER XXXI. 1. Let us learn from Job, to avoid all the lusts of the flesh. That we may abstain from this detestable evil; let us abstain from the appearance and occasions of it; let us make a covenant with the eyes; and not fasten them on any object that may occasion impure thoughts; let us not indulge unchaste fancies or desires. Those who would keep from sin, must keep from the first step to it. Remember that God sees our ways, and counts our steps. If men do not punish for uncleanness and adultery, God will. It is a fire that consumeth to destruction, and will burn to the lowest hell. Abstain therefore from fleshly lusts, which war against the soul.

ing a better connexion. A small degree of attention will, says Scott, convince any one, that the speech ended with the foregoing verse. These verses therefore are out of their original situation. They would enter properly among the articles of *injustice*.

26. *Looked at the sun, &c.* Sabiism, or the worship of the heavenly bodies, was doubtless the most ancient species of idolatry. The Arabs went early into it. They adored the sun, the moon, the planets, and the fixed stars. The principles on which this false religion was founded, were, that the angels or some superior powers are our mediators, who present our worship to God, and convey his blessings to us—and that those intelligences, the angels, inhabit the fixed stars and planets, the sun, and the moon; which are to them what our bodies are to our spirits, and are the medium of their communication with us. Pocock's Specim. Hist. Arab. p. 5, 138 to 145.

27. *And my heart, &c.* Peters has observed, that this verse leads to a right explanation of the following verse. Job speaks of an inclination of the heart, which no man knoweth; and of a subsequent action done in privacy, which no man was witness of.——*Kissed my hand.* Kissing the idol was an act of religious homage: 1 Kings xix. 18. The heavenly bodies being at too remote a distance for a salute of the mouth, their worshippers substituted kissing their own hand in the place of that ceremony.

28. *By my judge.* I have followed Peters in this version; as, in my opinion, the genuine sense of the text. By his judge he must surely mean God: For who else can take cognizance of the motions of the heart, or of hidden actions. It appears therefore clearly, that he is not speaking of idolatry as a crime punishable by human magistrates; but as worthy of punishment by God.——*Have denied, &c.* Polytheism is a direct denial of the unity of God: And idolatry is, in every species of it, a renunciation of his sole title to the religious homage of his reasonable creatures.

29, 30. *Did I rejoice, &c.* Not to rejoice in the ruin of an implacable enemy, nor even to allow ourselves to give him reproachful language, or so much as to wish him ill, is virtue in no inconsiderable degree. But to pray for an enemy, and to do him good offices, is a pitch of virtue known only to christianity; and recommended by our Lord, the greatest of all teachers and the most perfect of all examples.

31. *Who longed for, &c.* Literally, 'Who will give of his flesh.' I have preferred the sense to the idiom. He describes his hospitality to the stranger and traveller, as he had before described his charity to the widow and the fatherless. This virtue was, and still is, the national character of the Arabs. They value themselves upon it as their highest glory. One of their poets expresseth himself very warmly on this subject: "How often, when echo gave me notice of a stranger's approach, have I stirred my fire that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbours should get possession of him before me." Schultens has adduced proofs of this.

33. *Have I, as Adam, &c.* The text may be thus rendered, or as it is in the marginal version, 'after the manner of men.' I prefer the former, with Schultens, Bouillier, and others, as containing a more noble allusion, and as supported by the Chaldee paraphrast, who understands Job as appealing to God, as the witness of his integrity: "Have I covered, *before him*, my transgression, like Adam?"

34. *Verily let me, &c.* That is, "if I have done so, then let, &c." Rendered in this imprecatory form, this verse may be considered as the conclusion of what he had said from the 22nd verse. The participle כ has the sense given, chapter viii. 6.——*Go out of the door.* Michaelis contends that this literal sense of the words is irrelative to Job's argument, and that they should be understood according to the Syriac idiom: "Yea, let me be silent *and not attempt to defend myself.*" This is certainly more forcible, and probably, the real sense of the text.

35. *Behold my pledge.* In the former line Job wishes for a third person authorised to try the cause, between God and him; and in this he professes himself prepared for the trial. 'Behold my pledge,' the legal instrument, by which one was bound to the performance of any thing. There is no authority for rendering, *my desire*, as the text stands, though the Vulgate and Chaldee thus render. See Michaelis on the word.——*Yea, let mine, &c.* By

HERE BEGINS THE FIFTH PART OF THIS BOOK.

CHAPTER XXXII.

B. C. 1520. *Elihu modestly undertakes to reply to Job; he asserts his impartiality, and, stating Job's assertions, solidly refutes them.*

1 So these three men ceased to answer Job, be-
2 cause he was righteous in his own eyes. Then
was kindled the wrath of Elihu, the son of Bara-
chel, the Buzite, of the kindred of Ram; against
Job was his wrath kindled, because he justified
3 himself more than God. Also against his three
friends was his wrath kindled, because they had
found no answer, though they had condemned
4 Job. Now Elihu waited for their reply to Job,
5 because they were older than himself. But
when Elihu saw that there was no answer in the
mouth of these three men, then was his wrath
6 kindled. And Elihu, the son of Barachel, the
Buzite, spoke and said,—

"Young am I, and ye are very old;
Hence I trembled, and was afraid
To show my opinion among you.
I said *to myself*, "Days should speak, 7
"And multitude of years teach wisdom."
Surely there is a spirit in man; 8
Yet the inspiration of the Almighty
Giveth *to him* superior understanding.
Great men are not *always* wise; 9
Nor do the aged *always* judge rightly.
Therefore I say, "Hearken to me; 10
"I will also show my opinion."
"Behold, I waited for your words; 11
I listened while you were considering;
While yet ye could find out arguments.
Yea, your [r]attestations" I have considered; 12
But lo! no one convinceth Job;
No one among you answereth his words;
Lest ye should say, "We have found wisdom," 13

CHAP. XXXII.

12. [r] Syr. Vulg.

2. In prosperity let us learn not only to act justly, but to love mercy and show kindness. So Job did; he did not oppress the poor, the widow or the fatherless; but his hand was open to relieve them, as his heart was melted with compassion for them. He felt himself impelled to this from a sense of gratitude, and from a dread of that destruction which awaits oppressors. To excite us to follow his example, let us consider the majesty of God; his wrath against the unmerciful; and also the promises he has made to the bountiful and the charitable. "To do good and to communicate let us not forget, for with such sacrifices God is well pleased."

3. We here learn to guard against a spirit of malice and revenge; never to wish evil to any, nor rejoice in their misfortunes. Persons of an angry disposition will meet with others to instigate them to revenge; but let us not hearken to such counsellors of wickedness. He that is glad at calamity shall not be unpunished. Our rule is, "not to avenge ourselves; to bless them that curse us, to do good to them that hate us, and to pray for them who despitefully use and persecute us."

4. Let us learn *to stand in awe of sin;* not to palliate and excuse it, and lay the blame on others. This we are too apt to do; and thus Adam did. We should not be led by the clamour of the populace, the fashion of the age, or fear of disobliging the families of the great, to do an ill thing, or to be silent when we have an opportunity to plead the cause of God, or to do justice to the characters of others. For as in this respect we treat others, they will treat us.

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his adversary he must mean the *accuser;* for an adversary in law is the plaintiff, or the accuser.

36, 37. The actions of his whole life, or this very defence, shall be, he says, his answer to the inditement. Michaelis remarks on the whole paragraph, that however daring and culpable this whole passage may be justly thought; yet it must be owned to have an astonishing grandeur, when it is considered as the language of conscious integrity.

CHAP. XXXII. 1. *Because he was righteous, &c.* This translation assigns the reason of the silence of the three friends to Job's last discourse. They looked upon him as too self-conceited and obstinate for conviction.

2. *Kindled the wrath.* These expressions do not mean, that he was in a passion. They are the strong oriental manner of denoting high disapprobation. At most, they signify no more than a becoming warmth of feeling. ——*Of Elihu, the Buzite.* Some would make Elihu an imaginary person, because his name signifies, 'he is my God;' but as his extraction is noticed this is not probable. Buz occurs but once as the name of a place or country, Jer. xxv. 23, where it is mentioned along with Dedan and Tema: Dedan is a city of Idumæa; and Idumæa was the country where Job lived; so that the residence of the Buzites could not be far distant.——*Justified himself more than God.* That is, he had defended his own innocence in such a manner, as to represent God to have done him wrong.

4. *Their reply to Job.* Literally, 'Waited for words with Job.' I have given the sense as the next words make clear.

6. *Young am I.* For a youth to speak in such an assembly, on so delicate and difficult a subject, and after that his superiors in age, and men renowned for their wisdom, had given up the dispute; was an astonishing phenomenon in Arabia. Elihu was conscious of this vast weight of prejudice against him. Like a skilful orator he endeavours to remove that obstacle, and to secure the favour and attention of his hearers, before he enters on the question in debate.

8. *There is a spirit, &c.* The Chaldee and Symmachus seem to have read רוּחַ or אֵל as the latter renders, 'the spirit of God;' and some modern critics adopt this rendering. I cannot but think, that it gives a more forcible sense to follow the text, and to consider the 'spirit in man,' as denoting the human mind with its acquisitions, as contrasted with the divine influence. To give the sense, I have added the words in Italics.

9. *Judge rightly.* Hebrew, 'understand judgment; but in this connexion the verb is modified by the noun as it often is.

12. *Your attestations,* or testimonies. So both the Syriac and Vulgate which Michaelis and others adopt. This sense depends on the points, or vowels understood; and it seems to me more suitable than the common version. He had listened to their reasoning, to the evidence they had pre-

It is God, not man, who must bring him down.
14 Now he hath not directed his words against me,
Nor will I answer him with your speeches.
15 They are amazed, they answer no more;
Words are removed from them.
16 As yet I wait, but they speak not;
Though they stand up, they make no reply.
17 I also will answer my part;
I also will show my opinion.
18 For I am full of arguments;
The spirit within constraineth me.
19 Behold, my heart is as wine that hath no vent;
As skin bottles of new wine, it is ready to burst.
20 I will speak that I may be refreshed;
I will open my lips, and will answer.
21 I will not now accept any one's person,
Nor give flattering titles to man.
22 For I am afraid to give flattering titles,
Lest my maker should soon take me away."

1 "Wherefore Job, hear, I pray, my speech;
And to all my words attentively listen.
2 Behold, now I have opened my mouth;
Within my mouth doth my tongue speak.
3 What my heart judgeth right, I will speak,
And my lips shall utter knowledge clearly.
The spirit of God hath made me; 4
The breath of the Almighty hath given me life.
If thou art able, reply to me; 5
Prepare thy reasons, stand up before me.
Behold, I am as thyself in respect to God; 6
I also am formed out of the clay.
Behold, my terror shall not dismay thee, 7
Nor shall my hand be heavy upon thee.
Surely thou hast said in my hearing; 8
Yea, the sound of thy words I have heard;
"I am pure, and without transgression; 9
"I am clean, and there is no wickedness in me.
"Behold, he inventeth accusations against me; 10
"He accounteth me for his enemy.
"He putteth my feet in the clog, 11
"He watcheth all my paths."
Behold, in this thou art not justified; 12
I will make this reply to thee;
Surely God is greater than man!
Why then dost thou contend with him, 13
Who giveth account of none of his counsels?
Yet God speaketh once, yea, twice, 14
But man regardeth it not.
In a dream, a vision of the night, 15

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duced in support of their own opinions, but lo! no one convinced Job.

14. *Against me.* His aim in this observation is to show, that he enters not into the dispute with any personal animosity against Job, or with any other prejudice whatever.——*With your speeches.* Their speeches were levelled against his whole moral character; aiming to prove him a wicked man. Elihu limits his censure to Job's answers in this dispute. He fixes upon some of the most obnoxious passages; such as seemed to betray too high conceit of his own virtue, want of respect to God, and dishonourable sentiments of providence. He takes occasion from those passages to vindicate the divine goodness, equity, and justice.

18. *The spirit within.* Hebrew, 'the spirit of my belly.' The expressions denote the mind or heart, in a state of strong emotion: Comp. chap. xx. 3. Pocock has shown, that the Arabs still use the term בטן for the mind or the heart.

19. *Of new wine.* I consider *wine* understood from the former line. *New*, if connected with *bottles*, would be an argument against their bursting: Comp. Matt. ix. 17.

22. *For I am afraid.* Literally, 'I know not;' but Schultens and others have shown that this mode of speaking obtains in most languages, to denote, 'I doubt, I fear, or I cannot.' Thus Virgil uses *nescio. Stare loco nescit.* 'He knoweth not, or cannot stand still.' Dathe hath thus rendered; and the connexion supports this sense.

CHAP. XXXIII. 3. *What my heart, &c.* Hebrew, 'The uprightness of my heart, my words.' I have preferred the sense to the idiom. The next line supports the version. 'Good intention,' and 'sound instruction' seem to be qualities, which, he says, shall recommend his discourse.

4. *The spirit of God, &c.* There is an allusion to Gen. ii. 7. and from this, as well as other passages in this sublime poem, it is evident that the knowledge of the creation had been handed down to the Patriarchs.

6. *As thyself in, &c.* As a particle, this is the usual sense of כפי. See Noldius. Poole renders as I have done, as do Dathe and Rosenmuller and all the versions. I take the sense to be, I, in respect to God, am in the same state as thyself, alike subject and amenable to him; for I also, as thyself, was formed by him out of the clay. The common version makes Elihu insufferably arrogant, pretending, without any authority, to occupy the place of God.

7. *My terror, &c.* We cannot enter into the beauty of this delicate reprehension, unless we recollect those daring expressions in chap. ix. 34, 35. xiii. 20—22.

9. *I am clean, &c.* Job had not used these very expressions, but he had used others equivalent to them: Chap. ix. 30. x. 7. xvi. 17. xiii. 23.

10. *He inventeth, &c.* I have followed the Septuagint in rendering תנאות *accusations.* The Chaldee, 'matters of complaint," and the Vulgate in the same manner.——*For his enemy.* Chap. xiii. 24.

11. *My feet in the, &c.* Chap. xiii. 27.

12. *Art not justified.* This language is utterly indefensible, it is too irreverent to be used to so great a Being as God.

13. *Who giveth account, &c.* I connect the negative with לא, and point with many modern translators. The term כי has the force of the relative. To convince Job how wrong and culpable his behaviour was; Elihu argues, first, that it is irreverent, and fruitless: God, says he, will never stoop to defend his measures against murmurers, nor will communicate the reasons of them to those who cavil at his dispensations.

14. *But man, &c.* Though often admonished in the ways afterward specified, yet men are too much occupied with the cares of life, and too much devoted to sins, seriously to regard it.

15. *In a dream, &c.* He instances in what manner God speaketh to, and admonisheth men; first, by dreams; secondly, by afflictions; and thirdly, by divine messengers. In respect to the first, comp. Gen. xv. 12.; xx. 6.; xxviii. 12.; xxxi. 24, and Job, iv. 12, &c.

When deep sleep falleth on man;
In slumbering upon the bed—
16 Then he openeth the ears of men;
He sealeth also their instruction,
17 That he may turn man from his *evil* work,
And hide pride from the mighty.
18 He keepeth back his soul from the pit;
And his life from perishing by the dart."—
19 "Again he is chastened with pain on his bed;
And the [r]contention" of his bones is violent;
20 So that his life abhorreth bread,
And his soul the most desirable food.
21 His flesh is consumed that it cannot be seen,
And his bones, which were not seen, stick out.
22 Yea, his soul draweth near to the pit,
And his life to the destroying powers.
23 If there be sent to him a messenger,
An interpreter, one among a thousand,
To show to the man what is his duty;
24 Then will God be gracious to him, and say,
"Deliver him from going down to the pit;
"I have provided an atonement."
His flesh shall become fresher than a child's; 25
He shall return to the days of his youth.
He shall pray to God, and he will accept him, 26
And he shall see his face with joy;
For he will render to man his righteousness.
He shall sing among men and say, 27
"I sinned, and perverted what was right;
"He hath not dealt with me after my desert;
"He hath preserved my soul from going to the pit, 28
"And my life, that I might behold the light."
Lo! all these things worketh God 29
Time after time on the behalf of man;
That he may restore his soul from the pit, 30
And may enlighten him with the light of the living."
"Attend, O Job, and hearken unto me; 31
Be silent while I speak.
If thou hast any thing to say, answer me; 32

CHAP. XXXIII.

19. [r] mss. *multitude.*

16. *He openeth, &c.* That is, admonishes them.——*He sealeth, &c.* Deeply impresseth his admonitions on the mind.

17. *Hide pride, &c.* I adopt the usual sense attributed to גוה here, as written for גאוה, as it is well known that א has been often omitted in other words. The Chaldee and Vulgate both so read. Michaelis adopts the Arabic sense, *a pit*, and renders, "And so he covers the pit from a man," meaning, he keeps him from the grave. This seems to me to be forced, nor is there the least necessity to recur to it. I read גבור and render as it is often done, *mighty.*

19. *Again he is, &c.* Elihu now noticeth a second method, which God takes to bring men to repentance, the discipline of bodily affliction. This came home to Job's circumstances.——*And the contention, &c.* I adhere to the textual reading, as I think it represents the chastisement, without any need of a supplement. The very bones are tortured with the disease. Scott renders, "When the multitude of his bones *is* strong." He is seized with some dangerous distemper, when he is in his full strength.

22. *Draweth near to the pit.* He is brought to the very brink of the grave.——*To the destroying powers.* The notion is certainly ancient, that God employed angels both as the ministers of his mercy and of his wrath; and the Hebrews understand the latter here, the angels of death: Comp. 2 Sam. xxiv. 16, 17. and 1 Cor. x. 10. Others think that diseases or death and the corruption of the grave are meant; while Luther, and some since, render, 'to the dead.' The sense given is more just to the text, and to ancient opinion.

23. *A messenger, &c.* Some by this messenger, or angel, understand the angel of the covenant, or our Lord Jesus; and apply what follows to him. Others think an angel intended, who might be sent from heaven, as the instructor of man; but as Poole observes, the term unquestionably signifies, 'a prophet, or teacher;' Judges ii. 1. Malachi ii. 7. iii. 1. The next line supports this sense. How could our Lord or an angel be said to be, 'one among a thousand?' The expression denotes that there are but few, one among a thousand, qualified to teach man properly. Compare Eccles. vii. 28.——*What is his duty.* The connexion requires this sense of ישרו. Tyndale and Coverdale render to the same purpose, "To show to man the *right way.*" So Poole explains, to teach man his duty, or to direct him to the right way and method how he may please God, and procure that mercy and deliverance which he thirsts after; which is not by quarrelling with God, as Job did, but by a humble confession, and hearty detestation and forsaking of his sins, and supplication to God for mercy.

24. *Then will God, &c.* It is supposed, that the instructions of the messenger, the interpreter, have been effectual, to bring the afflicted man to repentance and to prayer; and in this case Elihu observes God will be gracious, &c.——*I have provided, &c.* Here, I conceive, is the ground of the mercy which God would show to Job in his deliverance. The verb כפר signifies frequently *to provide.* It is clear from the first chapter, that atonement by sacrifice was understood by Job, and from other places, we may gather, and by his friends also, that God had provided an atonement, by appointing sacrifice as the method of reconciliation, and as typical of the sacrifice of our Lord; and repentance was only acceptable through atonement; for without shedding of blood was no remission.

25. *His flesh, &c.* A beautiful description of the sick man's recovery. The word translated *shall become fresher*, is an elegant metaphor from plants, which having been withered by a long drought, recover their vigour and verdure upon the falling of a shower of rain.

26. *See his face, &c.* This signifies, his offering thanksgiving to God, either privately or publicly, Ps. xlii. 4 and xcv. 1.; and God's acceptance of him, and blessing him for returning to his obedience, is expressed by rendering unto man his righteousness.

27. *He shall sing, &c.* I follow Schultens and others in this version; and as the verb signifies *to sing*, as well as *to look*, or *observe*, the connexion requires the former sense. To make out any sense, our translators have supplied, *if any*, and have adopted the Keri in the next verse, which introduces a repetition of the sentiment contained in the 24—25th verses, besides the anachronism of God delivering a man, after he had offered thanksgiving for his deliverance.

30. *May enlighten, &c.* That is, that he must enjoy life with others.

32. *Be justified.* It will give me pleasure to find that thou hast not arraigned the justice of God. This language discovers great candour.

For I desire that thou mayest be justified.
33 But if not, do thou listen to me:
Be silent, and I will teach thee wisdom."

CHAPTER XXXIV.

B. C. 1520. *Elihu goes on to reprove some of Job's hasty words, and to vindicate the justice of God.*

1 So Elihu continued and said;—
2 "Hear, ye wise men, my words;
Men of knowledge, attend unto me.
3 For the ear trieth words,
As the palate tasteth meat.
4 Let us choose for ourselves judgment;
Let us know among ourselves what is best.
5 For Job hath said, "I am righteous,
"And God hath neglected my right.
6 "Shall I lie against my right?
"My wound is desperate, without transgression."
What man is there like Job, 7
Who drinketh up scorning like water?
He joineth with the workers of iniquity, 8
And walketh with wicked men.
For he hath said, "Man profiteth nothing, 9
"By delighting himself with God."
Wherefore, hearken to me, ye wise men, 10
Far be it from God to do wickedness!
And from the Almighty to commit iniquity!
For the work of a man will he render to him, 11
And reward every one according to his work.
Yea, surely God will not do wickedly, 12
Nor will the Almighty pervert justice.
Who hath given him a charge over the earth? 13
Or who hath made the whole world?
If he set his heart against him, 14

REFLECTIONS UPON CHAPTERS XXXII. & XXIII. 1. We are here taught, that modesty and humility are great ornaments to young people. It is their duty to be learners, to hear patiently, and attend to the sentiments of the old and wise; to be diffident of themselves, and shun every thing which has the appearance of vanity and conceit. Especially, when it appears proper that they should deliver their opinion, let them do it with all deference to the aged, and all the marks of a modest and unassuming behaviour.

2. We are also taught, that a proper regard to the majesty and greatness of God, is the best method to silence our murmurings and promote our submission. It is sufficient to silence our complaining words, and suppress our repining thoughts, to consider that God is greater than man; greater in goodness, as well as in wisdom and power. We are not to expect an account of his matters. The general reasons of his conduct to his creatures are evident; and it becomes us to acquiesce; "to be still, and know that he is God."

3. We are here taught what the great end and design of divine admonitions, and instructions is, to divert men from their evil purposes, subdue their pride, and teach them not to think of themselves more highly than they ought to think. This is a lesson all need to learn; which ordinances and providences are adapted to teach; and it is our duty to pray that we may learn it more perfectly; that God would seal this important instruction on our souls.

4. All the methods of instruction, reformation, and improvement, are God's work. He speaks by conscience, providence, scripture, ministers, and friends. He works by sickness, recovery, mercies, and deliverances; and all are designed to save us from the pit of destruction, to make us comfortable here, and happy for ever. Let us give him the glory of his kind designs; observe the methods of his operations, and comply with his purposes. Remembering how inexcusable we shall be, if all these means of discipline and instruction are lost upon us. If we carefully improve them, he will be favourable to us, and we shall see his face with joy; shall draw near and worship before him with pleasure and profit.

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33. *Teach thee wisdom.* Elihu has been accused of pride in thus addressing Job. But it should be considered, first, that he set out with declaring he would respect no man's person; and secondly, Job's silence was a proof that what he had said was forcible and convincing; and thirdly, the words only mean, that he would still offer what Job himself would deem good sense, and salutary instruction.

CHAP. XXXIV. 1—4. *Hear, ye wise men, &c.* Job remaining silent, Elihu renews his address to the three seniors; and appeals to their judgment. By this respectful method of interesting them in the debate, he effectually engages their favourable attention.

3. *The ear, &c.* Elihu retorts what Job had said against his three friends, chapter xii. 11.

5. *I am righteous.* Compare chapter xiii. 18 and xxiii. 10, 11.—*Neglected my, &c.* See chapter xxvii. 2, and Note.

6. *Shall I lie, &c.* As I understand the words, the meaning is, shall I confess myself guilty, when I am not? Shall I betray my own cause, and deny my integrity? Compare chapter xxvii. 4—6. Schultens renders, "Contrary to my right, I am cast, or condemned," of which Scott and others approve.—*My wound is, &c.* Compare chapter ix. 17. and xvi. 17.

8. *He joineth, &c.* In attacking the justice of providence. He holdeth similar sentiments with such characters.

9. *He hath said.* Not in so many words, but Elihu collects this as a fair inference from his speeches. Compare ch. xix, 10. xxix. 18, xxx. 21, 26.

10. *Far be it, &c.* If we admit an infinitely perfect being, we must admit that he is essentially just. This is the ground on which Elihu reasons.

11. *Reward every one.* Hebrew, 'cause every one to find;' but I prefer the sense to the idiom.

13. *Who hath given, &c.* Elihu's first argument, to prove that God cannot be unjust, is taken from his independence. Were God a subordinate governor, he might be tempted to commit injuries to gratify the avarice or resentment of his superior.—*Who hath made, &c.* Brought the universe into existence, and disposed and arranged all its parts, its elements, and its inhabitants in the best order.

14, 15. *Against him.* He argues now from the divine benevolence. Tyrants are malignant, revengeful, and cruel. If God were so, this earth, instead of being full of the goodness of the Lord, would become a dreadful scene of desolation: instead of preserving, he would extinguish the sinful race of man.

He could recal his spirit and his breath;
15 So all flesh would expire together;
And man would return to the dust.
16 If thou hast understanding, hear this;
Hearken to the words of my speech.
17 Shall he who hateth right, govern?
And wilt thou condemn the most just one?
18 Who saith to a king, "Thou art a profligate?"
Or to princes, "Ye are wicked?"
19 Much less to him who favours not princes,
Nor regardeth the rich more than the poor:
For they are all the work of his hands.
20 Yet in a moment shall they die;—even at midnight:
Confounded shall be the people, and pass away;
The mighty shall be removed without hand.
21 For his eyes are on the ways of man,
And all his steps he inspecteth.
22 There is no darkness nor death-shade,
Where workers of iniquity may hide themselves.
23 So that as to man, he needeth no long inquiry,
That he should come into judgment with God.
Without process he breaketh to pieces the mighty, 24
And setteth up others in their stead.
For he knoweth their works; 25
He turneth on them the night, and they are crushed.
On account of [r]their wickedness" he striketh them, 26
In the place of many beholders;
Because they turned from following him, 27
And would not consider any of his ways.
They cause the cry of the poor to come to him; 28
And the cry of the afflicted he will hear.
When he giveth rest, who can cause trouble? 29
When he hideth his face, who can behold him,
Whether in respect to a nation or to a man only?
He doeth it that the profligate man may not reign; 30
That so the people may be no longer ensnared.
Surely it is meet to be said to God, 31
"I offer up *my prayer*, that I may not perish;
"As to what I see not, teach thou me; 32
"If I have done iniquity, I will do so no more."

CHAP. XXXIV.

26. [r]Syr.

16. *If thou hast, &c.* The versions read as a verb, 'If thou hast understood.' If thou hast understanding in these things, still hear me. I think Elihu does not doubt, whether Job had understanding, but admits it, and calls on him to exercise it.

17. *Shall he who, &c.* Is the governor of the world a hater of justice? This is a third argument to prove that God cannot commit wrong. The reasoning is similar to that of Abraham, "shall not the judge of all the earth do right?"

18. *Who saith to, &c.* He illustrates his argument by the common practice of men, who speak not of kings or princes disrespectfully. To use reproachful language, to reflect on their characters would be considered as insufferable; how much more so to charge God with injustice? The conclusion in the next verse is beautiful, as representing God's greatness and equity towards all; arising from his relation to them as their creator.

20. *Yet in a moment, &c.* He now adverts to God's impartiality in his punishments. In a moment they shall die, when he pleaseth, either by the pestilence, which walketh in the darkness, or by an earthquake, which may overturn a city and bury the people in its ruins. Chapter ix. 5, 6.

21. *For his eyes.* He argues from the divine omniscience. God perfectly knows the persons of men, all their most secret actions, and all the motives of them. He cannot therefore, through ignorance, punish the innocent, nor the guilty, beyond their true demerit.

23. *As to man, &c.* Or, in respect to man, &c. He argues from his omniscience, that God hath no need to apply his mind to a tedious inquiry, a judicial investigation of the conduct of men. With Dathe and others, I consider the text eliptical, and that ישים עוד is put for ישים לבו עוד. The literal version will be, 'So that, not on man will he apply his mind further or more;' that is, he hath no need to do it. This sense is supported by both the preceding and following verse. The common version supposes the text to be eliptical, and that עין or משאה is understood; and though this gives a good sense, it has no proper connexion.

24. *Without process.* Literally, 'without searching, or investigation,' as the margin renders. There is no authority for 'without number.' He in whose sight all things are naked and open, standeth not in need of a long and formal examination to convict the guilty. The judgments of God are as rapid as they are unerringly just.

25. *He turneth on them, &c.* He brings upon them a fatal reverse of condition, a calamity which ends in their utter ruin. The *night* and *darkness* are in this and other writers usual metaphors for times of great affliction. Others think that "He turneth on them the night," signifies he changeth it into day, bringeth their crimes to light, &c.

26. *On account of their, &c.* I have adopted the reading of the Syriac, which the participle רשעת seems to require. For the sense given compare 2 Sam. xix. 22. Zephan. ii. 10.——*In the place of, &c.* Their punishment is open and exemplary. It is the triumph of providence over tyrants. The expressions of the sacred writer allude to the public execution of malefactors.

27, 28. *They turned from, &c.* The crimes which drew destruction upon them were impiety and oppression. They paid no regard to the laws of God, nor to the rights of men.——*The cry of the poor.* The text is ambiguous, and some render, "He bringeth on them the cry of the poor; For the cry, &c." I prefer the common version, because the cry of the oppressed is often said to come to God, Exodus ii. 23. iii. 9. Psalm xviii. 6.

29. *Hideth his face.* God is said to hide his face, when he withdraws his favour and manifests his wrath. Compare chapter xiii. 24 and Is. lix. 2.

30. *He doeth it, &c.* He hideth his face or manifesteth his wrath towards tyrannical rulers in mercy to the people, that they may be liberated from their oppressions.——*No longer, &c.* Hebrew, 'that there may be no snares of the people.'

31. *Surely it is meet, &c.* God being so impartial in his justice, it becometh every man to acknowledge his sin and to pray for forgiveness.——*I offer up my prayer.* Heath to the same purpose, 'O lift my hands.' I have

33 Shall he recompense according to thy opinion?
Whether thou refuse or choose, and not he?
Speak, therefore, what thou knowest.
34 Men of understanding will speak as I do,
And wise men will hearken unto me;—
35 "That Job hath spoken without knowledge,
"And that his words were without prudence."
36 My desire is, that Job may be fully tried,
For making replies [v]like" wicked men.
37 For he hath added rebellion to his sin;
He hath clapped his hands among us,
And multiplied his words against God."

CHAPTER XXXV.

B. C. 1520. Elihu represents the limits of God's moral government, and maintains that he is ready to deliver true penitents.

1 Moreover Elihu spoke and said,
"Thinkest thou this to be right? 2
Thou saidst, "My righteousness is more than God's."
For thou saidst, "What advantage is it to me? 3
"Or what more do I profit, than if I had sinned?"
I will return an answer unto thee, 4
And to thy companions with thee.
Look up to the heavens, and see; 5
View also the skies which are higher than thou.
If thou sin, what doest thou against him? 6
If thy offences abound, what doest thou to him?
If thou be righteous, what givest thou him? 7
Or what doth he receive from thy hand?
Thy wickedness may hurt a man like thyself, 8
And thy righteousness may profit the son of man.
Among the multitude the oppressed cry out, 9

36. [v] many mss.

CHAP. XXXV.

REFLECTIONS UPON CHAPTER XXXIV. 1. We may learn, that it is our duty firmly to believe and to acknowledge the righteousness and equity of God. "Far be it from him that he should do iniquity or pervert judgment;" and far be it from us to say or think so. He cannot do an ill thing, or deal unjustly with any man. He never respects persons, nor suffers any service for him to go on the whole unrewarded, nor any wicked action unpunished: sooner or later "he will render to every man according to his work."

2. Let a sense of the perfect knowledge of God continually impress our minds. He accurately observes us wherever we go, and whatever we do; "his eyes are upon us: there is no darkness nor shadow of death where the wicked can hide themselves." This intimates that they would be glad to hide themselves, but it is in vain. He sees all their wickedness; no concealment can hide from his view, no confederacy can secure from his hand.

3. We are taught our duty in seasons of affliction. It is our duty to humble ourselves before him, to examine what has been amiss, and pray that he would show it unto us, that we may repent and correct it. It is the duty of every one to form resolutions, and to say, "If I have done iniquity, I will do so no more," and to put them into practice immediately. A sense of the almighty power, impartial justice, and tender compassion of God, and the recollection that our comfort and peace, our time and our lives, are in his hand, should engage us to do "justly, love mercy, and walk humbly with our God."

supplied from Isaiah xxxvii. 4: "Lift up thy prayer, &c."——*That I may not perish.* This version arises from another sense of the verb חבל. See Is. xxxii. 7. I prefer this sense, because the word never signifies 'to offend;' and because this would introduce a tautology, expressing the same thing as in the last line of the next verse, "If I have done iniquity, &c."

33. *Shall he recompense, &c.* The various renderings of this passage show its obscurity. The ancient versions seem to have had the same text, and to have made out the sense as well as they could, as modern translators have done. With our version I consider מעמך as signifying, 'what is from thee,' or thy opinion or mind, and the ה as interrogative; but then I think this cannot be separated from the verb. According to thy mind shall he recompense? Shall he consult thee how he is to treat men?——*Whether thou, &c.* With Mercer, I consider we have a *mimesis*, so that Elihu uses the words, which he supposes God to speak. We might supply, "Whether thou refuse or choose, and not I, *saith God.*" To prevent this I have rendered in the third person. The sense is, Dost thou require, that he should grant thee the option, whether thou shalt, or shalt not, be afflicted; or in what manner or measure he shall afflict thee? Such a claim on thy part is arrogance. Speak, therefore, &c. in thy own defence. Heath translates, "It is he will recompence that which proceedeth from thee, whether thou refusest, or whether thou chusest, and not I; speak therefore what thou knowest." Scott, "He hath requited that which is from thee, but thou hast despised it. But thou must chuse, and not I. Wherefore speak what thou knowest." The former version neglects the interrogative ה, and the latter is forced.

34, 35. *As I do,* on my side. See chapter xix. 27, and Note.——*That Job, &c.* I consider כי understood, and that this verse contains what he and others would allege respecting Job.

36. *Like wicked men.* The various reading is more agreeable to the amiable spirit of Elihu than the text. His complaints were too much in the spirit and style of infidels, and gave too much countenance to the cavils of such against the ways of God.

37. *He hath added, &c.* Job's discontent with the measures of providence towards him broke out in his very first speech, grew more loud and vehement in the course of the dispute, and arrived to its height in his presumptuous challenge of God chapter xxxi. 35—37. This progress and increase are what Elihu marks by the expression, "he hath addeth rebellion to his sin."——*He hath clapped, &c.* He exults not only over his three opponents, but also over God himself, particularly in chapter xxxi. 35—37.

CHAP. XXXV. 2. *My righteousness, &c.* See chapter xiii. 18—28. The charge is, that Job had in effect said, I have been more just to God than he hath been to me. I have discharged my duty to him, but have not met with a proper return from him: My innocence hath been of no advantage to me. Elihu replies, first, that so great a Being cannot possibly be hurt by the sins, or benefited by the services of men: And secondly, that our vice and virtue can harm or profit our fellow mortals only.

3. *Is it to me?* The sense here requires that we should allow of the

They roar through the arm of the mighty.
10 Yet none saith, "Where is God, my maker,
"Who giveth songs in the night?
11 "Who teacheth us more than the beasts of the earth;
"And maketh us wiser than the fowls of the air?"
12 There they cry, but he answereth not,
Because of the pride of these evil men.
13 Surely God will not hearken to vanity;
Nor will the Almighty regard it.
14 Though thou sayest, thou canst not see him;
The cause is before him; therefore trust in him.
15 But now, because he hath not visited in his anger,
Nor noticed great arrogance;
16 Therefore doth Job open his mouth vainly:
He multiplieth words without knowledge."

CHAPTER XXXVI.

B. C. 1520. *Elihu justifies God's ways, and considers Job's want of submission and penitence, as the cause of the continuance of his affliction; God is to be feared for his great works.*

ELIHU also proceeded and said;— 1
"Bear with me a little, and I will show thee, 2
That I have yet arguments on behalf of God.
I will bring my knowledge from afar; 3
I will ascribe righteousness to my maker.
For truly my words shall not be false; 4
One perfect in knowledge is with thee."
"Behold God is mighty, and despiseth not any: 5
Mighty in power and wisdom.
He preserveth not the life of the wicked; 6
But maintaineth the right of the poor.
He withdraweth not his eyes from the righteous, 7
But with kings are they on the throne;
When they are exalted he securely establisheth them.
And if sinners be bound in fetters, 8
And holden in cords of affliction;
Then he showeth them their deeds, 9
And how their transgressions have prevailed.
He admonisheth them by correction, 10
And commandeth that they return from iniquity.
If they hearken and serve him, 11

REFLECTIONS UPON CHAPTER XXXV. 1. We may hence learn to reflect seriously on the greatness of God, and how unable we are to hurt him by our sins, or profit him by our righteousness. Sin cannot hurt his nature and happiness; but, as the moral governor of the world, he must hate and punish it, for the sake of his creatures. Our righteousness cannot profit him; therefore when he commands, encourages, and rewards it, it is all of his grace and for our good.

3. Let us attend to the important distinction here made between crying and praying. It is natural in affliction to groan, cry, and complain; but there is no religion in this; even the brutes do so. The cry of too many to God under their afflictions, rather arises from a sense of pain, than any devout regards to him. They cry for health, or for a physician: but how few say, where is God my maker? Every one complains of pain and trouble, but few lift up their hearts to God with penitential, humble, and devout addresses; and it is no wonder if they are not regarded nor saved from their afflictions.

mimesis. See Glasius. I have therefore rendered *to me*, instead of *to thee*. See Note, chapter xxxiv. 9.

9. *Among the multitude, &c.* The particle ב has sometimes the sense of *inter*, among: 1 Samuel xv. 33. Daniel i. 19. Elihu now passeth abruptly to another topic, Job's complaint of God's disregard of the numerous oppressions committed in the world; (chapter xxiv. 1—12.) the authors of which he suffers to escape with impunity. Elihu replies; that when God avengeth not the oppressed, it is owing to their want of piety. He neglecteth them, because they neglect him. They murmur, but they do not pray. They are clamorous but they are not humble.

10. *Yet none saith, &c.* They neglect the most obvious duties.——*Who giveth songs, &c.* The *night* may signify here as in chapter xxxiv. 25, a time of calamity. The *songs* are thanksgivings to God for deliverance. But if *the night* is to be taken literally, there may be a reference to the nocturnal devotions of the pious. See Psalm xlii. 8. lxiii. 5, 6. Isaiah xxx. 29.

12. *There they cry, &c.* The sufferers themselves are persons of no religion, and too proud to apply humbly to God for deliverance. Therefore he pays no regard to their complaints, which are vanity, (as they are termed in the next verse,) that is, void of real piety. See Psalm x. 4.

14. *Thou canst not see him.* Chapter xxiii. 8, 9. *To see God*, must here mean to enjoy his saving power. Elihu, therefore, endeavours to recover Job from his despair, and to inspire him with hope of restoration, on condition of humble trust in God for deliverance. From this we may infer, that Elihu did not understand the words in chapter xix. 25—27, to express a hope of temporal deliverance. He supposeth Job to be still in despair of such a restoration.

15. *Nor noticed, &c.* Elihu censures Job's behaviour as having been the very reverse of patient waiting on God. It was murmur; it was vain-glorious exaltation of himself. God however had not manifested his displeasure against him for it, or not in any severe degree. But this lenity Elihu adds, has but encouraged Job to be more bold and clamorous.—— *Great arrogance.* Schultens remarks, that the verb signifies litcrally in Hebrew *to be overgrown with fat*, Jer. l. 11. Cromarus observes, that in Arabic the verb signifies *to boast;* one of its derivative nouns, *a boaster;* and another of them, *boasting*, or vain-glory.

CHAP. XXXVI. 3. *My knowledge from afar.* I will enter more deeply into the subject of the divine justice, not arguing merely from his providence but from his mighty works.

4. *One perfect, &c.* One who will honestly speak the sentiments of truth in discoursing with thee. Dathe, "Thou shalt acknowledge the truth of my opinion."

5. *Despiseth not any.* To despise here means to take up an aversion to a person without cause, from caprice. He refers to Job's expressions, chapter x. 3.

They shall spend their days in prosperity,
And their years in pleasures.
12 But if they hearken not,
By the sword they shall pass away,
And they shall die without knowledge.
13 Thus the depraved in heart heap up wrath;
They cry not when he bindeth them.
14 They die in their very youth;
And their life *perisheth* among the unclean.
15 He delivereth the afflicted from their affliction,
When by suffering they are admonished.
16 Even so would he have raised thee from distress;
Wide, not strait, would have been thy place,
And the provision of thy table, full of fatness.
17 The cause of the wicked thou hast supported;
Yet the cause of justice shall be upheld.
18 When there is wrath, *take heed*
Lest he take thee away with a stroke;
Then a great ransom will not deliver thee.
19 Will he indeed esteem thy riches?
No, not gold, nor all the exertions of strength.
" Desire not so greatly the night, 20
When people are taken off in their place.
Take heed, return not to iniquity; 21
For this thou hast preferred to affliction.
Behold, God exalteth by his power! 22
And who like him, casteth down?
Who hath appointed him his way? 23
Or who can say, "Thou hast wrought iniquity?"

" Remember, that thou magnify his work, 24
Which man ought to celebrate.
All men contemplate it; 25
Every mortal beholdeth it afar off.
Lo! God is great, and we cannot comprehend 26
him,
And the number of his years, unsearchable.
For he draweth up the drops of water; 27
And they pour forth the rain of his tempest;
Which the clouds drop down, 28

6. *He preserveth not, &c.* He doth not favour the wicked, but sooner or later punishes them, and so maintains the cause of those whom they had injured.

7. *He withdraweth not, &c.* He here amplifies the rewards of piety. The just man is the object of God's constant care and kindness. Some such are raised to the honours of a throne, and they transmit their honours to their posterity.

8. *And if sinners, &c.* What follows, I conceive, renders it manifest that Elihu now passeth to another character, the converse of the preceding. Hence I have inserted the noun for the sake of precision.

10. *He admonisheth, &c.* Hebrew, 'openeth their ear.' I prefer the sense as more clear.

12. *By the sword, &c.* The sword of divine justice. This paragraph shows the truth of the assertion, that God will render to every one according to his works.

13. *Thus the depraved, &c.* Men of very corrupt minds, incurably wicked, who will not humble themselves under the mighty hand of God when he bindeth them in the cords of affliction. It is a variation of the expression in ver. 12. "If they hearken not."

14. *They die in, &c.* This is the usual and most obvious sense of the text. Scott, after Schultens, and others since, render, "Their breath dieth by violence, or they die a violent death." So Dathe.——*Their life, &c.* This shows why they die in youth. Their criminal lusts and indulgences, bring them to a premature end. The word קדשים is ambiguous, and may signify 'holy ones, or sodomites.' Scott takes it in the former sense, but I think improperly.

15. *He delivereth, &c.* This assertion leads Elihu to address Job, in strong, but pertinent language.——*When by suffering.* Hebrew, 'When by suffering he hath opened their ear.'

16. *Even so would he, &c.* If thou hadst received his admonitions, he would have delivered thee. *Wide*, denotes the deliverance, and *strait*, his afflicted condition; and *full of fatness* his restored prosperity. *Provision*, literally, 'that which is set, &c.'

17. *The cause of the, &c.* Thou hast filled up or completed. The sense is the same as in chapter xxxiv. 36, his answers like wicked men. Thou hast abounded in wranglings with providence, after the manner of irreligious men.——*Yet the cause, &c.* I have adhered to the usual sense of דין in each line, as denoting the *cause* or matter in debate; and I consider here, that Glasius's 42nd canon obtains, as it does Gen. iii. 16. Ps. xcvi. 7. Is. i. 13, &c.——*Shall be upheld.* The margin renders, 'should uphold.' To uphold, to sustain, is the genuine sense of the verb. I read in the passive. In this view, the cause which Job had advocated is contrasted with the cause of justice; and Elihu assures him, that the latter would be maintained. He hence admonishes him to submit, lest he should become the victim of justice.

20. *Desire not, &c.* He farther warns him, both against his impatient wishes for death and murmurings at God. This was Job's impiety. By the *night* here is meant the night of calamity, when people are cut off.

22. *Casteth down.* I derive from ירה; and, though the participle of this verb does not occur elsewhere in this sense that I can find, it is formed regularly. The common version considers it in the same light, only instead of *casting down*, adopts the secondary sense of *casting in*, or teaching. The parallelism demands the sense attributed. Some render, *teacher*; Scott, *lawgiver*. Elihu represents the supreme dominion of God, disposing all events, as the next verse proves.

24. *Remember that, &c.* This verse ought to have begun a new chapter: for it begins a new head of discourse, which is continued to the end of the ensuing chapter. The scope of the discourse is, to convince Job of his ignorance of the *ways* of providence, by his ignorance of the works of creation ——*His work.* The visible creation, the heavens in particular; in which he has made manifest his eternal power and godhead. Psalm xix. 1. cii. 25. Rom. i. 20.——*Ought to celebrate.* See note chapter xxxiii. 27.

26. *Cannot comprehend him.* The creation demonstrates its author to be an eternal, almighty, incomprehensible being. I have rendered as the same words are rendered in the common version, chapter xxxvii. 5.

27, 28. *For he draweth up, &c.* Elihu adverts to the formation of clouds, and of rain, which, notwithstanding the extent of modern discoveries, still remain, in a great measure, unknown. That exhalation is one cause, is generally admitted, and that heat produces this is ascertained; but by what laws the heat is regulated, so as at one time to hold the particles of water in a buoyant form, and at another to cause them to fall in gentle or impetuous rain, who can tell? That rain may be formed by different gasses, and that the great agent is heat, has been discovered, but what are the causes of the heat being collected in one part of the atmosphere, or of

And distil upon man in abundance.
29 Yea, who can understand the spreading of the clouds;
The rolling thunders of his pavilion?
30 Lo, he spreadeth his lightning around himself,
And covereth the bottom of the sea!
31 Verily by them he judgeth the nations;
Or he giveth food in abundance.
32 The lightning covereth the whole skies,
But he chargeth it, as to whom it may strike.
33 He announceth to it, who is his friend;
But it possesseth wrath against the impious."
1 "Truly at this my heart trembleth,
And is moved out of its place.
2 Hear attentively his grumbling voice,
And the sound which goeth out of his mouth.
Under the whole heavens he directeth it, 3
And his lightning to the ends of the earth:
After it, the sound roareth aloud; 4
He thundereth with the voice of his majesty;
Yet no one, when he heareth his voice,
Can accurately trace them out."
"Thus God thundereth with his wonderful 5
voice;
He doeth great things, which we cannot comprehend.
For he saith to the snow, "Be thou on the earth;" 6
So to the rain-shower, even to the rain-showers of his strength.
Thus he sealeth up the hand of all men, 7

REFLECTIONS UPON CHAPTER XXXVI. 1. It is a comfortable thought to the righteous, that God withdraweth not his eyes from them. Though they may seem to be forgotten, and think God hides his face from them, yet he in fact never does so. Though he afflict them yet he graciously regards them; directs when, in what manner, and how long, they shall be afflicted; and assists them in improving their afflictions. "Let our eyes be ever towards the Lord, and then his eyes will be ever upon us for good."

2. We see the misery of men who counterfeit religion and goodness, but whose hearts are not right with God. They think they are heaping up wealth, reputation, and merit; but they are indeed only heaping up wrath. Their hearts are hard, unhumbled, and stubborn under affliction. Every sin, every counterfeit act of religion, every proud, repining thought, further provokes God; and "they are only treasuring up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God."

its being evolved, who has or can inform us? It is above our comprehension.

29. *Spreading of the clouds.* That is, covering the sky with clouds, the prelude to a thunder-shower.——*Rolling thunders, &c.* Some modern critics render, 'the *tapestry* of his pavilion;' but the usual sense is better founded. Compare Psalm lxv. 8. His pavilion denotes the clouds. "He maketh darkness his secret place: his pavilion round about him were dark waters, and thick clouds of the skies."

30. *Lo,—around himself.* Or around it, meaning the pavilion. As I understand it, the lightning bursts from the cloud, the thick darkness in which he is supposed to dwell.——*Covereth the, &c.* The bottom of the sea seems to mean, that the dreadful thunder-storm reaches in its effects to the lowest depths, and the lightning covereth them as a garment.

31. *By them he judgeth, &c.* Fruitful showers, continual rains with consequent inundations, thunder, lightning, and tempestuous winds are employed by God in his moral government, for the benefit or punishment of men according to their moral behaviour. *To judge a people* is the phrase used by the Psalmist for punishing them, Psalm ix. 19.

32. *The lightning, &c.* With Parkhurst and others, I take כפים to mean 'the vaulted skies,' a sense which its radical meaning supports. It denotes 'the hollow of the hand or foot, a spoon or hollow vessel, caves, &c.' so that the idea of concavity uniformly prevails. That of *clouds* has no authority. Some render, *hands*, which they understand to mean the quarters of the heavens, as Gen. xxiv. 49. and 2 Kings xi. 16. which in fact conveys the same sense. The construction is also disputed; but the order I have followed is the most natural, making אור the nominative, and על כפים the object of the verb. The verb is construed with the preposition על frequently. Scott renders, "He holdeth the lightning with both his hands." Dathe nearly to the same purpose, 'Tegit fulmen manibus.'——*But he chargeth.* Having mistook the sense of the first line, our translators have strangely erred in this, as the Italic supplements prove. The sense of פגע, is 'to meet with, fall upon, to intervene, and so to intercede.' Scott takes it in the last sense, and renders, "And giveth it commandment concerning him that prayeth." The Chaldee paraphrast gave the same sense. I have preferred the more common sense. Compare Exod. v. 3, and 1 Kings ii. 25.

33. *Who is his friend.* Thus all the ancient versions render, though the Keri and many manuscripts read ריעו 'noise or shouting.' I consider אשר understood, as it frequently is.——*But it possesseth, &c.* This is the literal sense of מקנה as a participle, and what sense does it give as a noun, *the cattle?* "God arms the thunderbolt against the impious." After having read all the various versions given of these two verses, I have given what appears to me a literal version, and at least a clear one, and supported by the context.

CHAP. XXXVII. 2. *Hear attentively.* If these words are to be understood literally, an address to the *ear*; we must adopt Bouillier's ingenious conjecture, that it now began to thunder and lighten from the cloud in which the Almighty was about to make his appearance. Such an incident would greatly heighten the propriety and animation of this sublime description.

3. *He directeth it.* That is, the sound seems to spread through the expanse, as well as the lightning.

4. *Can accurately, &c.* The verb עקב signifies 'to trace, to track, to investigate,' as well as to supplant. The Vulgate and Symmachus render in the former sense. This sense is usual both in the Syriac and Arabic, and here seems more suitable than *stay* or *retard*, the sense attributed in our version. The electric matter, which by its violent discharge produceth both the flash and the explosion, is but imperfectly known: it is far from being accurately searched out.

6. *Rain-shower.* Here he paints a winter-scene. Snow and heavy rains are joined together, as here, by the prophet Isaiah; who represents them as instruments of providence for promoting vegetation. The Hebrew critics distinguish the two clauses as denoting, both a gentle and an impetuous shower. I have rendered literally, and consider the expressions to mean the beginning and gradual increase of the winter-rains.

7. *He sealeth up, &c.* The lands being laid under water by these heavy and continual rains, a stop is thereby put to the works of the field:

That all his workmen may acknowledge *him.*
8 Then the wild-beasts go to their dens,
And quietly rest in their holds."
9 "Out of the south cometh the whirlwind,
And cold from the northern winds.
10 By the breath of God, frost is given,
And the expanded waters are congealed.
11 Again, his splendour dispelleth the thick cloud,
And his light disperseth the extended cloud.
12 Thus he turneth their courses by his counsels,
That they may do whatsoever he commandeth them,
Upon the habitable parts of the world;
13 Whether for correction or in mercy,
He causeth them to come on the earth."
14 "Give ear to this, O Job! be still,
And consider the wondrous works of God.
15 Knowest thou how God disposeth them,
When he causeth the light of his cloud to shine?
16 Knowest thou the balancings of the clouds,
The wondrous works of perfect wisdom?
Or in what manner thy garments grow warm, 17
When he maketh still the earth from the south?
Hast thou with him spread out the skies, 18
Which are smooth as the molten mirror?
Teach us then, what we shall say to him; 19
For we cannot address him by reason of darkness.
Shall it be told him that I speak? 20
If one speak, he will surely be destroyed.
Even now, men cannot behold the light, 21
When it is resplendent in the skies,
When the passing wind hath cleansed them.
By the north wind the golden sun cometh forth; 22
But with God is more awful majesty.
As to the Almighty, we cannot find him out; 23
He is excellent in power and in justice,
And abundant in righteousness, he will not oppress.
Men, therefore, ought to fear him, 24
Whom none of the wise in heart can see."

REFLECTIONS UPON CHAPTER XXXVII. 1. We learn that high and honourable thoughts of God, tend to promote submission to his will. Let us consider him as a Being of infinite perfections, of boundless power and knowledge, supreme authority, unrivalled and everlasting dominion. We see his works of nature, and they are all without fault and defect; especially his agency in the blessings of sun-

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8. *Then the wild, &c.* The low grounds being covered with water, the beasts of prey flee to the caverns of the mountains for safety; they couch there, and watch impatiently for the drying of the valleys.

9—11. *Out of the south.* These verses are a description of stormy, cold, and frosty weather. Wind, cold, and frost are still among the great things which God doeth, and which we cannot comprehend. Compare Is. xxi. 1, and Zech. ix. 14.——*Northern winds.* Hebrew, 'the dispersers;' but the sense given is generally adopted.

10. *Expanded waters.* Literally, 'the breadth.'——*Are congealed.* The common version is opposed to fact. Water is not straitened by freezing, but dilated. It takes up more room when frozen, than in a state of fluidity; as hath been proved by many experiments. The word מוּצָק denotes metals, which after being fused, become hard. Chapter xxxviii. 38.

11. *His splendour.* In this version I have followed Schultens, and many of the best modern critics, as well as the sense of the Targum. The common version is obscure. Cranmer rendered, "And again with his light he draweth away the cloud." According to this rendering, the lines are parallel in sense. Here we have a picture of the sky in a clear, sharp-freezing day. The clearness of the sky in frosty weather is owing to the check of evaporation by cold. Hence the air becomes transparent, and the heavenly bodies are seen through it with undiminished splendour.

12. *By his counsels.* Literally, 'by his steerings.' Thus Symmachus understood it to be a metaphor, taken from piloting or navigating a ship. This noble sentiment represents the governor of the universe directing all its motions; and guiding the periodical returns of summer and winter, heat and cold, fair and foul weather, thunder and lightning, so as they shall prove punishments or blessings to mankind in proportion to their moral conduct.

13. *Whether for correction, &c.* I have followed Scott in transposing the order of the words. No clear and consistent sense hath or can be given of them as they now stand in the common text.

15. *The light of his cloud, &c.* Or, 'his luminous cloud.' He means perhaps, those bright clouds, fringed with gold and stained with the richest tints, which often in a summer evening attend the setting sun. Some eminent commentators explain this passage of the *rainbow.* These appearances may well be reckoned among the wondrous works of God, which we cannot comprehend. For who can tell why some rays are more refrangible than others, how their different refrangibility produceth different colours, and what peculiar texture in the small parts of bodies fitteth some to reflect some kind of rays, others another kind?

16. *Balancings of the, &c.* The clouds remain suspended, so long as their pressure is exactly balanced by the counter-pressure of the air which is underneath them. But the law of the equilibrium and the causes which destroy the balance, are so mysterious in their operation, that our knowledge of these matters is extremely superficial. Elihu argues all along from our ignorance of the works of nature to our incapacity for judging of the counsels of providence.

17, 18. *What manner thy, &c.* He describes an Arabian noon-day in the height of summer. The excessive heat and bright transparency of the air in a summer's noon, especially in the warmer climates, perplex philosophy with many difficult and insolvable questions.

19—24. These verses contain the sum of Elihu's reasoning; and the lessons which the incomprehensibility of God should teach man.——*Teach us what, &c.* This is an ironical reprimand of Job, for wishing the Almighty would appear by some visible manifestation, that he might reason, that is, dispute with him ——*By reason of darkness.* This may be understood metaphorically, to mean our ignorance. Heath, after others, supposes the dark cloud which overshadowed them, and which was the sign of the Deity's near approach, to be intended.

20. *If one speak, &c.* By *speaking* we must understand speaking of God as Job had done, cavilling at his providence. Otherwise it would not have meritted such a punishment.

21, 22. *Even now, men, &c.* The splendour of the sun, when the sky

HERE BEGINS THE SIXTH PART OF THIS BOOK.

CHAPTER XXXVIII.

B. C. 1520. God speaketh from the whirlwind, and calleth on Job to answer; he appealeth to his own works, to convince Job of his ignorance.

1 THEN Jehovah answered Job out of the whirlwind, and said,
2 "Who is this, that darkeneth counsel
By speeches without knowledge?
3 Gird up now thy loins like a man;
For I will ask of thee, and answer thou me.
4 Where wast thou when I founded the earth?
Declare, if thou hast attained such knowledge.
5 Who fixed its proportions, for thou knowest?
Or who stretched the line upon it?
On what are its foundations fixed? 6
Or who laid its corner-stone,
When the morning stars sang together, 7
And all the sons of God shouted for joy?
Or who shut up the sea with doors, 8
On its eruption when it issued from the womb;
When I made the cloud its mantle, 9
And thick darkness its swadling-band;
When I broke up for it my decreed place, 10
And appointed its bars and doors,
And said, "Hitherto shalt thou come, but no 11
further,
"And here shall thy proud waves be stayed?" סלה
"During thy days hast thou commanded the 12
dawn,

shine and rain; they are plain to our eyes, though the method of the operation of natural causes is mysterious and incomprehensible. Let us not dare to teach him or prescribe to him. The more careful we are to contemplate his nature, and to magnify his works which we behold, the more shall we be afraid and ashamed of censuring his providence, however to us inscrutable.

2. The changes of weather and the revolution of seasons display the majesty and power of God. Thunder is his voice, and ought to be heard with seriousness and awe. The weather and seasons, wet and dry, hot and cold, are the subject of every day's discourse; and should be thought and spoken of as the wonderful works of God. Let us remember our necessary dependance upon him; and own his hand in seasonable and unseasonable weather. To fret against the weather, is to fret against God, who appoints and disposes it.

3. Since God is so great, he is greatly to be feared. But he is not only awful and powerful, but gracious; he does not afflict in rigorous justice, but with a tender hand and with kind designs. Let us therefore stand in awe, and not offend so great, so gracious, and good a Being; but sanctify him in in our hearts, and honour him with our lips and in our lives, as our reasonable service.

is serene, when the north wind hath dispersed the clouds, is too bright for the eye to behold; how much more then is it impossible for man to behold the majesty and glory of God?

23. *Cannot find him out.* His nature is incomprehensible, and the reasons of his dispensations equally so; yet every thing proves, that he is excellent in power, justice, and righteousness, and 'will not oppress.' Some render, "but will not reply;" that is, give to man an account of his conduct. The former sense seems more suitable to the connexion.

24. *Men, therefore, &c.* The duty of fearing him arises from his greatness, purity, and justice.——*Whom none of the, &c.* Scott renders, "Who beholdeth all the wise in heart as nothing." Dathe, "Even the wisest see nothing." I consider the pronominal affix as understood (יראוּ), and render the future in the potential mood.

CHAP. XXXVIII. 1. *The whirlwind.* Scott renders, 'stormy cloud.' That the Almighty manifested himself on this occasion by some visible token of his presence, may be inferred, I should think, from what Job says, chap. xliii. 5. "But now mine eye seeth thee." Learned men have been divided in opinion, whether this appearance of God was made to Job alone, sometime after that Elihu had spoken; or immediately after, in the hearing of Job's friends. I consider that the order of the narrative supports the latter opinion; and I cannot see any solid objection against it, from the circumstance, that this method of communicating divine knowledge was then unusual. God could then as easily speak with an audible voice, as at Sinai, or as he did in the time of our Lord. Some writers, to get rid of any divine appearance, suppose the address which follows the mere work of the author. This is not explaining; it is taking for granted what is not, and cannot be, proved.

2. *Darkneth counsel, &c.* By *counsel* is meant, that by which God governs the affairs of men. Job is said to darken it, because he did not speak of it as the subject required; he mistook and misrepresented it.

3. *Like a man.* That is, as a man is to do, who is about to engage in any work, and particularly in any contest or combat.——*I will ask, &c.* This refers to what Job had said chap. xiii. 22.

4—6. *Where wast thou, &c.* The sentiment conveyed in these pungent interrogations is, that only He who made the world, or at least was present and assisting in that great affair, is capable of judging how it ought to be governed. These verses speak of the creation of the earth, and in terms of architecture, which denote exact proportion, nice arrangement, and durable solidity.

7. *Morning stars.* Some understand these words in their strict literal sense, as David did, when he called upon them as 'stars of light,' to praise Jehovah: Ps. cxlviii. 3. They suppose that they were formed prior to the earth, because it is said, "In the beginning God created the heavens and the earth." Others take the words in a figurative sense, as denoting 'the angels,' called in the next line "the sons of God."

8—10. *Or who shut up, &c.* The waters were coeval with the earth, and covered it in the beginning. The gathering them together into a proper receptacle was the great work of the third day of creation. This operation of Almighty power, together with the measures taken to prevent the sea from overflowing the earth, is the subject of these verses.——*Issued from the, &c.* The *womb* must here mean the inner parts of the earth, whence the waters issued, when they were collected into their common receptacle.

9. *Its swadling-band, &c.* The author had compared the eruption of the sea from the great abyss, to the breaking forth of an infant out of the womb. This astonishing image gave rise to 'the garment' and the 'swadling band;' to which he resembles those thick and dark clouds, which frequently arise over the sea and encompass it.

12—15. *During thy days, &c.* The transition from the *sea* to *the morning* is not so abrupt as it appears. For the ancients thought, that the sun sets in the ocean, and at his rising cometh out of it again. These verses however are difficult. But I apprehend, 'the morning' is described here

And made the day-spring to know its place;
13 That it may lay hold of the skirts of the earth,
That the wicked may be shaken out of it?
14 It is changed as clay by the seal,
When they stand as if in full attire.
15 Thus from the wicked their light is withheld,
And the high arm is broken.
16 Hast thou penetrated the sources of the sea;
Or walked through the depths of the abyss?
17 Have the gates of death been opened to thee?
Yea, the gates of death-shade hast thou seen?
18 Hast thou considered even the breadth of the earth?
Declare, if thou knowest, the whole of it."
19 "Where is the region which light inhabiteth?
And as to darkness, where is its place?
20 Surely thou canst take us to its boundary;
Surely thou understandest the paths to its house!
21 Thou knowest, because thou wast then born,
And great is the number of thy days.
22 Hast thou entered into the treasuries of the snow?
Or the treasuries of hail hast thou seen,
23 Which I have reserved for the time of calamity,
For the day of battle, and of war?"

"Where is the region whence the lightning 24
is divided,
Whence the east wind is scattered on the earth?
Who hath laid out for the flood its channel, 25
Or a way for the forked bolt of thunder;
To give rain to a land, where there is no man, 26
On a desert, where no man dwelleth;
To drench the dreary, desolate waste, 27
And make the bud of the tender herb to spring forth?"
"Who is the father of the rain? 28
Or who hath begotten the drops of dew?
From whose womb cometh forth the ice; 29
And the hoar-frost of heaven, who [v]gendereth" it?
The waters become hard as a stone, 30
And the surface of the deep is frozen.
Canst thou bind the sweet influences of Plei- 31
ades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season, 32
Or canst thou guide Arcturus with his sons?"
"Knowest thou the ordinances of heaven? 33
Hast thou appointed their dominion over the earth?
Canst thou raise thy voice to the clouds; 34

CHAP. XXXVIII.

29. [v] Vulg. *is its father.*

by three remarkable characters; first, its constant return to its appointed station, the east. Secondly, its making visible the forms and colours of things, which are confounded and lost in the night. Thirdly, its being the time of the day when justice was administered.

13. *Skirts of the earth.* Literally, 'wings;' by which is meant the extreme parts.—*That the wicked, &c.* When the morning comes, they retreat and hide themselves; for it is to them as death-shade.

14. *It is changed.* That is, the earth. During the darkness of the night the earth is a perfect blank; in which state it resembles clay that has no impression. But the morning light falling upon the earth, innumerable objects make their appearance upon it: It is then changed, like clay which has received the stamp of the seal. Thus I understand this elegant simile. Sealing upon clay is still practised in the east.

15. *Thus from the, &c.* The author blends together in his description of the morning, the moral and natural benefits of it. He now returns to the moral benefits, which he began to mention ver. 13. By cutting off some wicked men, in the morning, and putting a stop to oppressions committed by others, a happy change is made in the state of society.

16, 17. *Hast thou, &c.* The author leads Job to reflect on the inaccessible state. For I apprehend, first, that by 'the sea,' or deep, we are to understand the *sea below ground*, the waters of the great abyss. Secondly, that by 'the gates of death' and the 'gates of death-shade' is meant, the entrance into *Sheol*, the world of ghosts. Thirdly, that *Sheol* was placed under the waters of the abyss. The interrogation therefore is, Hast thou gone down into Sheol? The reproof contained in this interrogation is, that it is folly and presumption to interpose our judgment upon the dispensations of good and evil in the present world; unless we perfectly knew the connexion of these dispensations with a future world, the world of final reward and punishment.

18. *Hast thou considered even, &c.* From the invisible world we are brought among the living. Is there any one who understands God's dispensations respecting it?

19—21. *Where the region, &c.* So דרך signifies, Gen. xxx. 36. Job is now asked, whether he was witness to this operation by which the limits of light and darkness were fixed, and knew the extent both of the one and the other. But the question is dressed in the glorious ornaments of sublime poetry: *Light* and *darkness* are represented as persons: Each has its separate dwelling and peculiar jurisdiction: The bounds of one never encroach on those of the other. The conclusion is ironical.

22, 23. *Hast thou, &c.* The magazines of nature are unknown to us; yet God disposeth of all their contents as he pleaseth.

24—38. The whole of these paragraphs relates to the various changes of the atmosphere.

25. *Who hath laid out, &c.* Literally, 'divided an aqueduct.' I have preferred the sense.

30. *The deep.* This term not only signifies *the sea*, but any collection of water.

31, 32. *Canst thou bind, &c.* I have adopted the common rendering of these astronomical terms, as being on the whole as probable as any that have been proposed. They are supported by the Septuagint. Chrysostom explains 'Mazzaroth' of the twelve signs of the zodiac. Our marginal version adopts that explanation.

33. *The ordinances of heaven, &c.* By *heaven* is meant the celestial sphere, or the heavenly bodies contained in it. 'The ordinances of heaven'

And will abundance of waters cover thee?
35 Canst thou send forth lightnings?
Or will they come and say to thee, "Here we are?"
36 Who hath put wisdom in their wild motions?
Or who hath given prudence to meteors?
37 Who by wisdom can number the clouds?
And who can pour out the bottles of heaven,
38 When the dust hath grown into hardness;
And when the clods are fast united together?"

39 "Canst thou hunt the prey for the lioness?
Or satisfy the desire of the young lions,
40 When they couch in their dens,
When they abide in the shelter of their covert?"
41 "Who provideth for the raven his food,
When his young ones cry aloud unto God,
When, for want of food they wander abroad?"
1 "Knowest thou the time when the rock-goats bring forth?
Preservest thou the hinds when they calve?
Canst thou number the months they shall compute? 2
Or superintend when they bring forth?
They bend themselves, they bring forth their young; 3
They are delivered from their girding pains.
Their young ones bound away; they contend in the desert: 4
They go off, and return not to them."
"Who hath sent out the wild-ass free? 5
Or the bands of the wild-mule, who hath loosed?
Whose house I have made the wilderness, 6
And the barren land his dwelling.
He scorneth the multitude of the city; 7
To the cries of the driver he attendeth not.
The range of the mountains is his pasture; 8
And he seeketh after every green thing."
"Will the rhinoceros be willing to serve thee? 9
Will he indeed abide all night at thy crib?

REFLECTIONS UPON CHAPTER XXXVIII. 1. This chapter teaches us, that the works of Jehovah are great and wonderful. Many surprising instances are here set before us, which are too plain to need a large commentary. "His works are all honourable and glorious, sought of all those who take pleasure therein." Angels adored God, "who made the heavens and the earth, the sea, and all that is therein;" and it is our duty to observe his wonderful works; to give him the glory displayed in them; and constantly to sing his praise.

2. Since we are so soon puzzled with the works of God, how unfit are we to dive into his counsels, and how unbecoming is it in such short sighted creatures to censure his providence! Go, proud man, whoever thou art that sayest that God acts not rightly towards thee, or any of his creatures; go, ask thyself some of the questions mentioned in this chapter, and thou wilt quickly see reason to be humble. Here are questions to puzzle all the philosophers on earth, who often only "darken counsel by speeches without knowledge." Humble faith and sincere obedience are our duty. Let not our weakness tempt his anger. "Man was not made to censure but adore."

are the laws by which those bodies perform their revolutions. And 'the dominion thereof in the earth' denotes their real or supposed action and effects upon our atmosphere and terraqueous globe.

34. *Canst thou, &c.* What can be more humiliating than such interrogations as this? What must Job, what must any man, think of himself, for daring to enter into a strife with God, and to find fault with his ways; when his own ignorance is thus contrasted with his wisdom, his own weakness with his power, and his own littleness with his tremendous majesty?

35. *Here we are.* This surprising figure of speech, which gives intelligence and a voice to the lightnings, expresseth, with great sublimity, the punctuality with which inanimate creatures observe the laws prescribed to them, and perform the service enjoined them by their Creator.

36. *Their wild motions.* So Schultens and others render; and this is supported by the context. Dathe renders, "Who hath attributed such wisdom to these secret operations? Who hath given such intelligence to these meteors?" This sense of the word is supported by Ps. li. 6.; but they may be derived from different roots, שוח *et* שוה, *to wander* and *to cover*.

37. *Who by wisdom, &c.* That is, who but I?——*Can pour out, &c.* Schultens has established this sense of שכב: Comp. Exod. xvi. 13.

39. *Canst thou hunt, &c.* Another chapter ought to have begun here, as there is a transition to a new subject, which is continued to the end of the address. The sense is, Can man provide food for wild-beasts.

41. *Who provideth, &c.* Compare Psalm cxlvii. and the notes there.

CHAP. XXXIX. 1. *Knowest thou, &c.* Not mere knowledge, but providential care and protection is intended here. 'To know' is used in this sense in Ps. xxxi. 7. The kind of *goats* here mentioned is the *Ibex*. Its habitation is on the tops of the highest rocks, where its perpetual leaping from precipice to precipice, together with the kids, exposes them to so many perils, that without a singular care of providence the breed must perish. It is remarkable for its swiftness and agility, for the largeness of its horns, which bend backward and extend to the buttocks, and for its affection to its parents and young.

2. *Canst thou number, &c.* Or appoint the number of months which they complete.

3. *They bend themselves, &c.* I think that Good has hit the real sense of the verb in this connexion. They contract, or draw their limbs together, for the sake of acquiring an expulsory power. The difficulty with which these creatures bring forth their young, is taken notice of by Pliny. Nat. Hist. lib. viii. 32.

5. *Bands of the wild-mule, &c.* Some critics contend that the same animal is meant by the two words פרא *et* עירוד, while others, I think, properly distinguish them. The Hebrews advert to the three species, the common ass, חמור, the onagar, פרא, and the wild-mule, עירוד. Oedman, a learned German, contends that עירוד signifies the anager or wild-ass, and פרא the wild-mule. Pallas has described it, "as distinguished by having solid hoofs; an uniform colour; no cross on the back; and the tail hairy at the tip only. The colour is brownish on the upper part of the body; white beneath, and on the buttocks; with a blackish list along the back. It inhabits Arabia,

10 Canst thou bind him with a yoke to the plow?
Or will he harrow the valleys after thee?
11 Dost thou trust him because great is his strength?
Or wilt thou leave thy labour unto him?
12 On him dost thou depend to bring in thy seed,
And gather thy threshing-floor?"
13 "The wings of the ostrich are expanded;
Her pinions and feathers are like those of the stork.
14 But she leaveth her eggs on the ground,
And warmeth them in the dust;
15 Yet forgetteth that the foot may crush them,
Or that the wild-beasts may break them.
16 Against her young, as if not her own, she is hardened;
Her labour is in vain through want of fear.
17 Surely God hath deprived her of wisdom,
And hath given her no share in understanding;
18 Yet when she lifteth up herself on high,
She scorneth the horse and his rider."
19 "Hast thou given to the horse his strength?
Hast thou clothed his neck with thunder?
Canst thou make him leap like the locust? 20
The strength of his snorting is terrible.
He paweth in the valley, and exulteth in his 21
strength;
He rusheth on to meet the clashing host.
He swalloweth the ground for eagerness and 24
rage;
He cannot be restrained at the sound of the trumpet.
When the trumpet soundeth, he saith, "ha, ha!" 25
He smelleth the battle afar off;
The thunder of the chiefs and the shouting.
He mocketh at fear, nor is he terrified; 22
He turneth not back at the sight of the sword.
Against him rattleth the quiver *in vain;* 23
The glittering spear and the javelin."
"Doth the hawk fly by thy wisdom, 26
And spread out her wings to the south?
Doth the eagle mount aloft at thy command? 27
And make his nest on high?
On the rock he dwelleth and abideth at ease; 28
On the craggy-rock, in a secure place:

China, Siberia, and Tartary, in grassy, saline plains, or salt wastes, as mentioned in the ensuing verse: but avoids woods and snowy mountains; is timid, swift, and untameable; its hearing and smell are acute; neighing more sonorous than that of the horse; in size and habits resembling a mule; but, though called the wild-mule, is not a hybrid production; the ears and tail resemble those of the zebra; the hoofs and body those of the ass; the limbs those of the horse. Its length is five feet."

9—12. *Will the rhinoceros, &c.* There have been various opinions respecting the animal here described. Some have contended for the *wild-bull;* others for the *onyx.* Most of the old versions render as I have done; and Good asserts that רים is the name by which this animal is universally called at this day, in Arabia. The learned reader may find in Michaelis's Supplement to the Hebrew Lexicon the reasons which have induced me to adopt this opinion.

13. *The wings of the ostrich, &c.* The common version has strangely mistaken the sense by following Junius and Piscator. It is now generally admitted, that the *ostrich* is meant, and there is no other bird to which the description will agree. The ostrich is called by the Persians the *camel-bird:* because it resembles a camel in its neck, height, and walk; and a bird in its bill and feathers.

14. *Her eggs on the ground.* The ostrich buildeth her nest on some sandy hillock, in the most barren and solitary recesses of the desert; exposed to the view of every traveller and the foot of every wild-beast. She sits upon her eggs, as other birds do; but then she so often wanders, and so far, in search of food, that frequently the eggs are rotten by means of her long absence from them.

16. *She is hardened.* On the least noise, says Dr. Shaw, or trivial occasion, she forsakes her eggs, or her young ones: to which perhaps she never returns; or if she does, it may be too late either to restore life to the one or to preserve the lives of the others. Comp. Lamen. iv. 3.

18. *She scorneth, &c.* The strength and swiftness of the ostrich Adanson hath well described: "He was in possession of two tame ostriches: and to try their strength, says he, I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first, they went a pretty high trot; and when they were heated a little, they *expanded their wings,* (Watson says expressly *they flap* their wings,) as if it were *to catch the wind,* and they moved with such fleetness as to seem to be off the ground. Every body must, some time or other, have seen a partridge run; consequently, must know there is no man whatever able to keep up with it: and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like a partridge, with both these advantages; and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England."

19. *Horse his strength.* The war-horse is particularly intended.——*With thunder.* The *neck* is here put for the throat through which the voice passeth. *Thunder* means the terrible modification of the voice of the war-horse when he neighs. His throat is said *to be clothed with thunder;* which may seem a harsh expression. But the Hebrews denoted any permanent quality or circumstances by this metaphor. Thus it is said in Ezek. xxvi. 16. "they shall clothe themselves with trembling;" that is, they shall tremble every moment.

20. *Make him leap, &c.* This agility expresseth his joy to find himself in the rank of battle.——*The strength.* Most modern interpreters give this sense of הוד; and it is most suitable.

24, 25. I have transposed these two verses as evidently out of their place. So Scott and others have observed.——*Cannot be restrained.* As Virgil has it, *stare loco nescit.* Bochart has given and supported this sense of the text. While the horse is advancing to the battle, at the sound of the trumpet, he is almost unmanageable. He boldly meets the foe, and missile weapons do not make him afraid.

26. *Doth the hawk, &c.* Most of the species of hawks, we are told, are birds of passage. The hawk therefore is produced as a specimen of that astonishing instinct, which teaches birds of passage to know their times and seasons, when to migrate out of one country into another for the benefit of food, or a warmer climate, or both. The stork is of this kind, Jer. viii 7.

27—30. How descriptive are these verses! From the highest promontories, and his loftiest flights, he discerns his prey on the ground. He

29 Thence he watcheth for prey;
And his eyes behold afar off.
30 His young ones suck up blood;
For where the slain are, there is he."

15 "Behold, I pray, the elephant,
Whom I made as well as thyself;
He eateth grass like the ox.
16 Lo, now his strength is in his loins,
His force in the ligaments of his belly.
17 He erecteth his trunk at pleasure like the cedar;
The sinews of his thighs are twisted together.
18 His bones are like pipes of brass;
His back-bone, like a bar of iron.
19 He is chief among the works of God;
His maker hath bound on his sword.
20 Surely the mountains bring him forth food;
Where all the wild-beasts play about.
21 He lieth down under the shady trees;
In the reedy covert and in the fens:
22 They cover him—the shady trees overshadow him;
The willows of the river surround him.
23 Lo, should a river overflow, he hasteneth not;
He is secure, though Jordan rush against his mouth.
24 *Who* can take him openly?
Or draw a cord through his nose?"

REFLECTIONS UPON CHAPTER XXXIX. 1. The care God takes of animals in their bringing forth and nourishing their young, should lead mankind to trust his providence. If he takes care of the brute creation in these circumstances, much more will he take care of his servants. It highly becomes them to trust him in such seasons; and to commit their children to him, who supplies the kid, the ravens, and the young eagles.

2. The ostrich is a lively emblem of the gay and polite world: their inward qualities are not equal to their outward appearances. The ostrich is a fine, noble bird, has beautiful feathers, and looks very gay; but if you mark the inside of the creature, she is destitute of wisdom and understanding. There is indeed this difference, God for wise ends has hid wisdom from her; the gay world hide it from themselves, they will not seek it, nor use their rational faculties to any valuable purposes. Mothers who will not nurse their infant offspring when they can do it, and all parents who neglect their children's souls, are like the ostrich, "who is hardened against her young ones, as though they were not her's," and have much to answer for.

pounces his prey and bears it alive to his nest almost in the same instant. The eagle is fond of flesh and sucks the blood, with both which he nourishes his young.

CHAP. XL. 1—14. These verses I have, with Heath and Kennicott, made the conclusion of God's address to Job, and placed them after the 6th verse of the 42nd chapter.

15. *The elephant.* Hebrew, 'the great beast;' for the plural form is used to denote *excellence* or *magnitude*. Bochart, Jablonski, and others contend, that the hippopotamus or river-horse is intended. He is amphibious, but lives more in water than on land. In bulk he is next in size to the elephant. The length of the male has been found to be 17 feet, the circumference of his body 15 feet, and his height 7 feet. On land he is timid, and seldom wanders far from the river; in which he hides himself. He is chiefly found in the rivers of Africa, and in the Nile of Upper-Egypt, and the fens and lakes of Nubia. I conceive that the description we have here suits better the elephant. From the head to the tail he is generally about 16 feet, from the end of the trunk about 25, and about 14 feet high. The circumference of the neck is 17 feet, and of the body near 26 feet. The trunk is about 8 feet long, 5½ feet in circumference, near the mouth, and 1½ near the extremity. They are gregarious, and abound in Africa and the East-Indies.——*He eateth grass, &c.* This expression seems to imply that grass is his constant food; and the comparison, *as an ox*, naturally suggests that there is some analogy between the ox and the beast here intended. The river-horse lives usually on fish; though he sometimes steals out of the river in the night, into corn-fields, and eats a vast quantity.

17. *He erecteth his trunk, &c.* The Vulgate has, *stringit*, 'unsheaths,' and the Greek, 'erecteth.' Either term may be applied to the proboscis of the elephant, with which he can perform a variety of surprising actions. The word זנב is usually rendered *tail;* but as neither the river-horse nor the elephant are remarkable for the length or strength of the tail, this sense seems unsuitable. Hence Heath, Scott, and others suppose the *penis* to be intended. But what propriety is there in comparing this to a *cedar?* As the word denotes the extremity of a thing, it may as properly signify the *trunk* of the elephant as the *tail* of other animals; and after Dathe I have thus rendered.

19. *He is chief, &c.* That is, the chief of all the beasts which God hath made. The grandeur of the elephant and his mental endowments give him surely the sole title to this character of preeminence.——*Hath bound on, &c.* For this sense of the verb נתן see 2 Sam. iii. 34. By *his sword* I understand the two tusks, which are formed like a sickle, and with which the elephant defends himself, when attacked by other animals. With these they also tear off the boughs of trees, and eat the tenderest part of them.

20. *Surely the mountains, &c.* Three characters of the *behemoth* are marked here. Frist, he frequents the mountains. This is so true of the elephant, that one sort are called mountaineers. Secondly, the mountains supply him with food. The elephant there lives upon grass, plants, and the tender branches of trees which he breaks off with his trunk. Thirdly, he is a gentle and sociable animal. The elephant will graze freely with other animals, whether wild or tame. None of these characters suit the *river-horse*.

21, 22. *The shady trees.* The elephant is called by Ælian the fen-animal, because he is fond of retiring to marshy places, in the heat of the day, to cool his body in the ooze. He loves the banks of rivers, and standing waters in the sandy deserts.

23. *River overflow, &c.* The term עשק signifies *to oppress, to use violence*. It is hence applied to a river, which overflows its banks and lays waste the neighbouring fields. The Greek version supports this sense.——*He hasteneth not, &c.* We may remark on this passage, first, that the common height of the elephant is ten feet and a half. Secondly, he will walk with great composure through deep and rapid rivers, provided he can but carry his trunk, through which he draws in fresh air, above water. Thirdly, the *Jordan* is here mentioned, not as frequented by elephants, but only as put for any deep and violent river: for such the Jordan is in the time of its overflowing. This river is instanced rather than any other, as being in the neighbourhood of Job's country, and therefore well known to him. This circumstance cannot apply with any propriety to the river-horse.

1 "Canst thou draw up leviathan with a hook?
Canst thou bind his jaws with a cord?
2 Canst thou put a rope about his nose?
Or pierce his jaw through with the barb?
3 Will he multiply intreaties to thee?
Will he to thee indeed speak soft words?
4 Will he make a covenant with thee?
Wilt thou take him for a perpetual servant?
5 Wilt thou play with him like a bird?
Or wilt thou confine him for thy maids?
6 Shall thy companions feast upon him?
Shall they divide him among the merchants?
7 Canst thou fill his skin with barbed irons?
Or his head with fish-spears?
8 Lay now thy hand upon him;
Remember the conflict, and do no more.
9 Behold, the hope of taking him is vain;
Doth not man faint at the sight of him?
10 No one is there who dares to arouse him;
Who then is he that can stand before Me?
11 Who hath presented to me that I may repay him?
What is beneath the whole heavens is mine."
"I will not conceal his limbs; 12
Nor his strength and graceful proportion.
Who can uncover his mailed face? 13
Who will come with his double bridle?
The doors of his face, who can open? 14
His teeth round about are terrible;—
[v]His body" is like strong shields; 15
Closed together are the scales as with a seal.
They fit one upon another, 16
So that no air cometh between them.
To each other are they soldered; 17
They are firm, and cannot be separated.
When he sneezeth, the light sparkleth; 18
And his eyes are like the eyelids of the dawn.
Out of his mouth go firebrands; 19
And flashes of fire burst forth.
From his nostrils issueth smoke, 20
As from a boiling pot or caldron.
His breath enkindleth coals, 21
And a flame from his mouth issueth forth.

CHAP. XLI.

15. [v] Vulg. Aq.

For what need was there to tell us, that a creature which chiefly lives in large rapid rivers, is not alarmed at them?

24. *Who can take, &c.* Who can take him without wile, without art and cunning? I have adopted the reading of the Septuagint and Symmachus במוקש. The second sentence alludes, I imagine, to the *hair-noose*, or ringle, which the Arabs put through the nose of their camels.

CHAP. XLI. 1. *Draw up leviathan.* Dathe has observed, that *leviathan* is not the proper name of the crocodile, but the general name of all aquatic animals, especially of those covered with scales. Bochart has solidly proved, that the crocodile is intended, and that the description suits no other species of amphibious animals. The length of the crocodile is near 20 feet, and his circumference about 5 feet. The head and jaws are very large; and the jaws contain most formidable rows of teeth. They are covered with scales, which are proof against all missile weapons, and even against musket-balls. They are found in the Nile, the Niger, and the Ganges, and will seize and soon devour a man, woman or child, or other animal.

2—7. These questions imply that he is exceedingly fierce, and that in the time of Job he was regarded as untameable.

3, 4. *A perpetual servant.* The allusion in these verses is evidently to a person or people, who offers to submit to an enemy on certain terms, and to yield perpetual allegiance to him.

5, 6. *Wilt thou play, &c.* Job is asked how he would dispose of this animal were he in his possession. Would he play with him as a bird or confine him to divert his maids?——*Thy companions.* Some understand Job's friends and domestics; others the fishers who united for the purpose of their trade. Dathe so renders, "Shall the fishers feast upon him."

7—11. *Canst thou fill, &c.* These verses relate, I think, to attacking this formidable creature two ways; First, at a distance, as he lieth sunning himself on the mud islands of the Nile. Pococke and Norden saw many of them in those places in their voyage up that river. Secondly, engaging him in close fight, when he lieth on the bank of the river, ver. 8——*Barbed irons—fish-spears.* The impenetrability of leviathan's skin is here intimated, and is afterwards described at large. The attempt to wound him with missile weapons is ridiculed. This is a circumstance which will agree to no animal so well as to the crocodile.

8. *Remember the, &c.* Here he is advised to secure himself, if possible, from the rage of his adversary.

11. *Who hath presented, &c.* The sentiment in this verse demonstrates the folly and impiety of contending with God, as Job had done. He is the proprietor of all beings: He therefore cannot injure any one by taking away his possessions and enjoyments: For he takes only what he gave. Submissive resignation, therefore, to his disposals, is the duty of every reasonable creature.

12. *I will not conceal, &c.* We have now a particular description of the crocodile or leviathan, which takes up the remaining part of the chapter.

13. *Who can uncover, &c.* I have followed Schultens in rendering פני לבושו *mailed face;* that is, covered with a coat of mail: Comp. 2 Sam. xx. 8. Is. lix. 17. and lxiii. 1, 2. Others think פני an expletive, and render, "Who can strip off his clothing?"——*Double bridle.* That is, to put into his mouth, and so to endeavour to tame him. Bochart and others understand by 'double bridle,' his lips, which they think have the appearance of a bridle; but this is expressed in the next line.

14. *His teeth, &c.* The crocodile has nearly sixty teeth, and those very large, according to Bochart and others.

15—17. *His body, &c.* Schultens adopts this sense of the textual word נאו, supposing the א to be quiescent. The versions mentioned confirm this opinion.——*Like strong shields.* That is, his back and sides are covered with scales that resemble the strong plates of shields.

17. *Soldered.* So the word is rendered in Isaiah xli. 7.

18. *The light sparkleth.* Such is the violence and heat of the air, that is repelled from his nose when he sneezes, that it sparkles in the sun-beams. ——*His eyes are, &c.* The eyes of the crocodile are said to be small; but, as Bochart observes, they are so remarkable, that when the Egyptians would represent the morning by an hieroglyphic, they painted a crocodile's eye.

19—22. *Out of his mouth, &c.* Here the creature is described in pursuit of its prey on the land; as appears, I think, from ver. 22. His mouth

22 Strength maketh its abode on his neck;
And destruction danceth before him.
23 The flakes of his flesh are closed together;
It is firm upon him, it cannot be moved.
24 His heart is as firm as a stone;
Yea, firm as the nether-milstone.
25 When he riseth up, the mighty are afraid;
Through terror they are confounded.
26 Should the sword reach him, it cannot stand;
The spear, the dart, nor the javelin.
27 He accounteth iron as straw,
And brass as rotten wood.
28 The arrow cannot make him flee;
Sling-stones are turned back as stubble.
29 Yea, the club he counteth as stubble;
He laugheth at the brandishing of the spear.
30 Under him are the weapons of the artificer;
He spreadeth pointed darts on the mud.
He maketh the deep to boil like a pot; 31
And the sea he maketh thick as ointment.
Behind him shineth a path-way, 32
The deep is embroidered with hoar.
Upon earth there is not his like; 33
He is made free from fear.
He despiseth all that is lofty; 34
He is king over all the sons of pride."

Then Job answered and said, 1
"I know that thou canst do every thing, 2
And that no purpose of thine can be hindered.
Who is this that hideth counsel beyond know- 3
ledge?
Therefore have I uttered what I understood not;
Wonders beyond my reach, which I could not know.
Hear, I pray, and I will speak; 4

Reflections upon Chapters xl. & xli. 1. We are taught, that God is not indebted to any of his creatures. Who hath prevented him with offices or services done for him, that he should be obliged in justice to requite him, or do nothing but what he likes? St. Paul quotes these words in Rom. xi. 35. to show that all the favours we receive from God are the result of his free goodness and mercy. All the benefits we receive are mercies from God; he may dispose of his favours as he pleaseth; and it is our duty to be thankful for whatever share of them he grants to us.

2. The great use to be made of all is, to reverence the wisdom and power of God as displayed in his works, especially in those terrible creatures here described. Those who have seen a crocodile, observed his wide mouth, his double rows of teeth, his large, close, impenetrable scales, &c. will best enter into the beauty of this chapter. To others, the description will be sufficient to show them how much the power of God must be displayed in so formidable an animal; how little power and strength man has to boast of, when these creatures keep him in awe; and how great a being he must be who formed them. The Psalmist takes notice of these as some of the extraordinary productions of divine wisdom, Ps. civ. 26. "There (in the sea) is that leviathan whom thou hast made to play therein." Let us reverence this glorious God; give him the honour of his stupendous works, and never dare to repine at his proceedings, or rebel against any of his laws; then we may hope for his protection and mercy.

is then open, his blood inflamed, his breath is thrown out with prodigious vehemence, it appears like volumes of smoke, and is heated to that degree as to seem a flaming fire.

22. *Strength maketh, &c.* *Strength* and *destruction* are here represented as animated beings. The former is seated on the neck of the crocodile, to signify the extraordinary inflexibility of that part. The other leaps and dances before him, when he pursues his prey, to express the terrible slaughter which he makes.

23, 24. *The flakes, &c.* The flesh and inward parts are remarkably compact and tough. Some think, the *heart* signifies his disposition, being of a savage and unrelenting nature.

25. *Through terror.* Literally, 'through breakings;' but Bochart has proved that among the Orientals, verbs of this kind denote also fear and terror. Dathe follows a conjecture of Dœderlein, who divides the word into two משבר ים; and renders, "when he breaketh the waves of the sea they are put to flight." This is ingenious, but I adhere to the text as yielding a good sense.

26—29. *Should the sword.* The usual instruments of attack make no impression on him.

30. *Under him are, &c.* That is, 'he reduceth under him, &c.' I have rendered חדוד חרוש 'weapons of the artificer;' as expressing the ambiguity of the text, nearly after the Greek translators, Symmachus and Theodotion. The common version is unsupported by the sense of the textual words; nor is the marginal much better. Mine at least is clear, and I think, both literal and faithful.

31, 32. *The deep—the sea, &c.* The Nile is thus called both by the prophets and the Arabs. See Bochart. When a Crocodile fifty feet in length dives to the bottom, the violent agitation of the water is justly compared to liquor boiling in a caldron. The mud raised by that agitation thickens the water and gives it a consistency like that of ointment. Also when a Crocodile of the size above-mentioned is swimming upon or near the surface, he cuts the water like a ship; and makes it white with foam. At the same time his tail, like a rudder, causeth the waves behind him to froth and sparkle like a trail of light.

33, 34. *Upon earth, &c.* No land animal like him; he is fearless. 'The sons of pride' must mean of the fish or amphibious kinds. The Septuagint, Syriac, and Chaldee read שרין for שדין, and render, "He is king over whatever liveth in the waters."

CHAP. XLII. 3. *Who is this, &c.* Job turns the question with which God began his address into a penitential confession. See chapter xxxviii. 2. In the second verse he acknowledges God's almighty power; and in this his inscrutable wisdom. Job had darkened counsel by words without knowledge, which expresses his ignorance; but he now confesseth that God hideth counsel beyond knowledge, or which cannot be known. Hence he condemns his own rashness in uttering things he understood not.

4. *Hear, I pray, &c.* Bouillier and others suppose Job refers to chap.

I will ask of thee, and do thou inform me.
5 I have heard of thee by the hearing of the ear,
But now mine eye seeth thee.
6 Wherefore I abhor myself,
And repent in dust and ashes."

1 Then spoke Jehovah to Job, and said,
2 "Can he that contendeth with the Almighty instruct him?
Let him that reproveth God answer."
3 Then Job answered Jehovah, and said,
4 "Behold, I am vile, what shall I answer thee?
I will lay my hand on my mouth.
5 Once have I spoken, but will no more reply;
Twice, but I will add no more."
6 Then spoke Jehovah to Job out of the whirlwind, and said,
7 "Gird up now thy loins like a man;
I will ask of thee, and do thou inform me.
8 Wilt thou indeed disannul my judgments?
Wilt thou condemn me that thou mayest be justified?
9 Hast thou then an arm like God?
Or canst thou thunder with a voice like him?
10 Deck thyself with majesty and stateliness;
Clothe thyself with glory and honour.
Cast abroad the fury of thy wrath; 11
Look on every one proud, and abase him;
Look on every one proud, and humble him, 12
And tread down the wicked in their place.
Hide them in the dust together; 13
In the secret place bind up their faces:
Then will I confess to thee, 14
That thine own right hand can save thee."

And it came to pass, after Jehovah had spoken these same words unto Job, that Jehovah said to Eliphaz, the Temanite, "My wrath is kindled against thee, and against thy two companions; for ye have not spoken concerning me as hath my servant Job. Take, therefore, for 8 yourselves, seven bullocks and seven rams, and go to my servant Job, and offer for yourselves a burnt-offering, and my servant Job shall make intercession for you, (for his person I will accept,) lest I deal with you after your folly. For ye have not spoken so concerning me, as hath my servant Job. So Eliphaz, the Temanite, 9 and Bildad, the Shuhite, and Zophar, the Naamathite, went and did as Jehovah had commanded them. And Jehovah accepted the person of Job. 7

xxxviii. 3; but instead of requesting God to reply to his interrogations, he requests that he would hear and instruct him.

5. *I have heard of thee, &c.* Job declares that this visible manifestation of the Almighty to him, had impressed him with a deeper and more reverential sense of the divine perfection and majesty, than what he had before conceived by means of instruction only.

6. *Wherefore I abhor, &c.* Job is now humbled and repents of all his rash speeches and improper conduct.

CHAP. XL. 1—14. According to the common order, Job speaks one thing, and does another. He asserts, chapter xl. 5, that he would speak no more; but chapter xlii. 2—6, he speaks again. From the 7th verse, chapter xlii, it seems most natural to infer, that Jehovah was the last speaker in the poem, but according to the common order, Job is the last. Besides, it seems most suitable, to make the speech of the Almighty, containing his decision, the close, that the conclusion may comport with the grandeur and sublimity of the poem. We know from existing manuscripts, that transpositions greater than this, have been made, by the skins of parchment, on which they were written, being misplaced. See Kennicott's 1st and 2nd Dissertation. The Samaritan Copy of the Pentateuch proves such a transposition in Exodus; and in a similar manner, all the latter chapters of Jeremiah have been misplaced.

2. *Instruct him.* The Septuagint and Vulgate 'draw back;' and Dathe adopts this sense. They considered the root יסר.

4. *Behold, I am vile.* Job now retracts his opinion of his own integrity, and in the next verse he withdraws the challenge he had given chap. xiii. 22.

8. *Condemn me, &c.* Job's complaints and manner of justifying himself, amounted to charging God with injustice.

9—14. *Hast thou, &c.* The magnificent scenery presented to us in these verses, is the Almighty, arrayed in the splendours of divine majesty, exerting his supreme dominion, and manifesting his righteous vengeance; by thundering and lightning on the heads of haughty tyrants, and hurling them down to the bottom of hades. In the same grand manner, the sublime prophet describeth the vengeance of God upon the Assyrian monarch. See Isaiah xxx. 30.

CHAP. XLII. 7, 8. *After Jehovah.* When the Almighty had ended his speech to Job, and Job his confession; the cloud, I suppose, ascended out of sight, and the assembly broke up. After which, it pleased God to reveal his mind personally to Eliphaz, who had taken the lead in the uncharitable dispute with Job. The contents of the revelation are related in these verses: First, A condemnation of their unrighteous censures, and a decision of the controversy about the course of providence. They had represented Job's afflictions as laid upon him by God for his wickedness. They likewise grounded their censure on a notion, that wicked men never prosper long in the present world; and thence inferred, that great calamities are proofs of great antecedent guilt. Job on the contrary had maintained, that all things happen alike to all; and that therefore no man's moral character can be ascertained by his external condition. This was right, and is here pronounced to be the truth. Secondly, the Almighty now vindicates the innocence of Job, by styling him three times *my servant;* that is, my sincere worshipper. Thirdly, the three false accusers are commanded to offer a sacrifice in acknowledgment of their offence: To which is added the mortifying declaration, that their injured friend should make intercession for them, and on that condition their sacrifice should be accepted and their sin forgiven.

10. *Gave to Job twice, &c.* It is probable that his friends not only brought him presents, but might aid him to make reprisals on his enemies, so that he

10 And Jehovah reversed the captive state of Job, after he had made intercession for his friends: and Jehovah gave to Job twice as much
11 as he before had. Then came unto him all his brethren, and all his sisters, and all his former acquaintance; and ate bread with him in his house; and condoled with him, and comforted him, over all the evil which Jehovah had brought upon him, and every one presented to him a piece of money, and every one an earring of gold.
12 Thus Jehovah blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.
13 He had also seven sons and three daughters:
14 And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Kerenhaphuch.
15 And in all the land were there not found women so beautiful as the daughters of Job. And their father gave them an inheritance in the midst of their brethren.
16 And Job lived after this, a hundred and forty years, and saw his sons, and his sons' sons, four generations.
17 Then died Job, old and satisfied with days.

REFLECTIONS UPON CHAPTER XLII. 1. We are taught that good men have need to renew their repentance, because in many things all offend. Job had done so in vindicating himself, and in some degree blaming the divine dispensations; but when he saw more of God, he also saw more of his own vileness. Instead of maintaining his own righteousness before him, he humbles himself and repents. Then God is again gracious, and blesses him. Thus it has been, and will ever be, that "he who humbleth himself shall be exalted, but he that exalteth himself shall be abased."

2. The better acquainted we are with God, the more reason we shall see to be lowly in our own eyes. Our notions of God are too general, or else we should not be in so much danger of pride. If we knew more of him, and felt more of the power of those truths we admit concerning him, we should abhor ourselves for any proud, haughty carriage, and especially for any censures of his government and providence, as if it were weak or unjust; for he can do nothing but what is becoming his own perfections.

3. To conclude, in the words of St. James, ch. v. 11. "Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." The great lesson which we are to learn from the whole book is, to be patient under the troubles of life, to judge nothing before the time; whatever we suffer, or however we may be censured, to wait on the Lord, and hold fast our righteousness: then God will bring forth our judgment as the light. "Blessed is the man that endureth temptation; for after he hath been tried and found faithful, he shall receive the crown of life, which God hath promised to all them that love him."

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might soon become rich. And as David recovered the spoil from the Amalekites, Job might obtain part of his cattle from the plundering hordes.

13. *Three daughters, &c.* The first of these names denotes *the day;* and Rosenmuller thinks she was thus called, on account of her complexion, and the elegance of her form. The Arometic Cassia, gives name to the second, the fragrance of which was highly esteemed by the eastern ladies. Compare Ps. xlv. 9. The name of the third, according to the Septuagint, is synonymous with Cornucopiæ; but according to others, קרן denotes *stibium*, and the name is expressive of the manner she ornamented and set off her person.

16, 17. *A hundred, &c.* The age of this venerable patriarch makes it clear, he must have lived, as early as some of those recorded in Genesis.

PSALMS.

INTRODUCTION.

THE book called Psalms is a collection of sacred songs written by different persons, and at different periods. They were evidently composed by holy men of God; as a strain of fervent piety pervades them all. They embrace a wide range of subject. Some describe in the most forcible language, the distresses of an awakened conscience; the doubts and fears of good men under trials and afflictions; their hopes and supports arising from the revealed mercy of God, his power, love, and faithfulness to his promises. Some celebrate the glories of Jehovah as the creator, governor, and preserver of the universe; they pourtray his character in the strongest light, so as to touch and affect every heart possessed of the least sensibility. Others describe his relation to the church, and celebrate the wonders of his power and grace to his people Israel; and some are prophetical, exhibiting the person, ministry, labours, sufferings and glories of Messiah; and the success and triumph of the gospel, with the rejection of the Jews for their unbelief, and the calling of the gentiles.

Many of these sacred songs are attributed to David, and from internal evidence were written at various periods of his life, and refer *literally* to his peculiar and trying circumstances. Though the title of the ninetieth Psalm ascribes it to Moses, yet there is no evidence from the Psalm itself, and it may be doubted whether there be any more ancient than the time of David. As David established psalmody as a part of divine worship, it is probable that he had copies of his own compositions written out for the use of the singers, and that as these formed the first collection, when numerous others were added, the book was still called the Psalms of David. According to the titles, seventy-one are ascribed to David, twelve to Asaph, one to Heman, one to Ethan, two to Solomon, and the rest are without titles. By whom, or when these titles were added, is unknown; but from internal evidence there is reason to believe, that they are frequently wrong. Many of those ascribed to David were written during the Babylonish captivity, or subsequent to it: and some which have no titles appear to belong to David. As the Psalms have no connexion, it is probable that their order arose from the circumstance of their being composed by the prophets as occasion suggested, and were then collected together. This appears to be the fact as to those of David, as well as to others, there being no arrangement as to the subjects, or chronology. In the Hebrew, the Psalms are divided into *five* books; the *first* book ending with the forty-first psalm; the *second*, with the seventy-second; the *third* with the eighty-ninth; the *fourth* with the hundred and sixth; and the *fifth* with the hundred and fiftieth. This division seems to have been made posterior to the time of our Lord, who refers to it as one book, Luke xx. 42.

I admit a double sense of some of the Psalms and of the prophecies—that they had a literal and a mystical or spiritual meaning; and the former, though in itself interesting, was but the vehicle of the latter, which was still more interesting, as referring to nobler objects. I think that there are but few, if any, of the Psalms, which are simply prophetical, referring only to one person or one object throughout. This double sense rests on this foundation, that the ancient patriarchs, prophets, priests, and kings, were typical characters, in their several offices, and in the more remarkable passages of their lives, represented Him who was to arise, as the head of the holy family, the great prophet, the true priest, the everlasting king. The Israelitish polity, and the laws of Moses, were purposely framed after the example and shadow of things spiritual and heavenly; and the events which happened to the ancient people of God, were designed to shadow out parallel occurrences, which should afterwards take place in the accomplishment of man's redemption, and the rise and progress of the Christian church. For this reason, the Psalms composed for the use of Israel, and Israel's monarch, and by them accordingly used at the time, do admit of an application to us, who are now "the Israel of God," and to our Redeemer, who is the King of this Israel.

If the testimony of Jesus be the spirit of prophecy; if it be the leading design of the whole system of prophecy, so to describe his person, works, grace, and salvation, that when he came he might be known, we contradict scripture, we oppose the design of prophecy, if we either say, that there is none, or if we apply them to other persons and things. We are, I think, supported in this view of many of the Psalms, from their application by our Lord and his inspired Apostles. Some would get rid of this, by maintaining that our Lord and his Apostles quoted them only in an accommodated sense; but it may be replied that in respect to many, they reasoned upon them, and brought them to prove and establish facts and doctrines of the highest importance. Compare Acts, ii. 15. iv. 25. Heb. x. 5.

Unless the Jews themselves had understood David, from whom Messiah was to spring, as typical of him, David could not consistently with any principle of religion, have given his own Psalms to be used as a part of the temple service, nor could they continue twice every day to celebrate the events of one man's life, long after he had slept with his fathers, with the least propriety. In short, if we exclude the mystical or spiritual sense, we rob this part of the Holy Scriptures of its peculiar and distinguishing glory; and render it in a great degree useless to ourselves; but by admitting it, the Psalms become a rich treasure of spiritual instruction, calculated to excite the feelings of the heart, to produce, cherish, and invigorate repentance, faith, love, and gratitude

PSALM I.

The happiness of the righteous, and the misery of the wicked.

1 HAPPY the man,
Who walketh not after the counsel of the wicked,
Nor treadeth in the way of sinners,
Nor sitteth in the company of scoffers;
2 But whose delight is in the law of Jehovah;
And who on his law meditateth day and night.
3 Truly he is like a tree planted by water-streams,
That yieldeth its fruit in its proper season,
And whose foliage never fadeth:
Thus, whatsoever he doeth, prospereth.
4 Not so are the wicked,
But are like chaff which the wind driveth away!
Hence the wicked shall not stand in judgment, 5
Nor sinners in the assembly of the just.
For Jehovah approveth the way of the just; 6
But the way of the wicked is destructive.

PSALM II.

A prophecy of Christ, as king of Zion; the fruitless attempts of his enemies, and the extent of his kingdom.

WHY are the nations tumultuous, 1
And why do the peoples rage in vain?
The kings of the earth rise up, 2
The princes conspire together,
Against Jehovah, and against his Anointed.
"Let us," say they, "break asunder their bands; 3

REFLECTIONS UPON PSALM I. 1. We may here see the character and learn the happiness of pious men. They shun the company of the wicked; convinced that it would only prove a trap and a snare. Let young people especially guard against such company, lest they should be induced first to forget God, then openly to violate his law, and then to make a jest of religion. Hear the tender advice of the wise man, "My son, if sinners entice thee, consent thou not. Enter not into the path of the wicked; come not near it, turn from it and flee away."

2. Let us all consider the judgment day, as an engagement to avoid that which is evil, and pursue that which is good. Remember that there is a judgment to come; a day when every man's character and conduct will be examined, and every one's eternal state determined. Of this we have the clearest account and the strongest assurance in the New Testament. God grant that we may so improve this discovery, as that we may stand with honour and comfort in the judgment, and find the mercy of the Lord Jesus Christ to eternal life in that great and awful day.

PSALM I. 1. This Psalm is without a title, but was most probably composed by David. In some manuscripts it is joined to the second, being considered as a kind of introduction to the rest. Hence the second was numbered the first. See De Rossi, and Acts xiii. 33.——*Happy the man.* Some would render, "O the blessednesses of the man!" Both the Greek and Vulgate render as a participle, and with our translators I have followed them.——*The counsel, &c.* To walk after or follow the counsels of the wicked is to adopt their sentiments, join their society, and live in the same manner. Compare Mic. vi. 16. The *wicked* are men without religion, or any moral principle, whose conduct is solely regulated by their selfish passions. Hence they are restless in themselves, unjust to others, and condemned by the law of God.——*Nor tread in, &c.* The verb עמד cannot mean here simply 'to stand,' but 'to persist or tread,' in the way of sinners. Dathe renders, *non incedit*, 'nor goeth in the way, &c.' Some suppose the term חטאים *sinners*, denotes, greater offenders than is meant by the *wicked*. But though the words differ in their radical import, it is past doubt, that they are applied to the same characters, in innumerable instances; and here, I conceive, we have the same sentiment, as in the former line.——*In the company, &c.* The word במושב is properly rendered Ps. cvii. 32, *assembly*, and the Chaldee so explains here. "Nor sitteth in the company of *scoffers*," those who through pride and unbelief, not only neglect religion, but mock and ridicule it. With such persons a good man will make no friendships, and will have as little intercourse as possible. Compare xxvi. 4.

2. *Whose delight*, or pleasure. This shows a renewed mind; a mind, whose dispositions are conformed to the law; for no man delights in that which is opposite to his dispositions and desires. His constant meditation on the law of Jehovah, as containing the rule of his duty, and the grounds of his faith and hope, is a still further evidence of the state of his mind. The term תורת *law*, signifies all that God had revealed. Compare Josh. i. 8.

3. *He is like a tree.* He most probably alludes to the palm-tree. Ps. xcii. 12. I supply in the present tense, *he is*, not *he will be*.——*Water-streams.* Literally, 'divisions of water.' This doubtless refers to the mode of watering in hot climates, of which a good account is given in Harmer, from Russel. Channels are made in their grounds, and water is let into them from some common reservoir; and in this way their plantations are watered, which must flourish abundantly. Compare Jerem. xvii. 8.——*Thus whatsoever, &c.* Many refer this line also to the tree, after the Chaldee, and render, "And whatsoever it produceth, shall prosper." This makes the author guilty of an unmeaning tautology; for what can a tree produce but its foliage and fruits? And if it bring forth these in the proper season, there is nothing more to be expected. For an account of this mixture of figurative and proper language, see Lowth's 10th Lecture on Hebrew Poetry.

4. *Like chaff.* As worthless as chaff; and as it is driven away by the wind, so will they be driven away by the anger of God.

5. *Not stand in judgment.* Most refer this to the last judgment; and their, *not standing*, must mean, 'when tried, they shall be condemned.' Compare Matt. xii. 41—2. Nor shall they be admitted into the blessed assembly of the just.

6. *Approveth, &c.* This sense of ידע is frequent, Ps. ci. 4. Hos. viii. 4.——*Is destructive.* That is, their conduct leads to their ruin. I read the verb in the passive.

PSALM II. 1. *Tumultuous.* The prophet, as if present, and beholding the rage of the unbelieving Jews, and others against our Lord, and his reign, asks the cause of it: "Why do the peoples, &c."——*Rage in vain.* This is the radical sense of the verb הגה, and it is applied to any operation of the mind as meditating, imagining, &c. It is here parallel to the verb רגש 'to be tumultuous.'

2. *Princes conspire.* Ainsworth so renders, 'plot or conspire;' and this I prefer, as both uniting their consulting and the design of it. The Apostles apply this, to what Herod, Pontius Pilate, the Gentiles and people of Israel, did against our Lord. Acts iv. 25—27.——*Against his Anointed.* It is well known, that prophets and kings were anointed as a designa-

"And cast off from us their heavy yokes."
4 He who dwelleth in the heavens will laugh;
Jehovah will have them in derision.
5 Then will he speak to them in his wrath,
And in his fury will he confound them.
6 "Yet have I," saith he, "anointed my king
"Over Zion, my hallowed mountain."
7 I will declare the decree of Jehovah;
He said to me, "Thou art my son;
"To day have I begotten thee.
8 "Ask of me, and I will give to thee
"The nations for thine inheritance,
"And the ends of the earth for thy possession.
9 "Thou shalt break them with a rod of iron,
"Thou shalt shiver them like a potter's vessel."
Now, therefore, be wise, ye kings; 10
Be instructed, ye judges of the earth.
Serve Jehovah with fear; 11
And rejoice *before him* with reverence.
Kiss the chosen one, lest he be angry, 12
And ye perish in your *evil* way;
For soon will his wrath be kindled,
Then happy all they who trust in him.

PSALM III.

A PSALM OF DAVID, WHEN HE WAS FLEEING FROM HIS SON ABSALOM, 2 SAM. 15—18 CHAPTERS.

JEHOVAH, how are my foes increased! 1

REFLECTIONS UPON PSALM II. 1. We are here taught to form exalted thoughts of the person of our Saviour; and of his exaltation, authority, and glory. God raised him from the dead; gave him universal dominion; confirmed it to him by an irrevocable decree; and vain have been the rage and tumult of the people hitherto, vain the counsels and arms of the rulers and princes of the earth; and this faithful word assures us, that all future counsels and attempts against his throne, shall also be in vain.

2. We are also admonished that we must personally submit and serve him in order to enjoy final blessedness. It is not sufficient to pay him the homage of our lips and our knees, for he expects that of the heart. We must reverence his authority, love him for his goodness, trust in his protection, and serve him with all our powers; else, though we profess his religion, we shall perish; and his anger will not only be kindled, but burn more furiously against us than against the heathens and Jews who opposed him.

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tion to their office; but there are many passages in the prophets, which obviously refer to that person, in whom all the families of the earth were to be blessed. As this person was to be a king, he is spoken of as the Anointed in a peculiar and distinguished sense, Dan. ix. 25, 26. Hence Messiah or the Anointed, became the name by which he was expected; Job iv. 25. Some would refer what is here said to Solomon, and others to David himself; while Bishop Lowth considers this Psalm as containing the most complete specimen of the mystical allegory; as in its literal sense applicable to David, but in its mystical or spiritual sense as belonging to our Lord. Michaelis, Dathe, and others, consider it as wholly prophetic, and as neither referring to Solomon nor David. It contains sentiments which David could not, I think, write concerning himself only. See verses 7—12. In a word, the Apostle considered it in this light, Acts xiii. 32, 33.

3. *Their bands—their yokes.* That is, their laws and institutions, referring both to Jehovah and his Anointed. They will not submit to their authority. "He who honoureth not the son, honoureth not the father who sent him." John v. 23.

4 *Dwelleth, &c.* So most of our old translators; and the word ישב signifies, 'to dwell,' as well as 'to sit.' Compare Ps. cxxiii. 1, and cxiii. 5. Is. xxxiii. 5.——*Will laugh, &c.* This implies both their folly and their punishment. The metaphor suggests, that God will maintain his own cause against their attempts. The same figure occurs Ps. lix. 8.

5. *Confound them. Vex* does not here express the force of the text, Michaelis adopts the Arabic sense, 'he will curse them.' This I think too strong; and the sense given seems most suitable. They shall be confounded on hearing Jehovah's determination, and finding that their efforts are vain against Messiah and his kingdom.

6. *Yet have, &c.* These are clearly the words of Jehovah addressed to Messiah's enemies. I have followed the textual reading, which is supported by the Chaldee, Symmachus, Aquila, Jerom, the Masora, and Acts iv. 27. The Septuagint, Vulgate, and Arabic, "Yet I am anointed his king, Over Zion, his hallowed mountain." This reading makes Messiah the speaker.

7. *The decree of Jehovah.* Here Messiah speaks, announcing his father's eternal purpose concerning him,——*To day have, &c.* The connexion of this verb with the former line, and the design of the Psalm, clearly shows, that it must be understood in a figurative sense. The person to whom Jehovah speaks, to whom he said, Thou art my son, was not only long ago literally begotten, but had now reached a period of maturity; for it is he whom God had anointed king, and who is in this verse announcing the decree of Jehovah. Hence the sense must be, I have this day shown that thou art my son, by raising thee up from the grave, and establishing the royal power in thy hands. Men, as the workmanship of God, are called his sons; believers are so called, and the holy angels; but the Apostle quotes this passage to prove our Lord's preeminence, Heb. i. 5. Compare Acts xiii. 32—37. Here the Apostle reasons on this passage and considers it as fulfilled in the resurrection of our Lord. Compare Rom. i. 4, & Heb. v. 5.

8, 9. *Ask of me, &c.* As thy right according to my promise. Some would limit these expressions to mean only the nations, or tribes of Canaan, to its utmost limit. But when is גוים applied to the different tribes of Israel? The *nations* mean undoubtedly the gentiles, even those the most remote from Judea. Over them Messiah shall reign; and those who will not obey him, he will visit with judgments, and utterly destroy.

10—12. Having displayed the person and glory of Messiah, the prophet concludes with giving advice to the kings and judges of the earth; to be wise by obeying him and receiving instruction from him.

11. *And rejoice, &c.* Geddes renders, "Worship him with reverence." The word גיל may denote praises attended with exultation. Michaelis and others, contend the verb may denote any inward agitation or emotion of the mind, whether of joy or grief. Hence this is the version of Michaelis, *Und erbebet vor schrecken*, "And shrink with terror." I prefer the usual sense as being best supported.

12. *Kiss the chosen one.* I adopt this version of בר as being the Hebrew sense of the word. Compare 1 Sam. xvii. 8, where the verb signifies *to choose*. Kimchi considered this highly probable, and compares the term with בחיר, elect or chosen, which is applied to Saul, 2 Sam. xxi. 6. The

How many are they who rise up against me!
2 How many are they who say concerning me,
"There is no help for him with God."
3 But thou, Jehovah, art a shield around me;
My glory, and the lifter up of my head.
4 With my voice I cry unto Jehovah;
And he heareth me from his holy mountain.
5 I lie down, and securely sleep;
I awake, for Jehovah sustaineth me.
6 I will not fear the myriads of people,
Who, on every side, have set themselves against me.
7 Arise, O Jehovah; save me, O my God:
For thou canst smite the jaws of all my foes,
The teeth of the wicked thou canst break.
8 From Jehovah cometh salvation:
Thy blessing is upon thy own people.

PSALM IV.

This psalm seems to have been composed on the same occasion as the former; David exhorts his enemies, and shows that happiness consists, not so much in riches, as in God's favour.

FOR THE FIRST MUSICIAN ON NEGINOTH; A PSALM OF DAVID.

WHEN I call, hear me, O Jehovah, my justifier; 1
Thou hast relieved me in distress:
Now be gracious to me, and hear my prayer.
How long, O men, will ye regard my glory as dishonour? 2
Will ye love vanity, and seek falsehood?
Know that Jehovah hath chosen his pious-one; 3
Jehovah heareth when [v]he calleth" upon him.
Though moved with anger, yet sin not: 4
Commune with your own hearts

PSALM IV.

REFLECTIONS UPON PSALM III. 1. In every time of danger let us apply to the divine protection. Though we may have no personal enemy, of whom we are in danger, yet we are liable to many troubles and afflictions from spiritual enemies, by whose attacks we may be in danger of losing our piety and comfort. Let us look up to God as an almighty helper, and seek our refuge in him.

2. Grateful reflections and serious prayer, will tend to animate and compose our minds under trouble. A recollection of the divine goodness communicated to us hitherto, will lead us to encourage ourselves in the Lord our God; will prevent despair, and support our hope. Prayer will take much of the burden off our minds; prevent the anxieties of the day, and the tossings of the night. By this means God will appear for our salvation, and his blessing will be continually upon us. He will be our sun and shield.

3. [v]Chald. 1 ms.

common version of בר *son*, is the Chaldee sense of the word, which I conceive was not adopted into the Hebrew till long after the time of David. Not one of the ancient versions so render. They consider the word as meaning, what is pure, and apply it to doctrine; 'Receive doctrine.'——*Lest he be angry.* Some would refer the pronoun to Jehovah mentioned in the 11th verse; but there is no necessity for this, and the construction will not admit it. They are advised to 'kiss the chosen one,' to render him the homage of subjects, or even to adore him, as the term sometimes imports, 1 Kings xix. 18. Job xxxi. 27. Hos. xiii. 2; lest this 'chosen one' should be angry, and they should perish in their evil way; that is, their opposition to him. Next follows the reason of this; and those who trust in 'this chosen one,' are pronounced happy.

PSALM III. 2. *Concerning me.* I consider נפשי as used here, as it often is elsewhere, for the pronoun. So our Ainsworth explains the word, and so the best modern critics render. We may suppose David, on finding the number of Absalom's adherents increasing, to have wrote this consolatory Psalm. While he describes their numbers, and their language, he turns to Jehovah, as his shield and his glory.

3. *The lifter up, &c.* The sense is, thou art he who turns my sorrow into joy. A man in sorrow bows down his head; and he who removes it, may be said to be 'the lifter up of the head.'

4. *He heareth me*; or, is wont to hear me, as the verb may have a frequentative sense. With many modern authors I render in the present tense as the connexion seems to require. He judged or concluded that God heard him from his safety and repose, notwithstanding his many enemies, as it is forcibly expressed in the two following verses.

7. *Thou canst smite—canst break.* That we must render here potentially both the subject and connexion require; for, otherwise, we shall make David pray to God, to do that, which he asserts he had already done. So Dathe renders, *potes contundere.* The metaphor is taken from fierce animals, which, when their jaws and teeth are broken, can do no more injury.

PSALM IV. 1. *My justifier.* I read as a participial noun, as many modern critics do.——*Thou hast relieved.* Hebrew, 'enlarged,' as opposed to being confined; which means relieved.

2. *How long, O men, &c.* Some think that בני איש denote 'the rich and powerful.' So Kimchi, and others among the Jews. On this ground Geddes renders, 'men of note.' I cannot find it has any such sense, when alone; but only when it is opposed to בני אדם as Psalm xlix. 3. The sense of the whole verse is, How long will ye dishonour my royal dignity, and love the vain and empty promises and projects of my rebellious son?——*My glory as, &c.* The reading of the Septuagint Alexandrine כבודי לב, Lowth asserts is undoubtedly genuine, but as the other versions support the text I have followed it.

3. *Hath chosen.* There is a variation of the original word, supported by the Septuagint, Vulgate, and many manuscripts. According to this reading the version will be, "Jehovah hath done wonderfully for his pious-one." In this view David refers to the wonderful events of his life. I prefer the text, because the two words הפלה and הפלא have been often mistook for each other; and because the text refers to David's right to the throne, as being founded in God's choice of him, to be king of Israel. This was what Absalom and his friends were now contesting.——*His pious-one.* With Drusius I consider לו חסיד as the same as חסידו. So both the Septuagint and Jerom render, with many moderns. I follow the various reading in the next line to avoid the change of persons.

4. *Though moved, &c.* The Hebrew imperative sometimes signifies *permission* only, and is similar to the conditional tense. See Glasius. Some think אם understood. No one who reflects, can suppose, that David would command his enemies to be angry, or that the Apostle would urge Chris-

On your couches, and be still:
5 Offer sacrifices of righteousness;
And put your trust in Jehovah.
6 Many were saying, "Who will show kindness to us?"
Lift up, Jehovah, the light of thy countenance upon us!
7 Thou hast given gladness to my heart,
Since their corn and wine have increased.
8 With them I securely lie down and sleep,
For thou, alone, Jehovah,
Makest me to dwell in safety.

PSALM V.

This Psalm also seems to have been composed during the rebellion of Absalom. It contains the most fervent supplications to God for his assistance against his enemies, whom he represents as most depraved and wicked.

TO THE CHIEF MUSICIAN ON THE NEHILOTH; A PSALM OF DAVID.

1 GIVE ear, O Jehovah, to my words;
Regard my moanings:
Listen to my cry, my king and my God; 2
For to thee do I pray.
In the morning, Jehovah, thou hearest my 3
voice;
In the morning I present myself, and wait on thee:
For thou art not a God who favoureth wickedness; 4
Nor with thee shall the evil doer find protection.
The madly profane cannot stand in thy sight; 5
Thou hatest all the workers of iniquity:
[a]All" those who speak falsehood thou destroyest: 6
The bloody and deceitful man Jehovah abhorreth.
As for me, through thine abounding mercy, 7
I shall *again* come to thy house,
And, with fear, worship at thy holy temple.
Lead me, O Jehovah, in thy righteousness; 8
Because of my foes, make plain thy way before me.
For in their mouth there is no truth; 9

PSALM V.

REFLECTIONS UPON PSALM IV. 1. We are here taught to recollect past favours as an encouragement to prayer, and as a support under trouble. Is any one afflicted? let him pray. This is an obvious duty; and to neglect it will be our sin. A good man's resolution is, "I will call upon God as long as I live." David found that God had been with him in six troubles, and he had reason to hope, that in the seventh he would not forsake him. Instead of spending our time and our breath in murmurings and complaints, let us seek the divine favour, as that alone which can confer deliverance and happiness.

2. Let us attend to the advice which David gave to his enemies. Though moved with anger, let us guard against sin. Let us commune with our own hearts, and examine our state and temper towards God, that we may not be deceived. And if we desire that our spiritual sacrifices, our prayers and our praises, should be accepted of the blessed God, let them proceed from pure hearts, and be offered without wrath and doubting.

3. We are taught to prefer the favour of God before all other enjoyments. Many say, "Who will show kindness to us?" It is temporal earthly good which they seek and pursue; though this cannot satisfy the soul at present, nor make it happy hereafter. But the favour of God, a sense of his approbation and love, should be the objects of our warmest pursuit. This will add a peculiar relish to the comforts of life; tend to the happiness of our days, and the repose of our nights; and be an earnest and foretaste of everlasting joy.

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6. [a] Sept. Syr. 1 ms.

tians to be so: Eph. iv. 26. David advises them to guard against the effects of it. He urges them to reflection, that they might repent, and turn to their duty both to him and to God.

6. *Many were saying, &c.* The sense of this and the following verses depends on our ascertaining, who those were, that were saying, "Who will show kindness to us?" Most expositors apply the words to David's enemies, as if they were anxiously desiring success in their enterprize, and anticipating the enjoyment of riches and honours. Hammond has, I conceive, caught the sense, and more properly refers this language to David's friends, who were discouraged by their difficulties, and, who, for some time, seem to have endured great privations. While many were thus showing their fears, David encouraged himself in Jehovah his God. His prayer was, that he might enjoy his favour. Compare Numb. vi. 26.

7. *Since their corn.* Or literally, 'from the time their, &c.' So all the ancient versions rendered. Many of the modern versions have regarded the מ as comparative, and render, "More than in the time of their corn, &c." This version supposes the text to be eliptical, so that several words are to be understood; "More than *the joy of the* time, *in which* their corn, &c.;" and this is considered as descriptive of the joy of harvest. Is there any passage in which harvest is thus described? With Geddes, I consider the text as referring to that period, when David and his troops, in distress for provision, were seasonably relieved by Shobi, Machir, and Barzillai: 2 Sam. xvii. 27.

8. *With them, &c.* Eben-Ezra explains יחדו by עמהם *with them*, and this sense I have adopted.——*Securely*, or in peace, without fear and anxiety.

PSALM V. 1. *My moanings.* The word הגיג occurs only here and Psalm xxxix. 4. Michaelis observes it cannot be derived from הגה, but from הגג, which is found in the Arabic, and signifies as a verb, 'to be depressed;' and as a noun the *moanings* or *groanings* of one in distress.

2. *My cry.* Hebrew, 'the voice of my cry,' but *voice* is often expletive or idiomatical, and the sense is complete without it.

3. *I present myself, &c.* Ainsworth renders, "I will orderly address thee," Dathe, "I pray to thee." I have adopted the version of Michaelis. The sense is the same: I present myself as a suppliant, and wait on thee for mercy.

4. *Find protection.* The verb גור *to sojourn* with one, and to enjoy the rights of hospitality, provision, and protection. See Schultens on Job xviii. 19, and xix. 15. The meaning is, that God will not receive nor treat the evil doer, as his guest, either here or hereafter.

5, 6. *The madly profane.* This is obviously the sense of הוללים. Such

Their inward part is all depravity:
Their throat is an open sepulchre:
With their tongue they speak deceitfully.
10 Hold them guilty, O God!
Let them fall by their own counsels;
For their many transgressions cast them off,
Because against thee they have rebelled.
11 But let all who trust in thee rejoice,
Let them ever sing for joy,
Because thou protectest them.
12 Let [a]"all" who love thy name exult in thee;
Because thou, Jehovah, blessest the just,
And surroundeth him with favour as a shield.

PSALM VI.

This Psalm must have been composed in some severe affliction, both of mind and body. It is the first of those called penitentiary.

FOR THE CHIEF MUSICIAN, ON THE EIGHTH-STRINGED NEGINOTH; A PSALM OF DAVID.

REBUKE me not, O Jehovah, in thine anger, 1
Nor chastise me in thy hot displeasure.
Have mercy on me, Jehovah, for I am weak: 2
Heal me, O Jehovah, for my bones are troubled;
Troubled also exceedingly is my soul: 3
How long, Jehovah, wilt thou *delay to help*?
Return, O Jehovah; deliver my soul: 4
Save me, for thy mercy's sake.
For in death no one celebrateth thee; 5
Who in hades can give thanks to thee?
I am wearied out with my groaning: 6
Every night I bedew my bed;
With my tears I water my couch:
Mine eye is wasted with grief; 7
I am worn out amidst all mine enemies.
Depart from me, all ye workers of iniquity; 8
For Jehovah hath heard my weeping;
Jehovah hath heard my supplication; 9

12. [a] All the versions.

REFLECTIONS UPON PSALM V. 1. We are taught when, and in what manner we should pray. We should pray in the morning; particularly for divine guidance and support through the day. We should look up with great intenseness, with earnest desires, and cheerful hope. This is necessary to the end of prayer, as a means to promote our piety, strengthen our faith, and encourage our dependance on God.

2. We are here shown what is necessary to the acceptance of prayer; that our hearts be sincere, and that we obey the law of God. He does and must hate the wicked; all bloody, deceitful, and lying men; men act as if devoid of reason; and when called to account, cannot stand in God's sight. Ainsworth renders, "vain glorious fools."——*Thou destroyest*, or art wont to destroy. The Hebrew futures are often used indefinitely, and must be understood here in the present time; for to say *will abhor* the bloody man, strictly means, he does not do it at present, but will hereafter. Ainsworth saw this and renders properly, "doth abhor."

7. *House.* That is, the tabernacle.——*Holy temple.* Ainsworth explains this to mean 'the most holy place,' where God dwelt, which might be properly called his temple or palace.

8. *In thy righteousness.* Lead me to practice the duties of religion, as set forth in thy word, which are called the paths of righteousness, Ps. xxiii. 3. ——*Make thy way.* That is, the way of duty, do thou make plain, and keep me in it, lest I should incur thy displeasure, and should fall into the hand of mine enemies, or give them occasion to triumph.

9. *No truth.* Literally, 'nothing certain,' no truth, as Ainsworth explains.——*Is all depravity.* Full of depraved thoughts and counsels; and they utter them; for 'their throat is like an open sepulchre,' which is ready to receive and consume the dead body.——*They speak deceitfully.* Literally, 'they smooth their tongues.' I have followed the Greek version, Rom. iii. 13.

10. *Hold them guilty.* Ainsworth, 'condemn them as guilty;' that is, treat them according to their guilt, by making them fall by their own counsels. Imprecations of this kind must be limited to temporal punishments; to such punishments as the civil laws of all nations deem proper, for the support of order. Suppose a number of wicked men should conspire to take away a person's life, and seize his property, might he not, in perfect harmony with benevolence, pray, that God would disappoint them, and rather cut them off by death, than suffer them to succeed? In such a case a man refers their punishment to the mercy as well as the justice of God. It is obvious, that David thought the existence of all that was good and sacred, as now at stake; and both as a king, and as a man of piety, he might justly pray that God would punish such wicked and incorrigible sinners, and protect the just.

and their sacrifices must be an abomination to him. Let us therefore cleanse our hands from wickedness, and so encompass his altar.

3. We here learn the awful state of the wicked, and the happiness of the righteous. All within is depravity; and their deeds are truly evil. Destruction and misery are in their paths. But Jehovah blesseth the just. However opposed and persecuted, they are his treasure. Though often calumniated unjustly, and for a season oppressed, yet still he surrounds them with his favour, and will at last "bring forth their righteousness as the light, and their judgment as the noon day."

PSALM VI. 1. *Rebuke me not, &c.* David does not pray against correction itself, but against being corrected *in anger*. He desires that mercy may direct the measure and the end of his afflictions. Rev. iii. 19.

2. *My bones are troubled.* Some understand by *bones*, the body. Michaelis renders, "my bones tremble." The meaning is, his pains afflicted his whole frame.

3. *Delay to help.* I have supplied with Geddes after the old edition of 1599. Dimock proposes, "How long *wilt thou be angry?*"

5. *Celebrateth thee.* I follow the Septuagint, Vulgate, and Arabic in considering זכרך as a verb, and not a noun, according to the Masoretic text. For the sense given, compare Ps. xx. 8. Hos. xiv. 8. The best comment on this passage are the words of the pious king Hezekiah: "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."

7. *Is wasted.* Parkhurst and other Lexicographers give this as the most approved sense of the word; for as it is applied in another passage to

Jehovah hath received my prayer.
10 Ashamed and confounded shall be all my foes:
They shall retreat, and suddenly be put to shame.

PSALM VII.

David defendeth himself against the reproaches of Cush, by asserting his innocence and appealing to God as the best judge; and concludes with describing the punishment of all such wicked men.

AN ELEGY OF DAVID, WHICH HE SUNG TO JEHOVAH ON ACCOUNT OF THE WORDS OF CUSH, THE BENJAMINITE.

1 O Jehovah, my God, in thee do I trust;
Save and deliver me from all my persecutors;
2 Lest, like a lion, they prey upon me;
Rending me to pieces, and there be none to deliver.
3 O Jehovah, my God, if I have done this:
If in my hands be iniquity:
If I have rewarded evil to my friend, 4
Or plundered my causeless adversary:
Let the enemy pursue and take my soul; 5
My life let him trample to the ground;
And my glory let him lay in the dust!
Arise, Jehovah, in thine anger: 6
Stand up, because of the rage of my foes;
Awake, my God; appoint the judgment.
Let the assembly of the people surround thee: 7
On their account, therefore, return thou on high:
To the people, let Jehovah do justice. 8
Judge me, O Jehovah, according to my righteousness,
And according to my inward integrity.
Let the evil deeds of the wicked have an end; 9
But do thou establish the just:
For a just God art thou,
The searcher of *mens'* hearts and reins.

REFLECTIONS UPON PSALM VI. 1. We have great reason for thankfulness that the case of David is not ours. It was indeed a melancholy one. It is bad to have the bones troubled, and tears and groans extorted by violent pain; but worse to have the soul sore troubled, the peace of the mind lost; and especially to have all this aggravated by insults, reproaches, and unkindness. Let us bless God if, when we are sick, we have no additional sorrows; if we have kind friends, suitable accommodations, and above all, peace of conscience, and a comfortable sense of the divine favour.

2. We are, by the example of the Psalmist, taught to exercise a steady reliance on God in the most afflictive circumstances of life. Then, like David, we may rest in cheerful hope that he will interpose in our favour, extricate us out of our difficulties, or cause them to work together for our good. Our faith will be peculiarly bright and honourable, when thus exercised in the darkest seasons of life; and the trial of it will be found to be to our comfort in this world, and to praise and honour and glory at the appearing of Jesus Christ. Such is the design of God in his dispensations towards his people.

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the bones, it cannot denote dim or obscure. Some take the word עין *eye* here as it sometimes denotes, to mean 'the appearance, the countenance, the face.' So Exod. x. 5. Numb. xi. 7. Levit. xiii. 55, &c. In this view we must render, "My countenance is wasted with grief; *I am worn out, &c.*" I have adopted the reading of the versions here. It gives a nobler sense for David to speak of himself as worn out amidst his enemies, than to say, his eye was worn out.

10. *They shall retreat.* Ainsworth explains to the same purpose. They shall *return* or *recoil*, a sign of discomfiture.

PSALM VII. 1. The title of this psalm is obscure. Some of the Jews understand by Cush, Saul, and others, Shimei. But why they should be thus called it is impossible to divine. Geddes regards the word as an appellative, and renders, "the reproachful words of a Benjamite." He most probably gave this sense from the Samaritan כש, which signifies, *he struck*, or *hurt*. We may conjecture that he was some one of Saul's adherents, though he is not mentioned elsewhere.

2. *They prey upon me.* For the sake of perspicuity, and to avoid the change of persons, I have rendered in the plural; and indeed the idiom of the Hebrew justifies this. Some would refer this verse particularly to Saul. Among the Arabs and Syrians, and it should seem among the Hebrews also, calumniators are said 'to feed on the flesh of a brother.' Compare Job, xix. 22, and xxvii. 2.

3. *Done this.* That is, if I have done that of which Cush accuses me, as Ainsworth explains, and which seems to be, that he had rebelled against Saul, by whose friendship he had been raised from obscurity,—that he had plundered and robbed him of his property, as we may collect from the next verse.

5. *Take my soul*, or me. It is used for person, or as synonymous with *life* in the next line.——*My glory.* His honourable state and name. This is a strong and beautiful manner of protesting his innocence.

6. *Awake, my God.* This is the version of the Septuagint and Vulgate, which Michaelis and others adopt; and as it arises only from the pronunciation, it is one instance among many that the old translators had not before them the Masoretic text.——*Appoint the judgment.* I render in the imperative, as the connexion seems to require it, and as the preterite as well as the future is sometimes used for this mood. Compare Gen. vi. 21. Levit. xxvii. 2. Ezek. iv. 1, &c. David requests, that God would defend his cause.

7. *Let the assembly, &c.* There is here a reference to the manner of administering justice, which was usually in the gate, or open place in the cities, where the people surrounded the tribunal, on which the Judge sat. ——*Return thou on high.* That is, ascend the tribunal. Michaelis, Dathe, and others render, "Be thou seated on high," as if the text were שבה. The text gives the same sense.

8. *To the people.* This line evidently completes the sense of the paragraph, and should have been made a part of the preceding verse.——*Inward integrity.* Houbigant and Lowth would supply from the Chaldee, "*Reward* or render to me according to my inward, &c." This is no doubt the sense.

9. *Let the evil deeds, &c.* The words רע רשעים are in construction; and if so, will not admit the version of Mantanus, "evil shall consume the wicked," which Geddes has adopted.——*The searcher, &c.* I have supplied *mens'* as understood in the text. David adverts to God's omniscience, to intimate he cannot be deceived in the judgment he forms of men and their actions.

10 God holds the shield which protects me;
He saveth the upright in heart.
11 God is a righteous judge;
Hence with the "wicked" he is always angry.
12 If he turn not, *for him* he will whet his sword;
He hath bent and prepared his bow,
And hath fitted to it the instruments of death:
His arrows he hath wrought for persecutors.
13 Lo! the *wicked* hath conceived iniquity,
And is big with mischief;
But an abortion shall he bring forth.
14 He hath opened a pit, and dug it deep:
But into the pit which he hath made shall he fall.
15 His mischief shall return upon his own head;
And upon his own crown shall his violence descend.
16 I will then praise Jehovah for his justice,
And sing psalms to the name of Jehovah, most high.

PSALM VII. 11. [a] Chald.

REFLECTIONS UPON PSALM VII. 1. We here learn the pleasures and supports of a good conscience, especially when unjustly slandered and calumniated. In such circumstances we can appeal to God as the righteous and unerring judge. This should both keep us from doing evil, and encourage us when we suffer it. We should recollect that the just God is the searcher of mens' hearts and reins; and will, one time or another, render to every one according to the deeds done in the body, whether they be good or bad.

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10. *God holds, &c.* Hebrew, 'My shield is upon, or with God.' I have with Michaelis preferred the sense to the idiom. Venema gives the same sense; "It belongs to God to be a shield to me, to cover and protect me."

11. *God is a righteous judge.* So all the ancient versions, as our marginal one hath rendered. For the next line, see note, Hebrew Bible.

12. *If he turn not.* That is, the wicked man. Unless such an one repent, God is armed to punish and destroy him.——*Instruments of death.* By which is meant God's arrows or judgments. These he hath wrought or made for *persecutors.* So all the ancient versions render. Many modern critics give another sense to דקל, which it sometimes has, and apply it to arrows, "He hath made his arrows burning, or for burnings."

13. *Hath conceived.* I have adopted this sense of חבל from the Arabic, with Michaelis and others, to preserve the consistency of the metaphor. For it is unnatural to notice *travailing*, and then *conception.*——*An abortion.* Literally, 'a false thing.' The sense is, that the wicked designs and purposes of such a man shall be rendered abortive. Compare Job xv. 35.

PSALM VIII. 1. *Placed thy glory, &c.* I have adhered to the common version of תנה, as after all the most probable. The learned reader may see the opinions which have been formed reviewed in Rosenmuller. I consider it as the infinitive, with ה paragogic, used for the preterite, as Kimchi has observed. Compare Ezek. i. 14. Jerem. xiv. 5, 19. The sense is, that however God's glory shines in his works, there is a glory above the heavens, which no man can fully comprehend.

PSALM VIII.

God is celebrated as the Creator; and especially for his kindness to man.

FOR THE CHIEF MUSICIAN ON GITITH; A PSALM OF DAVID.

O Jehovah, our God! 1
How excellent thy name through all the earth;
Who hast placed thy glory above the heavens!
From the mouths of babes and sucklings, 2
Thou ordainest strength against thine opponents;
So as to put to silence the enemy and avenger.
When I behold the [v]heavens", the work of 3
thy fingers;
The moon and stars which thou hast formed,
What is man that thou art mindful of him? 4
And the son of man that thou regardest him?
For thou madest him a little lower than the 5
angels,
And crownedst him with glory and honour!
Thou gavest him dominion over the works of 6
thy hands,

PSALM VIII. 3. [v] Sept.

2. We again hear the state of those who are the objects of God's anger. "He is angry with the wicked every day;" amidst all their prosperity, mirth, and gaiety. Though he seems not to regard them, he continually observes and records their faults; and is preparing a variety of instruments for their punishment. Their schemes and contrivances to gratify their lusts, and to corrupt and injure others, will all come with dreadful vengeance on their own heads, at the revelation of the righteous judgment of God.

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2. *Thou ordainest strength*, or hast founded strength, as Ainsworth renders. That is, the wonderful manner in which thou nourishest babes and sucklings, and preservest and bringest them up, afford invincible arguments of thy being, wisdom, power, and goodness; arguments which thy opponents, the wicked, who deny thee and thy providence, shall never be able to answer. Our Lord applied these words, to silence his adversaries when they objected to him the propriety of suffering children to cry, Hosanna, Matt. xxi. 15, 16. Some by babes understand, sincere persons in opposition to the proud, as Matt. xi. 25; but sucklings is never used in this sense. The Septuagint render these words 'thou hast perfected praise,' which Matthews' translator has retained. It affords a good sense, and according to Michaelis the Hebrew term will admit it.

3. *The heavens.* With Hare and other critics I adopt the reading of the Septuagint as being the genuine reading.

4—6. *What is man, &c.* How elevated the sentiments of this sacred ode! When man is viewed in respect to the grandeur and immensity of the heavens, what nothingness! But when considered with respect to other creatures, what honour and dignity! How properly is this applied to our Lord. See Heb. ii. 6. The writer refers to man as innocent; and doubtless to what Moses relates Gen. i. 26, &c. Ainsworth refers what is here said in the same manner, to the dominion given to our first parent.

7. *Beasts of the forest*, or wild beasts, in opposition to the flocks and herds.

And didst put all things under his feet:
7 Flocks and all herds; and also the beasts of the forest,
8 The birds of the air; and the fishes of the sea,
That pass along the paths of the waters!
9 O Jehovah, our God!
How excellent thy name through all the earth!

PSALM IX.

David praises God for victory over his enemies, and prays for future aid and assistance. When this Psalm was composed, or on what occasion, is uncertain.

FOR THE FIRST MUSICIAN ON THE MUTHLABEN; A PSALM OF DAVID.

1 I will praise [a]thee," Jehovah, with my whole heart;
I will declare all thy wonderful deeds.
2 I will rejoice and exult in thee;
I will praise thy name, most High.
3 When mine enemies were turned back,
They stumbled and perished at thy presence.
4 For thou hast supported my right and my cause;
Thou didst sit on the throne judging righteously.
Thou hast rebuked nations—hast destroyed the wicked; 5
Their name thou hast blotted out for ever.
Desolations have utterly consumed the enemy; 6
Their cities thou hast destroyed; their remembrance is lost!
But Jehovah remaineth for evermore; 7
He hath prepared his throne for judgment:
In righteousness he will judge the world, 8
And minister justice to the people in equity.
For Jehovah is a refuge for the oppressed; 9
A refuge in times of distress.
They who know thy name, will trust in thee; 10
For those who seek thee, Jehovah, thou never forsakest.
Sing praise to Jehovah, who dwelleth in Zion; 11
Declare among the peoples his doings;
For he who searcheth out blood hath remembered them, 12
And hath not forgotten the cries of the afflicted.
To me Jehovah hath been gracious, 13
Seeing my affliction from those who hated me;

1. [a]Sept. Arab. Ethi.

PSALM IX.

REFLECTIONS UPON PSALM VIII. 1. While we contemplate the works of God, we should thankfully admire his kindness to, and care of, man. When brought into the world, we find in the affections of our parents the means of safety. They, through his wise appointment, watch over us, and as long as necessary, provide for us. Afterwards in his good providence, he affords us supplies. The earth is full of his riches, and they are given for the use of man. Never let us abuse our dominion over inferior creatures; and while we feed upon them, let us love and praise him who has allowed us so kindly and freely this great indulgence.

2. We may here learn the grace of our Lord Jesus Christ, who when he was rich, for our sakes became poor, that we through his poverty might be made rich. The Apostle applies what is here said to him, both in his state of humiliation and exaltation. He, the Lord of angels, by assuming human nature, was made a little lower than they; became a man of sorrows and acquainted with grief. No instance of divine goodness is like to this, that God should give his only son to sufferings and death for our salvation. But he has gloriously exalted him, and given him a name, which is above every name. He is now crowned with glory and honour. When we contemplate this scene of wonders, surely we have peculiar reason to say, "What is man that thou art mindful of him? and the son of man that thou regardest him?"

PSALM IX. 3. *Were turned back*, repulsed and put to flight. To render this in the present time, as our translators did, is certainly improper; it destroys the coherence and introduces obscurity. Ainsworth saw this, and rendered in the past, "When mine enemies turned backward."——*At thy presence.* That is, by thine anger. For as God's presence or face denotes his favour to such as fear and serve him, so it denotes his anger towards the wicked. "The face of Jehovah is against them that do evil." Compare Ps. xxxiv. 17. Is. lxiv. 1, 2. Jerem. iv. 26.

6. *Desolations, &c.* For this rendering, see note, Hebrew Bible. The common version yields no clear sense. The marginal version is much better, "The desolations of the enemy are come to a perpetual end," which is that of the Septuagint and Ainsworth. But this does not cohere with the following line; as it denotes the desolations which the enemy made, instead of those which were brought on the enemy. The verb תמו, as is well known, signifies, *to finish, to complete*, and so may be taken in either a good or bad sense. It is often elsewhere rendered *consume.*

7, 8. *But Jehovah remaineth.* David, from contemplating the overthrow of his enemies, and their utter extinction, takes occasion to reflect on God's eternal duration, the certainty and equity of his judgment, and his kindness to his people.

9. *A refuge.* A strong fortress where they shall be secure, notwithstanding the attacks of the enemy. Compare Jerem. xlviii. 1.——*The oppressed.* "For those troden in the dust," as Michaelis renders.

10. *They who know, &c.* This is the character of God's people; they know, and own, and confess his name. It is promised to them, "Therefore my people shall know my name," Is. lii. 6. They shall trust in thee, because those who seek thee, thou never forsakest. Ainsworth so renders; and there is no reason to render in the past time, 'hast forsaken.'

12. *Searcheth out blood.* That is, blood shed unjustly, God searcheth out, and will punish. He had remembered those who shed it, and brought the guilt of it upon them.

13. *To me Jehovah, &c.* De Rossi observes that חנני is the better reading. Most modern critics consider the verb as the *preterite*, and not as the *imperative*, as our translators did. Aquila thus rendered, "Jehovah had compassion on me." This rendering is more suitable to the spirit of the whole Psalm, than the common one; as it accounts for his joy and thanks-

14 And lifting me up from the gates of death;
That I might rehearse all thy praises
In the gates of the daughter of Zion;
And might exult in thy salvation.
15 The nations have sunk into the pit which they made;
In the net which they hid is their own foot taken.
16 Jehovah is known when he executeth judgment,
Ensnaring the wicked in the work of their hands.
17 The wicked shall be turned into hell;
All the nations, who are unmindful of God.
18 For the poor shall not be for ever forgotten;
Nor the hope of the afflicted for ever disappointed.
19 Arise, Jehovah, let not man prevail;
Let the nations be judged in thy own presence.
Place, Jehovah, a teacher over them; 20
Let the nations know that they are but men.

PSALM X.

This Psalm is supposed to have been written on the same occasion with the preceding one, to which in most of the ancient versions it is joined. The tenth Psalm has no title.

WHY, O Jehovah, standest thou afar off? 1
Or hidest thyself in times of distress?
Through his pride the wicked persecuteth the poor; 2
They are taken in the devices which those have contrived.
The wicked boasteth of his soul's desire, 3
He blesseth the covetous, whom Jehovah abhorreth.

REFLECTIONS UPON PSALM IX. 1. We are taught here, to praise God as the universal ruler and judge, who sitteth on his throne to decide all controversies, to determine all appeals, to defend the injured, and to punish the injurious. Though there may seem some irregularity in his providential dispensations, yet we may be sure that "the judge of all the earth doeth right; he prepareth his seat for judgment."

2. We are also taught how dreadful the end of the wicked will be; of all oppressors and persecutors, who have shed innocent blood. When God searcheth out blood, he will remember them. How can those, who banish God from their thoughts, and who indulge their pride, their lust, and their cruelty, escape the damnation of hell? Yea all who forget God, and neglect to serve him shall have no part in the kingdom of heaven, but shall have their portion in the lake of fire. Let my reader reflect on this; and if he be an ungodly sinner, let him repent, that he may not come into this place of torment.

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giving. If the precatory form be at all admissible, it must have reference to what was past; "Still be thus gracious to me, O Jehovah, &c."

14. *Daughter of Zion.* He had adverted to the gates of death, with which he contrasts the gates of the daughter of Zion; that is, the gates of the place where the people met to worship, and which God is said to love, Ps. lxxxvii. 2. By *daughter* of Zion, some understand Jerusalem, but this is not apposite; for Zion considered as the new city, was rather the daughter of Jerusalem. The Chaldee paraphrast has given, I think, the best explanation, rendering it, 'the congregation of Zion,' or the church assembling there. It is a known idiom of the Hebrew, to call villages the daughters of the cities, to which they are nearest, (See Jos. xv. 45. 2 Chron. xiii. 19. Ps. xlviii. 19) and so also, to call the people the daughter of the place, where they are born, brought up, and live. Thus we have, 'the daughter of Jerusalem,' Lamen. ii. 19; 'daughter of Tyre,' Ps. xlv. 13; 'daughter of Babylon,' Ps. cxxxvii. 8.

15. *The nations, &c.* He again adverts to the overthrow of his enemies; the mischief which they had intended to others, God had brought on themselves.

16. *Jehovah is known.* Ainsworth, "Known is Jehovah, judgment he hath executed." I read with Lowth עשׂה, and consider אשׁר or כּ understood, as it is often. See note, Hebrew Bible. When God punisheth the wicked by signal punishments, he is known as the God of justice; and it is evident to all, that verily there is a God who judgeth in the earth.

17. *Into hell; all the, &c.* The wicked are not only to be punished here, but hereafter; and I think this passage proves a future state of misery. For could the author possibly mean no more, than that the wicked should be brought *to the grave?* All are brought there; so that this could, in itself, be no mark of divine judgment. I have here retained the term, *hell*, as evidently intended; as it signifies that part of hades, where the wicked are punished. All those who are unmindful of God, refers to all who neglect to serve him, or who worship idols.

18. *The poor—the afflicted.* Those oppressed by the wicked, and plundered of what they had; or those poor, in a spiritual sense. God will avenge the injured, and the pious shall not be disappointed for ever, but finally experience the accomplishment of their hope.

20. *Place, Jehovah, a teacher, &c.* The various reading, which our translators followed, is countenanced by the Chaldee, Vulgate, Aquila and Theodotion. Houbigant and Street adopt it; but Dathe, Geddes, and Rosenmuller adhere to the text. I suppose the meaning to be, that as they are ignorant, and know not thee, they are insolent, and think that they possess the power of the gods whom they worship; but set a teacher over them, and let him inform them, that they are but frail mortals, and must soon perish.

PSALM X. 1. *Standest thou afar off.* As if thou hadst forsaken us. Ainsworth has observed that this form of expostulation, may be understood as a prayer: "O do not stand aloof from us; nor hide thyself, thine eye and thine ear from our requests." Is. i. 15. Lamen. iii. 56.

2. *Through his pride, &c.* The construction of the text is doubtful, and has been, in consequence, differently rendered. "Through the pride of the wicked the poor is persecuted." So nearly the Septuagint, Vulgate, and Syriac. I have followed, with Dathe and others, the more common construction. By the *wicked* seems to be meant, some of the idolatrous nations, who were persecuting and oppressing various poor and exposed Israelites.

3. *Of his soul's desire.* That is, of obtaining his soul's desire.——*He blesseth*, or praiseth the covetous. This term here seems to mean those men, who not satisfied with the fruits of their own industry, or with the wealth and territory they possess, plunder others, either secretly or openly by war. The wicked man praises such characters and imitates them; but Jehovah abhorreth them. Some would render, "The covetous blesseth himself, he abhorreth Jehovah." But there is no authority for rendering ברך in this sense. Hence others render in the passive, "The covetous is blessed." I prefer the common version, as yielding a good sense, and I think most agreeable to the construction.

4 Through pride the wicked will not seek him;
God is not in all his thoughts.
5 Perverse at all times are his ways:
Thy judgments are beyond his notice:
As to all his adversaries, he puffeth at them.
6 He saith in his heart, "I shall not be moved;
"I shall ever be happy without adversity."
7 His mouth is full of perjury, deceit, and fraud;
Under his tongue are oppression and iniquity.
8 He sitteth in the ambushment of village-huts;
In lurking-holes he murdereth the innocent.
His eyes secretly mark the miserable:
9 He lieth in wait, like a lion in his den;—
He lieth in wait to seize the poor.
10 He seizeth the poor when he draweth him into his net;
He croucheth, he compresseth himself,
Till the miserable fall into his strong toils.
11 He saith in his heart, "God forgetteth;
"He hideth his face, and will never notice this."

Arise, O Jehovah! exert thy power, O God! 12
Forget not [a]"for ever" the afflicted.
Why should the wicked despise God? 13
Why say in his heart, "Thou wilt not inquire?"
Surely thou seest oppression and grief; 14
Thou beholdest so as to requite them with thy hand.
The miserable committeth himself to thee;
Thou art indeed the helper of the friendless.
Break the arm of the wicked and evil man: 15
Search out his wickedness, so that it may not be found.
Jehovah is king for ever and ever; 16
The nations perish out of his land.
The desire of the afflicted thou hast heard, Je- 17
hovah!
Thou hast confirmed their heart, hast inclined thine ear,
So as to judge the helpless and the oppressed, 18
That man may no more be expelled from the land.

12. [a] Arab.

PSALM X.

REFLECTIONS UPON PSALM X. 1. We have here exhibited for our abhorrence, the character of those who neither fear God nor regard men. For a season they enjoy what they desire; and plunder and injure others, without any regard to honour or justice. The counsels of heaven are not known to the wicked, because they are not sought after; and they are not sought after, because of a diabolical self-sufficiency, which, having taken possession of the heart, displays itself and reigns throughout the man. He wants no prophet to teach him, no priest to atone for him, no king to conduct him; he needs neither a Christ to redeem, nor a spirit to sanctify him; he believes no providence, adores no Creator, and fears no Judge.

2. We may also see the progress of wickedness in the character

4. *Through pride.* Hebrew, 'through the height of his nose.' This phrase often occurs as expressive of pride, loftiness and arrogance. Any of these terms expresses the sense, nor is *countenance* either implied or necessary.——*God is not, &c* Some would render, "All his thoughts are, there is no God;" but this is at variance with the context, and especially with the 11th verse. The character designed does not deny the existence of God, but lives without any regard to him: there is no reference to God in all his thoughts, schemes, and devices.

5. *Perverse at all, &c.* Schrœder has supported this sense of the verb חול, from the Arabic, and Michaelis also thus renders. Many of the ancients render, *are profane.* Ainsworth, following the usual track, "His ways do well succeed, his ways bring forth riches and good success." The common version is far preferable, "His ways are painful, grievous, or perverse."——*Beyond his notice.* While the wicked man is pursuing his unjust and ambitious schemes, he never thinks of any reverse, or of any calamities which God has in reserve for him.——*Puffeth at them.* He conceives his breath sufficient to put them to flight: he holds them in utter contempt. David must refer to some wicked and arrogant commander, against whom he had to contend

6. *I shall ever be happy, &c.* I consider אשר here a verb, with many modern critics; and in the sense given, it admirably expresses the vain confidence and hopes of the sinner. No just construction can be given of the text, if אשר be considered as the relative.

7—11. These verses evidently describe the wicked leader of some of those hordes, which so frequently infested the land of Israel.

8. *Village-huts.* Any which he may find empty and fit for his purpose. Perhaps those are meant which herdsmen and shepherds made for their occasional residence.

9, 10. The image of the lion, marks both the cunning and the fierceness of the character described.——*Into his strong toils.* Ainsworth, "into his strong paws." The lion's whelps are intended. I have followed Dathe, who observes, that the word in Arabic signifies *a cord.* As *net* is before used, it seems to imply something similar.

11. *He hideth his face.* He winks at my conduct, and will not animadvert upon it.

13. *Thou wilt not, &c.* David addresses God, using the language of the wicked oppressor. The sense is, that such men think that God will make no inquiry into their conduct, nor award to them any punishment.

14. *Helper of the friendless.* I give the general sense of the word יתום, as more suitable here than *orphan.* It signifies any neglected person.

15. *Break the arm. Arm* as well as *hand* is used for *power.* Destroy the power of such men, that they may no longer oppress ——*Search out, &c.* I follow the text, though the conjecture of Hare is probable, who reading רשע, renders, "Search out the wicked that he may not be found." This reading is supported by 8 manuscripts; but the weight of authority is for the text. The sense is, So avenge his wickedness, that no trace of it may remain.

16. *The nations perish, &c.* That is, the surrounding nations, who had seized and possessed various parts of the promised land, now began to be subdued and expelled.

18. *So as to judge.* That is, to avenge them.——*Expelled from the land.* The common version, I conceive, cannot be right, 'man of the earth.' Man is often said to be made of the dust, to denote his frailty, but such a

PSALM XI.

David expresseth his confidence, and asserts the providence and justice of God. This Psalm was probably composed after Saul became jealous of him, and laid snares for his life, before he finally left the court.

FOR THE CHIEF MUSICIAN; [a]A PSALM OF DAVID[v].

1 In Jehovah do I trust for safety;
Wherefore do ye then say to me,
"Fly as a bird [v]to the mountains"?
2 "For lo! the wicked have bent the bow,
"Have fitted the arrow to the string,
"To shoot in darkness the upright of heart.
3 "When the foundations *of justice* are subverted
"What can even a righteous man do?"
4 Jehovah is in his holy temple;
Jehovah, whose throne is in the heavens—
His eyes behold the [a]afflicted":
His eye-lids prove the children of men.
Jehovah proveth the righteous, 5
But the wicked and violent his soul hateth.
On the wicked he raineth flakes of sulphureous 6
fire;
A horrible tempest is the portion of their cup.
But the righteous Jehovah loveth righteousness: 7
[v]The upright" shall behold his face.

PSALM XII.

David prays that God would preserve him from wicked and deceitful men. Hence it is probable that this Psalm was composed after the former, when Saul's courtiers aided his designs of taking David off.

FOR THE FIRST MUSICIAN ON THE OCTACHORD; A PSALM OF DAVID.

Save, O Jehovah, for the pious are gone; 1
The faithful have ceased from among men.

Psalm xi. [a]Sept. 1. [v]Sept. Syr. Arab.

described. He goes on in the career of his folly, and because of past impunity and success, presumes on their continuance. He indulges the thought, I shall never be moved. Hence he has no regard to truth, but is guilty of 'perjury, deceit, and fraud.' The long-suffering of God, instead of leading such an one to repentance, only hardens him in his iniquity. Because sentence against an evil work is not executed speedily, he thinks it will not be executed at all. He vaunteth himself therefore, like the proud Chaldean monarch, in the Babylon which he hath erected, and fondly pronounceth it to be immortal. Such, it is too evident, are often the vain imaginations of triumphant wickedness.

3. We may also learn, that God has his set times, both to punish the wicked, and to favour and save the pious and the injured. "Surely thou seest oppression and grief; Thou beholdest so as to requite them with thy hand." Let those who suffer unjustly, especially if it be on account of their piety, assure themselves that he whom they serve, and in whom they put their trust, will not be for ever unmindful of them, but will at last become their salvation.

Reflections upon Psalm xi. 1. We are here taught to

4. [a]Sept. 7. [v]Chald. Arab.

reverence the omniscience of God: "His eyes behold the afflicted: his eye-lids prove the children of men." He knows every man's true character, and what schemes and desires are in his heart. He knows it, not by report or representation from others, as earthly princes do; but by immediate and thorough inspection. Let us therefore reverence Jehovah, who possesses such perfect and universal knowledge; and endeavour to approve all our actions and thoughts to his all-seeing eye.

2. We may also learn, that as to the afflictions which persons may suffer, who are embarked in a righteous cause, they are intended to purge away their dross, and to refine them for the Master's use. "Gold," says the son of Sirach, "is tried in the fire, and acceptable men in the furnace of adversity." Ecclus. ii. 5. In the mean time, God's displeasure against the wicked is ever the same, and their prosperity, instead of benefiting, will in the end destroy them. Such must be the "portion of their cup," who have dashed from them the cup of salvation. He, therefore, who would enjoy the prosperity of the wicked here, must take with it their torment hereafter; as he who is ambitious of wearing the crown of righteousness in heaven, must be content to endure tribulation on earth.

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construction as the present, no where else occurs. Purver saw this, and has given the sense; "Let him proceed no more to drive a man violently out of the land." The Syriac had so rendered. By the incursions of the enemy many had been expelled or torn from their own country.

PSALM. XI. 1. *Trust for safety.* I betake myself to him as my refuge.——*Say to me.* Here the noun נפשי is used for the pronoun.——*To the mountains.* The common text has, 'your mountains,' but the versions noticed read as stated, which is evidently proper. "Fly as a bird," that is, swiftly, without delay. "Leave the court, and haste to the strong holds." This is the advice of David's friends, and is continued to the end of the third verse. They despaired of safety in any way, but by flight.

3. *When the foundations, &c.* I have added *justice*, as clearly implied. When no regard is paid to religion, or even common justice, who can hope for safety, however innocent?

4—7. *Jehovah is in, &c.* David replies to the advice and reasoning of his friends, by reminding them of Jehovah's power and justice; and that though he may try or prove the righteous, he will at last deliver them, while he signally punishes the wicked.

6. *Flakes of sulphureous fire.* For this sense of פחים the learned reader may see Lowth's note, with Michaelis's remarks, in his Prelections. The usual sense, *snares*, seems wholly improper, in the description of an awful tempest. There is doubtless a reference to the destruction of Sodom, Gen. xix. 28——*A horrible tempest.* Ainsworth explains, "an horrible, blasting whirlwind." Many suppose there is a reference to the deadly wind called Sammiel; and the effects of which Bruce has so forcibly described. See his Travels, vol. iv.

7. *The upright.* I have followed the construction which the Chaldee and Arabic translators adopted, and which is supported by Ps. xvii. 15; cxl. 14. The Septuagint and Vulgate render, "His face beholds uprightness."

PSALM XII. 1. *The pious are gone.* Either have ended their days, or have been consumed and taken off. I have rendered in the plural, as the word is understood in a collective sense, as appears from the next line, where

2 They speak vain things, each one to his fellow;
With flattering lips, but with a double heart do they speak.
3 Jehovah shall cut off all flattering lips;
The tongue that uttereth haughty things:—
4 Of those who say, "By our tongue we shall prevail,
"Our lips are our own—who is lord over us?"
5 "For the desolation of the afflicted,
"For the bitter anguish of the poor,
"Now will I arise," saith Jehovah;
"I will set them in safety from those who puff at them."
6 The words of Jehovah are pure,
Like silver refined in a crucible;
[a]Like gold" purified seven times.
7 Thou, Jehovah, wilt preserve [v]us",—
Wilt for ever guard us from this race.
8 The wicked walk on every side,
When the vilest of men are exalted.

PSALM XII. 6. [a] Houbigant. 7. [v] Sept. Syr. the rest, *them.*

REFLECTIONS UPON PSALM XII. 1. We have great reason to lament that the character which is here described, is but too common in our day, and that many of our courtiers are too much like Saul's; "they speak with flattering lips, but with a double heart," make no conscience of lying; and often promise when they never intend to perform. This vice is also too prevalent among all classes of society. With confidence and insolence men say what they please; profane the name of God, the most high; and deceive, reproach, and slander their neighbours. Let us remember, that God will cut off such offenders, and if we would escape the punishment, we must guard against the sin.

2. How opposite to such men are the words or promises of God. His words are not like those of deceitful boasting man, but true and righteous altogether. Often have they been put to the test, in the trials of the faithful, like silver committed to the furnace, in an earthen crucible; but like silver in its most refined and exalted purity, found to contain no dross of imperfection, no alloy of fallibility in them. The words of Jehovah are holy in his precepts, just in his laws, gracious in his promises, significant in his institutions, true in his narrations, and infallible in his predictions. What are the thousands of gold and silver, compared to the treasures of the sacred page!

the plural is used. This idiom frequently occurs in the Hebrew.

2. *Vain things.* There is no truth in what they say. Their compliments, words, and promises are without sincerity.

4. *Of those who say, &c. Tongue* is understood here.—*We shall prevail, &c.* By their flattery and deceit, they presumed, that they could supplant their rivals, and attain their object. They vindicate their own insincerity, and claim the right of making use of their tongues to promote their own advantage.

5. *For the desolation, &c.* David had said God would cut off all flattering lips, God now spoke to him, and promises to relieve the afflicted, and punish the haughty and wicked.

6. *The words of Jehovah,* or the promises, which he had just received and repeated. They are pure and sincere; there is no alloy of falsehood in them.—*Like gold.* I have here adopted the conjectural emendation of Houbigant, of which Lowth and Kennicott approve. It consists in the change of a single letter, לזרע for לארץ,—and the parallelism seems to require it. The attempts of learned men to explain the text, may be seen in Rosenmuller. Compare Prov. xvii. 3.

PSALM XIII.

David complains of his sufferings, and solicits speedy aid. It is thought that he composed this Psalm during his persecution by Saul.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID.

How long, Jehovah, wilt thou wholly forget me? 1
How long hide thy countenance from me?
How long shall I be distressed in my mind? 2
How long be all day grieved in my heart?
How long shall my foe be exalted over me?
Regard and answer me, O Jehovah, my God: 3
Enlighten mine eyes lest I sleep the sleep of death;
Lest my foe say, "I have prevailed against him;" 4
Lest mine enemy exult when I am removed.
But I put my trust in thy mercy; 5
My heart shall rejoice in thy salvation;
I will sing to Jehovah, who hath dealt kindly with me;
[a]I will praise the name of Jehovah, most high".

PSALM XIII. 5. [a] Sept.

REFLECTIONS UPON PSALM XII. 1. We here see the misery of a dejected mind. This is a pitiable case, especially when it arises from any apprehension of the displeasure of God, and the dread of being rejected of him. Then, indeed, the mind is overwhelmed with distress, and the heart faints with its bitter griefs. Many good men

7. *From this race.* I take הדור to be used metonymically for the men of this age or generation, as it often is; and the next verse supports this sense.

8. *When the vilest of men.* Men of gross, intemperate, and licentious habits are meant. When these enjoy power and authority, the wicked are not restrained but encouraged.

PSALM XIII. 1. *Wholly forget me.* So I render נצח, and not *for ever.* It has this signification often. See Michaelis's Suppl. Heb. Lex. Luther hit on this sense, and Michaelis has adopted it; and, as he observes, if God had forgot him *for ever*, there was no propriety in asking how long? To forget, to hide the face or countenance, signify, to act towards him, as if he were offended, and had abandoned him.

2. *Be distressed in my mind.* I have rendered after the Syriac, which Bishop Secker approves. The common text admits this sense, as the following line proves.

3. *Enlighten mine, &c.* Grown dim, as it were with affliction and grief.

5. *I will praise, &c.* I have added this line, on the authority of the Septuagint. Lowth admits it as genuine, and as it is the same as concludes the seventh Psalm, I have adopted it without hesitation.

PSALM XIV.

David describes the depravity of men. The Psalm was probably composed on the rebellion of Absalom, when David was first called to the court of Saul, where he beheld nothing but impiety and profligacy.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID.

1 Fools say in their heart, that there is no God!
They are corrupted—abominable are their works:
Not one of them doeth good, [a]not even one".
2 Jehovah from the heavens looked down on the sons of men,
To see if there were one so wise as to seek God.
3 They are all gone astray, are together corrupted:
Not one doeth good, not even one.
4 Have [o] the workers of iniquity no knowledge,
Who devour my people as they devour bread;
And who never call upon Jehovah?
5 Then shall they tremble with fear,
For God will be with his righteous people.
They deride the counsel of the afflicted; 6
But Jehovah will be his refuge.
Oh! that the salvation of Israel 7
May come forth from Zion!
When Jehovah restoreth his captive people,
Jacob shall exult—Israel shall rejoice.

PSALM XV.

David describeth the true worshippers of God. He probably composed this Psalm when the ark was brought to Zion, 2 Sam. vi. 12.

A PSALM OF DAVID.

Who, Jehovah, shall sojourn in thy tabernacle? 1
Who shall inhabit thy holy mountain?
He who walketh uprightly and acteth justly; 2
Who speaketh the truth from his heart;
Who slandereth not with his tongue; 3
Who doeth no evil to his neighbour,

Psalm xiv. 1. [a] Sept.

4. [o] *all.* Ps. liii. 4.

have been in such a state, and have become a burden to themselves. Let us guard against the thought that God hath forgotten us, and will be gracious no more; and let us rather believe his word, that his mercy endureth for ever.

2. We may observe, that the heart which trusteth in God's mercy, shall alone rejoice in his salvation, and celebrate, by the tongue, in songs of praise, the lovingkindness of the Lord. It is observable, that this, and many other Psalms, begin mournfully and end triumphantly; to show us the prevailing power of sincere devotion, and to convince us of the certain return of prayer, sooner or later, bringing with it the comforts of heaven, to revive and enrich our weary and barren spirits, in the gloomy seasons of sorrow and temptation, like the dew descending by night upon the withered summit of an eastern mountain. May this dew of heaven rest on all my readers.

Reflections upon Psalm xiv. 1. What we have read as evidence of the depravity of human nature, ought deeply to affect us; because we are involved in the charges made. No man is exempt; and every one's conscience will tell him that he is verily guilty before God; and not only guilty, but has in himself dispositions and inclinations to what is evil, and even fails in his best endeavours to do what is perfectly good. Hence the conclusion which the Apostle draws, rests on the firmest grounds, that by the deeds of the law, by our own moral duties, we cannot be justified. We need pardon and sanctification; and we must seek for them as we are directed in the gospel, or perish for ever.

2. We are also taught that where depravity is not restrained by reason, knowledge, and religion, it will, by degrees, impel men to the greatest sin. It will blind the understanding, sear the conscience,

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PSALM XIV. *Fools say, &c.* I again render in the plural, as the next line is so; and as it is admitted, that the Hebrew often uses the singular in a collective sense. The word נבל denotes, *falling away*, or *decaying*, as a leaf or flower; and as Ainsworth observes, is a title given to the foolish man, as having lost the juice and sap of wisdom, reason, honesty, godliness. The addition of the Septuagint renders the line more emphatic, and is adopted by most critics.

3. *They are all gone.* Is there not a reference in this and the former verse to Gen. vi. 5—7? David represents the Almighty as taking a special survey of mankind, and concluding from their works, that they are corrupted, and gone astray as lost sheep. The Apostle applies this to prove the depravity of Jews and Gentiles, Rom. iii. 10, &c. The Gentiles had become vain in their imaginations, and while they had gods many, were in reality, atheists; and the Jews imitated them both in their idolatry, and other wicked practices.

4. *Have the workers, &c.* I think David now adverts to the wicked Israelites, who insulted and persecuted the pious worshippers of Jehovah. The last clause must refer to them; for the heathens could not call on him of whom they were ignorant. David may call the serious, *his people*, because of his regard for them, and because they were his supporters and friends; they adhered to him in all his afflictions.

5. *Then shall they, &c.* Literally, 'fear a fear;' but the verb signifies also, to feel the effect of fear.——*His righteous people.* The righteous race or generation. David so calls those who had any regard to God and the best interest of the state.

6. *They deride, &c.* Those wicked and rebellious men, ridiculed the plans, and hopes of the good.——*But Jehovah will be, &c.* Others would render, "That God will be, &c." as expressing what his counsel was. Either version yields a good sense, but I prefer the former, as giving assurance to the pious of their safety and triumph.

7. *Oh, that the, &c.* David here prays to Jehovah as dwelling in Zion; and requests that he would work salvation, and restore his captive people; by which I think he means, himself and the many thousands who were with him, and perhaps many who had fled to other lands. Some think this verse was added to the Psalm during the captivity in Babylon; but the words may be understood as above. Compare Judges v. 12.

PSALM XV. 1. *In thy tabernacle.* David made a tent for the ark, and placed it on Mount Zion, and it was most probably like that of Moses. Here

Nor on his friend bringeth reproach:
4 In whose eyes the vile is despised,
But who honoureth those that fear Jehovah:
5 He, who sweareth to a friend, and changeth not;
Who putteth not his money to usury,
Nor taketh a bribe against the innocent:
He who doeth these things, shall never be moved.

PSALM XVI.

A prophecy of Messiah, who is represented as a priest, and who testifies his own reliance on Jehovah, that he would raise him from the dead, and exalt him to the joys of his right hand. Acts. ii. 27—31, and xiii. 34.

A GOLDEN SONG OF DAVID.

PRESERVE me, O God, for in thee do I trust. 1
To Jehovah [r]I say", "Thou art my Lord, 2
"No good have I but from thee."
As to the saints who are in the earth,
They are the excellent in whom is my delight.
Multiplied shall be their sorrows who haste 3
backward:
Their bloody drink-offerings I will not offer,
Nor even mention their names with my lips.
Jehovah, the portion of my heritage and cup, 4

2. [r] So all the versions, except Chald.

PSALM XVI.

and harden the heart; so that the workers of iniquity do appear as if without knowledge or feeling. The workers of iniquity work for the wages of death; they fight against God and their own souls; they barter eternity for time, and part with happiness for misery, both in possession and reversion. Oh that the gospel salvation may come to such men! that the eyes of their understanding being opened, they may know themselves, repent of their sins, and find mercy of the Lord, through the atoning blood of the Lamb.

REFLECTIONS UPON PSALM XV. 1. We should often put the question here asked, in reference to another Tabernacle, another Zion. Who shall sojourn there? who be admitted to the privileges and glories of the new Jerusalem? Who shall see God the Saviour as his prophet, priest, and king, and join in the everlasting song of the redeemed in the heavenly tabernacle?

2. We may learn, that the man who would be a citizen of Zion, and enter into the rest and joy of his Lord, must set that Lord always before him. Renewed through grace, endued with a lively faith, and an operative charity, he must consider and imitate the life of that blessed person, who walked amongst men without partaking of their corruptions; who conversed unblameably with sinners; who, being himself "the Truth," thought and spoke nothing else; making many promises, and performing them all. The members of Christ must be made like him, and then they shall live with him.

God's people came to worship; and he describes such as he would accept.

2. *Walketh uprightly.* In his worship of God he must be sincere, and take heed to walk by his commands; and in his conduct towards men must act justly. From the uprightness of his heart, his mouth must speak truth.

3. *Nor on his friend, &c.* He neither does, nor says any thing, by which his friend may be injured or reproached.

5. *Sweareth to a friend,* or neighbour. So the Septuagint, Vulgate, Syriac, and Symmachus render. The Chaldee, and Aquila, and Theodotion agree with our common version. I prefer the version given as more explicit.

PSALM XVI. 2. *To Jehovah I say.* The reading of the versions removes the difficulties of the text, and renders unnecessary the supplementary words, *O my soul.* Here Messiah speaks to the Father, as his servant, sent to do his will. The first verse intimates the speaker to be in, or at least exposed to, sufferings and dangers; and here he flies to Jehovah as his father and Lord.——*No good have I, &c.* Literally, 'My good not besides or without thee.' The sense I have given is nearly that of all the versions: "My good is not given but from thee," is the Chaldee rendering. The Syriac, "My good is from thee." The Septuagint, "Thou hast no need of my good things," and so the Vulgate, Arabic, and Ethiopic. Considering the preceding words, "thou art my Lord," as Messiah's address to the father, it is natural to infer, that he is here exercising his confidence in him, by whom he had been appointed to the work of mediation, who had prepared for him a body, and furnished him will all his endowments as man. ——*As to the saints, &c.* Some connect these words with the preceding line, as our common version: "My goodness extendeth not to thee, But to the saints, &c." This version is unsupported by the text; nor have the versions or manuscripts the connective particle ו. The true sense of לקדושים is doubtless, as to what relates to, or respects the saints, who are in the earth or land. "I esteem them the excellent, in whom is all my delight." The Septuagint instead of "they are the excellent, &c." has, "He hath made wonderful, his own wills among them." Dathe and others adopt part of this, considering אדיר as the true reading, and as a verb in the future, and render, "I will do wonders for or among the saints, who are in the earth, For in them is all my delight." Michaelis adopts this reading, "He will do wonders," and explains, "by raising many from the dead." If we admit this, the wonders may refer to all the miracles which our Lord did. Though I have followed the usual reading I am strongly inclined to think this the genuine one.

3. *Their sorrows, &c.* Some render, *idols,* instead of 'sorrows;' but עצבות never has this signification, but עצבים. See Buxtorf's Concordance. ——*Who haste backward.* This is a literal version; and the attempts to find another by variously pointing אחר are futile and unnecessary. The meaning seems to be, That those men are described who refuse to acknowledge or follow the Messiah; who hasten from him as if offended at him, and who will not have him to rule over them. Their sorrows, for their treatment of him, shall come on them as pain on a woman in travail.——*Their bloody drink-offerings, &c.* As it was the office of the priests to offer the sacrifices, so it was also to pour out the drink-offerings, which were usually poured upon the sacrifices, and according to the law, were to be either wine or strong drink, Numb. xv. 5, 7, 10, and xxviii. 7. Hence this evidently refers to the Jewish people, who were to be, and who in fact became, the most inveterate enemies of Messiah. He calls their drink-offerings *bloody,* that is, equally displeasing to God, as if they had shed blood, and were polluted.—*I will not offer.* The person who speaks through the whole Psalm, now speaks as a priest; and I do not think that David, though a prophet, did, himself, ever discharge any part of the priest's office. When he and other good men are said to offer burnt or feast-offerings, it is understood they offered them by the priests. David, could not then, be here intended.——*Nor even mention.* This either denotes that Messiah would treat them with displeasure, or that he would not intercede for them.

4. *Jehovah, the portion, &c.* This phrase is also taken from the Jewish priesthood. They had no part in the land, but Jehovah was their portion.

Thou art he, who hast appointed my lot.
5 The lines have fallen to me on pleasant places;
Yea, the inheritance is delightful to me.
6 I will bless Jehovah who hath consulted for me;
By night my reins instruct me concerning him.
7 I set Jehovah always before me;
Since he is at my right hand, I shall not be moved.
8 Therefore my heart is glad, and my soul rejoiceth;
My flesh also shall rest in hope.
9 For thou wilt not leave my soul in hades,
Nor suffer thy holy one to see corruption.
10 Thou wilt make known to me the path of life;
The fulness of joy that there is in thy presence;
The pleasures that are at thy right hand for evermore.

PSALM XVII.

David prays against his persecuting and wicked enemies. This Psalm appears to have been composed, when David was persecuted by Saul, and obliged to take refuge in the most inaccessible places.

A PRAYER OF DAVID.

HEAR, O righteous Jehovah, attend to my cry: 1
Listen to my prayer, not made with feigned lips.
From thyself let my sentence proceed; 2
Let thine eyes behold what is right.
Thou hast tried my heart—visited me by night; 3

REFLECTIONS UPON PSALM XVI. 1. From the example of our Lord, whose language David as a prophet used, we are taught to maintain the highest esteem for the saints. They are the excellent of the earth, however they may be overlooked or despised. May we reverence their character, delight in their acquaintance, company, and converse, and do them all the good we can, especially when they are in want; rejoice with them in all their joys, sympathize with them in all their sorrows, and abound in labours of love towards them.

2. We are also admonished to choose, and rejoice in Jehovah as our portion. Let us not make the world our only hope, nor make its gains and pleasures our heritage; but seek our happiness in God, live upon it, and rejoice in it. Then we may leave it to him to maintain our lot, to determine our abode, and all the events of our lives. If we set him before us, and approve all our actions and thoughts to his all-seeing eye, he will be at our right hand to support and animate us, and we shall never be moved.

3. The resurrection, ascension, and glorification of our Lord, should animate the hope, strengthen the confidence, and promote the joy of his people. For as members of Christ, though our mortal part must see corruption, yet it shall not be finally left under the power of the enemy, but shall be raised again, and together with the soul admitted to share in the fulness of joy.

So Messiah should have no earthly riches; none of the gold and silver, or lands for his part, but as a priest to offer sacrifice, he should live with Jehovah; and this inheritance was to him delightful.——*Thou art he who, &c.* So the Septuagint renders, and I think justly; for both this and the next verse refer to the manner of dividing or apportioning the inheritance.

6. *Who hath consulted for me.* That is, who hath appointed me to the priest's office, and consulted my honour and happiness, by making me his servant to enlighten and save men, and who has promised to support me.——*My reins, &c.* The heart and the reins are used metonymically for the inward affections and thoughts; and the verb יסר having various related senses, some render, "My affections are excited in the night season." Some taking the verb in the sense of 'correcting,' which it most frequently has, apply this whole verse to the sufferings of our Lord. So Michaelis, "I will bless Jehovah, who hath smitten me; So that my inward reins by night are pierced with pain." As I have not his notes to his version, I suppose he derives יעצני from יעה, which in Chaldee signifies, 'he hath oppressed.' Would the text naturally bear such a rendering, it would properly introduce what follows. Retaining the version given of the first line, we may render the second, "Yet every night my reins pierce me, or are pierced," according to a common idiom of the Hebrew, to use an active verb with the pronoun for a passive.

7. *I set Jehovah, &c.* I look to him as my father, who by covenant is engaged to render me triumphant, in my great work; and while he is at my right hand, I cannot fail.——*Not be moved.* This phrase often occurs, and denotes sometimes the vain confidence of sinners, and at others the assurance of good men, that God will not suffer them to be cast down, overwhelmed and confounded. So Messiah amidst his sufferings, and even in death, enjoys this assurance.

8. *And my soul, &c.* Literally, 'my liver rejoiceth;' but as this has not such a figurative sense in our language, I have used *soul*. The Greek version has 'my tongue,' which Luke retains in the Acts. This verse is an inference from the preceding.

9. *For thou, &c.* or That thou wilt not, &c. expressing the object of hope.——*Leave my soul, &c.* That is, in the separate state. Because the word *soul* often denotes *person*, and is thrice applied to a dead body. Michaelis renders, "Thou wilt not leave my dead body in the grave, Nor suffer thy, &c." I admit נפש means radically *a living person*, and often *life*; yet I think, in many instances, like רוח it includes the *spirit* or the *soul*; as when it is mentioned as the subject of knowledge, joy, grief, fear, hope, &c. These imply the operations of the mind, or sentient principle; and we are sure from Matt. x. 28, that the soul may exist separate from the body, and that the term the Apostle uses for this, Acts ii. 27, does mean the mind or spirit, we ought to take it in this sense here, and consider the next line as referring to the body.——*To see corruption.* The reasoning of Peter, Acts ii. 27—31, and of Paul, Acts xiii. 34, depends on the term שחת *corruption*; yet some would apply it in another sense, 'to see the pit.' See note, Hebrew Bible.

10. *Make known, &c.* That is, bring my soul out of hades, and my body from the grave; and exalt me for the suffering of death, to taste the fulness of joy.

PSALM XVII. 1. *Righteous Jehovah.* I think the common version, 'hear the right, or righteousness,' cannot be supported by any usage of the Hebrew. I consider then צדק is here an adnoun, the י having been omitted, or as a noun in construction used adjectively. So the Syriac translator did. Some contend, that Jehovah being a proper name, will not admit the epithet righteous; but allowing this, may not the form be elliptical, as 'Jehovah of hosts,' which is generally considered as elliptical, for 'Jehovah, God of hosts.'

3, 4. *Thou hast tried, &c.* I have followed the order and rendering of the Septuagint, Syriac, and Arabic in these two verses, considering זמותי as a noun, and not a verb; and have construed the words לפעלות אדם with the

Hast proved me, but found no evil design;
Nor as to the deeds of men hath my mouth transgressed.
4 By the words of thy lips,
I have kept from the ways of the destroyer.
5 Support thou my steps in thine own paths,
That my feet may not slip.
6 I call on thee, for thou art wont to hear me, O God;
Incline thine ear to me,—listen to my words.
7 Display thy wonderful loving-kindness,
Thou who savest those who trust [a]in thee",
From such as rise up against thy power.
8 Guard me as the tender apple of the eye;
Hide me under the shadow of thy wings,
9 From the wicked, who would destroy me;
From my mortal foes, who encompass me about.
They are inclosed in their own fat; 10
With their mouth they speak arrogantly.
Our steps they have even now encompassed; 11
They watch that they may stretch us on the ground.
The *enemy* is like a lion that gaspeth for prey; 12
Like a young lion, lurking in a covert.
Arise, O Jehovah, prevent him—humble him— 13
Deliver me from the wicked with thy sword:
By thy hand, Jehovah, from such men— 14
Men of the world, whose portion is in this life;
Whose bosom thou fillest with choice things;
Who are satisfied with a numerous offspring;
And for their little ones lay up the rest of their substance.
As for me, I shall behold thy face in righteousness; 15
I shall be satisfied when I awake in thy likeness.

PSALM XVII.

7. [a] The versions.

REFLECTIONS UPON PSALM XVII. 1. We are admonished to seek, in times of temptation and distress, our security in the word of God and prayer. To arm us against temptation, let us consider, that the path of sin is the path of the destroyer. It is the way of Satan, who was a destroyer from the beginning, and who still leads to destruction. Let us attend to the words of God's lips, that we may learn our danger and duty, and pray that he would hold us up and preserve us in his paths.

2. We have no reason to envy prosperous and haughty sinners. Unhappily their prosperity is their curse, as it nourishes their pride. Pride, says pious Bishop Horne, is the child of plenty, begotten by self-indulgence, which hardens the hearts of men against the fear of

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preceding line. I think it difficult, if not wholly impossible, to make out any tolerable sense as they are usually pointed. David asserts that God had searched and proved him, but had not found him harbouring any evil design against Saul, or his friends. Nay, his mouth had not transgressed by speaking evil of the deeds, that is, the various attempts of his enemies. He had done this, by the direction of God's word, and so had kept from the ways of the destroyer; either had been enabled to avoid the snares, which Saul had laid for him, or had been taught not to imitate him, by seeking to destroy him, when it was in his power. I deem the sense last mentioned the most probable, as David in the next verses prays to be thus kept in the path of duty.

7. *Display thy, &c.* God's kindness towards those who fear him is in itself wonderful, and David desires it may be made to appear so to others.

8. *Tender apple, &c.* Hebrew, 'daughter of the eye.' The versions seem to have had only one of these words. See note, Hebrew Bible.

10. *Inclosed in, &c.* Some think the sense is, They have hardened their hearts; and so Schnurrer renders, whom Dathe follows. Theodoret considers that their fat signifies their bowels, which metonymically signifies compassion; and to be inclosed in their own fat, is to be without benevolence and compassion, 1 John iii. 17. But as this metaphor is used to denote a state of affluence and riches, Deuter. xxxii. 15, I conceive it has this sense here; and the next line supports this sentiment.

11. *They watch, &c.* Hebrew, 'they have set their eyes, to stretch on the earth.' I have here preferred the sense to the idiom. Our translators, after some of the ancients, considered לנטות in the sense of *inclining*, and apply it to the eyes. This seems to me to be obscure.

12. *The enemy, &c.* We have here and in the next verse, the pronouns in the singular, and Saul himself seems to be intended. Hebrew, "His likeness is that of, &c."

13. *With thy sword.* I follow the Chaldée, who either read or considered the ב understood. 'Thy sword, thy hand,' signify thy providence and power. Make use of these to defend me. Some, with our common version, think the wicked are called God's sword, because he uses them as the instrument of his wrath. Compare Zech. ix. 13. In this view, the words are in apposition, and the version will be, "From the wicked, thy sword, from men, thy hand, &c."

14. *Men of the world.* Dathe takes חלד in the Arabic sense, 'to remain, to endure,' and renders, "from men who are prosperous." Geddes, "men whose portion in life is permanent." The ancient versions are all confused. I see no necessity to desert the usual version; for the term denotes, 'duration, age, or the world, or the things in it,' because they consist of definite periods of duration. Compare Ps. iii. 6, and xlix. 2.——*Satisfied, &c.* As they abounded in wealth, so where polygamy obtained, they did in their offspring. We read of some that had seventy sons, 2 Kings x. 1.——*Lay up the, &c.* Their wealth is so great that they cannot spend it, but there is a *surplus* which they are ever laying up for their children.

15. *I shall be satisfied, &c.* This verse is evidently in contrast with the preceding. The men of the world have their portion in their wealth, and the enjoyments and pleasures of life; but as for me, I have now little of these things, nor are they what I chiefly desire. I hope to see thy face, O God, both in thy sanctuary on earth, and in heaven, and then I shall be satisfied.——*When I awake, &c.* I can say with honest Dathe, I have thought long and often on these words, nor am I now satisfied respecting their sense. The word תמונת creates the difficulty. It signifies, 'likeness, resemblance,' Exod. xx. 4. "Thou shalt not make for thyself the *likeness, resemblance*, of what is in the heavens, &c. It is used Numb. xii. 8, where see note. The Septuagint there and here render, *glory*, supposing it means the shechina, the visible appearance of God. In all other places where it occurs it seems to denote something visible, resembling some other object; but it may, and I think must, have the sense of moral resemblance here.—The construction

PSALM XVIII.

It is probable that this Psalm was composed after David had subdued the Philistines, Moabites, and Syrians, and also before his sin in the matter of Uriah, the Hethite; for he frequently asserts his own innocence and purity.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID, THE SERVANT OF JEHOVAH, WHO ADDRESSED THIS SONG TO JEHOVAH, WHEN HE HAD DELIVERED HIM FROM THE HANDS OF SAUL, AND OF ALL HIS ENEMIES.

1 I love thee, O Jehovah, my strength!
2 Jehovah, my rock, my fortress, my deliverer,
My God, my rock, in whom I trust;
My shield, my safe retreat, my high tower!
3 I called on Jehovah, worthy to be praised,
And from mine enemies I was saved.
4 The ᵛbillows" of death had encompassed me;
Destructive floods had filled me with terror:
5 The cords of hades enclosed me;
The snares of death were laid for me!
6 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.
7 Then the earth shook and trembled;
The foundations of the mountains rocked—
They shook, because he was wroth.
From his nostrils ascended a smoke, 8
And from his mouth, a devouring flame:
Flakes of fire were enkindled by it.
He bowed the heavens and descended: 9
And thick darkness was under his feet.
He rode on a cherub, and did fly; 10
Swiftly did he fly on the wings of the wind!
He placed darkness around him as his covert; 11
His pavilion was dark waters—thick clouds of the skies:
From the brightness of his presence, 12
His thick clouds were dispelled
Into hail-stones, and flakes of fire!
For Jehovah thundered ᵛfrom" the heavens; 13
And the Most High sent forth his voice.
His arrows he shot, and scattered his enemies; 14
He multiplied lightnings, and confounded them.
The channels of the sea were then seen; 15
The foundations of the globe were discovered,
At thy rebuke, O Jehovah,
At the furious blast of thine anger!
From on high he stretched forth *his hand,* 16
and laid hold on me;

PSALM XVIII. 4. ᵛ2 Sam. xxii. 5.

13. ᵛ The versions, 2 mss.

God, and the love of their neighbours; rendering them insensible to the judgments of the former, and the miseries of the latter. Let every man take care, lest, by pampering the flesh, he raise up an enemy of this sort against himself.

3. We are taught, that whatever may be the present lot of good men, they have a hope of the future, rich with consolation. They shall see and know God, in a nobler manner than they do here, and bear his lovely image. Though their bodies may be reduced to, and dwell in the dust, by afflictions and death, yet they shall awake at the sound of the last trumpet, and sing for joy. When the work of salvation is completed, they shall be satisfied with the fulness of joy, and the pleasures which are at God's right hand for evermore.

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is also difficult: I have adopted that of the Chaldee, with our version, considering ב understood. The Greek version is, "When thy glory appeareth." The Syriac, "When thy faithfulness (reading אמונתך for תמונתך) hath awaked." Aquila and Symmachus read as the text, and render, "When thy likeness awaketh." On the whole, the most natural, as it is the most elevated sense, is to suppose, that David extended his thoughts to a better world, where he hoped to resemble God in his holiness, purity, glory and endless felicity.

PSALM XVIII. 1, 2. *I love thee, &c.* These verses were most probably added, when the book of Psalms was formed for the temple service. The first line is not found in the copy, 2 Sam. xxii.——*Jehovah my rock, &c.* These various epithets strongly describe the sense which David had of God's wonderful preservation of him, amidst so many enemies and dangers.

3. *Worthy to be praised,* or, the justly praised Jehovah. Some would render, "Distressed with fear, I invoked Jehovah;" but this sense of מהלל is to me very doubtful.

4—6. *The billows, &c.* As the next verse has *cords,* and as the next line, *floods,* the parallelism supports the reading in Samuel as preferable to the text here. The strong language of this paragraph represents his dangers and deliverance.—*My cry came to his ear.* I follow the correction of Hare.

7—15. Having stated his distress and his fervent requests to God for deliverance, David describes in what manner God heard and saved him from his enemies. The language and imagery are borrowed from an awful and tremendous thunder-storm, which is considered as manifesting Jehovah's wrath. He is represented as dwelling in the dark cloud, hurling the thunder-bolt, shaking the earth to its centre, breathing out fire, and consuming his enemies. Some think that such a tempest might actually have occurred during some engagement; but it is more probable that this representation is figurative, as we find similar figurative descriptions in the prophets. Compare Is. xxix. 6. Nah. I. Habbak. iii. Zech. ix. 14, &c.

10. *On a cherub.* This term, I think must mean here, the ministers or agents of God's providence; and seems parallel in sense with the "wings of the wind," in the next line.

13. I have omitted the line, "Hail stones and coals of fire," repeated in the present text from the preceding verse; and which has here evidently no connexion.

16—20 David now describes his deliverance more literally. He was like a person sinking in the waters, but Jehovah put forth his hand and delivered him. This forcible expression of danger and of kindness, is illustrated in what follows.

He drew me up out of many waters.
17 He delivered me from my powerful enemies;
From those who hated me, because they were stronger than I.
18 In the day of my calamity they had surprised me;
But Jehovah was a staff to support me.
19 He brought me out into a place of liberty;
He delivered me, because in me he delighted.
20 Jehovah rewarded me according to my righteousness,
According to the purity of my hands he recompensed me.
21 Because I had kept the ways of Jehovah,
And had not wickedly departed from my God—
22 Because all his judgments had been before me,
And his statutes I had never rejected—
23 Because with him I had been sincere,
And kept myself from the iniquity charged on me—
24 Jehovah hath rewarded me, according to my righteousness;
According to the purity of my hands in his sight.
25 To the merciful thou also art merciful;
With the upright thou dealest uprightly;
26 With the pure thou also art pure;
But with the stubborn, thou too art stubborn:
27 For an afflicted people thou savest,
[v]But the haughty" thou bringest down.
28 Truly 'tis thou, Jehovah, who lightest my lamp:
My God, who enlightenest my darkness.
29 By thine aid I have broken through troops:
Through my God I have scaled ramparts:
A God, whose way is perfect; 30
The word of Jehovah is tried:
A shield is he to all who trust in him.
Who, truly, is a God, save Jehovah? 31
Or who a firm rock, besides our God?
The God who girdeth me with strength: 32
And rendereth my way smooth;
Maketh my feet like those of the hinds; 33
And on my high-places maketh me stand firm:
Who traineth my hands to war, 34
And [v]maketh" my arms like a bow of brass.
With thy saving shield thou protectest me, 35
And thy right hand supporteth me;
And thy condescension maketh me great.
Thou makest ample room for my steps; 36
That the soles of my feet may not slip.
I pursued mine enemies and overtook them; 37
I turned not back, till they were destroyed.
I smote them so that they could not rise up: 38
They fell down beneath my feet:
For thou didst gird me with strength for the battle; 39
Thou didst subdue my foes under me.
Thou gavest me the necks of mine enemies; 40
That those who hated me I might destroy.
They cried, but there was none to save *them*; 41
To Jehovah, but he answered them not.
Then did I beat them small as dust before the wind; 42
I trampled them down like the mire of the streets.
Amid the contentions of the people thou didst preserve me; 43

27. [v]2 Sam. xxviii. 28.

34. [v]Syr. Arab. Vulg.

21——24. Here he states the reason why God favoured him, because of his sincere regard to his word and will. He had adhered stedfastly to God in all his difficulties, and maintained his integrity.

25—27. I have rendered verbally that the reader may see the play on the same word. The meaning undoubtedly is, that God will treat all men according to their characters.

28. *Lightest my lamp.* Darkness is an usual metaphor for troubles and afflictions; and 'to light up a lamp for one,' means to restore prosperity. 'To put out the lamp,' signifies to bring a man into distress or to destroy him. Compare Job xxi. 17. Prov. xxiv. 20.

29. *Ramparts.* I have adopted the modern expression as less ambiguous than leaping over a wall, as it is more forcible.

30. *Is tried.* That is, his promises of support I have found invariably fulfilled; and every part of his word, is like gold seven times purified.

31—36. David ascribes his valour, his knowledge of war, and all his success to God.

33. *Maketh my feet, &c.* The comparison of his feet to those of hinds or deer, is peculiarly suitable. When persecuted by Saul, he was often obliged to take refuge on the most inaccessible cliffs of mountains; where both speed and sure-footing were absolutely necessary.

34. I have followed the versions noticed; and the reading they have preserved is most apposite.

35. *Thy condescension, &c.* The term *gentleness* seems here improper. Ainsworth explains, "Thy modesty, lenity, humility, whereby thou abasest thyself to regard me, and deal kindly with me." I conceive I have adopted the most appropriate term, and which expresses the sense of the text here.

37—42. I render here in the past tense, because David describes his past victories.

39. *Didst gird me, &c.* To be *well-girt*, was to be *well-armed*, in the Greek and Latin idioms, as well as in the Hebrew.

41. *To Jehovah, &c.* David may here refer to the Israelites who adhered to the house of Saul; or even to the Heathens, who might be induced to invoke Jehovah, the God of Israel, as judging him more powerful than their own gods.

And hast placed me at the head of nations.
44 A people I know not, now serve me;
As soon as they heard of me, they obeyed.
45 Foreign nations have submitted to me;
Foreign nations languish with fear,
And tremble in their own strong-holds.
46 Jehovah liveth! and blessed be my rock!
And exalted be the God of my salvation!
47 The God who hath avenged my c ause:
And hath subdued the peoples under me:
48 Delivering me from all mine enemies!
Yea, above my foes thou hast raised me;
From the violent man thou hast rescued me.
49 Therefore I will praise Jehovah among the nations;
I will sing praises to his name:
50 Who worketh great deliverance for his king,
Who showeth kindness to his anointed,
To David, and to his seed for ever.

PSALM XIX.

God's works manifest his glory, but the law displays his grace, &c.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID.

THE heavens publish the glory of God! 1
And the expanse declareth the work of his hands!
Day to day uttereth instruction, 2
And night to night showeth knowledge.
No speech, no language, nor is their voice heard; 3
Yet their sound is gone through all the earth, 4
And their indications to the limits of the world.
In them he hath pitched a tent for the sun: 5
Who, like a bridegroom, cometh from his chamber,
And, like a giant, rejoiceth in running his course.
From one end of the heavens is his going forth, 6
And to the other end, his revolution down,
So that nothing is deprived of his heat.
Thus the law of Jehovah is perfect, 7
Restoring the soul;

REFLECTIONS UPON PSALM XVIII. 1. We learn that good men may fall into great distress, either in their circumstances or minds, and that their resource at such times is prayer. Thus David represents his dangers, his fears, and terrors as ready to overwhelm him; he saw nothing but destruction before him; but on his application to God, he became his rock, his fortress, his deliverer, his shield, and hiding-place. His voice ascended to the eternal temple, his cry reached the ear of his God and Father, and brought down salvation. Let us follow this example, and give ourselves to prayer.

2. We learn the awful majesty of God, when he arises to punish his enemies. He is terrible to them, as when lightnings and thunders, hail stones and balls of fire, making their way through the dark clouds which contain them, strike terror and dismay into the hearts of men. Such is the *voice*, and such are the *arrows* of the Lord Almighty, wherewith he discomfiteth all who oppose the execution of his counsels, and obstruct the salvation of his chosen. Every display and description of this sort, and indeed every thunder-storm which we behold, should remind us of that exhibition of power and vengeance, which is hereafter to accompany the general resurrection.

3. We are taught the equity of God in his final treatment of men. It is often asserted, that God will render to all according to their deeds. This sentiment is justly and forcibly illustrated here. He who is *merciful* to his brethren, shall obtain the divine mercy; he who is *upright* in his dealings with others, will have justice done him by the great Judge, against his iniquitous oppressors; he who is *pure* from deceit and and hypocrisy in the service of his God, shall experience in himself a faithful and exact performance of the promises which God hath made to such; but the man that is *froward*, perverse, and rebellious, must expect to grapple with an arm, which will either humble or destroy.

4. While we contemplate the triumphs of David, let us think of those of the spiritual David, of him who is called David by the prophets, and yet was the Lord of David, king of Israel. He not only came into deep waters, but tremendous floods rushed upon him; the snares of death were not only laid for him, but seized him. He fell as a victim for sin, but by death, destroyed him that had the power of death, and accomplished a glorious salvation; and nations the most remote have been brought under his government, and submitted to him. His kingdom has been long and firmly established, and the ends of the earth shall see his salvation.

43—45. He now adverts to the effects of his victories. He became the chief among the surrounding nations; who, through policy and fear, now submitted to him. They did not consider themselves safe in their strong-holds.

46—50. David concludes the review of God's kindness and mercy to him, with the most lively expressions of thankfulness, and the exercise of hope and confidence.

PSALM XIX. 2. *Day to day, &c.* That is, the constant succession of day and night, the glory of the sun, and the beauty of the stars, are perpetually preaching to mankind. One day and one night, give this work to the charge of the succeeding, so that they may display God's glory, and teach the knowledge of him without intermission.

3, 4. *No speech, &c.* The Greek and Vulgate give the sense of our common version; and apply these words to the various nations, who speak different languages; but I think with Bishop Lowth, that the text will not bear this sense. It signifies, that though the heavens use no speech, no articulate language, &c. So Hammond renders.——*Yet their sound.* That is, their lessons of wisdom.——*Their indications.* So the word מלל is used Prov. vi. 13. Geddes renders *eloquence.*

5, 6. *In them, &c.* The sun being the most sublime object, David adverts to this in particular. The image is beautiful, comparing the rising sun to a bridegroom, who wears the most splendid dress, and whose appearance gives joy to his friends, John iii. 29; so he comes forth, and spreads gladness through all nature.——*Rejoiceth, &c.* This comparison is not less appropriate, and the conclusion is equally interesting. He rises, pur-

The testimonies of Jehovah are true,
Making wise the simple;
8 The statutes of Jehovah are right,
Rejoicing the heart;
The commands of Jehovah are clear,
Giving light to the eyes;
9 The fear of Jehovah is pure,
Enduring for ever;
The judgments of Jehovah are true,
And altogether righteous;
10 More desirable than gold, than much fine gold.
And sweeter than honey dropping from the comb.
11 By them also is thy servant instructed;
And in keeping them is great reward.
12 His own errors, who can discern?
Oh, cleanse me from my unknown sins;
13 And from presumptuous sins keep back thy servant;
Let not such ever have dominion over me;
Then shall I be upright, and clear of great transgression;
14 And the words of my mouth shall be acceptable,
And the meditations of my heart, before thee,
O Jehovah, my rock and my redeemer!

PSALM XX.

David here expresses the desires of his subjects for his safety and success. This Psalm contains three parts. The people speak from verse 1—5; the king answers verse 8,—then the people again. It was probably composed and sung, when he was undertaking some expedition.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID.

JEHOVAH hear thee in the day of trouble: 1
The name of the God of Jacob defend thee:
Send thee help from the sanctuary, 2
And strengthen thee from Zion;
Remember all thine oblations, 3
And accept thy burnt-offerings:
Grant thee the desire of thy heart, 4
And fulfil all thy counsels;
That we may rejoice in thy salvation. 5
Since in the name of our God we set up our banner,
Jehovah fulfil all thy petitions.
Now do I assuredly know 6
That Jehovah will save his Anointed;
Will answer him from his holy heavens,
By exerting the saving power of his right hand.
Some boast of chariots, and some of horses; 7
But we will glory in the name of Jehovah, our God.

REFLECTIONS UPON PSALM XIX. 1. We are admonished to meditate on, and give God the glory of his works. The magnitude, multitude, and grandeur of the heavenly bodies, cannot but strike every beholder; and ought naturally to impress the mind with the most elevated thoughts of God; and yet alas, they are beheld in vain, they preach in vain, to the whole heathen world. They ignorantly gaze at them, or superstitiously adore them, and then worship the creature, and not the creator. Let us who are taught to know him, acknowledge that they owe their origin to him, and that they afford to us a bright display of his greatness, wisdom, power, and goodness.

2. We ought especially to be thankful for God's word. David gives us a noble description of the law of Moses, and which applies with still more propriety to the blessed gospel. This enlightens the eyes, turns men from darkness to light, converts the soul, and is the source of the noblest pleasures, and the most solid edification; yea, it "makes men wise to salvation." It improves our knowledge of God's will to practical purposes. As it shows us our errors and sins, and our danger by them; it should lead us to "seek mercy to pardon, and grace to help us in every time of need." Our great desire should be, that our hearts may be humbled, and our lives directed and guided by the law of God. Be it then our care, that this word may dwell in us richly in all spiritual wisdom.

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sues with constancy his course, and completes his revolution, so that nothing is deprived of his heat.

7—9. *Thus the law, &c.* Having noticed the glory and excellence of God's works, he now comes to show the native and important effects of his word. The word *law* seems here to comprise all God's revealed will. This is *perfect* as to its nature, not mixed with error; and the design of it is to restore and bring back the soul from sin to God. The testimonies, statutes, and commands of Jehovah, when observed, give joy to the heart, and impart solid instruction to the mind.

9. *The fear of Jehovah.* Here *fear* is put metonymically for the religion and worship prescribed by Jehovah. Compare Is. xxix. 13, with Matt. xv. 9.

11. *Instructed.* Ainsworth, 'clearly admonished.' The best Lexicographers give the sense, 'to enlighten, instruct, &c.'

12. *His own errors, &c.* With Hare and others I consider the pronoun necessary to the sense. Ainsworth, 'Unadvised errors:' that is, ignorant faults, inconsiderate sins, and refers to Levit. iv. 2. I take this to be the sense, as the next line explains it.——*Unknown.* Hebrew, 'hidden or secret;' but as either of these terms may be applied to sins which David had committed in secret, as if he had professed one thing openly and done another secretly, I have preferred *unknown;* unknown to himself, not being conscious of them.

PSALM XX. 1. *Hear thee.* They knew that he was a man of prayer, and request God would hear him.

2. *The sanctuary.* Both the tabernacle and temple are so called, on account of the holy God dwelling there.

3. *And accept, &c.* Ainsworth, after Kimchi and Vatable, renders, "thy burnt-offerings turn to ashes;" but Kennicott asserts that the word דשן never has this sense. The Greek translators give the sense of *fat;* "Let thy burnt-offerings be fat;" because, the best and fattest victims were to be offered to God. Compare Levit. xxii. 23, with Mal. i. 8. I have preferred the sense to the idiom.

8 They shall be humbled and fall;
But we shall rise up and stand firm.
9 O Jehovah, save the king;
Hear us when we call upon thee.

PSALM XXI.

A thanksgiving Psalm for victory obtained, and prayer for further success. Some think that it was composed after the conquest of the Syrians, but it may suit any other time.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID.

1 In thy strength, Jehovah, the king shall rejoice;
And in thy salvation shall greatly exult.
2 Thou hast granted him the desire of his heart;
The request of his lips thou hast not denied.
3 With choice blessings thou didst prevent him;
A crown of gold thou hast placed on his head.
4 He asked life of thee; and thou hast given him
Length of days for ever and ever.
5 Great is his glory through thy salvation;
Honour and majesty on him hast thou conferred;
Thou hast given to him blessings for ever: 6
Hast made him glad with the joy of thy presence.
Because the king trusteth in Jehovah, 7
And in the mercy of the Most High,
He shall never be removed.
Thy hand shall find out all thine enemies, 8
Thy right hand shall find out [a]all" who hate thee.
In the time of thine indignation, Jehovah, 9
Thou wilt make them as a fiery furnace!
Jehovah in his wrath will devour them;
His fire shall wholly consume them.
Their fruit thou wilt destroy from the earth, 10
And their seed from among the sons of men.
Because they intend evil against thee, 11
And form a design which they cannot accomplish,
Surely thou wilt set them a butt *to thine arrows:* 12
Which, against them, thou hast fitted to thy string.
Arise, O Jehovah, in thine own might, 13
That we may sing, and praise thy power.

PSALM XXII.

REFLECTIONS UPON PSALM XX. 1. We are here taught, that it is the duty of a people to pray for their civil rulers, and especially for the king, when he goeth against his people's enemies. It was an universal custom among the heathens, it was required among the Jews, and as christians we should pray for the success of the Captain of our salvation. The Apostle exhorts to these, 1 Tim. ii. 2, and we should continue to make "supplication, prayers, and intercession, for our king and all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty."

2. We are here taught, not to trust in our military preparations in times of danger and war, but in the Lord. Pride and confidence in our military strength has been too much the character of our country. We have often talked arrogantly of our soldiers and navies; and God has often, by terrible things in righteousness, shown us the vanity of that confidence. Finally, let us often pray for one another, especially for those in danger or distress, in spiritual troubles, or spiritual desertions, in the suitable language of this Psalm; "Jehovah hear

8. [a] Sept.

thee in the day of trouble, the name of the God of Jacob defend thee."

REFLECTIONS UPON PSALM XXI. 1. We may learn that when God answers our prayers, it is our duty to make the most grateful acknowledgments. Ingratitude, when God has favoured us, must be as heinous a sin, as neglecting to pray to him on all occasions. Praise is comely and suitable to the upright; nor should we neglect it on any occasion.

2. We may contemplate in the person and victories of David, those of our blessed Lord. Christ, by his death and passion, having removed the curse, became the fountain of all blessings to his people, in time and eternity; being himself the blessing promised to Abraham, and the subject of the patriarchal benedictions. The joy communicated to the humanity of our Lord, from the divine nature, shall be shed abroad on all his saints, when admitted to view the countenance of God in the face of Jesus Christ. Then they shall enter into "the joy of their Lord," and be for ever with him.

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6. *Now do I, &c.* With most, I consider the king speaking here, and confidently assuring the people, that God would protect and save him. Patrick and some others consider, that it is the language of each individual Israelite, which does not appear to me so proper as the former.

7. *Some boast, &c.* Geddes considers this verse as precisely ascertaining the time when this Psalm was composed; namely, on his going to fight with the Syrians.

PSALM XXI. 3. *With choice blessings, &c.* Hebrew, 'blessings of goodness, or good blessings,' that is, as I have rendered, choice, distinguished blessings.——*A crown of gold.* God had raised him from a shepherd to be king over Israel. Patrick and others suppose that there may be a reference to what is related, 2 Sam. xii. 30 and 1 Chron. xx. 2, when the golden crown of the king of the Ammonites was put on the head of David.

4. *Length of days.* There is doubtless here a reference to God's promise, 2 Sam. vii. 16, and is, and can be, in its strictest sense, fulfilled only in Christ.

6. *Blessings for ever.* Making him blessed for ever, and through him sending Messiah and vouchsafing the blessings of salvation to men of every age, who believe in him.

10. *Their fruit, &c.* This is used metaphorically, for their offspring. As David had adverted to the promise, which included the person of Messiah, may he not have here in view, not only his own personal enemies, but those of his house, and consequently those of Messiah as springing from him?

12. *A butt to thine, &c.* Ainsworth hit the sense of this passage, and has been generally followed. The word most commonly means a *shoulder;* but here an eminent object to shoot at. The common version is both

PSALM XXII.

David describes his own sufferings, and his enemies, and prays for relief; and both in his language and circumstances, was designed to be a type of our Lord. It is thought that David composed this Psalm in the wilderness of Maon. 1. Sam. xxiii.

FOR THE CHIEF MUSICIAN; TO BE SUNG AT THE DAWN OF DAY; A PSALM OF DAVID.

1 My God! my God! why hast thou forsaken me?
Why so far from helping me?
And heedless of my groans?
2 My God, I cry by day, but thou answerest not;
And by night, yet to me there is no relief!
3 But thou inhabitest the sanctuary,
[a]Amid" the praises of Israel.
4 In thee our fathers trusted—
They trusted, and thou didst deliver them:
5 To thee they cried and were rescued;
In thee they trusted, and were not put to shame.
6 But I am a worm, and not a man;
The reproach of men, and the derision of the people.
7 All they who see me, laugh me to scorn;
They put out the lip—they shake the head!
8 "He," say they, "trusteth in Jehovah—let him deliver him;
"Let him rescue him! since in him he delighteth."
9 Thou, indeed, didst draw me from the womb—
Wast my hope, when at the breasts of my mother:
10 On thee I was cast from my birth;
From my mother's womb thou hast been my God.
11 Be not far from me, when distress is near;
When there is no other to afford relief.
12 Many bulls *now* encompass me;
Fierce bulls of Bashan surround me;
13 Against me they open wide their mouths,
Like a ravenous and roaring lion!
14 I am as water poured out, and all my bones are dissolved;
My heart, like wax, is melted in my bowels!
15 Like a potsherd, my vigour is dried up;
My tongue cleaveth to my jaws;
And thou hast laid me in the dust of death.
16 [a]Many" dogs have encompassed me;
The assembly of the wicked have inclosed me;
They have pierced my hands and my feet!
17 All my bones [a]they" number:
They look—they stare at me:
18 They part my garments amongst them,
And for my vesture cast lots.
19 Be not thou, O Jehovah, far from me;

PSALM XXII. 3. [a]Syr. Vulg. Arab.

16. [a]Sept. Vulg. Arab. Ethio. 17. [a]Sept. Syr. Vulg. Ethio.

obscure and incoherent. See Merrick's note on this passage.

PSALM XXII. 1. *My God, my God.* Our Lord adopted these words when on the cross, only using the Chaldee and Syriac verb שבקתני, Mark xv. 34 and Matt. xxvii. 46.——*Heedless of my groans.* Hebrew, 'the words of my groaning.' With Kimchi, I consider the word משמע understood, 'why so far *from hearing* the words, &c.' I have expressed this sense equivalently. Bishop Hare proposes, "Why art thou so far from my cry, And the words of, &c." So 7 manuscripts read; but I have followed the text, which was that of the versions.

2. *Yet to me, &c.* The sense of this line is doubtful. Literally, 'to me there is no silence,' that is, he cried without intermission; but the parallelism supports the sense I have given, and the term דומיה may be so understood, as to signify, 'no ease, no relief,' as Ainsworth explains. See note, Hebrew Bible.

3. *Amid the praises, &c.* That is, where the Israelites worship and praise thee. He pleads God's covenant relation to Israel, as a reason, why he should hear him; and in the two following verses, adverts to his past kindness to his people, with the same view.

6—11. *But I am a worm, &c.* That is, weak and despised, and trodden under foot as a worm; I am not treated as a man. If the language in this paragraph suits David, it might also suit our Lord. He was despised and rejected of men. He was insulted in the very terms which David's enemies applied to him. Compare Matt. xxvii. 43.

12. *Many bulls, &c.* Horned beasts among the ancients were emblematical of power, and may be here descriptive of the Jewish rulers, and the Roman governor, who conspired against Jesus.——*Bulls of Bashan.* This was a region beyond the Jordan, lying between the torrents Jabbok and Arnon, and exceedingly fertile, so that cattle here were high fed and more fierce and untractable than others. Compare Deut. xxxii. 14. Ezek. xxxix. 18. Such were the enemies of David and our Lord.

14. *I am as water, &c.* That is, my strength is gone, and I am ready to depart. Compare 2 Sam. xiv. 14. There may be a reference to the laxity of this fluid, and its having little consistence. Hence it is made the emblem of instability and weakness.

16. *They have, &c.* The Masorets read כארי 'as a lion,' instead of 'they have pierced,' but all the old versions read as a verb, and all the Evangelists so quote the passage, and apply it to the crucifixion of Christ. If David might say of Saul and his friends, "the assembly of the wicked have inclosed me;" how much more might Jesus say this of the enraged Jews? If David might apply this language to the wounds he might have received: "They have pierced my hands and my feet," it applies more literally to a crucified Redeemer.

17, 18. *They number, &c.* I follow the versions noticed, in this reading, which the connexion requires; as it keeps the same nominative to all the verbs, namely, the wicked. If David's enemies numbered his bones, wasted by his griefs, watchings, and toils; if they looked and stared at him, and as a man dead, divided in their thoughts his garments among them, and cast lots who should have his vesture;—all these things were literally fulfilled at the crucifixion of our Lord.

19—22. This paragraph may be also applied to the person of our Saviour. For as he foretold his own death, so he did also his own resurrection and triumph; and he here earnestly intreats God to save him from his enemy,

My strength! hasten thou to my aid;
20 Deliver my life from the sword;
My dear life from the power of the dog:
21 Save me from the mouth of the lion,
And from the horns of the rhinoceros defend me.
22 Then will I celebrate thy name among my brethren;
Amid the assembly I will praise thee.
23 "Ye who fear Jehovah, praise him;
"All ye seed of Jacob, to him give glory;
24 "For he hath not despised nor abhorred
"The affliction of the distressed;
"Nor hath he hid his face from him,
"But when he cried, he listened unto him."
25 My praise shall be of thee in the great assembly;
Before those who fear [r]"thee" I will perform my vows.
26 The needy shall eat and be satisfied:
They who seek Jehovah shall praise him;
For their hearts shall ever be revived.
27 The inhabitants of the earth, to its remotest parts,
Shall remember and return to Jehovah;
And all the families of the nations shall worship him.
28 For Jehovah's is the kingdom;
And he is the ruler among the nations.
29 All the rich of the earth shall eat and worship;
All the poor and miserable shall adore him,
Who were not able to keep themselves alive.
30 A seed shall serve him, and be accounted Jehovah's:
31 To the next generation they shall declare his righteousness;
To a people that shall be born, what he hath done.

PSALM XXIII.

David testifies his confidence in Jehovah as his shepherd, and commemorates his favours to him. This Psalm was composed, after he became king of all Israel.

A PSALM OF DAVID.

1 JEHOVAH is my shepherd! I shall never want;

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25. [r] Houbigant.

REFLECTIONS UPON PSALM XXII. 1. Our faith in Christ should be strengthened by this remarkable prophecy of him. Scarce any thing could be more plain, particular and full. Several passages are quoted from it in the New Testament; many of them are by no means applicable to David, but all suit the circumstances of our blessed Lord. Let us then reverence that divine inspiration which guided the mind of David to fortel the sufferings and glory of Christ, in language so remarkably fulfilled, and which leaves the Jews inexcusable; who by wicked hands crucified and slew the Lord of life.

2. Our love to Christ should be increased by this account of his sufferings, which were so exactly fulfilled. He knew beforehand what he should suffer, what assaults he should meet with from men and devils, what reproaches, insults, and torments; yet he cheerfully came down from heaven to endure them all, and endure them for our sakes too. Surely such love should constrain us to love him, and make us willing to suffer any thing for his sake.

3. Let us rejoice in the glory which followed Christ's sufferings, and the extensive kingdom which he hath established; that the ends of the world are turned to the Lord, and that God is now become the God and king of the Gentiles. Christ has still a seed to serve him, and will have through all generations; and at length all the kindreds of the nations shall worship before him, and rich and poor shall alike partake of the blessings of his grace. In this we should rejoice, and long for the more full accomplishment of each delightful prediction.

PSALM XXIII.

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and promises there to praise him, among his brethren. The Apostle applies it in this sense, Heb. ii. 11.

23. *Ye who, &c.* If we apply this to David, he literally fulfilled his vows; and if to Messiah, he doubtless did it by his spirit in his apostles, calling men to this delightful work. First the Jews are addressed, and then the inhabitants of the earth are called to worship Jehovah. Bishop Lowth is of opinion, that this verse and the following are the *song* of praise, which, in the verse preceding, the speaker says, he will utter 'amid the assembly.' The introduction of it, as his Lordship justly observes, gives a variety to the whole, and is highly poetical.

25. If the former verses include any reference to the triumph of Messiah, as well as to David, these can scarcely be understood in any other sense, than as setting forth the triumph of the gospel, and the calling of the Gentiles. All the families of the nations can only mean, mankind at large. They refer to the promise made to Abraham, in whom all the families of the earth were to be blessed.

26. *The needy shall eat, &c.* It was usual for the king to distribute meat and drink among the people, and for this purpose to offer many sacrifices, 2 Sam. vi. 19. Hence Messiah as a king provides for the needy. The blessings of the gospel are frequently represented by the prophets as a feast. Is. xxv. 6, and lv. 1.

29. *All the rich.* Literally, 'fat ones;' but with many moderns I have preferred the sense——*All the poor and miserable.* Hebrew, 'those brought down to the dust,' like Job when he sat on the dunghill. The poor and miserable are intended, who cannot support themselves. In a spiritual sense those who are convinced of their sin and misery shall be brought to rejoice in the blessings of salvation.

31. *To the next, &c.* For the text, see note, Hebrew Bible. This version is at least clear, and I am convinced it is the sense of the text. They who shall serve Jehovah are those called by the gospel, who to the next generation shall make known his righteousness displayed in their redemption.

PSALM XXIII. 1. *My shepherd.* Ainsworth, 'Jehovah feedeth me;' but the participle is often used for the noun. The word comprehends the

2 He maketh me to lie down in green pastures,
By gently flowing streams he leadeth me.
3 He restoreth my soul, and guideth me
In paths of righteousness for his name's sake.
4 Yea, though I walk through the vale of death-shade,
I will fear no evil, for thou art with me:
Thy rod and thy staff, they comfort me.
5 Thou hast prepared a table for me:
Before my foes thou hast anointed my head,
And my cup runneth over.
6 Surely goodness and kindness shall follow me
During all the days of my life:
And I shall dwell in the house of Jehovah
For a length of days to come.

PSALM XXIV.

The citizens of Zion are described, and God's glory and dominion asserted. This Psalm was composed when the ark was brought from the house of Obed-edom. 2. Sam. vi.

A PSALM OF DAVID.

THE earth is Jehovah's, and its fulness; 1
The world, and they who dwell therein:
For he founded it upon the seas, 2
And upon the floods he established it.
Who shall ascend the mountain of Jehovah? 3
And who shall stand in his holy place?
He who hath clean hands and a pure heart; 4
Who nameth not his soul in a falsehood,
Nor sweareth with intent to deceive.
He shall receive a blessing from Jehovah, 5
And righteousness from the God of his salvation.
Such are the people who seek him; 6
Who seek thy presence, [a] God " of Jacob.
Lift up your heads, O ye gates! 7
And be lifted up, ye everlasting doors!
That the king of glory may come in.
Who is this king of glory? 8
Jehovah strong and mighty;

PSALM XXIV.

REFLECTIONS UPON PSALM XXIII. 1. We are taught to admire the condescension of Jehovah, who is represented to us as a shepherd. Every believer ought to express his absolute acquiescence and complacency in the guardian care of the great Pastor of the universe; the Redeemer and Preserver of men. With joy he reflects, that he has a Shepherd; and that that Shepherd is Jehovah; one possessed of all the qualities requisite to constitute the pastoral character, in the highest perfection. For where shall we ever find such unexampled diligence, such inexpressible tenderness, such exquisite skill, such all-subduing might, and such unwearied patience? Why should they fear who have such a friend? How can they want who have such a shepherd?

2. If we listen to the voice of this Shepherd, and follow him, he will be with us, support and defend us, provide richly for us, and continue his kindness to the end of our lives Yea, he will conduct us to heaven, where we shall dwell to the length of days, even the days of eternity, 'in one fold under one Shepherd:' a fold, into which no enemy enters, and from which no friend departs: where we shall rest from all our labours, and see a period to all our sorrows; where the voice of praise and thanksgiving is heard continually; where all the faithful, from Adam to his last born son, shall meet together, to behold the face of Jesus, and to be blessed with the vision of the Almighty: where "we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat. But the Lamb, which is in the midst of the throne, shall feed us, and lead us to living fountains of waters."

6. [a] The versions.

whole duty of the shepherd, feeding, guiding, governing, and defending the flock. Hence kings are called shepherds, Ps. lxxviii. 71, 72, and 2 Sam. v. 2. It is attributed to God, and to Christ, feeding the church, Ezek. xxxiv. 12. John x. 11, and 1 Peter ii. 25.

2. *Green pastures, &c.* He describes one of the most beautiful scenes, that of a rich and well-watered district, abounding with flocks, and the shepherd leading them. Compare Gen. xxxiii. 14. Is. xl. 11.

3. *He restoreth my soul, &c.* When I wander he bringeth me back, or when I languish he restoreth my strength and comfort. Some render, 'he recreateth, or refresheth me.'

4. *The vale of death-shade.* I have kept the idiom, which signifies the most gloomy and horrid vale, attended with the greatest dangers. The term denotes 'great danger,' Jer. ii. 6; 'heavy affliction,' Ps. xliv. 20, and cvii. 10, 14; 'fear and terror,' Job xxiv. 17; and 'dreadful darkness,' Job x. 21. ——*Thy rod and thy, &c.* God's presence would be his security; and with his rod he would protect and defend him. With the *rod*, or shepherd's staff, to rule, to correct their flocks. Lev. xxvii. 32. Ezek. xx. 37. Mic. vii. 14. Some think the *rod* and *staff* mean two rods; the former of which they used in counting the sheep, and the latter, like our shepherd's crook, with which they drew them back when going astray, or catched them when in danger of falling down a precipice.

5. *Anointed my head.* This has no allusion to the regal unction, but to the eastern custom of anointing the heads of great and noble guests with oil and other fragrant unguents; which was also customary among the Greeks and Romans. Christ indirectly reproaches the Pharisee who had invited him to dine with him, for the omission of this part of hospitality. See Luke vi. 46. David represents himself, as blessed with plenty, and treated with distinguished honour, as a guest at God's table.

6. *Kindness shall, &c.* The term חסד is most frequently rendered 'loving-kindness,' and I prefer kindness here to mercy, as implying not only mercy, but love, care, &c.——*For a length of days, &c,* So Ainsworth properly renders, as is done in the margin of our version. From the past kindness shown him, David assures himself of future favours. He hopes now to enjoy the privileges of the sanctuary to the end of life.

PSALM XXIV. 1. *The earth is, &c.* Bishop Lowth, after others, has observed that this Psalm consists of three parts, which were sung responsively, by the Levites.

2. *Upon the seas, &c.* Some render, 'among or near the seas,' because the seas intersect it, in all quarters. Compare Jerem. v. 22.

4. *Who nameth not, &c.* It was usual with the Jews, in asserting any thing in a more solemn manner, to say, 'as Jehovah liveth, and as thy soul liveth, or as thyself livest.' 1 Sam. xx. 3, &c. I take this to be the

Jehovah, mighty in battle.
9 Lift up your heads, O ye gates!
And be lifted up, ye everlasting doors!
That the king of glory may come in.
10 Who is this king of glory?
Jehovah, God of hosts,
He is this king of glory.

PSALM XXV.

David prays for pardon, and deliverance from his troubles and his enemies. This is the first of the Alphabetical Psalms, each verse beginning with a letter in the order of the Hebrew Alphabet.

A PSALM OF DAVID.

א: ALEPH.

1 To thee, O Jehovah, do I raise my soul:
My God, *save thy servant who trusteth in thee.*

ב: BETH.

2 In thee I trust; let me not be put to shame;
Let not mine enemies triumph over me.

ג: GIMEL.

3 Yea, let none who hope in thee be put to shame;
Let such be put to shame as vainly transgress.

ד: DALETH.

Make known to me thy ways, Jehovah; 3
And teach me *to follow* thy paths.

ה: HE.

Direct me by thy truth, and teach me; 5
For thou art the God of my salvation.

ו: VAU.

And in thee do I hope daily, 6
[t] Because of thy goodness, O Jehovah":

ז: ZAIN.

Remember, O Jehovah, thy tender mercies, 7
And thy kindnesses of past days.

ח: HETH.

The sins and transgressions of my youth, re- 8
member not;
According to thy mercy, remember thou me.

ט: TETH.

Good and upright is Jehovah: 9
Hence he will teach sinners the *right* way.

י: JOD.

The meek he directeth in judgment; 10
And the meek he teacheth his own way.

PSALM XXV.

REFLECTIONS UPON PSALM XXIV. 1. We ought to acknowledge and adore God, as the supreme and universal sovereign. "The Lord hath prepared his throne in the heavens," and this earth, though at such a distance, and so small a part of his dominion, is not overlooked by him; all that it contains is his property, and all its inhabitants are his creatures, his subjects, and dependants, with whom he has a right to do whatsoever he pleaseth. The apostle quotes the first verse of this Psalm, 1 Cor. x. 26, to prove that we may freely use the gifts of his bounty; and that if partaking of any of them would be injurious to our health or conscience, he can provide for us some other way. Let the bounties and comforts we enjoy, lead our grateful hearts to the author of them.

2. We learn who are God's people, and accepted of him. They are believers, whose hearts are purified by faith, whose hands are clean, and their words sincere. Such persons receive the blessing from the Lord; as much worldly prosperity as is good for them; they shall be justified before God through the righteousness of their redeemer; a principle of righteousness shall be cherished in their souls; and at length, they shall obtain salvation with eternal glory.

3. Let this ascent of God to mount Zion, remind us of the ascension of our Lord to heaven. While speaking and blessing his disciples, he was taken up from them; and we may conceive choirs of angels singing responsively again this Psalm. The gates of paradise had been shut to sinful man, but now are to be opened to the conquering Saviour, and through him, to all his followers. He was the king of glory, strong and mighty in battle. He had fought and conquered sin, death, and hell, and was worthy of those honours which awaited him, and which he shall eternally enjoy.

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6. [t] Transposed from ver. 7.

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sense of the text. Some refer it to the worship of idols, a sense which I think the words cannot bear. The term שוא means 'vanity, falsehood;' and the Chaldee explains as I have done. Compare Exod. xx. 7.

6. *Such are the people.* Literally, 'this is the race.' I have preferred the equivalent phrase adopted.——*God of Jacob.* The word added from the versions seems necessary, and is usual in other places.

7. *Lift up, &c.* Having brought the ark into the sight of the place prepared for it in Zion, the Levites sing in responses what follows. The gates of the sanctuary are addressed, to afford admittance to the king of glory. Everlasting doors, that is, destined long to endure. The gates, the doors are too low, for the admission of such a king, 'Lift, therefore, your heads, &c.'

PSALM XXV. 1. *My God, save, &c.* I have supplied from Psalm lxxxvi. 2, with Geddes. The construction and order of the Psalm shows that part of a line has been lost out of the text.

3. *Be put to shame.* That is, let none such be disappointed of their hope.——*Vainly transgress.* Deal perfidiously, contrary to duty, promise, and trust reposed in them, as Ainsworth explains the term.

6. *And in thee, &c.* I have restored this verse, by reading with manuscripts and versions ואתך, and transposing the last line of the seventh verse. Every verse ought to have only two lines; but from some confusion, introduced most probably by the transcribers, the 5th and 7th have each three, and the verse corresponding to ו is wanting. By the reading adopted, and the transposition, I have restored it, without any change of the text.

8. *Of my youth, &c.* Childhood and youth are said to be vanity; that is, devoted to and spent too often in vain pursuits and follies. Who has not reason to join in this prayer?

9. *Teach sinners, &c.* By the law, they are taught their sins, and the way to avoid them.

כ: CAPH.

11 All the paths of Jehovah are mercy and truth,
To those who keep his covenant and his precepts.

ל: LAMED.

12 For the sake of thine own name, O Jehovah,
Pardon my iniquity, though it be great.

מ: MEM.

13 Who is the man that feareth Jehovah?
He will show him the way that he should choose.

נ: NUN.

14 That man shall enjoy prosperity;
And his seed shall inherit the land.

ס: SAMECH.

15 The counsel of Jehovah is with those who fear him;
And to them he maketh known his covenant.

ע: AIN.

16 Mine eyes are ever towards Jehovah,
Because he can pluck my feet from the snare.

פ: PHE.

17 Regard me, and be gracious unto me;
For desolate and afflicted am I.

צ: TSADE.

18 The troubles of my heart are increased:
Bring me out of my distresses.

ק: KOPH.

19 Take away mine affliction and my pain,
And pardon all my sins.

ר: RESH.

Look how mine enemies are increased; 20
And they hate me with a most violent hatred.

ש: SHIN.

Preserve my life, and deliver me; 21
Let me not be ashamed, for in thee I trust.

ת: THAU.

Let integrity and uprightness preserve me: 22
For in thee do I hope, O Jehovah.
O God, redeem Israel from all his distresses. 23

PSALM XXVI.

David protests his sincerity, and the delight he had in serving Jehovah. Some think that this Psalm was composed during the rebellion of Absalom.

A PSALM OF DAVID.

JUDGE thou for me, O Jehovah; 1
For I have walked in mine integrity:
I trust in Jehovah,—I shall not slide.
Examine and prove me, O Jehovah; 2
Try my reins and my heart:
For thy kindness hath been before mine eyes, 3
And according to thy truth have I walked.
I have not sat with faithless men, 4
Nor associated with dissemblers.
I hate the company of evil-doers; 5
And with the wicked I do not sit down.
I wash my hands in innocence, 6
And so compass thine altar, O Jehovah!

REFLECTIONS UPON PSALM XXV. 1. We are here taught to pray and wait on God, for guidance and direction. We are travellers to heaven, who, through temptation, are often drawn aside, and lose our way. The way is the law of God; and, to keep that law, is to walk in the way. God only can put us in the way, and preserve and forward us therein; for which purpose, we must continue instant in prayer to the God of our salvation, that he would teach us to do his will; that so we may not be ashamed and confounded.

2. We should admire and praise God for his mercy towards us. The law of God is the way by which he cometh to us as well as that by which we go to him; and all the different dispensations of that law, here styled the paths of the Lord, are composed of mercy and truth; mercy promising, and truth performing, meet together in Christ, who is "the end of the law to every one that believeth;" to such as keep his covenant and his testimonies. If we would avoid being put to shame, integrity must preserve us.

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15. *The counsel of, &c.* Compare Job xix. 19 and note. God treats them as his friends, imparts his mind, love, and affection to them.

16. *Because he can, &c.* I render potentially here, as the context seems to require it. David, assured of the power of God, ever looked to him to exert it in his favour.

17. *Regard me, &c.* or, have respect to me. This was a blessing promised by the law, Levit. xxvi. 9, opposed to which is the hiding of God's face, or his displeasure.

19. *Take away, &c.* I have followed the correction proposed by Dimock, as most natural, and as necessary to the alphabetic order. See note, Hebrew Bible.

20. *Most violent, &c.* Hebrew, 'hatred of violence;' but the noun is often put for the adjective in the superlative degree, as Ainsworth and others explain here.

23. *O God, &c.* This verse seems to have been added, on some future occasion. See note, Hebrew Bible.

PSALM XXVI. 1. *In mine integrity.* Neither intending, nor doing evil, 2 Sam. xv. 11. Solomon says, such a man walketh safely, and that blessed are his children; Prov. x. 9; xx. 7.

2. *Examine me, &c.* Compare Ps. vii. 9; xvii. 3.——*Try my reins, &c.* Try my inward affections. Thus Job offered himself to trial, Ch. xxxi. 6.

3. *And according to thy, &c.* My behaviour has been regulated by thy word. The Septuagint, "I have been pleased with thy truth." Enoch walked with God, and is said to please him.

4, 5. *Faithless men,* or, false men. So he styles his wicked enemies, as Jer. xv. 17; and with such he protests he had had no familiar converse, nor would he have hereafter.

6. *I wash my hands, &c.* The Jews washed their hands to testify their

7 To publish with the voice of thanksgiving,
And to recount all thy wonderful works.
8 I love, Jehovah, the mansion of thy house,
And the place of the tabernacle of thy glory.
9 Take not away my soul with sinners,
Nor my life with bloody men:
10 In whose hands are wicked designs;
And whose right hand is full of bribes.
11 But as for me, I walk in mine integrity;
O redeem me, and be gracious unto me.
12 My foot standeth in an even place;
In the assemblies I will bless Jehovah.

PSALM XXVII.

David expresses his confidence in God, his love to his house, and his hope of deliverance from his foes. This Psalm was most probably composed during the persecution of Saul.

A PSALM OF DAVID.

1 JEHOVAH is my light and my salvation:
Whom then shall I fear?
Jehovah is the guardian of my life;
Of whom then shall I be afraid?
When the wicked, mine adversaries and foes, 2
Advanced against me to eat up my flesh,
They themselves stumbled and fell.
Though a host should encamp against me, 3
My heart shall not be afraid;
Though war should rise up against me,
Even in this will I be confident.
One thing do I desire of Jehovah, 4
And this I earnestly request;
That I may dwell in the house of Jehovah
All the days of my life,
To behold the beauty of Jehovah,
And to make inquiry in his temple.
For in the time of calamity he would hide me 5
in his pavilion;
Conceal me in the recess of his tabernacle,

REFLECTIONS UPON PSALM XXVI. 1. We may learn, how happy a thing it is amidst censures and accusations to be able to appeal to God for our integrity. This is a great satisfaction when men censure us; when they will not hear what we have to say of ourselves, or will not credit our assertions. It is the wickedness of men's own hearts, which teaches them uncharitable censures and suspicions; but God will sooner or later vindicate the character of his faithful servants; and this in the mean time is their rejoicing, even the testimony of their own consciences.

2. We are taught that real religion leads men to avoid the society of the wicked and of dissemblers, and to love God's house and worship. It is proverbial, that a man's character is known by the company he keeps; and no good man can associate with the wicked without injury to his mind, if not to his principles and practice. "Evil communications corrupt good manners." Let us then rather walk with wise men that we may increase wisdom; and cultivate intercourse with God, that we may be renewed and changed into his image.

3. The satisfaction arising from a consciousness of our integrity, should engage us to retain it, and never give it up. Let us be careful not to lose what is so noble a source of consolation, but till we die hold fast our integrity, and never let it go on any consideration. In order to this let us with David continue in prayer, that God would redeem us; redeem us from the power of sin, and the temptations of Satan; and that wherein we come short of our duty he would be merciful unto us. Then will our feet stand in an even place; we shall not fall, but shall have reason to bless the name of the Lord in the congregation.

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innocence, Deut. xxi. 6. Ainsworth supposes, he refers to the washing which God appointed to such as approached his altar. Exod. xl. 32. Hence in prayer we are to lift up pure hands, 1 Tim. ii. 8, and Is. i. 15.

7. *With the voice of thanksgiving.* The pronominal affixes are here understood as the next line proves, and he seems to refer to celebrating God, accompanied with instruments. 1 Chron. xv. 16.

8. *I love, Jehovah, &c.* The mansion, the tabernacle, refer no doubt to the sanctuary, where God dwelt between the cherubs, Our Lord refers to the temple, when he says, "in my father's house, there are many mansions," John xiv. 2.

9. *Take not away, &c.* Literally, 'gather not,' but it is used in the sense given, Jer. xvi. 5. Is. iv. 1. As David had delighted in God's service, and associated with his people, he prays that he may have his lot with them, and not with sinners and blood-guilty men.

12. *My foot standeth, &c.* That is, God hath hitherto supported me, and hath firmly established me; as one that standeth on level ground standeth securely. Compare Ps. xxvii. 10; cxliii. 9.

PSALM XXVII. 1. *The guardian.* Hebrew, 'the fort or strong-hold.' I can think of no term in our language which expresses the sense better than that which I have chosen.

2. *Mine adversaries, &c.* I have construed with our translators, and consider the wicked and adversaries, in apposition.——*To eat up my flesh.* Michaelis contends this phrase means 'to calumniate;' but it is different from Job xix. 22, and must be explained from Ps. xiv. 4. Jer. xxx. 16, where it signifies to destroy.

3. *Though a host, &c.* David expresses his reliance on the same God, who had so often saved him.——*Even in this, &c.* That is, even in war I will maintain my confidence; or as the word will bear rendering, "Even in this I shall be secure." Judg. xviii. 10, 27, and Prov. xi. 15. This verse has no reference to what follows.

4. *One thing, &c.* What is intended is clear from the following words. ——*The beauty of Jehovah*, or pleasantness of Jehovah. By this seems to be meant, the whole tabernacle with its service, the sacrifices, incense, and other rites. These were the figures and patterns of heavenly things in Christ, (Heb. viii. 5.) as the apostle tells us, and good men, no doubt, made inquiry respecting them. Some think the verb לבקר here denotes only 'to visit, to seek early, or to attend on the morning service.' So Patrick and Hammond.

5. *He would hide me, &c.* I render conditionally, because it appears, that David was now absent from the tabernacle, and expresses his hopes, that were he there, God would afford him special aid and protect him.——

And place me in perfect security.
6 Even now, he will exalt my head
Above all my surrounding enemies,
That I may offer, at his tabernacle,
Sacrifices of triumph,
And sing and give praise to Jehovah.
7 Attend, O Jehovah, to my voice;
When I call, be gracious and answer me.
8 When Jehovah saith, "Seek ye my face,"
My heart replies, "Thy face will I seek."
9 Hide not thy face from me:
Put not away, in anger, thy servant:
Thou hast been my help, abandon me not,
Nor forsake me, O God of my salvation!
10 Though my father and my mother should forsake me,
Then will Jehovah take me up.
11 Teach me, O Jehovah, thy way,
And guide me in the right path,
On account of mine adversaries.
12 Give me not up to the will of mine enemies;
For false witnesses are risen against me,
And against me they breathe out violence.
Yet I believe that I shall enjoy good, 13
O Jehovah, in the land of the living.
Wait on Jehovah: be of good courage; 14
And he shall strengthen thy heart:
Wait thou then on Jehovah.

PSALM XXVIII.

David prayeth for himself and his people. He probably composed this Psalm after he was crowned king of Judah, during the war with Abner.

A PSALM OF DAVID.

To thee, Jehovah, my rock, do I call: 1
Be not thou deaf to my prayer;
Lest if thou be silent when I pray,
I become like those who go down to the pit.
Hear my supplication, when I cry to thee; 2
When I lift my hands towards thy holy oracle.
Draw me not away with the wicked, 3
With those who work iniquity;
Who speak peace to their neighbours,

REFLECTIONS UPON PSALM XXVII. 1. From this Psalm we learn cheerfully to trust in God, amidst the many dangers and difficulties of life. As christians, we have many enemies, though through the divine goodness, none that can be called oppressors and persecutors. We wrestle not only with flesh and blood, with inward corruptions and ill examples, but "with principalities and powers and spiritual wickedness in high-places." Let us then commit ourselves to the divine protection; if omnipotence be our guard, we have nothing to fear; "if God be for us, who can be against us?"

2. We are also taught to delight in public worship, from the same principle that David did; and to make it our earnest desire that we may not be deprived of the privileges and comforts of God's house. We live under a more excellent dispensation; have a brighter display of the beauty of the Lord, see it reflected from the face of Jesus Christ, the image of the invisible God, and in the scheme of our redemption by him. In gospel ordinances we enjoy his presence, and are instructed in his will. Let us, therefore, aim to improve our privileges, by cultivating a spirit of fervent prayer; and holy confidence in the grace, power, and faithfulness of God. Then may we be of good courage, under difficulties, and hope to enjoy good, both in this world and in the future.

Place me in, &c. Literally, 'Exalt me on a rock,' but as there was no rock in the tabernacle, the term must be used in a figurative sense, as it often is, to denote a place of security, or the security itself. So Dathe explains, and Geddes so renders. If the figure be retained, we must supply, "And raise me *to safety as* on a rock."

6. *Exalt my head, &c.* That is, render me victorious, bring me back to his house, where praise shall be offered to God.

7. *Attend, O Jehovah, &c.* Having expressed his confidence and hope, he now prays, that God would answer the one, and fulfil the other.

8. *When Jehovah saith, &c.* For the text followed, see note, Hebrew Bible.

10. *Then will, &c.* or, then may, &c. The meaning is, if his parents should manifest no affection or regard, he is confident God will be to him a father.

12. *And against me, &c.* I adopt the reading of Bishop Secker, as it is supported by all the versions, אלי for לולא. See note, Hebrew Bible.

13. *Yet I believe, &c.* From the change of the preceding word, which is generally confessed to be erroneous, no such word occurring elsewhere, this version arises without any need of an Italic supplement.——*Shall enjoy good.* Hebrew, 'see good,' but this is often used for, 'to experience, to enjoy,' both in the Old and New Testaments. Eccles. ii. 1. John iii. 3.

14. *Wait on, or for Jehovah.* Some think David speaks to himself, or his own soul, but I rather think he addresses every pious person, not to indulge despondiug thoughts, but to learn from his experience, to trust to God's word and providence.——*Shall strengthen thy heart.* The versions rather support another version, 'And let thy heart become strong, or assume confidence.' I prefer the common version, as it is a reason for the exhortation.

PSALM. XXVIII. 1. *To my prayer.* I have preferred the sense to the idiom, which in a literal version is obscure: "Be not deaf from me." Ainsworth renders, "Cease not as deaf from me." My version is allowed to be the sense of the passage, and is clear.——*Lest if thou be, &c.* To be silent, when one calls or prays, is to neglect him, and marks displeasure. David begs that God would not thus treat him; lest he became like those who go down to the pit; that is, the dead, respecting whose return here, there is no hope.

2. *Holy oracle.* That is, the most holy place, where was the ark, and whence God spoke to his people. Compare Numb. vii. 89, and 1 Kings vi. 5, 16; six. 20, and Heb. vi. 19.

3. *Draw me not, &c.* That is, do not apprehend and drag me away, like a criminal to execution. Let me not be punished with those who work iniquity.

While mischief is in their hearts.
4 Repay them according to their works,
And according to the evil of their doings;
According to the works of their hands, repay them;
Render to them according to their desert.
5 Because they regard not the work of Jehovah,
Nor the operation of his hands,
He will break them down, and not build them up.
6 Blessed be Jehovah;
For he hath heard my supplications.
7 Jehovah is my strength, and my shield:
In him my heart trusteth, and I am helped:
Hence my heart greatly rejoiceth,
And with a song will I praise him.
8 Jehovah is the strength of [a] his people",
And he is the saving strength of his anointed.
9 Save thy people, and bless thine inheritance;
Feed them also, and exalt them for ever.

PSALM XXIX.

David celebrates God's majesty, as displayed in a thunder-storm. This Psalm was probably composed after some remarkably violent one.

A PSALM OF DAVID.

GIVE to Jehovah, O ye mighty. 1
Give to Jehovah, glory and power:
Give to Jehovah the glory due to his name: 2
Worship him with holy reverence.
The voice of Jehovah is upon the waters! 3
The God of glory thundereth—
Jehovah, upon the great waters!
The voice of Jehovah is full of power: 4
The voice of Jehovah is full of majesty.
The voice of Jehovah shivereth the cedars— 5
Jehovah shivereth the cedars of Lebanon.
He maketh Lebanon skip like a calf; 6
And Sirion, like a young rhinoceros.
The voice of Jehovah scattereth lightnings! 7
The voice of Jehovah shaketh the wilderness: 8
Jehovah shaketh the wilderness of Kadesh.
The voice of Jehovah shaketh the oaks, 9
And maketh bare the trees of the forest;
And in his palace, every thing speaketh his glory.
Jehovah sitteth upon the flood; 10

PSALM XXVIII. 8. [a] All the versions and 8 mss.

REFLECTIONS UPON PSALM XXVIII. 1. We are admonished to pray that we may be preserved both from the deeds and the punishment of the wicked. We should earnestly desire that we may not be drawn away with the wicked; that no temptation may lead us to follow their example, to enter into their confederacies, or to join our interests with theirs. For God will give wicked men according to their deeds, and according to the evil of their doings. May we, therefore, never learn their ways, nor enter into their counsels; for it is said, "Partake not of their sins, lest ye partake of their plagues."

2. We should learn to cultivate a concern for the interests of God's people. We should pray that God would save his people, and bless his inheritance; those who profess his pure religion, and are devoted to his service; that he would save them from their enemies, and bless them with victory and prosperity; feed them with plenty of earthly and spiritual blessings; lift them out of their troubles into a state of security, honour, and triumph; and do it for ever, for the race of his people through all succeeding generations. This is a very proper prayer for our country at all times, and should be offered up with great earnestness; then may we hope that "God will be the strength of his people, and the saving strength of his anointed."

PSALM XXIX.

4. *Repay them, &c.* The meaning of the whole verse is, Let the mischief and the evil they intend to do others come upon themselves.

5. *Because they, &c.* Neither regard him nor his works of providence and grace, he will destroy them. The idiom, 'Break them down, and not build them up,' signifies utter ruin. Compare Job xxii. 23. Jerem. xii. 16.

8. *Strength of his people.* The reading adopted removes the obscurity of the text, and gives a beauty to the passage. God is both the strength of his people and of him whom he had anointed to be king over them.

PSALM XXIX. 1. *Oye mighty.* Hebrew, 'sons of the mighty,' but 'sons of the stranger,' Ps. xviii. 45, means only *strangers*. So, sons of men, sons of Israel, mean, men and Israelites.

2. *With holy reverence.* The common version, 'in the beauty of holiness.' The Septuagint, 'in his holy courts.' The text, I think, will not admit either of these versions. The sense of הדר is 'splendour, honour,' and as joined with קדש is, 'holy splendour or honour;' which is justly thought to refer to the Priests and Levites, who had peculiar robes to put on, when they ministered before God. Thus David calls on the mighty to appear before his majesty, showing becoming respect and reverence.

3. *Upon the waters.* According to Michaelis, this refers to the Mediterranean sea, whence thunder-storms generally arose, and then fell on the country of Judea.

4. *The voice of Jehovah.* Is this phrase derived from the giving of the law? I suspect that it is, as it does not occur prior to that event, and as God spoke with the voice of thunder. Exod. xix. 16.

5. *Shivereth, &c.* He ascribes this effect to the storm in general, yet it is now known that it is the electric fluid, which in fact does what is here said.

9. *Shaketh the oaks.* Bishop Lowth observes that it is certain אלה or אילה is *an oak;* and certainly this word frequently occurs in the plural masculine, with the insertion of י. And in this sense the Syriac has taken it. The common translations suppose this passage to relate to the 'hinds bringing forth young:' which agrees very little with the rest of the imagery either in nature or dignity; whereas, the oak struck with lightning, admirably agrees with the context.——*In his palace.* Most refer this to the tabernacle, which here seems to me improbable. With many modern critics I suppose that David considers the heavens as God's palace, where every thing bespeaks his greatness, and majesty.

Yea, Jehovah sitteth king for ever.
11 Jehovah will give strength to his people;
Jehovah will bless his people with peace.

PSALM XXX.

This is a Psalm of thanksgiving for deliverance from sickness. I think that the whole of it refers to the deliverance from the plague, 1 Chron. xxi. *and to the dedication of the altar and place for the future temple.* Ver. 26. and Chap. xxii. 1.

A PSALM OF DAVID AT THE DEDICATION OF THE HOUSE.

1 I will extol thee, O Jehovah, for thou hast raised me up,
And not suffered mine enemies to rejoice over me.
2 O Jehovah, my God, to thee I cried,
And thou hast healed me, Jehovah!
3 From hades thou broughtest back my soul,
And preservedst me from going down to the pit.
4 Sing to Jehovah, O ye his saints;
Commemorate with praise, his holiness.
For his anger endureth only for a moment, 5
But his favour continueth through life:
Weeping may be a guest in the evening;
But joy cometh in the morning.
In my prosperity, I, indeed, said, 6
"I shall never be moved;"
Because in thy favour, Jehovah, 7
Thou hadst firmly established my power.
Thou didst hide thy face, I was confounded! 8
To thee, Jehovah, I then cried,
And to the Lord made supplication.
"What gain," said I, "in taking away my life; 9
"In bringing me down to the pit?
"Can the dust praise thee—or declare thy truth? 10
"Hear, O Jehovah, and be gracious unto me;
"Jehovah, become thou my helper."
Thou didst *then* turn my mourning into mirth; 11
Thou strippedst off my sackcloth,
And didst clothe me with a robe of joy.
Therefore [r]I will praise" thee, my glory, 12

12. [r] Syr.—[r] ibid.

PSALM XXX.

REFLECTIONS UPON PSALM XXIX. 1. We are taught from the solemn and sublime description of Jehovah in this Psalm, to reverence and adore him, in all the awful appearances of nature, especially, when shrouded in clouds and storms, and on the whirlwind's wing, riding sublime, he hurls the thunder-bolt, and a hoarse murmur is heard afar. With what beauty and propriety is the grand name of Jehovah repeated in almost every verse, and in some several times! Every echo of the thunder, every blaze of the vivid lightning, call upon us to give glory to the Lord; for "none hath an arm like God; none can thunder with a voice like him." How stupid it is not to be affected with that voice, which shakes the wilderness, the forests, and the mountains, and strikes an awe over all nature!

2. The people of God may be composed and serene, amidst all the rage of the elements, and the terrors of nature. How sweetly does this noble composition conclude! The same God who thunders terrors through the guilty heart, speaks peace to his people; strengthens them against all their temptations and anxious fears. This consideration should lead us to adore him, that we are not come to mount Sinai, but to mount Zion, where we hear the gentle voice of his gospel, the grace of which should excite our love, our trust, and our obedience.

10. *Upon the flood.* The Chaldee paraphrast refers this to the flood of Noah, which God sent for the punishment of that wicked race. Others think there is rather a reference to God's covenant with Noah, that a flood should no more cover the earth; and that David for this reason, represents God as sitting and regulating the raging storm, and the torrents which are poured down; yea, he sitteth king for ever.

PSALM XXX. 1. *Raised me up.* From a low and afflicted condition, and from my fears and distresses.

2. *Thou hast, &c.* David represents his soul as having visited the shades, and his life as gone; but God had brought back his soul, and as it were restored him from those who had descended to the pit or the dead. I have followed Dathe and others in giving the sense, and not the idiom, and follow the text as the versions did, and not the Keri which our version follows.

4. *Commemorate with praise.* Hebrew, 'praise for a memorial, his holiness.' Dathe renders, "Celebrate his most holy doings." I have expressed the sense, and think the reference is to that display of his holiness, which God had made in punishing the ambition of David and the people by the plague, and to which the following verse also refers.

5. *For a moment.* It is of comparative short duration in this state. Compare Is. liv. 7, 8.——*But his favour, &c.* Literally rendered, "For a moment in his anger; Life in his favour." The text is evidently elliptical, and something must be supplied to make out the sense. The most natural is, "For a moment *he abideth* in his anger; *but* life *abideth* in his favour." Life is evidently opposed to a moment, and must signify the time of life, as his favour is opposed to his anger. I have given then the sense of the present text. The Septuagint, Chaldee, and Vulgate read רגז: "Though in his anger there is rebuke, In his favour there is life." I prefer the text, as the same sentiment occurs in the next lines, the images being only varied.

7. *Because in, &c.* As this verse contains the reason of what he had said to himself or thought, I consider that כי must be supplied.——*Firmly established.* Hebrew, 'the mountain of my strength,' which some refer to mount Zion, the seat of his government. Eben-Ezra explains as I have rendered. If we take ל as denoting similitude, after the manner of, or in like manner, we may render, so as to keep the idiom; "Thou hadst established my power like a mountain." A mountain is the prophetic symbol of royal power or dominion. Dan. ii. 35, 44. Is. ii. 2.

9. *In taking away, &c.* Hebrew, 'my blood;' but as blood is used here metonymically for life, it is better to give the sense. Some supply, What gain is shedding my blood, in causing me to die a violent death. My version includes this. Compare Gen. ix. 4.

10. *Can the dust, &c.* That is, can my dust praise thee, and excite others to celebrate thy truth? They who are dead have no intercourse with

Nor will ᵛI ever be silent";
Jehovah, my God, thee I will praise for ever.

PSALM XXXI.

David testifies his confidence in Jehovah, who alone could save him. Some think that this Psalm was composed when David escaped from Keilah, 1. Sam. xxiii.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID.

1 In thee, Jehovah, do I put my trust;
Let me never be made ashamed;
For thy righteousness' sake, deliver me.
2 To me bow down thine ear—
Speedily rescue me—
Be to me a strong rock—a fortress to save me.
3 For my rock and my fortress thou hast been:
For thy name's sake, lead and guide me.
4 Draw me out of the net which they have hid for me,
For thou, ᵃJehovah", art my strength.
5 Into thy hand I commit my spirit;
Thou hast redeemed me, Jehovah, God of truth.
6 ᵛThou hatest" those who worship vain idols:
But as for me, in Jehovah do I put my trust.
I will exult and rejoice in thy mercy; 7
When thou hast considered my trouble,
Hast known my soul in adversities;
Nor hast given me into the hand of the enemy, 8
But hast set my feet in a wider place.
Have mercy, Jehovah, for I am in trouble: 9
Mine eye is consumed with grief,
My soul and my body are melted away.
My life is spent with sorrow, 10
And my years with sighing.
My strength faileth through ᵛaffliction",
And my bones are consumed.
To all mine enemies I am a reproach; 11
To my neighbours and friends, a great terror;
They who see me abroad, flee from me.
I am disregarded as one dead; 12
I am out of mind as a broken vessel.
For I hear the slander of the multitude; 13
Terror *encompasseth me* on every side:
They consult together against me—
They lay plots to take away my life.

PSALM XXXI. 4. ᵃ Sept.

6. ᵛThe versions and 1 ms. 10. ᵛSept. Vulg. Syr. Arab. Sym.

REFLECTIONS UPON PSALM XXX. 1. We are taught what general sentiments we should form of God; to think of him as the preserver of our lives and comforts; and who continues our prosperity; to reverence him as a good and gracious Being, who "does not deal with us after our sins, nor reward us according to our iniquities;" and whose anger bears no proportion to his kindness. We should also learn to think of him as a holy and faithful God, and should commemorate with praise, his holiness.

2. We here see what particular sentiments to entertain of God after he hath delivered us from affliction. After the example of David, we should recollect the difficulties and distresses in which we were involved, and the workings of our mind under them; the prayers we offered, and the vows we made. Then we ought thankfully to own the hand of God in our deliverances; look beyond means and instruments to Jehovah, who healeth us. We should recollect how short our afflictions have been, compared with the months and years of health and peace we have enjoyed, and that he hath delivered us, that we may praise and serve him, with increasing zeal and perseverance.

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the living, nor can they be of advantage to them." See Is. xxxviii. 18, 19.

11. *My sackcloth, &c.* On account of the plague, David and the Elders put on sackcloth, 1 Chron. xx. 16.

12. *I will praise thee, &c.* I follow the Syriac as most easy and natural. The rest render, "My glory shall praise thee, &c."

PSALM XXXI. 1—6. Compare Psalm lxxi. 1—6.

2. *A fortress, &c.* That is, a place of safety. David was often obliged to fly to the rocks and strong-holds; but did not trust in them, but in Jehovah to save him.

3. *Thou hast been.* I supply in the past time, because I think David pleads God's past kindness as a reason, why he should now be favourable.

5. *Into thy hand, &c.* Patrick considers David as meaning, that he committed *his life* to God's care and faithfulness, which he had so often rescued from snares and dangers. Hammond applies it to the soul, the mind, which he gave up to God in pledge, that he might secure it. Our Lord repeated these words on the cross, expressing his confidence, that his father would not leave his soul in hades, nor suffer his holy one to see corruption. ——*Hast redeemed, &c.* This is a reason why he committed his spirit to God, because he had so often rescued and saved him.

6. *Thou hatest, &c.* This reading seems more suitable; and David may refer to the awful threatenings against such as forsook God for idols, while he asserts he had not been guilty of this sin, but faithfully adhered to Jehovah, and put his trust in him.——*Vain idols.* So called because they were only an imagination, and could not be of any use to men.

7. *When thou hast, &c.* By rendering אשר *when*, it makes this and the next verse conditional, and so they agree with what follows; for David was not saved, but speaks as one in the midst of trouble. See Noldius for the sense given.

9. *My soul and my body, &c.* I have supplied with Street נפשי as parallel with *consumed* in the former line. The verb has been here dropped. In this and the next verse, David speaks as one exhausted by grief and affliction.

10. *Through affliction.* This reading, as being supported by all the versions, I have preferred; and the whole connexion requires it.

11. *A great terror.* I construe מאד with פחד and suppose the order to be as given. Adverbs are in Hebrew used as adjectives occasionally. Compare 1 Sam. xxv. 31. Prov. iii. 25. Mine enemies consider me now as ruined, and reproach my confidence in thee; and my friends are afraid to

14 But as for me, I trust in thee, Jehovah:
I say, "Thou art my God!
15 "My times are in thy hands:
"From my foes and persecutors, deliver me.
16 "Let thy face shine on thy servant;
"For thy mercy's sake, save me, O Jehovah!
17 "Let me not be ashamed, for on thee do I call;
"Let the wicked be ashamed, [a]and go down" to hades.
18 "Let the lips of falsehood be made silent,
"That speak perverse things against the just,
"Through haughtiness and contempt."
19 How great, O Jehovah, are thy good things
Which thou hast laid up for such as fear thee!
Hast prepared for those who trust in thee,
And honoured thee before the children of men!
20 In the covert of thy presence thou wilt hide them,
From the conspiracies of men!
Thou wilt hide them in thy tabernacle,
From contentious, abusive tongues.

Blessed be Jehovah, who hath displayed 21
His wonderful kindness to me, *as if* in a strong city!
For I had said in my agitation, 22
"I am cut off from before thine eyes;"
Nevertheless, thou didst hear my supplication,
When I cried unto thee.
O love Jehovah, ye his saints: 23
Jehovah preserveth the faithful:
And abundantly repayeth the insolent.
Be firm, and he will strengthen your hearts, 24
All ye who trust in Jehovah.

PSALM XXXII.

The happiness of those pardoned; confession and repentance are necessary to it. Some think that this Psalm was composed after Nathan had assured him that his sin was forgiven, 2. Sam. xii. 13.

AN INSTRUCTIVE PSALM OF DAVID.

HAPPY he! whose transgression is pardoned, 1
And whose sin is covered.

17. [a] Sept. Syr. Vulg.

REFLECTIONS UPON PSALM XXXI. 1. From the example of David let us be encouraged to commit our spirits to God our Redeemer; not merely for the preservation of our lives, but for the safety of our souls and their eternal interests, that they may be taught, sanctified, and saved by him. Let us do this in time of health and prosperity, that our spirits may not be entangled and corrupted by the world, and in time of affliction, that we may not be overwhelmed by it; and it is peculiarly proper at death, according to the example of Christ. Let us thank God that he allows us to commit our spirits to him, and do it with faith, cheerfulness, and submission. Then shall we "know in whom we have believed," even him, who is our Redeemer, and will keep what we have committed unto him until that great day.

2. It is matter for rejoicing that our times are in God's hands; our lives and all the events of them are at his disposal. They are not in an enemy's hand, to put an end to our lives; not in the hands of our friends, to keep us too long from our home; not in our own hands, lest we should judge and choose ill for ourselves; but in the Lord's hand; and in better hands they cannot be. May we therefore be easy, and resigned to his will.

3. We are hence taught to be thankful for those good things which God now bestows upon his people, and for those greater which he hath laid up for them hereafter. O how great is it! David, with all his rich invention and lively imagination, is quite at a loss for words to express it. They have much in hand, and more in hope. God doeth great things for them at present; and hereafter will do infinitely above all that they can ask or think.

PSALM XXXII.

espouse my desperate cause. I seem a terror to them, so that when they see me, they flee from me, lest they should be involved in my calamity.

12. *I am forgotten, &c.* That is, by some. I am treated as one already dead, as a broken potter's vessel.

13. *The multitude.* Hebrew, 'the many.' Those who adhered to Saul; and the multitude generally follow those in power, whatever be their principles or conduct.——*They lay plots, &c.* This gives the full force of the verb, and how justly might David thus speak.

14, 15. *I say, thou art, &c.* I have no other helper. My times, both of persecution and deliverance, of sorrow and joy, of life and death are in thy hands and at thy disposal.

17. *And go down, &c.* I prefer this reading, because it is generally used in reference to hades, and the textual never; and because it agrees better with the context. Hence the marginal version is, 'let them be cut off for the grave.' The sense is, let them be so far from succeeding in their designs, as to perish or die through them.

19. *Are thy good things.* 'Thy goodness' is here improper. Goodness means the perfection of moral and physical qualities, and I do not see how this can be laid up for the righteous. The word טוב signifies any good thing, either natural or spiritual. It here refers to all that God designs to do for, and has promised to those who fear him.

20. *In the covert. &c.* That is, as in his sanctuary, Ps. xxvii. 5.——*Conspiracies.* The word רוּם occurs only here, but is current in the Arabic, and signifies as rendered.——*Contentious, abusive.* Hebrew, 'strife, or contention of tongues.' I have given the sense.

21. *As if in a strong.* Symmachus has rendered in this manner, either finding כ or supposing it understood. David abode but a short time in Keilah, nor do we know that he ever after dwelt in a strong city, during his persecution. The sense seems to be, that God had showed wonderful kindness, in preserving him safe, exposed as he was, as if he had been in a fenced city.

22. *My agitation.* The term חִפָּזוֹן denotes the state of the mind under great danger and fear. See Deut. xx. 3, and 2 Sam. iv. 4.——*I am cut off, &c.* This is similar to what he said, "I shall one day fall by the hand of Saul."

PSALM XXXII. 1. *Covered.* Not by him who committeth it; for he who does this shall not prosper. Prov. xxviii. 13. It signifies then an

2 Happy the man—
To whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
3 While I was silent, my bones were wasted,
Through my pangs all the day long.
4 For day and night, thy hand was heavy upon me;
My moisture was turned into summer-drought.
5 At length I acknowledged my sin to thee;
And mine iniquity I did not attempt to hide.
I said, "I will confess to Jehovah my transgressions:"
And thou forgavest the guilt of my sin.
6 For this shall every one that is godly pray to thee,
In a time when favour may be found—
Him the floods of great waters shall not reach.
7 Thou art my hiding place;
From trouble thou wilt preserve me,
And encompass me with songs of deliverance.
8 I will instruct thee and teach thee
The way in which thou shouldst go;
I will counsel thee,—on thee shall be mine eye.
9 Be not like the horse—or like the mule,
Which have no understanding,
Whose jaws must be held with bit and bridle,
When they will not approach unto thee.
10 Many shall be the sorrows of the wicked;
But mercy shall encompass him who trusteth in Jehovah.
11 In Jehovah be glad and rejoice, ye righteous;
And shout for joy, all ye upright in heart.

PSALM XXXIII.

Jehovah is praised as the creator and governor of the world, and for his mercy to his people. In the Septuagint, Syriac, and Vulgate, this is called A Psalm of David.

1 REJOICE, ye righteous, in Jehovah:
Praise becometh the upright.

REFLECTIONS UPON PSALM XXXII. 1. We are taught both the folly and misery of sin; what a burden it brings upon the mind. What a gloomy state must David have been in! full of agony, yet silent in that agony. This is often the case with sinners; they are conscious of guilt, yet keep silence; they stifle convictions, and endeavour to divert their minds by company and amusements, seeking rest, and finding none. Into such circumstances a good man may be brought, if he fall into sin. "Wherefore let him that standeth, take heed lest he fall," and be thus brought into distress.

2. We also learn the wisdom of repenting, and the happiness of those who receive mercy. David in the expression of 'not imputing iniquity,' seems to intimate, that all mankind are in a guilty state, and that no man is blessed but "he to whom Jehovah imputeth not iniquity." Oh that this might be a motive to all sinners to repent, to confess their iniquity with deep humility, shame, and sorrow, and earnestly to intreat forgiveness. They have great encouragement to do this, because God is ready to pardon; to take off the load of guilt and grief, when they sincerely seek him. He will then turn their sorrow to joy, and their mourning to mirth; will excite them to call others to repentance, and encourage them from their own experience, of the riches of God's grace and mercy. Then they may say, O taste and see how good and merciful God is!

act of God pardoning and forgiving it; and not to forgive, is spoken of, as not covering, Neh. iv. 5.

2. *Imputeth not.* To impute, is 'to reckon, account, charge.' Happy is the man to whom God does not reckon or charge his sin. This blessing is conferred through Christ, 1 Cor. v. 19. Rom. iv. 6—8.

3. *Was silent.* That is, did not repent of, and confess my sin —— *Through my pangs, &c.* The common version is a contradiction, "*silent* through his *roaring.*" The word שאג denotes, 'the roaring of a lion,' Ps. xxii. 13. Is. v. 29. Zech. xi. 3; and it is used for one crying out through the violence of grief and pain, Ps. xxxviii. 3. It is here used metonymically for the *pains* or *pangs* which occasion it. This figure often occurs. Death is in the pot, 2 Kings iv. 40. Here death is put for that which would occasion it. See Glassius. The next verse supports the version.

4. *My moisture.* Compare Ps. xxii. 15. The metaphor is beautiful, he was like a plant, shrivelled and dried up by the heat of summer.

5. *Did not attempt to hide.* That is, no longer; for distress led him to confess it, and implore pardon.

6. *When favour, &c.* I suppose מן understood here, or with Schroeder we must consider רק as a noun here, which in Arabic means, 'tender compassion.' See note, Hebrew Bible. Compare Is. lv. 6. Favour may be found, when ever God is sought with the whole heart. Compare Deut. iv. 29. Jerem. xxiv. 13.——*Him the floods, &c.* Floods, waters, are common images of afflictions and calamities. Ps. xviii. 17; lxvi. 11; lxix. 2, &c.

7. *Wilt preserve me.* Geddes renders, "hast freed me;" and if נצר would bear this sense, it seems most suitable. By giving to מ the sense of *in*, which it often has, we might render, "In trouble thou hast preserved me, &c." The word צר signifies both an enemy, and the trouble and distress which an enemy occasions. The Syriac takes it in the first sense, but the other versions in the latter. The version I have given, implies confidence in God's future mercy, from the experience of his past favour.——*Songs of, &c.* That is, songs occasioned by deliverance, songs of victory and salvation.

8. *I will instruct, &c.* The speaker here is David, who from the mercy which he had obtained on his repentance, exhorts others to follow his example.——*Teach the way,* not *in the way*; for the verb governs an objective case, with ב; Ps. xxv. 8, 12, &c. and the preposition should be omitted.——*On thee shall be, &c.* I have adopted the marginal version, which is unquestionably the true one. To place the eye upon one, is to regard him. Compare Gen. xliv. 21. Jerem. xxiv. xxix. 6, and xl. 4.

9. *Be not like, &c.* Untractable as these animals were, which unless accustomed to the reins, will not approach to one, or suffer one to approach them.——*When they will not, &c.* Hebrew, 'He (meaning either the horse or the mule) approacheth not to thee.' I have rendered in the plural, to show the reference to both animals, as our translators did; but I consider they mistook the sense, in rendering בל *lest*, and that we must supply as I have done. The sense is, they must be broke in before they can be useful.

2 Praise Jehovah with the harp;
Sing to him with the ten-stringed psaltery.
3 Sing to him a new song;
Play with skill a joyful melody.
4 For right is the word of Jehovah,
And all his works are faithful.
5 He loveth justice and judgment:
The earth is full of Jehovah's goodness.
6 By the word of Jehovah the heavens were made;
And all their host, by the breath of his mouth.
7 He collected the waters of the sea as [r]a heap";
He laid up the depths in storehouses.
8 Let all the earth fear Jehovah;
Let the inhabitants of the world stand in awe of him.
9 For he spoke—and it was made!
He commanded—and it stood firm.
10 Jehovah frustrateth the counsel of nations;
He rendereth vain the designs of peoples.
11 The counsel of Jehovah standeth for ever;
The designs of his heart to all generations.
12 Happy the nation, whose God is Jehovah;
The people he hath chosen for his own heritage.
13 From the heavens, Jehovah looketh down;
He beholdeth all the children of men:
14 From the place of his habitation,
He vieweth the inhabitants of the earth:
15 He only fashioneth their hearts—
And inspecteth all their doings.
16 No king is saved by a great host,
Nor the mighty delivered by much strength.
17 A vain thing is a horse for safety,
Nor can he rescue any by his great courage.
18 Lo! the eye of Jehovah is on them who fear him;
On them who place their hope in his mercy:
19 To deliver them from death,
And keep them alive in famine.
20 We place our hope in Jehovah:
He is our help and our shield.
21 In him, indeed, our heart rejoiceth;
For in his holy name we trust.
22 Let thy mercy, Jehovah, be upon us,
According as we hope in thee.

PSALM XXXIII.

REFLECTIONS UPON PSALM XXXIII. 1. We are here taught to give God the glory of his works, by abounding in praise. The motives of it are the perfections of God, as displayed in the works of nature, the conduct of providence, and his dispensations to his people; the ease with which universal nature was formed, the firmness of his ordinances, and especially that the earth is so full of his goodness. Let us praise him in the best manner we are able; do it skilfully, with our voice and our heart; with a loud voice, like those who have their hearts suitably engaged in the work.

2. We may learn to reflect on the universal influence of God on the hearts of men; that he can turn and fashion them as he pleases. He knows all their schemes, and can divert their thoughts so as shall be most contrary to their own former views, and to the expectations of all about them. The hearts of princes and kings are as much under his influence as those of the meanest subjects. It is a great comfort to ministers in their work, that God knows how to reach and turn those hearts, which seem proof against all their admonitions, intreaties, and motives. This also shows the reasonableness and expediency of prayer for any blessing or comfort we want; and admonishes every one to rely on God alone for help and safety.

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7. [r] The versions, *as in a bottle.*

So if men will disobey God, and not hearken to the advice given them, they will be punished; God will put his bridle into their jaws, and lead them to judgment. For many sorrows shall be to the wicked.

PSALM XXXIII. 3. *A new song.* One not before heard, or one peculiarly excellent in respect to the matter of it. Compare Ps. xcvi. 3, and Rev. v. 9, and xiv. 3.——*Play with skill, &c.* Compare 1 Sam. xvi. 18. Some render, "play well with shouting." Ainsworth more properly, "make good music, or melody;" and observes, that we are now according to Paul, to make melody to God in our hearts: Eph. v. 19.

4. *Faithful.* That is, stable and permanent. So the term is used, Exod. xvii. 12.

5. *Jehovah's goodness.* Compare Ps. cxix. 64, and Math. v. 45.

6. *All their host, &c.* This means the sun, moon, and stars, as well as all the holy angels.——*Breath of his mouth.* Our common version I deem here correct, as the word *mouth* makes it evident, that רוח cannot denote *spirit.* The expression is parallel and synonymous with the 'word of Jehovah' in the first line. Compare verse 9.

7. *As a heap.* The reading of the versions many consider genuine, and as more appropriate, than *heap;* and that *bottle* affords a better parallelism with storehouses; but compare Exod. xv. 8. Josh. iii. 13, 16. Ps. lxxviii. 13.

9. *He spoke, &c.* See Gen. i. 3.——*It stood firm.* Some would refer this to the act of creating, bringing matter out of nothing; but it seems rather to regard the duration, the continuance of what God had made.

11. *Standeth for ever.* This sentiment is noble, as contrasted with the vain schemes and designs of men. It shall stand, have effect, however men may oppose.

15. *He only, &c.* Ainsworth observes, that יחד has sometimes this sense, Job xxxiv. 29. Ezra iv. 3, and Septuagint so render here; "He by himself, or alone, fashioneth their hearts." God only is the father of spirits, Heb. xii. 9. Hence he only inspecteth, and knoweth the secret springs of men's doings.

16—22. We have here stated the insufficiency of creatures to help or to save us, in the most trying situations. Jehovah alone can do this; and therefore, should be the object of hope and reliance.

20. *We place, &c.* Hebrew, 'our soul hopeth;' but it is clear that

PSALM XXXIV.

If the title be right, this Psalm was a thanksgiving, which David offered for his escape from the king of Gath. 1. Sam. xxi. 11. *This is the second Alphabetical Psalm.*

A PSALM OF DAVID, WHEN HE CHANGED HIS BEHAVIOUR BEFORE ABIMELECH; WHO DROVE HIM AWAY, AND HE DEPARTED.

א: ALEPH.

1 I will bless Jehovah at all times;
His praise shall contiaually be in my mouth.

ב: BETH.

2 In Jehovah my soul shall boast;
Let the afflicted hear and be glad.

ג: GIMEL.

3 O magnify Jehovah with me;
And let us together exalt his name.

ד: DALETH.

4 I sought Jehovah, and he answered me;
And delivered me from all my fears.

ה: HE.

5 [v]Look to him, and be enlightened".
And your faces shall not be ashamed.

ו: VAU.

6 [t]For Jehovah redeemeth the soul of his servants;
And none who trust in him shall be desolate".

ז: ZAIN.

7 This afflicted one cried, and Jehovah heard;
And from all his troubles he saved him.

ח: HETH.

8 The angels of Jehovah pitch their camp
Around those who fear him, and rescue them.

ט: TETH.

9 O taste and see, how good is Jehovah!
Happy the man who trusteth in him.

י: JOD.

10 O fear Jehovah, ye his saints!
For there is no want to those who fear him.

כ: CAPH.

11 [v]The mighty" become poor, and suffer hunger;
But they who seek Jehovah, shall want no good.

ל: LAMED.

12 Come, ye children, hearken to me;
I will teach you the fear of Jehovah.

מ: MEM.

13 Who is the man that desireth life,
That wisheth to enjoy days of prosperity?

נ: NUN.

14 Preserve thy tongue from evil,
And thy lips from speaking guile.

ס: SAMECH.

15 Depart from evil, and do good;
Seek peace, and pursue it.

ע: AIN.

16 The eyes of Jehovah are on the righteous;
And his ears are attentive to their cry.

פ: PHE.

17 The face of Jehovah is against evil-doers,
To cut off their remembrance from the earth.

צ: TSADE.

18 The [a]righteous" cry, and Jehovah heareth;
And from all their troubles delivereth them.

ק: KOPH.

19 Jehovah is nigh to the broken-hearted;
And the contrite in spirit he saveth.

ר: RESH.

20 Many are the afflictions of the righteous one;
Yet from all of them Jehovah delivereth him.

PSALM XXXIV. 5. [v]So all the versions except Chald.

6. [t]Last verse transposed. 11. [v]The versions. 18. [a]The versions.

Soul here is used only for the pronoun, and I have given the proper version.

PSALM XXXIV. 5. *Look to him.* This reading in the second person plural imperative, renders the passage clear. Having stated his own deliverance in answer to prayer, David exhorts others to look to God, and assures them of his favourable regards.

6. I have transposed here what in the common version is the 22nd verse. As the Hebrew Alphabet contains only 22 letters, and as the verse beginning with ו, or the 6th, is wanting, and the 21st concludes with the last letter ת, I conclude, that what is now the 22nd is in fact the 6th, reading ופודה.

7. *This afflicted one.* Meaning himself. This affords a good connexion with the verse transposed.

8. *The angels of, &c.* I have rendered in the plural, because this is admitted to be the sense intended. Ainsworth so explains: often in the Hebrew, one is put for a multitude; as the *inhabitant* for the inhabitants, 2 Sam. v. 6, with 1 Chron. xi. 4. So, *tree* for trees, Ps. cv. 33, 40. One cannot be said to make a camp, but many.

11. *The mighty become, &c.* The change of a single letter makes this important variation, and this change is supported by the versions. Some think David called his enemies young lions, and suppose the authors of the versions might give the sense, though they read as we do. But there is no instance of the verb רוש applied to the lion, or to young lions. It signifies to be poor or to become so, and as applied to mighty men, who suffer a reverse of fortune, is peculiarly apposite. Besides, the contrast with this reading is more striking. The mighty, the rich, and the wicked, become poor and suffer hunger, but they who seek Jehovah shall want no good.

14. *Preserve, &c.* That is, by restraining it. 1 Pet. iii. 10.

18. *The righteous.* Here the nominative to the verb is wanting in the common text, but is happily preserved in the versions.

19. *Jehovah is nigh, &c.* Compare Ps. li. 16; cxlvii. 2. Is. lvii. 15; lxi. 1, and Luke iv. 18.

20. *The righteous.* That is, any righteous person. Peter applies this and the two following verses to our Lord, because the similar words, 'a bone

ש: SHIN.

21 [a]Jehovah" keepeth all his bones;
Not one of them shall be broken.

ת: THAU.

22 Calamity shall slay the wicked person;
And they who hate the righteous shall be destroyed.

PSALM XXXV.

David prays against his enemies and persecutors. It is uncertain when this Psalm was composed, but it is generally supposed to have been written during the reign of Saul.

A PSALM OF DAVID.

1 CONTEND, O Jehovah, with mine opponents;
Fight thou with them who fight against me.
2 Lay hold on shield and buckler;
And stand up in my defence.
3 Draw out the spear, and secure me
From the assault of my persecutors.
Say to my soul, "I am thy salvation."
4 Ashamed and confounded be they who seek my life;
Repulsed and abashed be they who devise my hurt.
Let them be as chaff before the wind; 5
And let the angel of Jehovah disperse them.
Let their way be dark and slippery; 6
And let the angel of Jehovah pursue them.
For without cause have they laid a snare for me; 7
Without cause have they digged a pit for my life.
Unexpected destruction shall come on them: 8
The snare, which they laid, shall catch themselves;
Into that very destruction they shall fall.
But my soul shall exult in Jehovah; 9
And rejoice in his salvation:
All my members shall say, "Jehovah, who is like thee? 10
"Who deliverest the afflicted from one too strong for him;
"The afflicted and needy from the spoiler."
False witnesses stand up [a]against me"; 11
What I know not, they lay to my charge.

21. [a] Sept. Vulg. Arab. 2 mss.

REFLECTIONS UPON PSALM XXXIV. 1. Let us, from the example of David, learn to declare our own experience of the divine goodness with modesty: this is an important part of christian friendship and communion. We should, with David, acknowledge the interpositions of divine providence and grace in our favour, and call on our fellow christians to join with us in magnifying them. "The humble shall hear thereof, and be glad;" and it will be a great encouragement to the young and weak.

2. We should be desirous "to taste and see how good Jehovah is:" to have an appropriating sense of it, founded on our own experience. A man can have no just ideas of fruits or liquors without tasting them. Let us pray for an experimental relish of the divine goodness, arising from a serious contemplation of it; gratefully acknowledging, and faithfully improving it. Then may we, with a good grace and a probability of success, encourage others to make the experiment, and so "taste that the Lord is gracious."

4. We are here shown the way to a happy and comfortable life. And what man is he who does not desire this? If we would attain it, let us attend to the Psalmist's exhortation, to "fear God, to do good, to depart from evil, and keep our hearts and tongues from guile." The fear of God will lead us to practise the other duties recommended in this passage, which is quoted by St. Peter, 1 Peter iii. 10—12, where these duties are all injoined upon us as christians; and indeed they are of perpetual and universal obligation.

PSALM XXXV. 11. [a] Arab.

shall not be broken,' were applied to him by the Evangelist; and the wicked person he makes to be Judas, and those who hate the Just One, the Jews, who were to be destroyed. There is no doubt but the passage, as they applied it, is true; but I conceive it is applied in an allusive or an accommodated sense. In short, the obvious meaning is, that God will regard a righteous person, and punish his persecutors.

PSALM XXXV. 1. *Contend*, or plead; but God's pleading consists in action, as he pleaded, David's cause against Nabal, when he slew him, 1 Sam. xxv. 39. What David here prays for, God promises to do for his people, Is. xlix. 25.

3. *From the assault, &c.* For the reason of this version, the learned reader may see note, Hebrew Bible.

5. *Let the angel of Jehovah.* The angel of punishment is here meant; and it is implied, that when God makes use of such an angel, he accomplishes the work which hath been assigned to him; he utterly destroys. Exod. xii. 23.

7. *Without cause.* The common text is, "Without cause they have hid *a pit*, And without cause they have digged *a snare*." No writer could possibly join ideas and words in this manner. Hence Houbigant concluded that the words *pit* and *snare* had changed places, and by restoring them, on the ground of propriety and parallel passages, we remove the difficulty. Some, rather than acknowledge this error in the text, try to explain the words as they stand. Ainsworth renders, "the corruption of their net," or more literally, "the pit of their net." I will not waste time in refuting such absurdities.

8. *The snare, &c.* Or, "By their snare, which they have hidden, shall they be taken."——*Very destruction.* Like hunted wild beasts, to take which pits had been dug and covered, they shall fall into the pit which they had made for the destruction of others.

9. *But my soul, &c.* That is, when thou thus punishest them, I will exult in thy salvation.

10. *One too strong, &c.* There may be a reference to Saul: "All my

12 They render to me evil for good;
And would bereave my soul *of every comfort.*
13 Yet I, in their affliction, put on sackcloth;
I humbled myself with fasting:
And my prayer on their behalf was sincere.
14 Like a friend—like a brother I behaved myself;
Like one mourning a mother, with grief I bowed down.
15 But in my distress they rejoice and assemble;
Unsuspected accusers assemble against me;
They tear *me with reproaches*, and cease not.
16 Like impious men they cruelly mock me;
They gnash on me with their teeth.
17 Jehovah, how long wilt thou look on?
Rescue my soul from their *intended* destruction;
My dear life from those young lions.
18 *Then* will I thank thee in the great assembly;
Before a numerous people I will praise thee.
19 Let not my false enemies rejoice over me;
Nor those who causelessly hate me, wink with the eye.
20 For they never speak words of peace,
But against the most quiet they devise deceits.
They open wide their mouth against me, 21
And say, "Aha! aha! our eye seeth *what we wished.*"
See thou this, Jehovah, and be not silent; 22
ᵛJehovah", stand not aloof from me.
Awake, O my God, in my defence: 23
Stir up thyself, Jehovah, in my cause.
Judge me, Jehovah, according to thy justice, 24
And let not *mine enemies* rejoice over me.
Lest they say in their heart, "Ah, our desire 25
is obtained."
Lest they say, "We have swallowed him up."
Ashamed and confounded together shall they be 26
Who rejoice at my calamity;
With shame and disgrace shall they be covered
Who magnify themselves against me.
But those shall shout and rejoice 27
Who favour my righteous cause;
Yea, continually shall they say,
"Jehovah be magnified,
"Who delighteth in the prosperity of his servant."
Then shall my tongue talk of thy justice, 28
And continually resound thy praise.

22. ᵛ 5 mss.

REFLECTIONS UPON PSALM XXXV. 1. We may observe, that it is no new thing for the best of men to be persecuted, and the most peaceable subjects to be falsely accused. David the servant of the Lord, was thus treated; and though one of Saul's best subjects, he was most insolently abused, and virulently persecuted. Deceitful matters are often devised against good men, who live in all dutiful subjection; yet they are represented as enemies to Cæsar, as troublers of Israel, injurious to society, and disturbers of provinces. Therefore laws are made to ensnare and ruin them; and men of bad characters are often employed to hunt them down.

2. Let us abhor the odious ingratitude and baseness of David's enemies, and imitate the gentleness and benevolence of his temper.

members, literally *bones;*" but these are put for his whole frame, as the Chaldee renders.

11. *False witnesses.* The text requires the words now found in the Arabic. Compare Ps. iii. 1. Doubtless many slandered and charged David with designs and crimes of which he was wholly innocent.

12. *And would bereave.* Hebrew, 'the bereavement of my soul.' Dathe supposes that the verb in the first line must be repeated. "They render, or aim at the bereavement, &c." Ainsworth explains, to deprive, bereave, or rob me of my soul or life; or, to bereave my soul of comfort. The word properly signifies, 'to be bereaved of children;' and I have supplied *every comfort.*

13. *And my prayer, &c.* Literally, 'My prayer was turned to my bosom.' When the orientalists pray seriously in grief, they hide their face in their bosom: and to this custom the psalmist here alludes. Rabbi Levi, Dathe and others, explain in like manner. I have rendered equivalently, giving the sense, as the idiom may not be understood or mistaken.

14. *Like a friend.* David had an affectionate heart, and felt for the afflictions and distresses of any whom he thought to be his friends; he mourned for them as if they had been his kindred, or even a mother.

15. *Unsuspected accusers.* Hebrew, 'smiters I know not, or did not suspect.' See note, Hebrew Bible.——*Tear me.* Something is evidently understood after the verb, and I have supplied with Ainsworth, *with reproaches.* Our Lord compares such men to dogs, which sometimes turn and tear those who kindly treat them. Matt. vii. 6.

16. *Like impious men.* Parkhurst confesses that *hypocrite* does not give the sense of חנף; it evidently denotes 'impious and profligate men.'—— *Cruelly mock me.* The common version is singular, "With hypocritical mockers at feasts!" For rendering מעוג *a feast*, there is no authority. It signifies *a hearth cake*, 1 Kings xvii. 2, 13, &c. The versions read לשון, or else as Parkhurst observes, they considered מעוג as formed from it, as מקח is from לקח, 2 Chron. xix. 7. I prefer the former solution; and it is a common idiom, when the infinitive follows the preter-tense, it increases its force. I give the sense.

19. *Wink with the eye.* In derision and contempt. Compare Prov. x. 10.

20. *Never speak, &c.* I think we have here the figure Litotes, the negative being put for the contrary affirmative. 'They never speak peace,' means, they are ever uttering their accusations and invectives.——*The most quiet.* Hebrew, 'quiet of the land;' but this is an idiom to denote the superlative degree, 'the most quiet.' Compare 2 Kings x. 6. Prov. xxx. 44. Is. xxiii. 8.

23. *Awake, O my God, &c.* Whoever is acquainted with the structure of the Hebrew will readily admit, that the words of the common text have been misplaced; and the Arabic in part supports the fact. I have with others restored them to the usual order, and changed nothing. See note, Heb. Bible.

PSALM XXXVI.

The state of the wicked, and the goodness and mercy of God to his people, are described. Some think that this Psalm was composed, when David discovered the designs of Saul against him.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID, THE SERVANT OF JEHOVAH.

1 THE oracle of transgression to the wicked
Is within, even ᵛhis" own heart;
There is no fear of God before his eyes:
2 Yea, in his own eyes he flattereth himself,
Instead of finding out his iniquity to detest it.
3 The words of his mouth are iniquity and deceit;
He hath ceased to be wise, and to do good.
4 On his couch he deviseth mischief;
He persisteth in a way not good;
Wickedness he doth not abhor.
5 Thy kindness, Jehovah, reacheth to the heavens;
Thy faithfulness to the skies.
6 Thy justice is like the great mountains;
Thy judgments are a vast abyss!
Man and beast thou preservest, O Jehovah!
7 How excellent thy kindness, O God!
Hence men trust under the shade of thy wings.
8 With the rich food of thy house they shall be satisfied;
And they shall drink of the stream of thy pleasures.
9 For with thee is the fountain of life;
And by thy light we are enlightened.

PSALM XXXIV.

We can scarcely conceive any thing more base, treacherous, and ungrateful, than their conduct; or more humane, friendly, and affectionate, than his. It will be a great satisfaction when we are under injuries and neglects, that we never gave cause for them; yea, that we might have expected returns of kindness, sympathy, and respect. To the affection of the man, let us add the piety of the saint, and let our prayer, on their behalf, be sincere.

3. Let us reflect on the amiable idea here given of the blessed God, that "he delighteth in the prosperity of his servants." Not of his church and people in general only, but of every particular servant, however mean and despised. He consults, and is pleased with, their happiness. If he afflicts, it is not willingly, but to promote their best and highest prosperity; and he rejoices to see the end answered. He makes the souls of his servants prosperous; takes pleasure in their improving graces and comforts, and will at last rejoice in their final salvation. In the recollection of this we should say, "Let the Lord be magnified;" let him be the object of our love and delight, and the continual subject of our meditations.

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1. ᵛ Sept. Vulg.

25—28. David prays for defence and deliverance, lest his enemies should boast.

PSALM XXXVI. 1. *The oracle, &c.* I have thought long on this verse, and am satisfied the common version is as far from the sense of the text, as it is obscure. The word נאם is a noun, and generally in construction with some of the names of God, or of those believed to be gods. It occurs only concerning the word of men, Numb. xiv. where Balaam speaks, 2 Sam xxiii. 1, and Prov. xxx. 1; and in these places, it is the saying, the word of men, who either really or pretendedly spoke by inspiration. Hence I agree with Bishop Lowth, that there is no proof that it signifies simply, *he saith*, or *speaks;* but that it always denotes something divine, either really or believed to be so. I have, therefore, adopted the usual sense of the word, meaning by *oracle*, what has authority as if divine. The various reading, *his* heart, instead of *my* heart, many of the best critics admit to be genuine. The sense I take to be, the oracle which the wicked obey, and which may justly be called the oracle of transgression, as it leads to the constant transgression of God's law, is within, *even* his own heart; that is, he consults only his own inclinations and passions; these are his oracle, what he observes and seeks to gratify. The heart of a wicked man is the temple of wickedness, where she is enthroned, and receives a prompt obedience to her commands. Compare Rom. viii. 2.

2. *Instead of finding, &c.* The sense I have given to למצא, is nearly that of the common version, only more literal; for I doubt whether the preposition ever signifies *lest*. The meaning is, though it is obviously the duty of a sinner to find out his sin, to hate it and repent of it, yet he flattereth himself in it, and will not admit that he is worthy of any particular punishment.

5. *To the heavens, &c.* The next line supports this sense of בשמים. Compare Ps. lvii. 11.

6. *Great mountains.* Hebrew, 'mountains of God.' See note, Gen. i. 2. Like great mountains denotes, that his justice is both invariable and conspicuous, or manifest.——*Thy judgments.* Thy counsels and the fulfilment of them in providence, are as a vast abyss, to us unsearchable. Job xi. 8. Rom. xi. 33.

7. *How excellent*, or precious thy kindness towards all the works of thy hands; from the view and experience of which men are led to trust in thee, for all temporal, spiritual, and eternal blessings.

8, 9. *With the rich food.* Hebrew, 'fatness,' which is frequently used for what is best in its kind. Job xxxvi. 16, and Gen. xxvii. 28 ——*Thy house.* Hammond and others understand the world so called here, and the same sentiment to be intended as when it is said, "the earth is full of thy riches," Ps. xxxiii. 4. In this view, 'the stream of his pleasures,' denotes the pleasant beverage he has provided for all his creatures. For with him is the fountain of life, or of all good things; and by his light we are daily cheered and enlightened. In this general view the passage is beautiful; but I cannot think this to be the whole intended. The language seems borrowed from the temple service, the fatness of the sacrifices, the streams of wine, oil, &c. and the continued light of the golden lamps. Here was abundance of good things, to every pious Israelite, and all connected with, the hope of another house of God, eternal in the heavens.——*And by thy light.* There is a play on the word *light* in this passage, which makes the sense doubtful. It often denotes God's favour and the effect of his favour, prosperity. In this view, the sense is, "By thy favour we enjoy prosperity;" and so Dathe and others render. Light also denotes instruction, and hence our common version, which as to the sense I have followed. In this view David might intend all the discoveries which God was pleased to make of his will and grace to the church. This light the Israelites enjoyed, and by it were enlightened.

10 O continue thy kindness to those who know thee;
And thy righteousness to the upright of heart.
11 Let not the foot of the proud approach me;
Nor the hand of the wicked disturb me.
12 There are the workers of iniquity fallen!
They are cast down, and not able to rise!

PSALM XXXVII.

The temporal prosperity of the wicked is so uncertain, that it should not be envied. This is the third Alphabetical Psalm; but different from the former, each letter having two verses. It is uncertain when David composed it.

A PSALM OF DAVID.

א: ALEPH.

1 Vex not thyself on account of the wicked;
Nor envy the workers of iniquity;
2 For soon shall they be cut down like grass,
And wither like the green herbage.

ב: BETH.

3 Trust in Jehovah, and do good;
So shalt thou dwell in the land, and feed securely.
Delight thyself also in Jehovah, 4
And he shall give thee the desires of thy heart.

ג: GIMEL.

Commit thy concerns to Jehovah; 5
In him confide—and he will succeed them;
He will bring forth thy righteousness as the light, 6
And thine integrity as the noon-day brightness.

ד: DALETH.

Repose on Jehovah—in him place thy trust; 7
Vex not thyself at him who prospereth—
At the man who formeth wicked devices, 8
[t]That he may slay the upright of heart".

ה: HE.

Cease from anger, and avoid wrath; 9
Vex not thyself, so as in any wise to do evil:
For evil-doers shall be cut off, 10
But they who hope in Jehovah shall inherit the land.

PSALM XXXVII.

REFLECTIONS UPON PSALM XXXVI. 1. We have exhibited to us in this Psalm one of the worst of characters, that we may hate and avoid sin. To deceive others with fair pretences, to seek their ruin, while we speak friendly, and deliberately to contrive mischief, is in the sight of God most odious. Flattering others is bad; but it is worst of all to flatter ourselves, to think our state right, and our practice lawful, and to varnish over our wicked actions with plausible pretences, instead of finding out our sin to detest it. The source of all these evils, is forgetting God, and not keeping his fear before our eyes. Let us therefore be solicitous to set him always before us; then we shall "abhor that which is evil, and cleave to that which is good."

8. [t] From the 14th verse.

2. As the favour of God is the greatest blessing both in time and eternity, let us seek it, by endeavouring to know him, and to serve him with an upright heart. There is fatness in his house; comfort and joy, which will abundantly satisfy us; he is the inexhaustible fountain of life and happiness. Amidst all the darkness through which we pass, and all our disappointments in creature comforts, the Lord will be a light about us; he will communicate from this fountain to the everlasting refreshment of our souls; and will advance us to his heavenly presence, where he will be our everlasting light, and the days of darkness and mourning shall be ended. This is the promise, and these are true sayings of God, in which we may trust.

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10. *O continue, &c.* This shows that the two preceding verses are not to be understood of all men; but refer in a peculiar manner to the Israelites; and David here earnestly prays, that this kindness may be continued to his people.

11. *Foot of the proud.* I have given the sense, as *pride* is used for proud men, and as the parallelism requires this rendering. David prays that God would keep him from the assaults of his enemies; and in the next verse, he beholds them fallen, and not able to rise.

PSALM XXXVII. 1. *Vex not thyself.* Literally, 'be not enflamed,' on account of the wicked, whom thou seest now enjoying the greatest prosperity; for soon shall they be cut down.

3. *So shalt thou, &c.* The Hebrew is in the imperative, 'Dwell in the land;' but this is used for the future, as the future is used for the imperative; and the connexion requires this sense.——*Feed securely.* Hebrew, 'feed truth, or on truth.' This form of speaking frequently occurs, as Prov. xv. 14, "The mouth of the foolish feeds *folly*." To feed the *wind, ashes,* or *dust,* Is. xliv. 20. Hos. xii. 2, denotes to pursue useless things, or to labour in vain. With Schultens, Dathe, and others, I take אמונה here in the Arabic sense, of *security.* There is reference to a sheep living, or feeding in a suitable pasture, unmolested and secure.

4. *Delight thyself.* Some render this in the future, "And thou shalt delight in, &c." It is connected with the preceding verse, and implies that he who trusts and delights in Jehovah, shall enjoy all the good of the land of Canaan, both temporal and spiritual.

5. *Commit thy concerns.* Literally, 'roll thy way on Jehovah.' By way here is meant whatever a man does, designs, or follows. Ainsworth, "roll or commit all thy works on Jehovah."——*He will succeed them.* Will accomplish or make thy concerns prosperous.

6. *As the light.* That is, will make thy righteousness manifest to all, will display it, as the light of the morning, or more gloriously as the noon-day brightness.

7. *Repose on, &c.* Hebrew, 'Be silent to Jehovah,' which some explain; say nothing against any of his dispensations, but in afflictions, persecution or poverty, place thy trust in him. I think that our translators have given the real sense. It signifies the act of the mind, silently, and without impatience, waiting for God.

8. In the common text, the first line of this verse is the third of the seventh. The Alphabetic order, and the uniformity of the composition shows, that a line has been here omitted or transposed. Dimock pointed out this, and very properly restored the redundant line of the 14th verse, which

ו: VAU.

11 Yet a little while, and the wicked shall not be;
Yea, thou mayest look for his place, but he is not!
12 But the meek shall inherit the land,
And delight themselves in the abundance of peace.

ז: ZAIN.

13 The wicked plotteth against the just,
And gnasheth upon him with his teeth:
14 But Jehovah laugheth at him:
Verily he seeth that his day cometh on.

ח: HETH.

15 The wicked unsheath the sword;
They bend the bow, to cast down the meek and needy.
16 Their sword shall enter their own heart,
And their bow shall be broken to pieces.

ט: TETH.

17 Better to the righteous man is a little,
Than [v]all[/v] the abundance of the wicked.
18 For the arms of the wicked shall be broken;
But Jehovah supporteth the righteous.

י: JOD.

19 Jehovah regardeth the days of the upright,
And their heritage shall be perpetual.
20 In a season of adversity they shall not be ashamed;
But in days of famine they shall be satisfied.

כ: CAPH.

21 Surely the wicked shall be destroyed!
The enemies of Jehovah, like the fat of rams,
22 Shall be consumed—[v]as[/v] smoke they shall vanish;
[t] And their seed shall beg their bread[/t].

ל: LAMED.

23 The wicked borroweth, but repayeth not;
But the righteous is kind, and giveth.
24 Truly these, blessed of Jehovah, shall inherit the land;
But those, accursed of him, shall be cut off.

מ: MEM.

25 By Jehovah are the steps of a *good* man directed,
And in his way he delighteth.
26 Though he fall he shall not be utterly overthrown,
Because Jehovah upholdeth his hand.

נ: NUN.

27 I have been young, but now am old;
Yet have I never seen the righteous forsaken.
28 He is daily merciful, and lendeth;
And bringeth on his seed a blessing.

ס: SAMECH.

29 Depart from evil, and do good;
And long shalt thou dwell *in the land.*

17. [v] The versions.

22. [v] The versions and 33 mss.—[t] From 25th verse.

evidently connects better here than where it is placed, as it specifies the object of the wicked man's plots and designs.

9, 10. *So as in any, &c.* When we indulge anger on account of evil doers, and vex ourselves at their present success, we forget that they shall be cut off, while God's servants shall be preserved. So Is. lvii. 13, "He that trusteth in me shall inherit the land and possess my holy mountain."

12. *Abundance of peace.* The abundance of all good things, which a state of peace brings and secures; and especially peace of mind. Our Lord perhaps alludes to this verse, Matt. v. 5, "Blessed are the meek; for they shall inherit the land."

14. *His day cometh on.* Day is often used for the time of punishment: "Posterity shall be astonished at his *day*," Job xviii. 20. "Their *day* is *come*," Jerem. l. 27. "So the *day* of Jerusalem," Ps. cxxxvii. 7; "the *day* of Midian," Is. ix. 4; "the *day* of Jezreel." Hos. i. 11, must signify the day of visitation and punishment.

17. *Than all the, &c.* I have followed the versions in reading רב, and construing it with המון, *abundance*, or as the Septuagint, *riches*. The little, the small portion of a good man, which he possesses by right, and uses with temperance, far excels the ill-gotten wealth of sinners, and will longer endure. "For the *arms* of such, &c." that is, their strength, their power, shall be broken and destroyed.

21, 22. I have followed the text, only reading with the versions כעשן, *as* smoke, instead of *in* or *into* smoke. There are two comparisons, but one connected with the other: "They shall be consumed as the fat, the choicest part of rams; and as the smoke arising from the altar, they shall vanish." With Dimock I have transposed the redundant line of the 25th verse here, as necessary, where it is more appropriate, than in the place it now occupies in the common version. As it there stands, it has created almost insuperable difficulties to commentators. In this connexion it represents a simple fact, that when God punishes the wicked, and deprives them of what they had unjustly acquired or sinfully abused, their offspring are thereby left in poverty and misery. Compare Job xx.

25. *The steps of a good, &c.* I have supplied *good*, as it can only refer to such a character, as appears from the next line.

27. *The righteous forsaken.* Ainsworth says nothing on this verse. He perhaps knew not what to make of the last line of the present text, "And his seed begging bread." For it is contrary to fact, that the seed of good men are never reduced to poverty, and under the necessity of begging. Eli was a good man, but his seed were wicked, and they were reduced to beg their bread: 1 Sam. ii. 36. The line as transposed and connected with the punishment of the wicked, has no difficulties. The righteous themselves shall never be forsaken of the God whom they love and serve. Compare 2 Cor. iv. 9.

28. *Bringeth on his, &c.* or, his seed is for a blessing. The righteous is so far from being forsaken, that frequently out of the *little* (see 16th verse.) he has, he is merciful and lendeth to others, and bringeth on his seed the

30 For Jehovah loveth what is right,
And will not forsake his saints.

ע: AIN.

31 Perpetually are they under his protection;
But the seed of the wicked shall be cut off.
32 The righteous shall inherit the land,
And shall dwell in it perpetually.

פ: PHE.

33 The mouth of the righteous uttereth wisdom,
And his tongue speaketh what is proper.
34 The law of his God is in his heart,
And his foot-steps shall never slide.

צ: TSADE.

35 The wicked man watcheth the righteous,
And seeketh opportunity to slay him.
36 Jehovah will not leave him in his power,
Nor condemn him when he is judged.

ק: KOPH.

37 Hope in Jehovah, and keep his way,
[a]And he shall direct thy paths":
38 He shall exalt thee to inherit the land,
And thou shalt see the destruction of the wicked.

ר: RESH.

39 I have seen the wicked become formidable,
And [v]exalting himself" like a green [v]cedar";
But he passed away, and lo! he was no more; 40
Yea, I sought him, but he could not be found.

ש: SCHIN.

Mark the perfect, and behold the upright; 41
For the latter end of that man is peace:
But transgressors shall utterly perish: 42
The latter end of the wicked is excision.

ת: THAU.

The salvation of the righteous is from Jehovah, 43
He is their strength in the time of trouble.
He will help and deliver them from the wicked; 44
He will save them, because they trust in him.

PSALM XXXVIII.

This is called the third penitential Psalm. It is certainly a most plaintive one, and must have been composed during some grievous affliction.

A PSALM OF DAVID; TO BRING TO REMEMBRANCE.

O Jehovah, rebuke me not in thine anger; 1
Nor in thy hot displeasure chastise me.
For thine arrows have stuck fast in me, 2
And thy hand hath been heavy upon me.
No soundness in my flesh, because of thy wrath; 3
Nor rest in my bones, because of my sin.
For mine iniquities have gone over my head; 4

37. [a] Prov. iii. 6.

39. [v] The versions.——[v] Sept. Vulg.

REFLECTIONS UPON PSALM XXXVII. 1. We are here taught, that "godliness is profitable unto all things, having the promise of the life that now is, as well as that which is to come." The way of religion is the true way to prosper, to be secure, easy, and happy. To trust in God, commit our way to him, and take no sinful, dishonourable, or doubtful methods to mend our circumstances, is the way to have enough, and the favour of God with it; and to entail a blessing upon our families, which is the best portion we can leave them. Let us not then vex ourselves, or envy the riches of the wicked, but learn to be content with what the blessed God gives us, as our present portion.

5. Let us endeavour to treasure up these words in our hearts. It is the character of a good man, that "the law of Jehovah is in his heart;" and it is in vain to read and hear these lively descriptions and admonitions, and in vain is the labour of ministers to illustrate or improve them, if we do not take pains to lay them up in our hearts; that they may be always ready for use, and have a commanding influence on all our conduct. Thus shall we enjoy the blessing of heaven; and, whatever we suffer here, our end will be peace.

blessing of men, and if they be like him, often the special blessing of God, in some degree of temporal prosperity.

29. *Long shalt thou.* See note on verse 3rd and Jerem. vii. 5—7.

30. *What is right.* Hebrew, 'judgment,' which here has the sense I have given, and includes both the holy conduct of his saints, and his own equitable treatment of them.

31. *Be cut off.* Compare Job xviii. 19, and Ps. xxi. 11.

33. *Uttereth wisdom.* Ainsworth, 'meditateth,' but explains it to mean as I have rendered. The parallelism supports this sense.

34. *The law is in his heart.* So God commanded, Deut. vi. 6, and he has also promised to write it there, Heb. viii. 10.

37. *And he shall, &c.* With Dimock and Hare I have added this line from Prov. iii. 6, which completes the sense and the hemistichs; and as it is an acknowledged part of scripture, can surely offend no one.

39. *Become formidable.* Ainsworth, 'daunting, terrible,' sorely dismaying others.——*A green cedar.* So the Septuagint and Vulgate, which are undoubtedly right. There is no authority for the term אזרח denoting *a bay tree*. Where ever the term occurs, it means a native of the country, in opposition to a foreigner. The error has originated from the similarity of the proper word ארזה *cedar*. I have followed the versions in reading ומתעלה *exalting himself*, instead of *spreading himself*, as the cedar is often noticed for its loftiness; and the image is more appropriate to the pride of such a character.

41—44. *Mark the, &c.* We have here a fine contrast between the saint and the sinner; as their characters are different, so is their end. Some would render אחרית, *posterity*, a sense which I think inadmissible here, as it is in construction with לאיש *man*, which can only refer to the perfect and upright.

PSALM XXXVIII. 2. *Thine arrows.* There is, I think, here a reference to Job vi. 4. *Arrows* are sicknesses or plagues of body or mind, Ainsworth observes. Compare Ps. xviii. 15; xci. 5.

4. *For mine iniquities.* My faults, by which I have deserved and brought

As a heavy burden which I cannot bear.
5 My wounds are become loathsome—
Are putrified because of my folly.
6 I am bowed down—am exceedingly depressed;
I go mourning all the day long.
7 For my loins are full of burning heat:
And there is no soundness in my flesh.
8 I am become feeble, and greatly wasted;
I roar out through the disquietude of my heart.
9 O Jehovah, my whole desire is before thee;
And my groaning from thee is not hid.
10 My heart panteth—my strength faileth me:
The very light of mine eyes is not with me.
11 They, who were my beloved friends,
Now stand aloof from my stroke:
My neighbours now stand afar off.
12 And they, who seek my life, lay snares;
They, who seek my hurt, speak malicious things,
And meditate deceits all the day long.
13 But I am as a deaf man who heareth not;
Or like a dumb man, who openeth not his mouth.
14 I am as one who heareth nothing,
And in whose mouth are no cutting retorts.
15 For in thee, Jehovah, do I place my hope;
Thou wilt answer *for me*, O Lord, my God;
"Lest," said I, "they rejoice over me, 16
"And boast themselves when my foot slippeth;
"For I am now ready to halt, 17
"And my sorrow is continually before me."
Yet mine iniquity I have acknowledged, 18
And been distressed on account of my sin.
Still mine enemies live, and are powerful; 19
And they, who causelessly hate me, are multiplied.
They render evil to me instead of good; 20
They oppose me for following what is good.
Forsake me not, O Jehovah, my God! 21
From me never stand afar off:
Haste to mine aid, Jehovah, my Saviour! 22

PSALM XXXIX.

This Psalm turns partly on the same subject with the thirty-seventh. The musician mentioned in the title, is doubtless the same who is classed with Heman. 1 Chron. xvi. 41.

FOR THE CHIEF MUSICIAN, JEDUTHUN; A PSALM OF DAVID.

I said, "I will take heed to my ways, 1
"That I may not sin with my tongue:
"A muzzle will I keep on my mouth,
"While the wicked are before me."
I was altogether silent—abstained from good; 2
And my sorrow was excited.

REFLECTIONS UPON PSALM XXXVIII. 1. We learn that the sting of affliction is sin; it is that which makes the burden heavy, and almost insupportable, which otherwise the spirit would bear. How often does David repeat the thought in this Psalm, that it was because of his foolishness and sin that he was afflicted. Had he enjoyed a sense of divine love, he could easily have borne the unkindness of his friends and the treachery of his enemies. See how dear sin may cost a child of God, even after it is forgiven; how bitter the remembrance of it may be, even when God is pacified towards us for what we have done. Let us therefore stand in awe and sin not.

2. We learn also how desirable a thing it is under ill treatment from men, especially from those who profess themselves to be friends, to keep our temper. It is in general the best way to be deaf and dumb when we are ill used; it is dangerous to say much, lest it should inflame our passion and beget more strife. Silence, or at least calmness, is the best way to preserve our inward peace, to answer the reproaches of our enemies, and mortify their ill nature. Let us then learn of David, and of a greater than David, even Christ, not to render railing for railing, and when reviled, not to revile again. This will prove the power of religion in the soul.

down thy wrath, are as inundating waters. Some take עמיתי to denote, *his afflictions*. Dathe renders, "The punishment of my sins overwhelms me; they oppress me as a heavy burden."

5. *My wounds, &c.* In the construction of the text I have followed Street.——*My folly.* Sin is often so called, and is what David here intends.

6. *I am bowed down.* Hebrew, 'I am bended,' or as Ainsworth, "I am crooked." There is a beautiful climax in this verse, each member increasing in force.

7. *My loins are, &c.* Ainsworth, "My flanks are full of parching heat." The verb קלה signifies 'to be light, vile, of no esteem,' and also 'to roast, parch, &c.' In the latter sense it occurs Levit. ii. 14. Jerem. xxix. 22, and in this sense the Chaldee properly took it here. Compare Ps. cii. 4.

8. *Disquietude.* This shows that David compares his state to that of a man afflicted with a grievous disease, whose inward parts are inflamed, whose strength is gone, and on whose eye-lids is the shadow of death.

11. *My stroke*, or plague. That is, his present calamity made many desert and disown him; while it emboldened others to lay their snares, and to speak maliciously against him.

13, 14. *I am as a deaf, &c.* See note, Hebrew Bible. He acted with prudence and patience, did not render railing for railing, but committed himself to him who judgeth righteously.

17. *Before me.* That is, present with me, so that I am ready to be overwhelmed.

19. *Mine enemies live.* Lowth would read חנם *without cause*, for חיים *live* or *are alive;* and this is highly probable. I have, however, followed the text, as it yields a good sense.

PSALM XXXIX. 1. *Not sin with my tongue.* Compare James iii. 2.——*A muzzle.* So our marginal version, and it is here used to denote the government of his tongue. Jam. iii. 3—8, and compare Deuter. xxv. 4.——*While the wicked, &c.* Some think the text elliptical, and would render; "While the wicked *prosper* before me." I think the usual sense a good one, that he would guard his tongue, while with the wicked, lest he should give

8 My heart became hot within me;
While I meditated, the fire so burned
That I spoke with my tongue, *and said,*
4 "Make known to me, Jehovah, mine end,
"And what is the measure of my days,
"That I may know how frail I am."
5 Behold! thou hast made my days a hand-breadth!
And mine age is as nothing before thee!
Surely every man, in his best estate,
Is nothing but a mere vanity.
6 Man, surely, pursueth a shadow!
Surely in vain he heapeth up riches!
For he knoweth not who shall enjoy them!
7 Now, O Jehovah, what should I hope for?
My whole expectation is in thee.
8 From all my transgressions deliver me;
Make me not the reproach of the worthless.
9 I was dumb—I opened not my mouth,
Because thou inflictedst *the stroke.*
10 Remove from me thy stroke—
By the blow of thy hand, I am consumed.
When thou severely correctest a man for iniquity, 11
Thou consumest his excellence, as a moth *the garment*:
Surely every man is a mere vanity!
Hear my supplication, O Jehovah, 12
And give ear unto my cry:
On account of my tears, be not thou silent,
For I, as a stranger, depend wholly on thee;
I am a sojourner, like all my fathers.
O spare me, that I may recover strength, 13
Before I go hence—and be no more.

PSALM XL.

David describes his own experience of God's mercy; and prophesies concerning the incarnation, obedience, and ministry of our Lord; then he enumerates his own sins and sufferings, and prays for deliverance.

FOR THE CHIEF MUSICIAN: A PSALM OF DAVID.

I earnestly looked to Jehovah, 1
And to me he bowed, and heard my cry.
He brought me out of a horrible pit, 2
Out of the deep miry clay;

REFLECTIONS UPON PSALM XXXIX. 1. We have here an affecting picture of human life and misery; and how necessary it is for every one to pray, "Make known to me, Jehovah, mine end, and what is the measure of my days, that I may know how frail I am." The age of man, or that of the world, is but a *span* in dimension, a moment in duration; nay, it is less than both; it is nothing, if compared with the unmeasurable extent, and the unnumbered days of eternity: every hour, from that of our birth, brings us so much nearer to our death; nor can we continue, for a second of time, in one stay. Behold, then, O Lord, the vanity of man; and be so merciful unto him, as to open his eyes, that he may behold it, himself!

2. If life be fleeting as the shadow, and uncertain, we ought to work out our salvation with fear and trembling, that our ends may be peace. If we meditate as we ought on the vanity of life, meditation should terminate in devotion; it will bring us to our prayers, our cries, and our tears; and teach us to address the throne of grace, as poor pilgrims in a strange land, who have here no abiding city, but are soon to strike our tents, and be gone for ever. Such was David, though king of Israel; and such was the son of David, in the body of his flesh, though Lord of all things: both were strangers and sojourners, as all their fathers, Abraham, Isaac, and Jacob, were before them, and as all their children have been, and shall be, after them.

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them any occasion of reproaching him or religion.

2. *Abstained from good.* That is, from good things, as the Septuagint translates; did not enjoy them. He was meditating on the miseries of life, and on his own, and his sorrow was excited afresh.

3. *While I meditated.* Some prefer the sense of *ardour*, which this term has radically, and render, "with such vehemence the fire burned, &c." but as it signifies the ardour of the mind when any passion is excited, and the thoughts which successively arise, I adhere to the common version.——*The fire so burned.* That is, the fire of his pain and grief. Compare Jerem. xx. 9.

4. *How frail I am.* How perishable, how soon I shall *cease* to exist here, as the Chaldee explains it.

5. *In his best estate.* The Greek, 'every man existing,' but Schultens has vindicated the common version. See him on Job i. 6. However strong a man may be, however healthful, prosperous, and apparently secure, he may be taken off by death; and then he appears a mere vanity, or like an empty vapour, James iv. 14.——*Man, surely, &c.* With Dathe and others I consider אך as the object of the verb. The preposition often signifies *after.* See Noldius. Compare Exod. ii. 23. Is. xvi. 14. Literally then it is, "Man walketh after a shadow," the sense of which I have expressed. The word צלם signifies an 'image, a likeness, or representation,' and in this connexion, can only signify a *shadow.* Compare Ps. cxliv. 4. *Vain show,* can only mean the same thing. Man pursueth earthly things, as if they were sufficient to make him happy, but they answer not this end—they are but as a shadow, something in appearance, but nothing in reality.

7. *What should I hope for.* That is, from life or its possessions. My whole expectation of happiness is from thee; from the blessings of thy grace and mercy. Hence he prays in the next verse for pardon, that he may not be made the reproach of the wicked.

9. *I was dumb.* He patiently bore what God laid on him; like Job he he did not charge God foolishly; but acknowledged his hand in the affliction.—*Inflictedst.* I have supplied *stroke* from the next verse, and *to do a stroke,* is to inflict it.

11. *Severely correctest.* The noun, as a synonyme of the verb, I take adverbially as it is frequently done.——*His excellence.* Hebrew, 'his desire or desirable thing;' that is, his health, vigour, and all his enjoyments. I have supplied *garment,* as understood in the text. Compare Job xiii. 28, and Is. li. 8.

12. *Be not silent.* Act not as one who disregards me; delay not thine aid.——*As a stranger, &c.* This is taken from the Law, Lev. xxv. 23, "The

He set my feet upon a rock,
And established *all* my goings.
3 He hath put in my mouth a new song;
A song of praise to our God.
Many shall see—and fear *him*,
And shall put their trust in Jehovah.
4 Happy the man who putteth his trust in Jehovah,
And respecteth not the proud who turn to falsehood.
5 Very many, O Jehovah, my God!
Are the wonderful works that thou hast done,
And thy purposes concerning us
Cannot be reckoned up in order to thee:
I would declare and speak of them,
But they are more than can be numbered.
6 "Sacrifice and offering thou desiredst not;
[v]Then a body didst thou prepare" for me:
Burnt, or sin-offering thou didst not require; 7
Then said I, "Lo I come!"
In the volume of the book it is written of me;
I delight to do thy will, O my God; 8
For thy law is within my heart.
In the great assembly I preach [a]thy" righteous- 9
ness;
Lo! *from this*, I never restrain my lips,
As thou, O Jehovah, *my God*, knowest.
Thy righteousness I hide not within my heart; 10
Thy faithfulness and thy salvation do I proclaim.
I conceal not thy kindness and truth in the great assembly."
Withdraw not from me, Jehovah, thy tender 11
mercies;
Let thy kindness and truth preserve me.
For innumerable evils encompass me; 12

PSALM XL. 6. [v] Sept

9. [a] Syr. Vulg. Arab.

land is mine, ye are but strangers and sojourners with me." The like acknowledgment is also in 1 Chron. xxix. 15. Compare Heb. xi. 13, 14, 16.

PSALM XL. 1. *Earnestly looked, &c.* That is, for help. The words denote the strength of his desire, hope, and confidence, stretching out as it were his neck, looking for deliverance.

2. *He brought me, &c.* This and the next verse are of the same form as Ps. xix. 7—9.——*Horrible pit.* A pit resounding with falls of water. Compare Ps. lxv. 8. Is. xvii. 12, 13. The image represents his dangerous state, heightened by what follows, the miry clay. From this state God in mercy delivered him, and placed him in security.

3. *A new song.* God had afforded him new matter for praise, and excited him to compose this song to his glory, which he hoped might induce others to fear and serve him.

4. *Putteth his trust in.* I consider the preposition ב as to be supplied before Jehovah. So I find Luther rendered, and Tyndale and Coverdale after him. The common version implies this; for he who maketh Jehovah his trust, maketh him the object of his trust.

5. *The wonderful works.* He refers to the miracles which God had wrought in redeeming Israel from Egypt, and in bringing them to Canaan. ——*Thy purposes.* So the word is often rendered. He refers to the promises made to Abraham and his seed, and so often renewed afterwards, and which promises were undoubtedly his purposes revealed. These, in the nature and magnitude of the blessings promised, were what exceeded all his powers of mind to estimate or number. David here felt like St. Paul, when he said, "O the depth of the riches both of the wisdom and knowledge of God!" Rom. xi. 33. This naturally introduces the following prophecy of Messiah, which includes the 6—10th verses, and he is introduced as the speaker, as he often is by the prophet Isaiah. David mentions this as one of God's many purposes which he could not estimate.

6. *Desiredst not.* That is, for their own sake. They were appointed only as shadows of a better sacrifice.——*A body didst thou, &c.* For this version and the text, see note, Hebrew Bible. It is that of the Septuagint and of Paul, Heb. x. 5. It consists in the change of two letters, which are very similar; and the obscurity of the text is a strong argument of its corruption. For no such phrase occurs elsewhere as this, "thou hast dug out ears for me!" Some would refer to the custom of boring the servant's ear with an awl, Exod. xxi. 6; but Moses uses another term רצע, *bored.* Some contend that the Apostle has given the sense of this obscure phrase, and adapted it to his own purpose; that is, in plain terms, the Apostle quoted wrong and reasoned upon this wrong quotation, to convince the Jews of the inefficacy of legal sacrifices, and of the necessity of some better to take away sin. This is making him not only act a wicked, but a weak part indeed! Had he not quoted justly, they might have retorted, that his reasoning was to no purpose as his premises were false. Some indeed think that the Apostle's argument does not rest on this clause, but on the words, "Lo, I come;" but how he could come into the world, but in our nature, or how he could become a sacrifice without a body, I cannot conceive.

7. *In the volume.* We might render simply, "In the book;" for volume or roll refers only to the manner in which manuscripts were put together, being rolled on a stick, and then called a book. Hence the phrase 'of rolling up the heavens as a book, scroll or parchment,' Is. xxxiv. 4. Rev. vi. 14.——*It is written of me.* Our Lord asserts that Moses wrote of him, but according to some critics, neither Moses nor David wrote of him, John v. 46. He probably refers to the seed of the woman, Gen. iii. 15, as well as to the promise made to Abraham, Gen. xxii. 18, and to other subsequent ones. With Bishop Lowth, I join this line to the next verse, with which it is closely connected.

8. *To do thy will.* That is, whatever is written of me, I delight to fulfil. So our Lord said, "My meat and my drink is to do the will of him that sent me," John iv. 34.

9. *In the great assembly.* That is, among all the multitude, both of the common people and the rich.——*I preach.* The verb בשר means in general, 'to proclaim good tidings,' and is rendered in the Septuagint by ευαγγελιζω, 'to preach good tidings, to evangelize.' We are here told what our Lord preached as good tidings, *thy righteousness.* That is, God's method of justifying sinners, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference." This our Lord preached openly; and did not conceal.

11. What follows, I think, belongs to David, and forms the third part of this interesting Psalm. The last five verses are the same as the 70th Psalm, which has not been considered by scarcely any commentators as prophetic. The judicious Poole, I find, agrees in the opinion, that David now speaks in his own person.

12. *My iniquities.* If we take the term עוני in its most usual sense,

My iniquities have seized me, so that I cannot look up;
They are more than the hairs of my head;
And, therefore, my heart faileth me.
13 Be pleased, O Jehovah, to deliver me:
Haste, O Jehovah, to mine aid.
14 They shall be ashamed and confounded together
Who seek to take away my life:
They shall be driven backwards and confounded
Who wish evil unto me.
15 They shall receive for their reward, shame,
Who say concerning me, "Aha! aha!"
16 But all those who seek thee
Shall rejoice, and be glad in thee;
Those who delight in thy salvation
Shall say, "Be Jehovah ever magnified."
17 When I am afflicted and needy,
Then may Jehovah think on me.
Thou art my helper and my deliverer;
Make no delay, O my God.

PSALM XLI.

David celebrates the happiness of the compassionate, and complains of his enemies. This Psalm was probably composed under some personal affliction.

TO THE CHIEF MUSICIAN; A PSALM OF DAVID.

HAPPY is he who regardeth the afflicted, 1
In the time of trouble, Jehovah will deliver him.
Jehovah will preserve him and keep him alive, 2
And will make him happy upon the earth;
And will not give him up to the will of his enemies.
Jehovah will support him on the bed of sickness; 3
And during his infirmity will turn all his couch.
I say, "O Jehovah, be gracious unto me; 4
"Heal me, although against thee I have sinned."
Mine enemies now speak evil of me; 5
"When shall he die, and his name perish."
And if one come to see me, he speaketh falsehood: 6
His heart is collecting depravity to itself;
He goeth forth, and then uttereth it.
All who hate me, whisper together against me; 7
Against me they devise my hurt.
"His wicked deed," *say they*, "is now poured out upon him, 8
"And from where he lieth, he will rise up no more."
Yea, my familiar friend, in whom I trusted; 9

REFLECTIONS UPON PSALM XL. 1. In our deepest distresses we are taught to look to God for help, and to hope and patiently wait for his salvation. When we are as in a horrible pit; plunged in the abyss of guilt and sin, and unable to help ourselves; let us raise our eyes to him who has saved others in like circumstances. Nor have we any reason to doubt but he will answer our confidence, and bring us up, and set our feet upon a rock; and when he confers such a favour, let us give him the glory of it. Let us utter a new song of praise, and never be silent, that others may be led to fear and honour him.

2. We ought to admire the love of Christ, as displayed in his submitting to labours and sufferings for our sakes. He came cheerfully to accomplish the ancient prophecies, and to do God's will, though he knew that while he was on earth, he should endure many afflictions, and at length die in a painful and ignominious manner. Let us show our gratitude, by learning and practising that righteousness, which Christ wrought out and so plainly and faithfully preached.

this passage cannot refer to our Lord; for though he is said to bear sin, to have our sins laid upon him, and to be made sin, or a sin-offering for us; yet he is no where said to be a sinner, nor do we ever find him in the Evangelists confessing any sin, but he is represented as holy and sinless. Some therefore would render, "My afflictions or punishments have seized me;" but in this case the pronoun *my* is superfluous. The evils in the first line, doubtless mean afflictions, and *his iniquities* in this, specify the cause of them. Personification is common in scripture, and we have here his iniquities spoken of, as an officer of justice, seizing the criminal; so men's sins are said *to follow them*, 1 Tim. v. 24; and *to find them out*, Numb. xxxii. 23.——*Than the hairs, &c.* He confesses the number and the effect of his sins and iniquities. They were very numerous, and the guilt of them made him fall into some degree of despondency. Hence he prays for deliverance both from them and his enemies.

15. *They shall receive, &c.* With Bishop Lowth I have followed the reading and version of the Septuagint. The common version is not intelligible; for what can *reward of their shame* signify?

17. *Make no delay.* The word means so to *tarry* or *linger* as to disappoint one of his expectation, as Habak. ii. 3, "Though it tarry, wait for it; because it shall surely come, and shall not tarry," that is, *not fail*. And thus may we understand other like Scriptures, as Deut. vii. 10, "God will not delay (that is, not fail) to reward him that hateth him," Deut. xxiii. 21, "When thou vowest a vow to the Lord, thou shalt not delay (that is, not fail) to pay it."

PSALM XLI. 1. *Regardeth the, &c.* Ainsworth renders, "prudently attendeth to the poor weakling." The word משכיל denotes both a prudent judging, and a correspondent conduct towards the poor and the afflicted. That דל signifies, both 'poor and afflicted,' is evident from 2 Sam. xiii. 4, compared with other passages. David seems here to mean himself; and calls those happy who had the knowledge, and prudence, and piety to judge properly concerning him, and to treat him kindly. Compare Matt. v. 7, and vii. 1.

3. *Will turn all his couch.* That is, will be his kind nurse, and make his sick-bed easy. Some understand, he shall leave his sick-bed, being restored to health; but the former is more agreeable to the text. Dathe and others consider, that the second line of the first and the two next verses contain the expressed opinion of David's friends respecting him in his afflic-

He who ate of my bread, hath lifted up his heel against me.
10 But thou, O Jehovah, be gracious unto me,
And raise me up, that I may requite them.
11 By this I know that thou favourest me,
Because mine enemy hath not yet triumphed over me.
12 As to me, thou wilt support me in mine integrity;
And wilt set me in thy presence for ever.
13 Blessed be Jehovah, the God of Israel,
From eternity to eternity, Amen and Amen!

PSALM XLII.

David laments his absence from the place of divine worship, but hopes to return. This Psalm was probably composed, when he was beyond the Jordan, during Absalom's rebellion. 2 Sam. xvii. 2. *This is the second Book.*

FOR THE CHIEF MUSICIAN; A DIDACTIC FOR THE SONS OF KORAH.

1 As the hart panteth for streams of water;
So panteth my soul for thee, O God.
My soul thirsteth for God, the living God; 2
When shall I come and appear before God?
My tears are my food, by day and by night, 3
While they daily say to me, "Where is thy God?"
I remember those days, (and pour out my soul 4
in me,)
When I went with the multitude,
Approached with them to the house of God,
Amid the sound of joy and praise;—
With the multitude keeping the solemn feast.
Why art thou cast down, O my soul? 5
Why art thou disquieted within me?
Hope in God; for yet shall I praise him,
As my salvation and my God.
My soul is cast down within me; 6
Because I remember thee from the land of Jordan;
From the Hermans, and mount Mizar.
As here deep calleth to deep 7

REFLECTIONS UPON PSALM XLI. 1. We are taught not to form rash judgments respecting the disease and afflictions of men; but to pity the afflicted and helpless, and to hope and pray that their trials may be for their improvement and not their destruction. Happy are they who thus judge and act. We know not how soon we may be in the same state. Neither riches nor honours can secure us from such visitations. Even the pious king of Israel felt them severely; but in the furnace he was purified, and made more humble and serious. May the fruit of all our trials be the taking away of our sin.

2. We may learn the odious nature of ingratitude; the sting of it wounds deep. David felt its power, when his intimate friend, and probably his own son, treacherously conspired against him. How base a disposition! Let us abhor it, and be always careful to show gratitude and respect to whom they are due; and be sincere in all our expressions of good will. Our Lord applies these words of David to the treachery of Judas, John xiii. 18. and it is applicable to all who profess his gospel (and more especially to those who partake of his supper,) and yet are disobedient to his laws; they eat of Christ's bread, and yet ungratefully and cruelly lift up the heel against him; they avowedly profess themselves his friends, but are really his enemies.

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tion; Happy is he, that is, every one or all, who regard the afflicted, *who say*, In the time of trouble Jehovah, &c. I have adopted this view of the passage, as it clears it from some objections, and as the language of his friends is opposed to the language and conduct of his enemies which are next described.

6. *He spake falsehood.* Expressing his good wishes for my recovery, while secretly wishing my death. His heart was collecting depravity, forming depraved counsels and conjectures, and then going and telling them to his associates.

8. *His wicked deed.* They considered his sickness as a divine judgment for some wickedness, and perhaps had in their eye his sin in the matter of Uriah. There is no authority for rendering דבר בליעל, *an evil disease.* Ainsworth renders, 'a mischievous thing.' Wherever the latter term occurs, it means, 'lawless, worthless, destructive or wicked.'——*Is poured out, &c.* So all the old versions render, deriving from יצק, and this I deem the genuine sense. David's enemies considered, that God had now brought his guilt on his own head.

9. *Familiar friend.* Most think David intended Ahithophel, 2 Sam. xv. 23. Our Lord applies this verse to himself, John xiii 18.

13. *Blessed be, &c.* This ends the first book of the Psalms; and this verse ends every other book, which was doubtless added when the Psalms were collected. See Psalms lxxii. lxxxix. cvi.

PSALM XLII. 1. *Hart panteth*, or brayeth with desire for the waterstreams. Dathe renders, *calleth*, which sense the verb has in Arabic. It occurs only here and Joel i. 20; but as it is nearly synonymous with *thirsting* in the next verse, I have retained the common verse.

2. *Thirsteth for God.* For the enjoyment of his ordinances, and presence in the tabernacle.——*Appear before God.* That is, at the tabernacle. What is called coming before God, 1 Chron. xiii. 10, is called 2 Sam. vi. 7, coming *before the ark of God.* See Exod. xxxiv. 24. Deut. xiii. 16; xxxi. 11.

3. *My tears are, &c.* That is, shed constantly, as men constantly take their food; or while eating, he did not cease to weep. Compare Ps. lxxxvi. 6——*They say to me.* His wicked enemies now reproached his piety and professed reliance on God. Where is thy God now? He felt this and wept.

4. *I remember those days.* The following lines justify the insertion of *days* instead of *things*. To pour out the soul, expresses grief felt, intense sorrow, and reflection on it, or prayer to God for the removal of it, Job xxx. 16.——*When I went, &c.* We have here a description of the annual feasts, when all the males were to appear before God. What multitudes then visited Jerusalem! And from this, it appears, they went up to the tabernacle and temple, in regular procession, accompanied with sacred music.

5. *Why art thou, &c.* Cast down with sorrow and anxiety. Prov. xii. 25.——*As my salvation.* I read here as in the 12th verse. Hebrew, 'the salvation of my face;' but face here is used as a preposition, 'salvation to me, or my salvation.' *Health of my countenance*, scarcely admits of any just explanation. See note, Hebrew Bible.

By the resounding of thy cataracts;
So all thy waves and thy billows pass over me.
8 By day Jehovah commanded his kindness,
And by night his song was with me;
9 But *now* is my prayer to the God of my life;
To God I say, "My rock, why forgettest thou me?
"Why go I mourning from the oppression of the enemy?"
10 Like the breaking of my bones, is the reproach of my foes;
While they daily say to me, "Where is thy God?"
11 Why art thou cast down, O my soul?
Why art thou disquieted within me?
Hope in God; for yet shall I praise him,
As my salvation, and my God.

Judge me, O God, and plead my cause, 1
Against an ungodly nation;
From the deceitful and unjust man, deliver me.
Since thou art the God of my strength, why cast 2
me off?
Why go I mourning from the oppression of the enemy?
Display thy light and truth, that they may guide 3
me,
And bring me to thy holy mount and tabernacles;
Then will I approach the altar of God, 4
Of God, *the source* of my joy and exultation:
On the harp I will praise thee, Jehovah, my God.
Why art thou cast down, O my soul; 5
And why art thou disquieted within me?
Hope in God; for yet shall I praise him,
As my salvation and my God.

REFLECTIONS UPON PSALMS XLII. & XLIII. 1. We are here taught to cherish ardent desires after God; after a further knowledge of him, clearer manifestations of his favour, and uninterrupted communion with him; nothing is so delightful; nothing will make us so happy. We should long to appear before him, to pay our homage to him, to receive his orders; and join with the devout multitude in this blessed work. We should cultivate and cherish that love to ordinances, which David so pathetically expresses; and blush that we have so little of his devout spirit, notwithstanding our superior privileges.

2. If it should be our lot to be deprived for a season of religious privileges, let us endeavour to reason ourselves out of those desponding thoughts which may sometimes rise in our bosoms. We should inquire what cause there is for despair or even dejection, and say, "Why art thou cast down, O my soul; and why art thou disquieted within me?" Despondency dishonours God, discourages others, and hurts ourselves. Let us, therefore, with David continue these reasonings, repeat prayers, and resolutions, and God will at length appear as our salvation and our God.

3. We are taught to consider God as the source of our joy and gladness, and to pray that God's light and truth may lead us; that he, who is the father of lights, would guide us by his providence in the way of wisdom and safety; that he, who is perfect truth and unchangeably faithful, would assist and strengthen us. His word is light and truth. Let us, therefore, lay it up in our hearts, and it will direct our steps. His spirit is the spirit of light and truth; and if we seek his influences, they will guide us into all important and needful truth; and, being led by this spirit, we shall be the children of God, and heirs of an eternal inheritance of peace, love, and joy.

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6. *My soul is cast, &c.* This is an answer to the inquiry made in the preceding verse.——*Because I, &c.* I have followed De Dieu, who has justly observed that כי-על does not here signify, *therefore*, but because as it does Gen. xxxviii. 26. Numb. x. 3, and xiv. 43.——*From the land of Jordan.* That is, the land beyond the Jordan, where David now was; the land allotted to the tribes of Reuben and Gad, and the half-tribe of Manasseh, and is opposed to the land of Canaan, which included the land on the west of the Jordan. David next mentions more particularly the place where he was, near mount Hermon. Mahanaim was situated at the bottom of these mountains, and here David and his army encamped for some time, before the battle with Absalom, 2 Sam. xvii. 24.——*Mount Mizar.* Some less mountain, so called in comparison with mount Zion, which he loved. Thus explained we learn the sense, "My soul is cast down within me, Because I remember thee, in a distant land;" and far removed from the place which thou hast chosen for thy residence.

7. *As here deep, &c.* Doubtless the situation of David suggested this forcible image. He saw the torrents falling from the precipices, and heard them resounding, and as if calling to one another for assistance; so says he all thy waves, that is afflictions and troubles come upon me and overwhelm me.

8, 9. The latter verse incontestibly proves, that David here contrasts his past happy state with his present afflicted one, and that the future tense must be rendered in the past. By day God showed him his kindness, and by night he sang his praise; but now he was constrained to pray to God to preserve his life.

10. *Like the breaking, &c.* The verb רצח generally signifies, 'to slay, kill, or murder;' and Ainsworth renders, *with a murdering weapon.* In the Arabic it signifies also, 'to break, to crush to pieces,' and here and Psalm lxii. 4, this sense is most apposite. So the Greek and Vulgate render. See Michaelis's Supplement, Hebrew Lexicon. The reproach of his enemies was as painful to his mind as the breaking of his bones, especially as it involved the honour of God.

PSALM XLIII. 1. Lowth, Kennicott, and most other critics consider this as part of the preceding Psalm; and more than thirty manuscripts support this opinion. It has no title, and the sentiments, and the return of the same verse render it certain."——*Ungodly nation.* He means the many who had joined Absalom. Some render, "save me from a nation without kindness; not sensible of the benefits which I have been the instrument of bringing on them."——*Unjust man.* With all his affection as a father, he might with the greatest truth thus speak of his rebellious son.

3. *Display, &c.* That is, show me thy favour and establish thy truth by fulfilling thy promises.——*Tabernacles.* Ainsworth, "dwelling places" He supposes the plural is used in reference to the high place at Gibeon, where the old tabernacle was, and to Zion, where was the ark; or refers to the various apartments of the tabernacle, Heb. ix. 2—7.

PSALM XLIV.

This Psalm could not be written by David. It seems to have been composed during the captivity; or perhaps, as Calvin suppos d, during the persecution of Antiochus Epiphanes: and, in this supposition, Mattathias may have been its author.

TO THE CHIEF MUSICIAN; A DIDACTIC, BY THE SONS OF KORAH.

1 O God! with our ears we have heard,
To us our fathers have related—
What work thou didst in their days—
In the days of antiquity.
2 By thy hand thou didst drive out the nations,
And plantedst them *in their stead;*
The people *of Canaan* thou didst afflict,
But thou madest them to shoot forth.
3 For not by their sword possessed they the land,
Nor did their own arm save them;
But through thy right hand and thine arm;
And because with the light of thy countenance,
Thou wast pleased to favour them.
4 Thou, O God, who art still our king,
Command deliverances for Jacob:
5 Through thee we will push back our enemies
And in thy name tread down our opponents:
6 For in our own bow we will not trust,
Nor can our own sword save us.
7 Thou, indeed, must save us from our foes,
And put to shame those who hate us.
8 In God we constantly make our boast;
And thy name we perpetually celebrate.
9 Yet hast thou cast us off, and put us to shame;
And goest not forth with our armies.
10 Thou makest us retreat before the enemy;
And they who hate us, make us their prey.
11 Thou givest us up, like sheep to be devoured;
And among the nations thou dispersest us.
12 Thou sellest thy people, without gain;
And increasest not thy wealth by their price.
13 Thou makest us a reproach to our neighbours;
A scorn and derision to those around us.
14 Thou makest us a bye-word among the nations;
A shaking of the head among the peoples.
15 Our disgrace is daily before us;
And confusion covereth our face;
16 From the voice of the insulter and blasphemer;
From the presence of the enemy and avenger.
17 All this hath come upon us;
Yet have we not forgotten thee;
Nor acted falsely in thy covenant.
18 Our heart hath not turned back *from thee,*
Nor our steps declined from thy way:
19 Yet thou hast driven us to a place of serpents
And spread over us the shadow of death.
20 If we had forgotten the name of our God;
Or stretched out our hands to a strange god;
21 Would not God have searched into this?
He who knoweth the secrets of the heart?
22 Yet for thy sake we are daily slain;
Are counted as sheep for the slaughter.
23 Awake! why sleepest thou, O Jehovah?
Arise, cast us not off for ever!
24 Why hidest thou thy countenance;
And forgettest our affliction and oppression?
25 For our soul is humbled to the dust:
Our body cleaveth to the earth.
26 Rise up, and become our help;
Redeem us for thy mercy's sake.

REFLECTIONS UPON PSALM XLIV. 1. We are here taught to remember and celebrate the many deliverances which God wrought for former generations. For the works wrought of old, says Bishop Horne, by the arm of Jehovah, for the salvation of his people, are recorded by the Spirit in the Scriptures of truth, that "through patience and comfort of those Scriptures," as the Apostle expresses it, the church and people of God, whensoever oppressed and afflicted, in any age or country, "may have hope," that the same God will exert the same

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PSALM XLIV. 2. *But thou madest, &c.* Piscator, as well as others, have caught the genuine sense of this clause. The verb שלח denotes, 'to send forth, cast forth,' in any manner; and is applied to the vine, spreading its roots, and of course its branches, Ps. lxxxix. 9. Ezek. xvii. 6. Jerem. xvii. 8. This sense is parallel with *plantedst* in the former line, and a natural consequence of it. The meaning is, that God not only brought them to, but established and multiplied them in the land of Canaan, while their enemies were destroyed.

3. *And because with, &c.* I have retained the idiom, as being generally understood.

4. *Art still our king.* Hebrew, 'thou art he, my king, O God.' I have rendered in the plural as the sense requires. Thou art the same unchanging God, thou standest in the same relation to us; therefore command, appoint and effect, deliverances for Jacob.

5. *Through thee we will, &c.* That is, when thou commandest deliverance, then we will push back or rout our enemies.

11. *Like sheep to be devoured.* Hebrew, 'sheep for meat,' that is, to be eaten or devoured; so verse 22nd, 'sheep for the slaughter,' that is, sheep to be slain.

12. *Sellest thy people, &c.* God is said to sell his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. xxxii. 30. Is. lii. 3.——*Increasest not, &c.* That is, takest no other people in their stead, who may be thy portion, inheritance, and treasure.

19. *A place of serpents.* That is, a place where they are wont to dwell,

PSALM XLV.

This Psalm is a prophecy respecting Messiah; his kingdom and glory, and his union with his people. So the Jews generally understood it, and Paul quotes it in this view. Heb. i. 8.

TO THE CHIEF MUSICIAN, ON THE HEXACHORD; A DIDACTIC SONG OF LOVE, BY THE SONS OF KORAH.

1 My heart teemeth with excellent matter;
I will speak what I have composed for the king;
My tongue shall be like the pen of a ready scribe.
2 Thou art the fairest among the sons of men:
Grace is diffused on thy lips;
Wherefore God ever blesseth thee.
3 Gird thy sword on thy thigh, mighty one,
Thy glory and thy majesty;
And in this thy majesty, ride prosperously on, 4
In the cause of truth, meekness, [a]and" righteousness;
Let thy right hand dart terrors:
And peoples shall fall down under thee! 5
Sharp shall be thine arrows,
In the heart of the king's enemies.
Thy throne, O God, is for ever and ever: 6
A sceptre of equity is the sceptre of thy kingdom.
Thou lovest righteousness, and hatest wickedness; 7
Hence hath [v]Jehovah" thy God anointed thee,

PSALM XLV. 4. [a] Sept.

7. [v] Chald. 1 ms.

power in their behalf. And great is the light, great is the consolation, which the sacred history, when thus applied, will always afford to the troubled mind.

2. Let us learn to be thankful that we do not suffer persecution, and to pity those who do. This was the lot of the pious Israelites, of the primitive Christians, and of many of our fathers in this land. Yea, and all that will live godly in Christ Jesus do suffer persecution, in some way or other. If they are not led as sheep to the slaughter, they must expect to be a reproach to their neighbours, a scorn and derision to those who are about them; to those who hate their piety.

3. We may learn, that as Israel did not obtain the land of Canaan by their own valour and deeds, but by the favour of Jehovah; so must we gain possession of the better country. It is given by promise, that it may be enjoyed through grace. Let every Christian then acknowledge that he got not his title to salvation, nor hope of entering into the possession of it, by his own power or merit, but by "the right hand and the arm of his Redeemer, and the light of his countenance; because he was pleased to favour him."

Aquila renders, "a place of desolation." Compare Mal. i. 3, with Is. xxxiv. 13. Jer. ix. 11. They were now forced to reside either in places which were the haunts of noxious reptiles, or among a people as noxious and destructive as they.

20. *If we had, &c.* The author confesseth that had they forgotten, or cast off God, or neglected to pray to him, then they might have expected such distresses according to his threatenings.

22. *Yet for thy sake, &c.* Our afflictions have not come on us for idolatry, but for thy sake, for our adherence to thee. Hence he prays for deliverance.

23. *Our soul,* or we are humbled to the dust.

PSALM XLV. 1. *Teemeth with, &c.* The verb רחש some would render, *boileth,* because a noun derived from it signifies, 'a frying-pan,' Lev. vii. 9. This is the only place where it occurs as a verb; but in the Syriac, it signifies, *scatuit,* to burst forth as waters from a fountain. See Castel. The author means, his heart was elevated with his subject, and his thoughts, like water, wanted vent. Hence he determines to speak what he had wrote.

2. *Thou art the fairest of, &c.* or most beautiful. He sees the king, through the inspiring influence of the spirit, and addresses him, in the language of admiration. He perhaps saw him, as the disciples did, when he was glorified on the mount; or he refers to the accomplishments of his mind, the beauty of his wisdom, power, love, and grace.——*Grace is diffused.* That is, eloquence is diffused on thy lips. So חן *grace* signifies, Eccle. x. 12. This is a striking picture of him who spoke as never any other man spoke. Luke iv. 22.——*Wherefore, &c.* Or because he pleads the cause of truth, and preaches righteousness in the great assembly, God ever blesseth him.

3. *Gird thy sword.* That is, prepare for the contest, and like a mighty warrior accoutred, go forth for the overthrow of thine enemies. *Thy glory,* The sword which the prophet desires him to gird on, he calls his glory and majesty; that is, the instrument of displaying his glory and majesty; by which, I think, is clearly meant, the word of the gospel, called "the sword of the spirit," Eph. vi. 17, and the word of his mouth is called a sword, Revel. i. 16.

4. *In the cause of, &c.* or on account of, which conveys the same sense. This shows the object which this king should have in view; he should not contend from motives of ambition, but for the cause of divine truth, meekness and righteousness. And each of these he displayed and defended. His word was the truth, his spirit was meekness, and his actions, righteousness.——*Dart terrors.* This version arises from adopting the primary sense of ירה, 'to cast, shoot an arrow.' It is only a derivative sense, when it signifies *to teach,* or cast into the mind. The former is more suitable here, and the pronoun is redundant. The Chaldee explains, "The Lord will teach thee to do terrible things with thy right hand." The sense is, that king Messiah, by his word, displaying the sins of men, the holiness and purity of God, should dart terrors into the consciences of men, as Paul did into the mind of Felix, Acts xxiv. 25. The image is pursued in the next verse.

6. *Thy throne, O God, &c.* It is certain that magistrates and kings are called אלהים, *god* or *gods.* See Exod. xxi. 6; xxii. 7, 8, 27, and Ps. lxxxii. 6; and Mudge renders here, *divine prince.* Had we only this passage to support the divinity of our Lord, I should acquiesce in this sense; but as it is quoted by the Apostle, and associated with other passages, which do unquestionably imply divinity, it is proper to consider this its true sense here. Heb. i. 8—12. Also the duration of his kingdom is implied. Compare 2 Sam. vii. 16, and 1 Chron. xvii. 10.

7. *Jehovah thy God.* I have adopted the various reading as more common——*Anointed thee.* This refers to our Lord as man; and from his Unction or Anointing, he is called Messiah or Christ. It doubtless means his appointment to his office of mediator and saviour, and the endowments necessary to discharge it. It is here used figuratively, to denote, that our Lord had greater joy in the nature of his kingdom, the number of his subjects, their prosperity, peace, and happiness, than other kings, here called fellows or companions, had in their kingdoms and their enjoyments.

With the oil of gladness above thy fellows:
8 Myrrh, aloes, and cassia, are thy garments.
From the ivory palaces they make thee glad,
9 Daughters of kings are among thy beloved ones;
At thy right hand standeth the queen,
Arrayed in robes of the gold of Ophir.
10 Listen, O daughter; consider, and incline thine ear;
Forget thine own people and thy fathers house;
11 Then will the king be captivated with thy beauty:
He is indeed thy Lord; and worship thou him.
12 The daughter of Tyre shall bring to thee a present;
And the richest people shall intreat thy favour.

All-glorious is the queen in her apartment; 13
Her robe is embroidered with gold.
To the king she shall be brought in richest attire; 14
Her virgin-companions following her;—
To thee shall they be conducted:
They shall be brought with joy and exultation, 15
And shall enter the palace of the king.
Instead of thy fathers shall be thy sons, 16
Whom thou shalt make princes in all the earth.
[v]I will cause" thy name to be remembered, 17
Throughout all generations:
So that peoples shall praise thee for ever and ever.

17. [s] Syr.

REFLECTIONS UPON PSALM XLV. 1. The grace and glory of Christ is a most excellent subject; it is good matter, it is a most noble, copious, and profitable theme. Our thoughts should dwell upon it with all possible fixedness and seriousness; and we should "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

2. We may reflect with pleasure on the glorious cause in which Christ is engaged, and the holy war which he carries on, and in which he shall prosper. It is the cause of truth, of meekness, and righteous;

8. *Myrrh, aloes, &c.* The king's robes are spoken of, as if made of perfumes; they spread their odour abroad. With Michaelis, I place the full point here, and begin another paragraph with the next line.—— *From the ivory, &c.* The palaces of kings were often cased with ivory, in ancient times. Compare 1 Kings xxii. 39, and Amos iii. 15. Homer, Horace, and Virgil refer to this custom. The Chaldee makes מני not a preposition, but a noun, denoting *Armenia.* It is certain that the same word signifies a country in the north, Jerem. li. 27; but in other places it has the sense of a preposition. Dathe, after Dœderlein, thinks it means the musical instruments called מנים, *flutes,* Ps. cl. 4. I consider the prophet describes king Messiah, as glad in beholding kings, and their families submitting to him; and the next line supports this sense of the passage.

9. *Standeth the queen, &c.* By queen, I understand to be signified the Jewish church as the basis of the Christian church. God's covenant with that people is spoken of as a marriage, Jer. iii. 14. Is. liv. 5. Hos. ii. 19, 20. Hence their violation of the covenant is called, *adultery;* and for this sin God threatens to give them a bill of divorce. The prophet here I think speaks not of the national church merely, but of the best part of it, those really serious. Hence this queen is arrayed in the most splendid robes, robes of righteousness, more precious than gold. The prophet next addresses her.

10, 11. *Listen, O daughter, &c.* This may respect every individual who comes to the Saviour. All such are to prefer him, to their dearest connexions. Like a woman who cleaves to her husband they are to cleave to him by faith and affection; and then will they be lovely in his sight; comely through his comeliness put upon them.——*He is thy Lord, &c.* Having come to him by faith, remember that he is thy head to rule over thee, to provide for and protect thee; be thou, therefore, obedient, and pay him the homage of thy heart.

12. *The daughter of Tyre, &c.* The people of Tyre. Having mentioned king Messiah in the close of the preceding verse, the prophet now represents the Tyrians as bringing him a present, to signify their submission to his authority; and it is a singular fact, that many from Tyre flocked to hear Christ, Mark iii 7, and he went to their borders, and by their readiness to hear and follow him, he upbraided the unbelief of the Jews, Matt. xi. 20, 21. In the time of the Apostles, there was a zealous church in that city, Acts xxi. 3—5.——*The richest people.* Either referring to the Tyrians, who were remarkably wealthy by their extended commerce, or rather to the other nations, which should embrace the gospel.

13. *All-glorious, &c.* He now describes the church, as espoused to a husband, and the union of this church with Messiah, under the emblem of a Jewish marriage. The queen is all-glorious within her apartment. So I render פנימה which has this sense in other places, and never signifies the heart or mind. See Levit. x. 18, and 1 Kings vi. 18. The reference is to her dress. It is usual in scripture to represent cities and states as females, and to speak of them accordingly. Thus Jeremiah represents Zion overthrown as a widow, Lam. i. 1, 2, and her restoration is spoken of as a marriage, Is. lxii. 4.

14, 15. *To the king, &c.* The church shall be brought into the presence of, and closest union with, her bridegroom; and her virgin companions, young converts, shall attend her with joy, and sing. They shall be brought to his palace, or temple, meaning the place where he dwells, the public assemblies of his people.

16. *Instead of thy fathers, &c.* Here the prophet again addresses Messiah, and asserts that instead of his Jewish fathers, from whom he descended, and by whom he was rejected, he should have sons, a spiritual seed, whom he should make *princes.* This may be understood literally, that many princes should embrace the gospel; or they may be so called as Jacob was, from their spiritual dignity, and their power with God. The appearance of Messiah, his conquests, and his union with the church are here beautifully delineated. The character here drawn can, I think, in no just sense belong to Solomon. He was not a warrior, but a man of peace. He was employed in erecting the temple at Jerusalem and other works, but made no conquests; nor did he propagate truth, meekness, and righteousness abroad. His wisdom was admired and celebrated, but what nation did he turn from idolatry? He was in alliance with the Tyrians and Egyptians, but was the knowledge of God imparted to them in his reign? What sons had he who were made princes in all the earth, or in all the land of Judea? To represent this Psalm as expressing the wishes of some poet Laureat, in defiance of its sublimity, of its descriptive character of Messiah, and of its direct application to him by an inspired Apostle, is to renounce the justest principles of interpretation, and to deny the spirit of prophecy.

17. *I will cause thy, &c.* He alludes to this prophecy, which should never be forgotten. The name of king Messiah should ever be celebrated.

PSALM XLVI.

This Psalm is a thanksgiving for a signal victory obtained, and for the establishment of peace and security. Some refer it to the victory of David over the Syrians, 2 Sam. viii; *and others, to that of Jehoshaphat,* 2 Chron. xx.

FOR THE CHIEF MUSICIAN, BY THE SONS OF KORAH; A SONG UPON ALAMOTH.

1 God is our refuge and strength,
A very ready help in time of trouble.
2 Therefore will we not fear,
Should the earth be removed,
And mountains cast into the sea:
3 Should its waters roar and be troubled;
And mountains shake with its swell.
4 We have a river, whose gentle streams
Shall make glad the city of God—
The holy abode of the tabernacles of the Most High.
5 God being in the midst of it, it shall not be moved;
For God will speedily afford help to it.
6 When nations raged, and kingdoms were moved;
He only uttered his voice, and the earth melted.
7 Jehovah, God of hosts, was with us;
The God of Jacob was our refuge.
8 Come, behold the works of Jehovah!
The desolations which he hath made in the earth!
9 Making wars to cease to its extremity!
He hath broken the bow, cut in pieces the spear,
And the war-chariots he hath burned with fire.
10 "Be still," saith he, "and know that I am God,
"Exalted among the nations—exalted in the earth."
11 Jehovah, *God* of hosts is with us:
Our refuge is the God of Jacob.

PSALM XLVII.

This Psalm seems to have been composed for the removal of the ark to mount Zion, which was attended with a grand procession. 2 Sam. vi. and 1 Chron. xiii. and xvi.

FOR THE CHIEF MUSICIAN OF THE SONS OF KORAH: A PSALM.

ness. His gospel, his sword, which is the word of God, tends to rectify our errors by truth; to controul our passions, by that meekness which it promotes; and to regulate our lives, by the laws of righteousness which it inculcates. Let us rejoice that this sacred cause has hitherto prospered, and shall prosper.

3. Let us earnestly pray for the further spread and establishment of his kingdom; that it may prosper still more; that truth, meekness, and righteousness, may spread over the earth; to root out ignorance and idolatry, subdue all the savage passions of men, and promote universal peace, justice, and charity. Let us do our part, by our prayers and labours, to spread this gospel, on which the happiness of men so much depends. And, with a cheerful expectation that it shall spread over all the earth, let us praise the name of our King and of our Saviour for ever and ever.

REFLECTIONS UPON PSALM XLVI. 1. We are here taught to reverence and adore God, as "the Lord of hosts, and the God of Jacob." He is a Being of almighty power; all the hosts of angels are at his command; "he does what he pleaseth in the armies of heaven, and among the inhabitants of this lower world." The desolations of war, are by his appointment, to punish guilty nations; when he pleaseth, he maketh them to cease, breaketh the weapons of war, and turneth them upon those that wield them. How awful is he in his doings. He fought of old for Jacob, and for his people Israel, and he is still the refuge of his servants.

2. We are also taught the security and happiness of the people whose hope and confidence is in Jehovah. He is with them, to aid them in their conflicts; and in danger, to be their refuge. Amid the desolations and miseries of war, they repose in him, and are saved. They have peace within, however storms may rage without. Through his spirit, their souls are like a well-watered country, bringing forth much and good fruit. They are rich in possession, and rich in hope. O that Jehovah may ever be with us, and the God of Jacob be our refuge amidst the trials and distresses of life.

PSALM XLVI. 1—3. *A very ready help, &c.* Hebrew, 'Help in trouble we shall find very great.' Our translators here very properly gave the sense and disregarded the idiom. What follows expresses the strongest confidence in God, and equals the fine sentiment of Horace, "Si fractus illabatur orbis, Impavidum ferient ruinæ." The images employed seem to denote the convulsions of nations, the subversions of kingdoms; but through divine aid, the author asserts they had nothing to fear. Compare Hag. ii. 22, 23. Rev. vi. 14. Jerem. li. 25.

4. *A river, whose, &c.* This is supposed to refer to the Kidron, and its two streams Gihon and Siloah. Compare 2 Sam. xv. 23, and 2 Chron. xxxii. 30. Is. viii. 6. John xviii. 1. Some understand this figuratively, as expressing the peaceful state of Jerusalem, under the protection of God, amidst the convulsions of the neighbouring states. Jerusalem was not like the troubled sea, whose swelling waves threatened destruction, but like a gentle stream whose waters diffused abroad, enrich the soil, and render it productive. So Dathe. God being in it, was the source of its peace and comfort. Some would explain this as signifying the waters of life, but the context opposes such a sentiment. See Poole.

6. *When nations, &c.* What was figuratively expressed above, is now stated. The nations raged against Jerusalem, but God uttered his voice, as it were in thunder, gave some token of his power and presence, and the earth or people of it, melted with fear and dismay. Ps. lxxv. 4; cvii. 26.

8. *The desolations, &c.* The Septuagint and Vulgate seem to have read differently, as they render, 'the wonders or miracles.'

9. *Making wars, &c.* The consequence of the victory obtained was, a general cessation of war, not only in Judea, but among all the surround-

1 All ye peoples, clap your hands:
Shout to God with the voice of triumph:
2 For Jehovah, the Most High, is to be feared;
The great king over all the earth.
3 He hath subdued peoples under us,
And put nations under our feet.
4 He hath chosen our inheritance for us,
The excellent lot of Jacob whom he loved.
5 God ascendeth with shouting;
Jehovah, with the sound of trumpets!
6 Sing praises to God, sing praises;
Sing praises to our king, sing praises;
7 For God is king over all the earth:
To God sing melodious praise.
8 God reigneth over all the earth;
God sitteth on his holy throne.
9 *There* are assembled the princes of the people,
The people of the God of Abraham:
For to God, who is highly exalted,
Belong the princes of the land!

PSALM XLVIII.

This is also a song of thanksgiving; and probably was composed in reference to the victory obtained by Jehoshaphat. 2 Chron. xx.

A PSALM FOR THE SONS OF KORAH.

Great is Jehovah, and highly to be praised, 1
In the city of our God, on his holy mountain.
Beautiful for situation, 2
The joy of the whole land is mount Zion;
On the north side is the city of the great king: 3
In its palaces God is a known refuge.
For lo! the kings were associated; 4
They passed on together *against it:*
But when they saw, they were astonished; 5
They were confounded and hasted away.
There, a trembling seized on them; 6
Strong pain, like that of child-birth.
They were as if struck by the east wind, 7
Which breaketh to pieces the ships of Tarshish.
As we have heard, so have we now seen, 8

Reflections upon Psalm xlvii. 1. We are here taught to refer to God the disposal of all our personal concerns. He chooses our inheritance, therefore it is best for us; and it becomes us contentedly and cheerfully to acquiesce in his choice. The places of our abode, our settlements and stations in life, are of God's appointing; and he has chosen a future inheritance for all his children, even "an inheritance incorruptible, and that fadeth not away."

2. This Psalm naturally leads our thoughts to the Lord Jesus Christ, and his glorious ascension to heaven, of which the ascension of the ark to Zion was a type. He ascended to heaven with great triumph; his kingdom is established and supported, and spread among many nations that were once heathens, especially over Britain. Here Jesus reigns; we are gathered to the people of the God of Abraham; and, with regard to temporal and spiritual things, he hath chosen a good inheritance for us. Let us, therefore, sing praises with understanding; and rejoice in the thought that "the Messiah shall reign till all his enemies are made his footstool." The last enemy, death, shall not only be conquered, but be utterly destroyed.

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ing nations.——*The war chariots,* Compare Ps. xx. 7. Some render *shields,* but the common version is better.

10. *Be still, &c.* God is introduced as addressing the heathen nations, and calling them to consider how fruitless their attempts had been; and in future to be still, and confess that he alone is God exalted in the earth.

PSALM XLVII. 1, 2. *All ye peoples, &c.* The nations of the earth are invited to join in celebrating the name of Jehovah. Clapping the hands and shouting, are the signs of approbation and joy, and used on the coronation of kings, 2 Kings xi. 12, Ps. xcviii. 8. So here Jehovah is the great king over all the earth.

3. *He hath subdued, &c.* Ainsworth saw the impropriety of rendering in the future, and rendered in the past; and observes that the Hebrew future is often used for past time, or time continued. Some render in the present, *he subdueth*; but I think it refers to the subjection of the Canaanites, and the giving of their land to Israel, as the next verse intimates; and if so must be the past time.

4. *Excellent lot, &c.* Hebrew, 'Excellency or glory;' but the former line makes it evident that I have given the sense, meaning by *lot,* the land and the temple, all the temporal and spiritual privileges which the Israelites, as the sons of Jacob, whom God loved and chose, enjoyed. Ezek. xxiv. 21. Amos vi. 8.

5. *God ascendeth, &c.* That is, in the ark, the symbol of his presence. When it was carried by some Levites, others blew the trumpets, and others joined in singing praises to God, as the king of the earth, sitting on his holy throne in Jerusalem.

9. *Of the people.* Here עמים evidently signifies the various tribes of Israel, who in the next line are mentioned as the עם people of the God of Abraham, collectively.——*The princes.* The word נגיי our translators have rendered *rulers,* Hosea iv. 18, and the Arabic translator so rendered here; and so the Jews generally understand it. Geddes renders, *offerings,* and if the term be considered as a participial noun from נגן, which according to Michaelis signifies not only to deliver up but to be liberal, munificent, this sense is not improbable.

PSALM XLVIII. 2. *Beautiful for, &c.* Some, instead of rendering נוף *situation,* render *elevation,* or the whole, "The most beautiful of mountains, the joy of, &c." The Arabic supports this sense, but Josh. xii. 23, and 1 Kings iv. 11, support the common version.——*On the north side, &c.* This refers to the site of the city, which was chiefly on the north side of mount Zion.

3. *God is a known, &c.* His people have ever experienced him to be so, and may expect him to be so in future.

5. *But when they saw, &c.* From this, it seems that the confederate kings had approached within sight of Jerusalem, but when they considered its strength, and the formidable army collected to oppose them, they retreated with fear and trembling.

6. *Strong pain, &c.* This, in connexion with the following verse, indicates the greatest distress, and a final overthrow.

7. *They were as if struck, &c.* The text is generally allowed to be elliptical, and something must be supplied to give the sense. Geddes supplies, *Thou shiveredst them.* The verb תשבר may be the third person feminine

Concerning the city of Jehovah, God of hosts,
Concerning the city of our God—
That God will establish it for ever.
9 We, O God, have thought on thy loving-kindness,
In the midst of thine own temple:
10 As thy name, so shall thy praise
Resound to the extremities of the earth:
11 Thy right hand is full of righteousness.
Let mount Zion rejoice,
Let the cities of Judah exult—
Because of thy judgments, [a]O Jehovah".
12 Go round about Zion—number its towers,
13 Mark well its bulwarks, count its palaces:
That ye may tell it to the next generation:
14 For this God is our God for ever;
He will always guide and defend us.

PSALM XLIX.

The vanity of riches as the ground of hope, and the inability of man to redeem himself or others from death. The author and occasion of this Psalm are unknown.

FOR THE CHIEF MUSICIAN OF THE SONS OF KORAH; A PSALM.

HEAR this, all ye peoples, 1
Give ear, all ye inhabitants of the world;
Both high and low, rich and poor, together. 2
My mouth shall speak wisdom, 3
The prudent reflections of my heart.
I will incline mine ear to the song, 4
I will open the weighty subject on the harp.
Why should I fear in the days of evil, 5
When the iniquity of supplanters surroundeth me?
Of those who trust in their wealth, 6
And boast of the abundance of their riches?
No one can, in any wise, redeem a brother, 7

PSALM XLVIII. 11. [a] The versions and 1 ms.

REFLECTIONS UPON PSALM XLVIII. 1. We may learn, that God should be praised for all the deliverances wrought out for his church and people. When the kings of the earth have confederated against his people, he has often taken away their strength and their heart, and brought consternation and ruin upon them. For such interpositions he is greatly to be praised; and the clearer discoveries that any persons have of his nature and perfections, the more should they abound in his praise, celebrating the glories of his name.

2. We ought also to learn, that it is our duty to reflect, with deep

PSALM XLIX.

attention, on his goodness and mercy, especially in his house, and particularly when we assemble in his courts. When we meet in his house undisturbed by our enemies, and enjoy so many advantages for knowing God, and doing his will, it becomes us to adore his loving-kindness. The recollection of it will be of the greatest use to excite our devout supplications, and encourage our hope that they will not be presented in vain. And thus honouring him, we may hope for his guidance and protection here, and for admittance to the new Jerusalem, the heavenly city of the great king, hereafter.

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agreeing with *wind;* and as God is not spoken to before, this is the most natural construction. The east-wind was *hot* and *destructive*, withering grass and tress, Gen. xli. 6. Ezek. xvii. 10; xix. 12. Hosea xiii. 15. It was also *vehement*, bearing every thing away, Exod. x. 13. Job xxvii. 21. Ezek. xxvii. 26. Jon. iv 8. I think both its effects are here intended: they were as if struck by its heat, when it rages most furiously, and breaks the strongest ships, such as were fitted for the longest voyages, as were those of Tarshish.

8. *Will establish it.* His mercy in protecting his own city is a token of his future intentions.

10. *As thy name, &c.* Wheresoever thy name shall be known, it shall be associated with the praise which we offer to it.

12. *Go round about, &c.* He calls on every one to observe the strength of the city, and to tell future generations, what were its bulwarks and its palaces. God was its glory and defence; and when he departed on account of the wickedness of the people, not one stone was left upon another of this once famous city.

14. *He will always, &c.* The common version, 'unto death,' rests only on the points, or manner of reading the words על מות, which in many manuscripts and editions are only one word. The Chaldee took it to mean *youth*, "He will lead us as in the days of our youth," referring to God's conducting his people through the desert. The Septuagint, Alexandrine, and Vulgate as if an adverb, and render as I have done. So Eben Ezra, Michaelis, and others. I have given the full force of the verb יהנהגנו by rendering, 'guide and defend.' It denotes, he would guide and defend them as a shepherd.

PSALM XLIX. 2. *High and low.* The author addresses mankind in general, and then specifies the different classes and ranks of society. Michaelis and others render, *low* and *high*, or common people and eminent; and this is more agreeable to the text; as בני אדם is the expression for men in general. So our Ainsworth, "Sons of base men, and sons of noble men." The Chaldee paraphraseth, "The sons of Adam the first, and of Jacob, the righteous and the sinner together." His subject regarded both, teaching the rich not to trust in their riches, nor the poor to be dissatisfied on account of the want of them. See Ps. iv. 2, and Note.

3. *The prudent, &c.* Hebrew, 'Even the reflections or meditations of my heart, prudence.' I construe the last word with the first, and have given, I believe, the real sense of the text.

4. *To the song.* This is the sense of משל here. It denotes any measured and important composition. Parable is wholly improper, as there is nothing of a parabolic nature in it. The author declares, he would bend his own ear to the sentiments of his own song. He would open the weighty *subject* on the harp, play while he sung it, and give it to others.

5. *Of supplanters.* Bishop Lowth observes, that '*the iniquity of my heels,*' is hardly sense. The version arises from considering the עקבי as the participle of the verb, which is used respecting Jacob, Gen. xxvii. 36, "He hath *supplanted* me these two times." The writer explains by this, *the days of evil*, days in which the rich and powerful, laid snares and by deceit endeavoured to supplant and overthrow others. Why should I fear such men, who trust to their wealth, &c.?

7. *Can redeem, &c.* That is, from death, as is evident from what follows.

8. *For so great, &c.* Hebrew, 'so costly, precious, what can scarcely be attained.'——*That a brother, &c* I have supplied *brother* from the preceding verse, as understood here. Such an one should cease or desist from

Nor give to God a ransom for him:
8 (For so great is the redemption-price for [v]his" life,
That a *brother* should for ever desist *from the attempt.)*
9 That he may live on to eternity,
And may never see corruption.
10 For it is evident that wise men die;
But the fool and the brutish person perish together,
And to others leave all their wealth.
11 Their [v]grave" is their house for ever;
Their dwelling-place through all generations,
Though their names are celebrated over countries.
12 For man in honour shall not continue;
He resembleth the beasts—they are alike.

8. [v] Chald.

Such is their way, and foolish confidence, 13
Yet their posterity approve their maxims.
They also, like sheep, are placed in hades: 14
Death is their shepherd;
And the upright, in the time of judgment,
Shall have dominion over them,
When their frames, wasted in hades,
Shall come forth from their habitation.
Surely God will redeem my soul; 15
From the power of hades he will verily take me.
Fear thou nothing when one is made rich, 16
And the glory of his house is increased:
For, at his death, he shall carry nought away, 17
Nor shall his glory go down after him.
Although in his life he blessed himself, 18
And was praised, while it was well with him,
Yet shall he go to the generation of his fathers, 19

11. [v] The versions.

the attempt, to pay it. I have given the sense, I hope, clearly. This verse is evidently parenthetic.

9. *That he may live on, &c.* That is, here. No wealth, no power can secure immortality on earth.

10. *For it is evident.* To the observation of every one it appears, that no rank is exempt from mortality. Even the wise and good, as well as the foolish and proffigate die; and leave all their worldly possessions to others; but the former have hope in their death, while the latter perish.

11. *Their grave.* This reading consists in the transposition of a letter, and was that of all the old versions. Almost every critic now considers it genuine. It is connected with the preceding verse, and shows that they are brought to the house appointed for all the living.——*Though they, &c.* Hebrew, 'They call, or proclaim their names over;' that is, others call and proclaim, or in our idiom as I have rendered. For this compare Gen. xvi. 14. Ps. xlii. 3. The construction of the text will not support the version of Symmachus and the Vulgate which our translators followed. See Rosenmuller Ainsworth says, "Or they proclaim their names throughout the land or countries," seeking to be famous. The connexion supports the version I have given, as the passage describes what occurs after their death.

12. *For man in honour.* That is, possessed of the wealth, dignity, and glory of the world. The word יקר is used Est. i. 4, to represent the wealth and splendour of king Ahasuerus.——*Shall not continue.* The version of the Greek, Vulgate, Arabic, and Ethiopic is, 'That understand not.' They read as in the last verse; but as there is no variety in any of the manuscripts collated, and as the text yields a good sense, I have followed it.——*He resembleth, &c.* The latter clause explains his meaning: Man in honour is but short-lived, and cut off frequently like beasts.

13. *Such is their way, &c.* Their way refers to their attempts to secure their honours and perpetuate them for ever. Hence he calls their hope of this, 'their foolish confidence.'——*Approve their, &c.* Their posterity, or those of the same character who follow them, approve their maxims, as if founded in wisdom, and exhibiting an object worthy general regard.

14. *They also, like sheep, &c.* This verse is one of the most difficult in the Hebrew scriptures. It has exercised the minds of the greatest critics; and has been rendered and explained in more different ways than I can recount. It has cost me much time and reading, and how far I have succeeded, must be left with others to judge. I will briefly explain the reasons of my version. From the introduction to this Psalm ver. 1—4, we naturally expect to find something elevated and interesting; some uncommon and weighty truth, or more clear statement of some important doctrine. The remark, that riches cannot secure immortality on earth, is obvious to all; but if from the 10—14 verses there be a reference to a future state of retribution, to the punishment of the wicked, the foolish and the brutish person; and to the resurrection and final judgment, when the *upright* shall have dominion, we have something to answer our expectation. The whole of the paragraph favours this view. Having mentioned the rich wicked man, as not abiding, but resembling the beasts, and perishing; and those who follow him, approving his maxims, and imitating his example, he says, "They also, like sheep, are placed in hades, their bodies in the grave, and their souls in misery." Death is their shepherd, who brings them to, and disposes of them in hades, according to their character, as a shepherd disposes of his sheep according to his pleasure. In this state they are to abide until the morning, when the upright shall have dominion over them. What *morning* can be meant after death, unless the morning of the resurrection, the time of judgment? Michaelis and others adopt the Arabic sense of ירה, and render, "In the morning the upright *shall tread* upon them," that is, upright men shall be kept alive, and shall soon tread upon the graves of the rich. I venture to assert, that this is a forced sense of the verb, and not supported by any passage in the scriptures, where it frequently occurs. Instead of, *in the morning*, I have rendered, *in the time of judgment*, with Dathe, because the custom was, to hold courts of justice in the morning, compare Job xxxviii. 13 and note. The following sentiment, in my opinion, supports this version; For the upright are to possess this dominion, *when* their form or frame wasted in hades, &c. The ו I render, as Numb. x. 15, '*when* ye blow, &c.' and often elsewhere. I consider the infinitive לבלות as used for the preterite, and with the ancient translators, suppose the preposition implied בשאול, and that some verb must be supplied to make the whole intelligible. Literally it is, "When their frame to be wasted in hades . . . . from a habitation for them." Now it is evident that some verb is wanting, and I have supplied *shall come forth*, as what seems best to fill up the chasm. These last words most naturally interpreted, thus obscurely refer to a resurrection. For other renderings and opinions, see note, Hebrew Bible. The Chaldee gives the same sense, and Eben Ezra explains it of another state, and the day of judgment. So Hammond.

15. *Surely God will, &c.* Some explain this to mean, God will keep me alive or preserve my life. But as the Psalmist had asserted, that the wise die, I think he refers to a future state, and expresses his hope, that God would not leave his soul in hades, nor his body under the power of death, but would redeem both, and take or receive him to himself. Compare Hos. xii. 14, and I Cor. xv. 54, 55. with Gen. v. 24, and Ps. lxxiii. 34.

Who shall never again see the light.
20 A man in honour, that understandeth not,
Resembleth the beasts—they are alike.

PSALM L.

The author of this Psalm states the nature of divine worship, and the right use of sacrifices, against suchas depended on them for holiness, however wicked they are. When it was written is uncertain. Patrick thinks that it was composed in the time of Hezekiah. Compare Is. i. 10. and Mic. vi. 6—12.

A PSALM OF ASAPH.

1 The mighty God, Jehovah, speaketh;
And calleth *to the inhabitants* of the earth,
From the rising to the setting sun.
2 From Zion, the perfection of beauty,
God shineth forth *with splendour*.
3 Our God cometh, and will not be silent;
Before him a fire devoureth,
And about him is a mighty tempest.
4 He will call to the heavens above,
And to the earth, while he judgeth his people.
5 Let [v]his saints" be gathered unto him,
Who have made a covenant with him by sacrifice.
6 And the heavens shall declare his righteousness;
For God himself is the judge.
7 "Hear," saith he, "my people, and I will speak;
"O Israel! and I will testify to thee,
"For God, thine own God, am I.
8 "I do not reprove thee on account of thy sacrifices;
"For thy burnt-offerings are daily before me.
9 "I will take no steers out of thy booth,
"Nor he-goats out of thy folds:
10 "For mine is every beast of the forest;
"The thousands of cattle which are on the mountains.
11 "I know all the fowls of the heavens,
"And [v]the various" produce of the fields is mine.
12 "If I were hungry, I would not tell thee;
"For mine is the world and its fulness.
13 "Shall I eat the flesh of stout bulls,
"Or the blood of goats shall I drink?
14 "Offer to God the sacrifice of praise,
"And perform thy vows to the Most High.
15 "Then call on me in the day of trouble;
"I will deliver thee, and glorify thou me."

PSALM L. 5. [v]The versions, the text, *my*.

11. [v]Sept.

REFLECTIONS UPON PSALM XLIX. We hence learn the vanity of wealth and riches. They who possess the largest share, findthat they cannot prolong life, give ease in pain, or be a redemption-price for a brother. They possess them but for a short duration. They must leave them to others. Let us all then attend to the vanity of earthly things; the rich and great, that they may not be high-minded, nor trust in uncertain riches; and the poor and low, that they may be humble and content, and not envy their wealthy neighbours, but endeavour to be rich in faith and heirs of the heavenly kingdom.

2. Let it be our great desire and care to be numbered among the upright, rather than among the rich and great. Various and strong are the temptations with which men of dignity and wealth are surrounded, and "it is hard for them to enter into the kingdom of heaven." But those who are upright shall have the dominion, when all that sleep in the dust shall awake in the morning of the resurrection. God will redeem his servants from the power of the grave, and adorn them with a splendour and glory, superior to what the wicked ever knew. "Mortality shall be swallowed up of life;" and God will receive them to everlasting habitations, where they shall enjoy the full fruition of blessedness.

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18. *While it was well with him.* While he not only thought himself happy and boasted of his riches and glory, but was the object of gratulation among men.

20. *That understandeth not, &c.* That is, without spiritual understanding and prudence, who only regards this life and neglects another, he resembleth in his pursuits and pleasures the beasts—they are alike.

PSALM L. 1—4. *Jehovah speaketh.* How sublime is this exordium! Jehovah speaketh, summoning all men before him. From Zion he displays his glory as the king and judge of mankind; he appears as he did at Sinai, surrounded with fire and tempest, about to pass sentence upon men.

5. *Let his saints, &c.* As the next verse of the text is in the third person, I adopt this reading here. The author calls on all God's professing people to assemble before him. The word *saints* seems applied to all the Israelites. See Deut. xiv. 2; and xxxiii. 3.——*Made a covenant, &c.* In the persons of their fathers at Horeb, Exod. xxiv. 4—8, and to which they had consented by submitting to the ordinances, which that covenant confirmed. For the manner of making or confirming a covenant by sacrifice, see Gen. xv. 9—18, and notes there.

6. *Shall declare, &c.* All things shall attest his righteous decision, it shall be testified as if from the heavens; for God, who is perfectly just is the judge. God is next introduced as addressing the whole body of Israel, to the conclusion of the Psalm.

9—11. *I will take no, &c.* God does not reprove them for presenting the sacrifices prescribed, but he here suggests, that they were not to think that he commanded them to be offered, because he stood in need of them, or that they laid him under any obligation. No, his is every beast of the forest, &c. I prefer the various readings as more usual, and as avoiding a disagreeable tautology.

13—15. *Shall I eat, &c.* That is, did I want any thing I would not tell thee; but hast thou indeed such gross notions of me, as to imagine that I have appointed and required the blood and flesh of animals for their own sake and not with some design? Dost thou think I am pleased with these, when they are offered without faith, love, and gratitude? Nay, offer the sacrifice of praise, &c. Render to me a spiritual and reasonable service, performing thy engagements, and then thou wilt find me a very present help in trouble.

16 But to the wicked God saith:
"How does it become thee to talk of my statutes?
17 "Or to take my covenant in thy mouth?
"For thou hatest instruction,
"And castest my words behind thee.
18 "If thou see a thief, thou consentest to him,
"And with adulterers thou art a partaker.
19 "Thy mouth thou openest to utter evil,
"And thy tongue frameth a chain of deceit.
20 "Thou repeatedly speakest against thy brother;
"Thou slanderest thine own mother's son.
21 "These things thou doest—and shall I be silent?
"Thinkest thou that I am like thyself?
"I will reprove thee, and convict thee.
22 "Consider now this, ye who forget God,
"Lest I tear you, and there be none to deliver.
23 "He who offereth praise glorifieth me,
"And to him, who walks in the *right* way,
"I will show the salvation of God.

PSALM LI.

The title explains the occasion and nature of this Psalm.

TO THE CHIEF MUSICIAN, A PSALM OF DAVID, WHEN NATHAN, THE PROPHET, CAME TO HIM, AFTER HE HAD GONE IN TO BATH-SHEBA.

BE gracious to me, O God, according to thy kindness; 1
According to the greatness of thy mercies
Blot out my transgressions.
Thoroughly wash me from mine iniquity, 2
Thoroughly cleanse me from my sin.
For my transgression I acknowledge, 3
And my sin is always present with me.
Before thee, before thee only, I sinned, 4
And in thy sight I did this evil:

REFLECTIONS UPON PSALM L. 1. We are here taught, that the strictest attention to the ceremonial of religion is of no avail, without the religion of the heart. In what we have read, (verse 9—13.) the Jewish folly of doating on the legal offerings, as things, in themselves, acceptable to God, and conferring justification on man, is reproved from the consideration, that the various animals slain in sacrifice, were long before, even from the creation of the world, the sole right and property of Jehovah; which, therefore, he needed not to have required at the hands of his people; nor would he have done so, but for some farther end and intent, signified and represented by such oblations. What the end and intent was, christians know; and Jews formerly did know. We hence learn, not to dream of any merit in our works and services; since God has a double claim, founded on creation and redemption, to all we have, and all we are.

2. We see also, how awful is the state of those who declare God's statutes to others, and yet are the slaves of sin; who pride themselves in their sacred office, and yet disgrace it; and boast of their pious descent, without any piety in their hearts. Paul perhaps had his eye on this passage, when he reproved the wicked. "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of those who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge and of the truth in the law. Thou therefore who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God?"

3. This description of God's coming to judge his people Israel, may remind us of the great day, when Christ shall appear in his own and his father's glory, attended with all his angels, to judge the world. Then the whole earth shall be summoned before him to receive their sentence; then will he gather his saints together, who have been sincere in their worship, holy in their conversation, and faithful to their covenant. He will set the sins of the wicked in order before them; the sins of childhood, youth, and riper years; and they that have forgotten God, will, with inexorable severity, be torn in pieces, and there shall be none to deliver.

16. *But to the wicked, &c,* While some were trusting to their sacrifices without any piety, others were boasting of the excellence of God's statutes and covenant, while addicted to the grossest sins, hating instruction, committing adultery, joining with thieves, guilty of slander and false accusations, without regard to the nearest relatives.

21. *Shall I be silent?* God appeals to the reason and conscience of such sinners, whether it is proper that he should be silent, and give them occasion to think that he was like them, and approved of their conduct. ——*And convict thee.* Hebrew, 'marshal or dispose before thine eyes,' that is, dispose the proofs of guilt, so as to produce conviction. I have given the sense, without the idiom.

23. *Who walks in, &c.* Hebrew, 'He that putteth the way.' I have preferred an equivalent rendering.——*Salvation of God.* This may mean, 'my salvation,' or a salvation great and worthy of God to effect.

PSALM LI. 1. *According to thy kindness.* He flies to the undeserved and free kindness of God, to the greatness of his mercy, under a sense of his great guilt.

3. *Present with me.* As a frightful spectre, haunting my imagination, and awakening the bitter reproaches of my own conscience.

4. *Before thee, &c.* The common version is not true, 'against thee, against thee only, &c.' for he had sinned against Uriah, and against all Israel. The sense given to ל is not new. See Noldius. He refers to the privacy of his sins. Hence Dathe renders, "My sin was known to thee only." Compare 2 Sam. xii. 12.——*So that, &c.* The connexion requires this sense of למען, and it often has it. Compare Ps. xxx. 12, and note. The common version makes David sin that God might be justified!——*In thy sentence, &c.* In what he had denounced by Nathan to David. The Septuagint, *in thy words.*——*Art clear.* That is, free from injustice. The Septu-

So that thou mayest be justified in thy sentence,
And be clear when thou art judged.
5 Lo, in iniquity I was brought forth!
Yea, in sin did my mother conceive me.
6 Lo, thou lovest truth in the inward parts!
So in the hidden part do thou teach me wisdom.
7 Purify me with hyssop, until I be clean;
Wash me, until I be whiter than snow.
8 Make me to hear joy and gladness,
That the bones thou hast broken may rejoice.
9 Hide thy face from my sins,
And blot out all mine iniquities.
10 Create in me a pure heart, O God,
And a right spirit renew within me.
11 Cast me not away from thy presence,
Nor take from me thy Holy Spirit.
12 Restore to me the joy of thy salvation;
And let a free spirit sustain me.
Then will I teach transgressors thy ways, 13
And to thee shall sinners be converted.
Deliver me from the guilt of blood, 14
O God, the God of my salvation;
And my tongue shall sing aloud of thy mercy.
Open, thou, O Jehovah, my lips, 15
And my mouth shall rehearse thy praise.
For thou desirest not sacrifice, or I would give it, 16
In burnt-offering thou hast no delight.
The sacrifice which God desires, is a broken 17
spirit;
A broken and a contrite heart
God will never despise.
Do good in thy good pleasure to Zion; 18
Build thou up the walls of Jerusalem.
Then shalt thou be pleased with lawful sacrifices, 19
With burnt-offerings wholly complete:
Then shall steers be offered on thine altar.

REFLECTIONS UPON PSALM LI. 1. We are here taught the evil of sin, from the painful feelings it occasions in the awakened mind. No outward circumstances could alleviate the grief, or remove the stings of guilt, which David felt. Every transgression not only leaves

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aginst, which Paul follows, Rom. iii. 4, has 'overcome when thou art judged or impleaded,' which is only another way of expressing the same sentiment; for he who is cleared from the accusations brought against him, overcomes in the suit. David aeknowledges that God's sentence was only what he had deserved, so that he may be justified, may appear just and righteous in the judgment of all men; may be cleared or freed from any undue severity.

5. *Lo, in iniquity, &c.* Or, *with iniquity*, for the preposition ב admits either sense. The sense is, depravity is innate, it is cœval with my being. We might render בעון as an adjective, "I was brought forth iniquitous or depraved,' that is, as a child of Adam, disposed to what is evil. See note, Hebrew Bible.——*Conceive me.* Some would render, 'cherish and nurse me;' but the connexion supports the common version. He confesses that he was not only sinful or depraved from his birth, but from his first formation in the womb. The verb denotes to heat as a vessel with burning wood, Ezek. xxiv. 11; and is applied to the heat of the human body, 1 Kings i. 1. Eccles. iv. 11, and of the heart when full of anger, Deuter. xix. 6; and then is used in respect to conception, as Gen. xxx. 37, 38, 41, and xxxi. 10. We are not to suppose that by this language David meant to throw any blame on his parents, much less to extenuate or apologize for his own sins. No, he lamented the fallen and vitiated state of human nature, and grieved that he should be under the influence of such depravity, as led him to commit such crimes; in the same manner as Paul lamented the law in his members, which warred against the law of his mind, so that he did many things, of which he did not and could not approve. Rom. vii. 12—24.

6. *Lovest truth, &c.* That is, sincerity and uprightness.——*Inward parts.* The next clause favours this sense of טחות, as it is parallel to *hidden.* See note, Job xxxviii. 36.——*So in the, &c.* The future must be rendered in the precative form, as it is in the common version in the following verses. This gives a beauty and propriety to the passage. Having mentioned what God loves, David prays that he would teach him wisdom, or plant it in his heart; give him such a knowledge of his own sinfulness, and such a fear of offending, that he might ever be preserved in the path of duty.

7. *Purify me, &c.* This verse alludes to the modes of purification appointed by the Levitical law for the leprosy. See Lev. xiv. 6, 7. xlix. 52. Numb. xix 6, 8, and Heb. ix. 13, 14.

8. *Make me to hear, &c.* The gladdening and joyful tidings of pardon, that my *bones*, which thou hast as it were broken, with thy awful denunciations, may rejoice in thy mercy.

10. *A pure heart.* A heart as free from depraved desires, as gold purified is from alloy. *A right spirit renew.* Grant me a mind rightly disposed, ever *prepared* for following what is good. He prays to God, for what he only could give; and what he has promised to give as the blessing of the new covenant, Ezek. x. 19, and xxxvi. 26, 27.

11. *Thy Holy Spirit.* While he dreaded being cast from God's presence, as the object of his wrath, (compare 2 Kings xxiv. 20,) he prays, that he might not be deprived of that spirit with which God had blessed him, and which had so often spoken by him. He seems to refer to the case of Saul, as Patrick and others have observed. Compare 1 Sam. x. 6, and xvi. 14.

12. *And let a free, &c.* A mind free from the bondage of sin, the spirit of adoption and love, shall then sustain me in the way of uprightness. Ainsworth renders, "And firmly sustain me with a free spirit." Our translators supply, *with thy*, and refer spirit to the Holy Spirit, which I think is not intended, as the term נדיבה, *free, noble, liberal*, I do not recollect is ever applied to the Holy Spirit, but to the mind, the spirit of man. So Luther rendered, (und der freudige geish enhalle mich,) "And let a free spirit keep me." To the same purpose Michaelis and Dathe.

14. *Shall sing alone of thy mercy.* In this place צדק clearly signifies, not *righteousness* in the exercise of justice, but 'clemency or mercy,' as Poole explains. It has this sense in the Syriac frequently, and in the new Testament, its corresponding Greek term is used in the same sense. See Matt. vi. 1. The Septuagint often render it by a term denoting beneficence, kindness or charity. See Michaelis's Supplement, Hebrew Lexicon.

16. *Desirest not, &c.* That is, for the sin I have committed. There was no sacrifice allowed for murder. David might also refer to the comparative inutility of legal sacrifices, as God never desired or delighted in them for their own sakes; the sacrifice which he desired was that of a heart melted with a sense of sin, and offered to him in hope, confidence, and love.

18, 19. *Do good, &c.* Venema has rendered it probable, that these two verses were added after the return from the captivity; because that they have no connexion with the matter of the Psalm, and they suppose that

PSALM LII.

The inscription shows the occasion of this Psalm. 1 Sam. xx. 8, and xxii.

TO THE CHIEF MUSICIAN; A PSALM OF DAVID, WHEN DOEG, THE EDOMITE, CAME AND TOLD SAUL, THAT DAVID HAD BEEN IN THE HOUSE OF AHIMELECH.

1 WHY gloriest thou in evil, mighty man?
The goodness of God is daily *showed unto me.*
2 Thy tongue deviseth mischiefs;
Working deceitfully, like a sharp razor.
3 Thou lovest evil more than good;
Falsehood more than to speak what is just:
4 Thou lovest all devouring words,
And usest the tongue of deceit.
5 But God shall utterly destroy thee;
Shall dismay and pluck thee from thy dwelling:
Shall root thee out of the land of the living.
The righteous shall see and rejoice, 6
And shall laugh thee to scorn, and say;
"Lo! the man that made not God his strength 7
"But trusted in the abundance of his riches,
"And strengthened himself in his depravity."
But I, in the house of God, shall be as the 8
green olive;
For in the kindness of God do I ever trust.
I will ever praise thee for what thou doest; 9
And I will hope in thy name, O God;
For thou art good towards thy saints.

PSALM LIII.

This Psalm is the same as the fourteenth, with only some trifling variations.

FOR THE CHIEF MUSICIAN; A PSALM OF DAVID,

FOOLS say in their heart that there is no God! 1

behind it guilt, but deeply stains the soul, renders it offensive and odious to God, makes the sinner a burden to himself, and gives him a pain, which the language of broken bones does but imperfectly represent. David's guilt and remorse are recorded for our admonition, that when we think we stand, we may take heed lest we fall. They that make light of sin, forget its malignity and its horrors, and will be of another mind when God and conscience set their sins in order before them.

2. We may also learn the nature of genuine repentance. It consists in a due sense of the evil of sin; more particularly as committed against God; as it manifests a disbelief of his omniscience, a contempt of his authority and justice, and an abuse of his goodness. It consists in having the heart broken and contrite for sin, deeply humbled, ashamed, and grieved for it, and produces a serious, humble confession of its particular circumstances and aggravations. A true penitent will, like David, give glory to God by a public acknowledgment of his guilt and repentance, where his sin has been public, and take shame to himself in the presence of God's people.

3. We see also the desire of a penitent, the prevailing desire of his heart. While he is sensible of natural depravity, and deeply laments it; while he is anxious for that mercy which alone can secure him from misery, he is solicitous for that purity and holiness which can alone fit him for the enjoyment of happiness. If he pray, "Hide thy face from my sins, and blot out all mine iniquities," he will also pray, "Purify me with hyssop until I be clean; create in me a pure heart, O God, and a right spirit renew within me." His desire will be, that his heart may be so influenced by the spirit of God, as to be kept fixed upon him, and devoted to him.

REFLECTIONS UPON PSALM LII. 1. The character of Doeg is described for our warning. It is skilfully drawn, that we may abhor and detest it. He was brave and mighty, but deceitful and treacherous; rich, and for a season, prosperous; but destined to fall and to perish. "The Psalmist thought it strange," says the pious and ingenious Norris, "that any man should value himself for being able to do evil and mischief, when God esteemed it his honour and glory to do good." In vain did Doeg, the Edomite, boast himself in the mischief he had done, by massacreing the innocent priests and their families; since the goodness of God, which is unchangeable, had decreed the preservation of David. As vainly did Herod, the Idumean or Edomite, glory in the slaughter of the Bethlehemitish infants, since heaven had determined, that the child Jesus should not be one of the number. A persecution may produce martyrs; but the gates of hell are never to prevail against the church.

2. We are taught the difference that there is between saints and sinners, in their state, confidence, and prospects. The latter are of the world, and love the things of the world; the former are the church, the house of God, and love and delight in his ordinances; they shall be as a fruitful olive, while sinners are as the thorns and briers of the wilderness, ready to be consumed. They shall prosper, because they trust in the mercy of God; but the wicked shall perish, because they rest on the abundance of their riches.

Jerusalem was in a state of ruin—that sacrifices were not offered, which cannot agree to the reign of David. I consider that they were added by Ezra, when the Jews began to restore divine worship; and they adopted the penitent language of David, praying to God to forgive their past heinous transgressions.

PSALM LII. 1. *Gloriest thou in evil, &c.* In thy enmity to me, and my cause, and in the murder of those who unintentionally supported me! In the latter line, I have supplied what seems to be wanting. For the variations of the text, see note, Hebrew Bible.

2—4. *Thy tongue, &c.* These verses refer to his deceitful and false accusation of the priests; and their condemnation and death.

5. *God shall, &c.* The following line explains this. He should perish and what belonged to him,

7. *Lo! the man, &c.* Good people should see the awful end of this Edomite, who instead of fearing the God of Israel, and trusting in him, made his riches his trust, and depravity his shield.

8, 9. *But I, in the, &c.* David expresses his confidence, that though now banished, he should one day be restored, and enjoy all his wonted religious privileges, and be as the green olive, fresh and flourishing.——*Towards thy saints.* That נגד has this signification, see Dan. vi. 10, "His win-

They are corrupted—abominable are their works:
Not one of them doeth good, [a] not even one."
2 Jehovah from the heavens looked down on the sons of men;
To see if there were one so wise as to seek God.
3 They are all gone astray—are together corrupted:
Not one doeth good, not even one.
4 Have all the workers of iniquity no knowledge,
Who devour my people as they devour bread,
And who never call upon Jehovah?
5 Then shall they tremble with fear,
For God will be with his righteous people.
6 Then shall they tremble with fear,
Who were accustomed to fear nothing;
For God will scatter the bones of thy besiegers;
They shall be ashamed—for God despiseth them.
7 O that the salvation of Israel
May come forth from Zion!
When Jehovah restoreth his captive people,
Jacob will exult—Israel will rejoice.

PSALM LIV.

The title indicates the occasion of composing this Psalm.

FOR THE CHIEF MUSICIAN ON THE NEGINOTH: A DIDACTIC PSALM OF DAVID; WHEN THE ZIPHITES CAME AND TOLD SAUL THAT DAVID WAS HID AMONG THEM.

O God, for thy name's sake, save me; 1
And in thy might defend my cause.
O God, hear my prayer; 2
Give ear to the words of my mouth.
For the [v]proud" have risen up against me, 3
And oppressors seek after my life:
They set not God before them.
But lo! God is my helper; 4
Jehovah is the supporter of my life.
On mine enemies let their mischief return; 5
And for thy truth's sake, O God, cut them off.
I will freely sacrifice to thee; 6
I will praise thy name, Jehovah, for it is good;
When thou hast delivered me from all trouble; 7
And I have seen mine enemies punished.

PSALM LV.

This Psalm was evidently written on the rebellion of Absalom, when Ahithophel went over to him, 2 Sam. xv.

FOR THE CHIEF MUSICIAN ON THE NEGINOTH; A PSALM OF DAVID.

GIVE ear, O God, to my prayer; 1
Hide not thy face from my request:
Attend unto me, and hear me. 2
I am distressed with musing, and roar out,
Because of the voice of the enemy, 3
Because of the oppression of the wicked.

PSALM LIII. 1. [a] Sept.

REFLECTIONS UPON PSALM LIV. 1. We are taught that in all dangers and difficulties, whether temporal or spiritual, the faithful sons and servants of God fix their eyes upon their heavenly Father, and gracious master; they have recourse to the divine promises, the performance of which they know to be certain, and therefore can foresee and foretel the destruction of their enemies. Thus David, and a greater than David, supported themselves in their troubles; and it is the duty of all God's children, in every age, to do so likewise.

PSALM LIV. 3. [v] So mss. Chald. and Ps. xxxvi. 14.

2. We are admonished, that with our prayers for deliverance, we should unite holy resolutions to serve and praise God. Every new interposition of God in his providence, lays us under stronger obligations; and these we should thankfully acknowledge, and consider them as motives to strengthen our affection, increase our confidence, and stimulate our zeal. We should enter his courts and offer our votive, and thank-offerings; offer them with a willing mind, as the expression of our love, homage, and gratitude.

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downs being open *towards* Jerusalem." Its most usual signification is *before*, *in the presence of*, but this is inapposite here.

PSALM LIII. 6. *Who were accustomed, &c.* It is in this verse that we find the greatest difference from the other copy, Psalm xiv; and it is probable that this change was made during the captivity, or while the Jews were yet in a low and depressed state. Ezra, or some one of the prophets might make it, for some particular occasion. With others, I consider the relative (אשר לחשר or לחם) understood.——*Thy besiegers.* This must be regarded as a sudden apostrophe to Jerusalem or to Zion. I have adhered to the textual reading, as the turn given by some of the versions may be derived from it. Dathe renders, *impious*, supposing they read חנף; but see Capel. Crit. Sacr. I have followed the versions in reading in the plural, as the connexion seems to require it. [For Reflections, see Psalm xiv.]

PSALM LIV. 3. *For the proud.* This reading is supported by the context as well as by the authorities noticed; for in what sense could the Ziphites be called strangers? Ainsworth explains, "estranged from God." This might be true, but this is not the common sense of the term.

4. *The supporter of my life, &c.* I have followed the versions in this rendering, who either read נסכך, or considered the text as idiomatical. See note, Hebrew Bible.

5. *Truth's sake, &c.* That is, to fulfil the promises which thou hast made to me.

7. *When thou hast, &c.* Bishop Secker proposed this sense of כי, and it removes the confusion of the common version, which makes David assert that God *had done* what he was praying for him to do.——*And I have seen, &c.* I have given the sense, as the idiom is obscure. The Chaldee, "When mine eye hath seen vengeance taken on mine enemies," which is the sense of my version.

For they lay to my charge iniquity;
And in wrath set up themselves against me.
4 My heart trembleth within me;
The terrors of death are fallen on me.
5 Fear and trembling have seized me,
And horror hath overwhelmed me.
6 "O," say I, "that I had wings!
"Like a dove I would fly to some retreat:
7 "Lo, I would wander to a distance,
"And would abide in the wilderness:
8 "I would hasten away to a shelter,
"From the fierce tempestuous whirlwind."
9 Destroy, [v] Jehovah", and divide their counsels:
For I see that in the city are violence and strife.
10 These, day and night, go around its walls:
And in the midst of it are iniquity and mischief:
11 In the midst of it is great depravity;
Fraud and guile depart not from its streets.
12 [v] If" an *open* enemy had reproached me,
That I could have borne;
[v] If" one hating me had risen up against me,
From him I could have hid myself:
13 But it was thou, the man of my esteem;
My guide and my familiar friend.
14 We enjoyed sweet secret converse together;
In company we walked to the house of God.
Death shall suddenly seize on them; 15
Alive shall they go down to hades,
For great wickedness is within their dwellings.
But as for me, I will call on God; 16
And Jehovah will save me.
At even, at morn, and at mid-day, I will pray; 17
[v] I will cry out", and make my voice be heard.
"Redeem my soul, in peace, from my kindred: 18
"For they are among those who contend with me.
"May God hear me, and humble them; 19
"Even He that abideth from eternity."
Because they have met with no changes,
They do not, therefore, fear God.
They put forth their hands against the peace- 20
able,
And break with him their covenant.
Their mouth was softer than butter; 21
But war was the design of their heart.
Their words were smoother than oil,
Yet were they drawn swords.
Cast thy care on Jehovah, and he will sup- 22
port thee;
He will never suffer the righteous to be moved.
But those, O God, thou wilt bring down 23

PSALM LV. 9. [v] Hare פלג־פלג Gen. xi. 1.

12. [v] So the versions, the text *Not an.* 17. [v] Syr.

PSALM LV. 2 *I am distressed*, or distracted. His mind was so agitated, that he could think on nothing steadily. He mused on what had occurred, and what was fit to be done, but to no purpose.

3—5. *Iniquity.* They pretended that he neglected the administration of justice, and the public welfare; and probably accused him of the most shameful oppressions.——*Set up themselves.* So Hammond rendered, which gives the full force of the verb. They became furious satans or adversaries to him. Their numbers, their malice excited the most distressing fears.

6—8. *O, say I, &c.* This is a most beautiful comparison, and the sentiment such as must affect every reader of taste. He compares himself to a dove, pursued by some bird of prey; or rather escaping from the fowler, and seeking safety in the desert; or as taking shelter from a furious tempest.——*Some retreat.* With Hammond I consider the latter verb as expressing the end or design of his flight, and have rendered by a noun to give the sense. The full rendering would be, I would fly away to a place where I should be at rest; that is, to a retreat.

9. *Destroy, Jehovah, &c.* That is, destroy by dividing their *counsels*, Hebrew, *tongues;* but it is used metonymically for the *counsels* uttered by the tongue. This passage confirms the sense given of the confusion of tongues, Gen. xi. 6. See note there.

10. *These, day, &c.* Violence and strife are personified, as are the following nouns. These vices appeared on the walls, and were in all the streets of Jerusalem.

12—14. *If an open enemy, &c.* I prefer the various reading, because it is founded in truth. See note, Hebrew Bible.——*The man of my esteem.* Ainsworth, "the man esteemed of as myself," which is near the sense of our common version. I take it to be, the man of my esteem or estimation, that is, whom I esteemed. I think the word *equal* is not the sense.

15. *Death shall, &c.* I have followed Symmachus, supported by the other versions as to the sense.——*Alive shall, &c.* There is an evident allusion to Numb. xvi. 30, 33.

18. *From my kindred.* There might be others related to him besides Absalom, in this rebellion. The common version is, *from the battle against me*, or the conflict with me. This is the sense of Jarchi and Kimchi; but as it depends on the points only, I have followed Michaelis and others in the sense given, a sense which the word frequently has in the plural, and which the versions give us. In the same manner I follow those who derive ברבים from רוב, *to contend, strive.* With these variations in the points, a more clear and forcible sense arises, unless I am much mistaken. Dathe adheres to the common reading, but gives a different turn to the latter line; "He will preserve my life in the battle, Although they are many who attack me." This gives an unusual sense to עמד, or else I should embrace it.

19. *And humble them, &c.* I think we have here his regard to his kindred and people, obliquely hinted. He desired that they might be disappointed in their designs.——*No changes.* That is, reverses; every thing had yet succeeded according to their wish. Hence they assumed confidence, and without the least fear of God, pursued their wicked designs. These two lines ought to be joined to the next verse, as they begin a new paragraph.

20, 21. I render in the plural, as David describes what was the sin of every one of the rebels. They had spoken of him and to him with kind words, while they intended his destruction.

22. *Cast thy care, &c.* I have followed the Septuagint and Saint Peter, 1 Ep. v. 7; and as the real sense of the text יהב is doubtful. I think this as probable as any yet given.

To the pit of destruction;
Bloody and deceitful men
Shall not live out half their days;
But in thee, Jehovah, will I trust.

PSALM LVI.

The title shows the occasion of this Psalm, and it seems to refer to 1 Sam. xxvii. 1—7.

FOR THE FIRST MUSICIAN ON THE IONATH ELEMREHOKIM; A GOLDEN PSALM OF DAVID; WHILE HE WAS AMONG THE PHILISTINES OF GATH.

1 Be gracious unto me, O God,
For man would swallow me up;
He fighteth daily that he may oppress me.
2 Daily would mine enemies swallow me up;
For many, in their pride, fight against me.
3 When I am afraid, I will trust in thee.
4 In God I will glory on account of his word;
In God I will trust, and not fear
What feeble mortals can do unto me.
Every day they painfully wrest my words; 5
All their designs are against me for evil.
They secretly assemble, and mark my steps; 6
For they patiently wait to take away my life.
For this their iniquity deliver me from them; 7
In anger cast down such people, O God.
O God, thou hast numbered my wanderings; 8
My tears thou hast put in thy bottle:
Are they not also in thy record?
On the day, when I call upon thee, 9
Shall mine enemies be put to flight:
This I know, that God is on my side.
In God I will glory on account of his word! 10
In Jehovah I will glory on account of his word!
In God I will trust and not fear 11
What man can do unto me.
I have made vows unto thee, O God, 12
And to thee, with praises, I will pay them.
For thou hast delivered my soul from death: 13

REFLECTIONS UPON PSALM LV. 1. We are admonished to place no undue confidence in men; for how often are the ties of blood, friendship, and honour, all violated. "Lord, what is man!" how sinful, hurried away by his passions, by his fickleness, or his ambition, to the greatest crimes. If the child of a man's own body unnaturally rise up against him, in whom can he confide with safety? How feelingly did David lament the treachery of his friend! what made the stroke so heavy was, that they had taken sweet counsel together, joined in the same religious ceremonies. Trust not in man, no not in princes; for of what account are they?

2. We learn that good men have often reason to desire some safe retreat from the miseries of this state. The calamitous situation of the Israelitish monarch forced from him a wish, that, like the bird of innocence and peace, he could in a moment banish himself from the distractions of his rebellious kingdom, and enjoy, in holy solitude, that repose which his sceptre and his guards were not able to procure him. There are few crowned heads, perhaps, which have not more than once found occasion to form, if not to utter, a wish of the same nature. Much more must it have been the wish of the king of Israel, whose crown was literally one of thorns; and it often will be the wish of the devout christian, who, sensible of the sins and follies that overspread the earth, is taught to aspire after his heavenly country, and to delight in that resemblance of it which the closet best affords. He there casts his care upon Jehovah, and humbly waits for his salvation.

23. *Half their days.* In the Jewish account sixty years was the age of a man, and death at any time before that was looked upon as untimely, and deemed and styled *excision*, of which they made thirty six degrees. So that not to live out half one's days, is in their style to die before thirty years old.

PSALM LVI. 1. *Swallow me up*, or 'panteth for my life;' panteth with eager desire to destroy me.

2. *In their pride.* Hebrew, *with elation.* This is rendered, "O thou most High," in the common version, without any just authority, from the use of the word in the scriptures. They followed the Chaldee and Symmachus Compare Micah ii. 3, where the word is rendered *haughtily.* I have adopted the same sense. Some would alter the text. See note, Hebrew Bible. Ainsworth in his note says, we may also translate *in height*, that is, *highly, proudly.* It is used as an epithet, Micah vi. 6, *high God;* and Ps. xcii 9, where the term God is evidently understood.

4. *On account of his word.* I consider ל understood, as it is in other places. So Levit. xxi. 4. He gives a reason why he would glory in God; on account of his *promise*, for so his word denotes.——*Feeble mortals.* Hebrew, *flesh*, that is, men who are but flesh, weak and perishing.

5. *Painfully wrest, &c.* Try to lay hold on any thing I say or do, as matter of accusation. I have followed the common version, but דברי *my words*, with other points may denote 'my destruction.' The Chaldee, "They take counsel against me."

6 *They secretly assemble.* So Symmachus. When two verbs thus occur, the latter ought to be rendered adverbially, as it only expresses the manner, in which the thing denoted by the former is done. Thus, 'they assemble, they hide or secrete;' that is, they assemble secretly. Thus the Chaldee, Jerom, and others render.——*My life.* Hebrew, *soul.*

7. *For this their iniquity, &c.* I follow Dathe, only I supply *me*, פלטי, and render למו, *from them.* Eben-Ezra rendered in the same manner. For conjectural renderings, see note, Hebrew Bible.

8. *My wanderings.* Ainsworth has collected them, from Saul's presence to Gath, 1 Sam. xxi. 10, from thence to the cave of Adullam, 1 Sam. xxii. 1, from thence to Mispeh in Moab, verse 3, then to the forest of Hareth in Judah, verse 5, then to Keilah, 1 Sam. xxiii, 5, thence to the wilderness of Ziph, verse 14, thence to the wilderness of Maon, verse 25, then to Engedi, 1 Sam. xxiv. 1, 2, and so from place to place as a partridge on the mountains: in all which David acknowledged God's care and providence towards him. ——*Put in thy bottle.* All the versions, *before thee;* yet I think the text preferable. The metaphor is not more harsh than what follows, supposing them inscribed in a record. I have not found in any work on Jewish antiquities, that lachrymatories were in use among them, as among the Romans, or we might suppose a reference to them here.

9. *On my side.* Hebrew, *for me;* that is, taketh part with me, and will support me.

Wilt thou not prevent my feet from falling,
That I may walk before God
In the light of the living?

PSALM LVII.

David complains of his dangers, but relies on his God. 1 Sam. xxii. 1. 24.

TO THE CHIEF MUSICIAN [AL-THASHETH]; A GOLDEN PSALM OF DAVID.

1 Be gracious to me, Jehovah, be gracious:
For my soul trusteth in thee:
In the shadow of thy wings I will take refuge,
Until these calamities shall have passed over.
2 I will cry to God, the most High;
To God, who performeth all things for me.
3 He will send from the heavens and save me,
And disgrace him that would swallow me up;
4 God will display his mercy and his truth.
My soul is in the midst of lions:
I lie among men burning with rage;
Whose teeth are spears and arrows,
And whose tongues are sharp swords.
5 Exalt thyself, O God, above the heavens;
Display thy glory over all the earth.
6 A net they had prepared for my steps;
A trap had they prepared for my life;
A pit they had digged before me:
But into it they themselves have fallen.
My heart is prepared, O God, 7
My heart is prepared;
I will sing and give praise to thee.
Awake, my glory; awake, lyre and harp! 8
I will awake at the early morn!
I will praise thee, Jehovah, among the peoples; 9
I will sing to thee, among the nations.
For great to the heavens is thy mercy; 10
Thy faithfulness unto the skies.
Exalt thyself, O God, above the heavens; 11
Display thy glory over all the earth.

PSALM LVIII.

Unjust judges are reproved; judgment denounced against them. Some think that this Psalm was composed when Saul condemned the priests to be slain. 1 Sam. xxii.

FOR THE FIRST MUSICIAN [ALTHASHETH]; A GOLDEN PSALM OF DAVID; WHEN HE ESCAPED FROM SAUL IN THE CAVE.

Do ye faithfully dispense justice? 1
Do ye judge uprightly, sons of men?
Verily in heart ye contrive wickedness, 2
And your hands work violence in the land.
The wicked are estranged from the womb; 3
They stray from the birth, speaking falsehood!

REFLECTIONS UPON PSALM LVI. 1. We see what supports a good man under calumnies and persecutions; when he is accounted an offender for his word; when his every look or action is scrutinized and wrested to serve the most iniquitous purposes. Then he has food to eat which the wicked know not of: God's word of promise, laid up as a precious treasure in his heart. While the storm rages without, through this he has peace within, and can glory in God as his God and Saviour. Blessed are those who are persecuted for righteousness' sake; for great is their reward.

2. The conclusion of this Psalm may remind us of that period, when God will fulfil his word; when all his redeemed people shall eternally praise him; and when he shall have delivered their souls from death, their eyes from tears and their feet from falling. Then will they perform their holy vows, and offer for ever the sacrifice of praise and thanksgiving for all the unmerited blessings conferred on them. They will walk before him in the light of his glory, in that land of the living where there is no death.

REFLECTIONS UPON PSALM LVII. I. Let us keep in mind that important truth, that God performeth all things for us. The various events of our lives are under his direction, whether they are prosperous or afflictive; whatever is the immediate cause or instrument of

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12. *Made vows.* I have preferred the sense to the idiom.——*With praises, &c.* I consider the ב understood; and as שלם is used for *paying vows*, I think it is so here, and not merely, I will render praises. For with praises were offered thank-offerings. Levit. vii. 12, 16, 17.

PSALM LVII. 2. *Who performeth, &c.* That is, who performs his own promises, by keeping and upholding me. Hare and others would read גמל, and render, 'who is bountiful to me.' I see no need of any change.

3. *He will send, &c.* That is, send aid, and so dispose events, that instead of Saul taking away my life, I have had an opportunity of taking away his. Thus hath he *disgraced* the man that would destroy me, and displayed in my favour his own mercy and truth.

4. *My soul is, &c.* That is, I am; my life, my person is among men as fierce as famished lions, and as pitiless. They are described in what follows.

5. *Exalt thyself, &c.* Show thy omnipotence, and display the glory of thy justice in punishing my enemies, and of thy mercy in saving me. In the next verse he adverts again to the disappointment of Saul and his supporters.

8. *I will awake, &c.* Jarchi, "I will awaken the morning," which Dathe follows; but I prefer the common version.

10. *For great to the, &c.* That is, immensely great, becoming thy greatness, whom the heaven of heavens, or the highest heavens cannot hold.

PSALM LVIII. 1. *Do ye faithfully, &c.* Our translators render אלם, 'congregation;' but the Greek and the Syriac only as a particle. Indeed the sense of 'congregation,' is without any authority. It signifies a *sheaf of corn;* and hence Eben-Ezra and others explain, 'a band of men,' which is doubtless a strange derivation. Michaelis supposed, that the full reading is אלים, *gods* or *judges*, as the synonymous term אלהים is rendered, Exod. xxii. 27. Ps. lxxxii. 1. This at least is suitable, but I prefer the sense given. ——*Dispense justice.* Hebrew, 'speak righteousness,' but the words denote the sentence of judges, and signify as I have rendered. Compare Is. xlv. 19.

4 Their poison is like the poison of a serpent,
Like that of the deaf aspic which stoppeth its ear;
5 Which hearkeneth not to the voice of charmers,
Though charming with the greatest skill.
6 Break their teeth, O God, in their mouths;
Break down, Jehovah, the grinders of these young lions.
7 Let them melt away as waters which pass off:
When they aim their arrows, let them miss the mark.
8 Let them be like a flood flowing swiftly off;
Like an abortion which seeth not the sun.
9 Before [r]their" pots are heated with boughs,
Whether green or dry, let a tempest disperse them.
10 Then shall the righteous rejoice
When he seeth this vengeance;
When he washeth his footsteps in the blood of the wicked.
11 Then will men say,
"Verily, there are rewards for the righteous,
"Verily, there is a God who judgeth in the earth."

PSALM LVIII.

these things, it is good to look higher, and acknowledge God's hand in all; particularly let us remember, that he will perform his promises, and secure his servants until every calamity be overpast.

2. With fixed hearts and a holy courage, let us acknowledge his mercy and goodness. It is fit that we should do it with fixed hearts, with serious attention, with close application of mind, and suitable affections. It is fit that we should do it with courage, and speak of his glory, his goodness, and faithfulness to us. Whatever reproach may fall upon us for this, it should still be our prayer that God may be exalted, and though we suffer contempt, that his glory may be spread, known, and adored through the whole earth.

REFLECTIONS UPON PSALM LVIII. 1. We are here taught to what lengths our natural depravity may reach, if it be cherished, instead of being controlled. Men, by degrees, become hardened in vice,

9. [r] Syr.

and follow only the impulse of their passions; and will not hearken to kind and friendly admonitions. In all ages there have been some of these deaf aspics, of those who have stopped their ears; who could not be charmed with the incomparable wisdom of the prophets and apostles, yea, of Christ himself, though never man spoke like him. Let not ministers and parents wonder if they meet with such instances; if they have under their care some minds that no reason will work upon, no kindness mollify, no friendship bring to a better temper; for what are we better than our fathers? Happy those who listen to instruction, and follow her admonitions.

2. Let no present disorders in the world about us shake our faith in an universal providence, and an universal judgment. For verily there is a God who judgeth in the earth; and there is a day coming, when all causes shall be rejudged, and when there shall be a reward for the righteous, an ample, everlasting reward, whatever they may

2. *Verily in heart ye contrive, &c.* In this verse, Hare acutely observed, that the two verbs had, through mistake, been transposed. For *to work with the heart*, and *contrive with the hands*, is as opposite to nature as it is to the Hebrew idiom; for men certainly work with their hands and contrive with their hearts. This change removes all the obscurity.

3. *The wicked, &c.* That is, their parents take no pains to instil into their minds virtuous and religious principles, and their natural depravity is suffered to acquire strength and display itself, unchecked and uncontrolled; so that it may be said, From the womb or birth they are estranged from God and justice; and as soon as they possess the power they go astray, speaking lies. Green and Geddes would render, "They are estranged from compassion; they stray from sincerity, and speak falsehood." In all the Hebrew Scriptures, I believe, when the two terms רחם and בטן are used, they have, and can have no other sense, than what I have given; and the explanation given is founded in the actual experience of mankind, as well as supported by the divine testimony.

4, 5. *Their poison is, &c.* Their inward venom and malice, is like that of the serpent; or of the *deaf aspic*, that is, which shutteth its ear, and acts as if deaf. See Prov. xxvi. 13.——*To the voice of charmers.* It is certain, that both in India and Egypt at the present day, some persons have the art of charming serpents, of rendering them innoxious, and making them perform a variety of motions at their pleasure. See Calmet. This passage evidently supposes such a practice known in the time of David. He compares the wicked to a species of serpent which had not been tamed, and which obeys not the voice of the charmer, the person using certain words or actions to excite it, but opposes its venom and sting, and threatens him with destruction. So these men were not to be allured or persuaded to obey the laws of truth, honour and justice; they would still persist in their own ways.

6. *Break their teeth, &c.* All the serpent tribe wound with the teeth, and distil their poison from a little bag in which it is contained, into the wound which they have made. Hence to break their teeth was to deprive them of the power to injure. So the next comparison; for if the grinders of young lions were broken and they were toothless, they would be disarmed.

8. *Like a flood.* I have followed those critics, who consider שבלול usually rendered *a snail*, as of the same import with שבלת Ps. lxix. 15, rendered, *water-flood*. The image is more appropriate. In the former verse he mentions *waters that pass off*, the casual brooks which the heat dried up. Here, I conceive, he means floods, from impetuous thunder-storms, which, when the tempest is over, swiftly cease.

9. *Before their pots.* Hebrew, 'before their pots perceive or feel the boughs, &c.' I have expressed the sense as the metaphor is obscure, and may be misapplied.——*Whether green, &c.* Literally, 'as well the *living* as the *dry*;' but a *living* bough means a *green* one. The method of cooking victuals among the Arabs, is to collect thorns and brambles, boughs of any kind of wood; and having dug a hole in the earth, to light them, on or over which they set the pots, which swiftly boil. See Harmer. Dried cow dung is their usual fuel, which burns slowly, but heats quickly. Hence the passage, like the preceding verses, denotes their sudden punishment. For the text and conjectural renderings, see note, Hebrew Bible.

10. *Washeth his, &c.* That is, treadeth on the ground, where their blood has been shed. The word signifies, not feet, but the soles by which the earth is trodden. The destruction of wicked men occasions joy to the righteous, as displaying the righteous providence of God.

PSALM LIX. 3. *The mighty.* That is, Saul and his courtiers.——

PSALM LIX.

The title explains the time and occasion of this Psalm. 1 Sam. xix. 11.

FOR THE FIRST MUSICIAN [ALTHASHETH]; A GOLDEN PSALM OF DAVID, WHEN SAUL SENT MESSENGERS TO WATCH AT HIS HOUSE, FOR THE PURPOSE OF KILLING HIM.

1 DELIVER me, O my God, from mine enemies;
Be my defence against mine opposers.
2 Deliver me from the workers of iniquity,
And save me from blood-thirsty men.
3 For lo, they lie in wait for my life;
The mighty are assembled against me!
Yet for no crime, no sin of mine, O Jehovah.
4 Though without fault they run to smite me;
Awake and look to mine assistance,
Jehovah, God of hosts, the God of Israel!
5 Awake to punish all such people;
Favour not any such deceitful transgressors.
6 Every evening they return to attack me;
Like dogs they howl and run about the city.
7 Lo! with their mouths they belch out *evils;*
In their lips are cutting reproaches:
Yet who hearkeneth *to them?*
8 But thou, Jehovah, laughest at them:
Thou holdest all such people in derision.
9 O ᵛmy strength", upon thee I will wait!
For God is my strong-hold.
The God of my mercy will afford aid to me; 10
God will show to me my foes vanquished.
Slay them not, lest my people forget it; 11
Scatter them by thine own power;
Cast them down, O Jehovah, our shield.
For the sin of their mouth—the word of their 12
lips,
And for their haughtiness let them be taken;
For the cursing and falsehood also which they
utter.
Consume, wholly consume them in anger, 13
So that none of them may remain;
That they may know to the ends of the earth,
That God ruleth in Jacob.
Though every evening they return to *attack* 14
me,
And like dogs, howl and go around the city;
Let them wander about to find food, 15
And murmur when they are not satisfied.
But as for me, I will sing of thy power; 16
I will sing aloud every morning of thy mercy:
Because to me thou art a defence;
A refuge in the day of my trouble.
My strength, to thee will I sing! 17
For God, the God of my mercy, is my defence.

PSALM LIX.

lose or suffer here. To the supreme judge let us refer all those events which seem mysterious to us, and be solicitous to secure his favour, from whom our own judgment, and the judgment of every man, is finally to proceed.

9. ᵛSo the versions and 6 mss.

REFLECTIONS UPON PSALM LIX. 1. We see how piety and innocence will support a man in the greatest dangers. David had committed no fault against Saul, and yet he ordered his servants to destroy him. With what holy confidence could he look up to God,

Yet for no crime, &c. The crime of David was the success with which God favoured him; and his sin in the eyes of Saul, the piety of his heart and virtue of his life.

4. *Without fault.* As it respected Saul. He was a faithful subject, and an obedient son-in-law.——*They run to smite me,* or, that they may smite me. Those who received Saul's orders hasted to execute it.——*Look to mine, &c.* I have ventured, for the sake of precision and coherence, to construe לקראת, *to meet me,* with the verb *see* or *look.* The passage refers to one coming to the support or assistance of his friend.

5. *All such people.* Dathe and others have observed, that כל הגוים cannot here with any propriety be translated *all the nations,* or *the heathen,* unless in a figurative sense, which I have adopted. Dathe renders, *those men,* Compare, Ps. lvi. 7, and note, Hebrew Bible.——*Deceitful transgressors.* The versions seem to have read פעלי אן as they render, 'workers of iniquities' I have followed the common version, only adding *deceitful* as the usual sense of בגד,

7. *Cutting reproaches.* Hebrew, 'swords,' but the term is used figuratively, for malicious invectives, or reproaches cutting like a sword. The former line, 'they belch out,' explains this. From the fountain of an evil heart, they bring forth streams of evil words. Compare Jerem. vi. 7.——*Yet who hearkeneth.* Who is there that answers their reproaches, or attempts to support my character? There is no one who dares to maintain my cause. The Chaldee paraphrases, "Who is there that heareth and punisheth? If men refused to do him justice, he could support himself with the thought that God would."

9. *My strength, &c.* This reading gives propriety to the text. He addresses God as his strength affording aid to him in time of need.

10. *Afford aid to me.* Hebrew, 'prevent me,' or come in to turn off any stroke aimed at me. This is often the sense of the verb קדם, and clearly means as I have rendered.——*Show to me,* or cause me to see my foes, &c.

11. *Slay them not.* He desires they may be preserved as monuments of God's righteous judgment, lest his people should forget both their sin and punishment.——*Lest my people.* David may mean his friends or the Israelites in general, whom he regarded in this light from the promise made to him, that he should be king over them.

12. *Sin of their mouth, &c.* This is explained to be 'the word of their lips,' their false accusations and slanders.——*And for,* or *in their, &c.* Taken as in a snare.

13. *Consume them.* That is, out of the land. Let them be banished, and no longer have the power to injure the just; let such as Doeg no longer remain in the city, that men may know, &c.

14, 15. He repeats the 6th verse but varies its application. When

PSALM LX.

If the title of this Psalm be correct, David and his army suffered greatly in the Syrian war, while the Edomites and other neighbouring nations invaded Judea, and excited terror through the land. 2 Sam. viii. and 1 Chron. xviii.

FOR THE FIRST MUSICIAN ON SHUSAN-EDUTH; A GOLDEN DIDACTIC PSALM OF DAVID, WHEN HE WAS AT STRIFE WITH THE SYRIANS OF MESOPOTAMIA AND THE SYRIANS OF ZOBA; WHEN JOAB RETURNED FROM SMITING TWELVE THOUSAND EDOMITES IN THE VALE OF MELAH.

1 O God, thou hast cast us off, and scattered us;
Thou hast been angry—turn again to us.
2 Thou hast shaken the land, and hast rent it:
Heal its breaches, for it yet tottereth.
3 Thou hast made thy people to see hardship;
Intoxicating wine thou hast made us to drink.
4 Give thou a banner to those who fear thee,
That it may be displayed because of the truth.
5 That thy beloved may be delivered;
Hear, and save us by thy right hand.
6 God speaketh in his sanctuary—I will rejoice!
I shall divide Shechem into lots,
And measure out the valley of Succoth.
7 Gilead shall be mine, and mine Manasseh:
Ephraim shall be the helmet of my head:
Judah shall be my law-giver.
8 Moab shall be my washing-pot;
And to Edom shall I throw my sandal;
Over Philistia shall [r]I triumph".
9 Who will bring me to that strong city?
Who will conduct me to Edom?
10 Wilt not thou, O God, who didst cast us off,
And didst not go forth with our hosts?
11 Grant us relief from trouble;
For vain is the assistance of man.
12 Through God we shall act valiantly;
For he will tread down our enemies.

PSALM LX.

while his house was beset with formidable enemies, and when none durst take his part: Innocence inspires confidence and courage, while sin and guilt create fears and terrors. The righteous is bold as a lion, but the wicked fleeth when no one pursueth.

2. The punishment of the wicked often carries the mark of their crimes. They who have loved falsehood and cursing become themselves the victims of falsehood and curses. The measure they have meted is measured to them again. It is just that they, who have thirsted after the blood of the righteous, should want a drop of water to cool their tongues; and the hunger of a dog is deservedly their plague, of whom a resemblance of that unclean animal's disposition

8. [r]Compare Ps. cviii.

hath been the sin. Reader, be it thy care to avoid such sins; and cultivate a spirit of lively devotion; that, instead of receiving thy portion, where there is weeping, wailing, and gnashing of teeth, thou mayest sing to the God of thy mercy for ever.

REFLECTIONS UPON PSALM LX. 1. We are here taught, under difficulties and discouragements in the way of duty, to recollect and plead the promises of God. Hath he spoken to his people and servants in his sanctuary? Let us rejoice, in the assurance that he will be faithful to his engagements. Are we become the children of God, and have we an interest in Christ? We may then asssuredly

like dogs they howl, &c. Let them be like those animals, ranging for food and murmuring that they do not find it. Harmer has observed, that this is descriptive of the custom of the east still, as dogs are not domesticated but wander up and down the cities, living on whatever they can find, or what people give them.

PSALM LX. 1. *Turn again to us.* The future is here used for the imperative, as our translators have properly rendered. Some would render, *restore us*, revive our spirits by some signal display of thy kindness; which amounts to the same thing, as turn to us with thy favour.

2. *Hast shaken, &c.* God is said to have done, what he suffered the enemies of his people to do. From this it appears, that David's war with the Syrians was for some time disasterous; so as to encourage the surrounding nations to make attacks on various quarters; and shake terror into all the people.

3. *To see hardship.* To experience the oppressions and insults of their enemies.——*Intoxicating wine.* Hebrew, 'wine of staggering,' that is, which causeth staggering, or in other words, intoxicating. Some render, 'wine of stupor' or stupifying. Symmachus, 'wine of agitation,' and this sense I have adopted, which is also that of the Syriac. The metaphor is common to the prophets.

4. *Give thou, &c.* or place thou, &c. The connexion requires the future to be thus rendered, as it is in the first verse. The meaning is, Do thou, O God, become our leader; carry, as it were the banner before us, that through thee we may be led on to victory, and that thy truth and faithfulness may appear, in establishing thy people, whom thou hast chosen.

5. *Thy beloved, &c.* David means both himself, whose name signifies, beloved, and the Israelites to whom God had shown distinguishing regard.

6. *God speaketh, &c.* The psalmist receives some divine intimation that his prayer was heard; he hears, as it were a voice from the sanctuary, promising him success, and he exults, and says what follows.

6. *Shechem.* A city in the tribe of Ephraim, Josh. xvii. 7 and xx. 7. ——*Succoth* was in the tribe of Gad, and not far from the lake of Genesareth. Josh. xiii. 27. Judg. viii. 4, 14. It is probable that the enemy might for some time have possessed the land of Gilead and Manasseh. David is assured that he shall conquer, and as a sovereign dispose of those lands.——*Judah shall, &c.* That is, the chief tribe. Some explain, Ephraim I esteem the most valiant tribe, and Judah the leading or princely tribe, from which Messiah is to come.

8. *Moab shall be, &c.* Reduced to slavery and serve for the meanest offices.——*And to Edom.* The Chaldee explains, "I will tread upon the Edomites, as conquerors are wont to do" Josh. x. 24. The sense is, they also shall serve me, like slaves, taking care of my sandals when put off.

9—12. David again adverts to what had now occurred, and again prays for divine aid, as what would alone insure his triumph.

PSALM LXI.

David calls on God, and encourages his hopes from his truth and mercy. This Psalm was probably composed while David was at Mahanaim. Compare Psalm xlii.

TO THE CHIEF MUSICIAN, TO JEDUTHUN; A PSALM OF DAVID.

1 HEAR, O God, my supplication,
And be attentive to my prayer.
2 From the end of the land to thee I call,
While my heart faileth with grief:
Raise thou me up and direct me;
3 For thou art wont to be my refuge;
A strong tower from the enemy.
4 I shall yet long sojourn in thy tabernacle,
And be secure under the covert of thy wings.
5 For thou, O God, hast heard my vows,
And given me for an inheritance
The people who fear thy name.
Days to days wilt thou add to the king; 6
His years shall be from generation to generation:
He shall ever abide before God. 7
Thy mercy and truth shall preserve him:
So will I ever sing praise to thy name; 8
And from day to day perform my vows.

PSALM LXII.

David professes his confidence in God, and exhorts others to trust in him.

A PSALM OF DAVID, WHEN HE WAS IN THE WILDERNESS OF JUDAH.

VERILY my soul waiteth on God: 1
For from him cometh my salvation.
He only is my rock and my salvation; 2
My defence—I shall not be greatly moved.
How long will ye plot against a man, 3
And all of you attempt to break him down,
Like a tottering wall, or a broken fence?

say, "Pardon is mine, peace is mine; over this and the other spiritual enemy will I triumph; and shall soon possess the good land which he hath promised."

2. We should, nevertheless, go forth in the strength of the Lord, and guard against pride, and vain confidence. Let us wait upon him by faith and prayer, to give us strength and courage for our christian work and warfare; remembering our own weakness, and the insufficiency of every creature, let us pray that God would give us help from trouble. Whatever be our strength, courage, and resolution, it is he that must tread down our enemies; and if we take to ourselves the whole armour of God, and maintain a humble, believing dependance upon him, he will shortly bruise Satan under our feet, and we shall be more than conquerors through him who hath loved us.

REFLECTIONS UPON PSALM LXI. 1. We are again admonished while pouring out our prayers to God, to remember our vows, and perform them. We are all under vows to God; every prayer in which we join, is, in effect, a solemn promise and vow. Many of us are under engagements peculiarly strong to be his servants; may we remember, as the Psalmist expresses it, daily to perform them. Religion is to be the business of every day; and as God delivers us from our enemies and afflictions, and daily loads us with his benefits, we ought to be faithful to those engagements, of which God is a witness and a party; and "serve him in righteousness and holiness all the days of our life."

2. We are also reminded of the character and privileges of God's people. They are such as fear, love, and worship him; and if it was

PSALM LXI. 2. *End of the land.* Ainsworth thus translates, and explains *land* to mean the extremity of the land of Canaan. Compare Exod. xvi. 35, and Jerem. xii.——*Faileth with grief.* With Michaelis, I take עטר or עיר to mean, 'grief, trouble,' and not a 'rock;' for what propriety is there in saying, "my heart faileth or is overwhelmed with a rock?" That this is the true construction, and not 'raise me to a rock,' the hemistich proves, though the versions so construed. In the last line I read with the Septuagint, Syriac and Aquila, תרוממי and render in the precative form.

4. *Long sojourn, &c.* The tabernacle was the object of David's desire. Hence his language to Zadok, 2 Sam. xv. 24.——*Covert of thy wings.* This beautiful metaphor occurs, Ps. xxxvi. 8, and xci. 1—4.

5. *For an inheritance.* This is commonly rendered, 'the heritage of those that fear, &c.' and it is supposed to mean, that he had his lot among the Israelites, that he rejoiced in his religious privileges. This doubtless is a good sense, and is implied in my version; but the next verse, in which he speaks of himself as king, supports the version given as the real sense of the passage. David had for his inheritance, not only the common privileges of other pious Israelites, but the royalty as his peculiar and distinguished part. The common version will admit this sense, but to make it more clear I have rendered 'the people who, &c.' as implied. So Dathe and others have translated before me.

6, 7. *Days to days.* I have retained the idiom as here clear and expressive.——*His years, &c.* That is, in his posterity, and especially in the person of Messiah. This seems to be the most natural sense of such expressions; for how could David, now advanced in years, hope to live even to the next generation? Much less could he say in respect to this life, 'he shall ever abide before God.' He had, no doubt, the promise of God in his mind, that his seed should sit upon his throne; and God's mercy and truth have secured the accomplishment of it. I omit מן on the authority of Aquila, Symmachus and Jerom.

PSALM LXII. 1. *Waiteth.* In submission and hope. So the word דומיה denotes. Compare Ps. xxii. 2, and xxxix. 2.

3. *Plot against a man.* As *plot* generally signifies, to 'contrive evil, to conspire,' I think it best expresses the sense of the text.——*Attempt to break.* I have adopted the Arabic sense of רצה, which Michaelis has properly applied to this passage; as its usual sense of 'slaying, killing,' does not seem at all suitable. A verb which denotes an action or an effect, often signifies only the attempt to do it. See Glasius, Canon 8, and Gen. xxxvii. 21. The common version makes this and the next line relate to David's enemies; mine refers them to David, and the next verse supports this view of it. His enemies considered his power as shaken, and that he might now be overthrown as easily as a tottering wall.

4. *Against my dignity.* That is, his crown; they wished to deprive him of the royal power. I join the verb, *to cast down*, with the next words,

4 They consult only against [v] my" dignity;
They delight in falsehood to cast me down;
They bless with their mouths, but inwardly curse.
5 My soul, wait thou only upon God:
For from him is my expectation.
6 He only is my rock and my salvation;
My defence—I shall not be greatly moved.
7 From God is my salvation and my glory;
The rock of my strength, and my refuge, is God.
8 Trust in him at all times, ye people!
Pour out your hearts before him!
God *only* is a refuge for us.
9 Surely men of low degree are vanity,
And men of high degree are falsehood;
When put in the balance together,
They are lighter than vanity.
10 Place not your trust in oppression,
And become not vain through spoil.
If riches increase, set not your heart on them.
11 Once hath God spoken;
Twice I have heard this—that power belongeth to God!
12 To thee, also, Jehovah, belongeth mercy;
Yet wilt thou assuredly render
To every man according to his works.

PSALM LXIII.

David longs for the display of God's favour, and to enjoy it in the sanctuary; his hope of final triumph. Geddes supposes that this Psalm was composed, when he fled from Absalom, and had reached the other side of the Jordan. It must have been after he was made king.

A PSALM OF DAVID, WHEN HE WAS IN THE WILDERNESS OF JUDAH.

O God, my God art thou; early will I seek thee; 1
My soul thirsteth: my flesh longeth for thee,
Like a dry, thirsty, waterless land.
Thus I long to behold thee in the sanctuary, 2
To see thy power and thy glory:
For better is thy kindness than life; 3
Therefore shall my lips praise thee.
Thus will I bless thee while I live; 4
In thy name I will lift up my hands.
My soul shall be satisfied as with fat and marrow, 5
And my mouth, with joyful lips, shall praise thee;

PSALM LXII.

the honour of David to have, as his earthly inheritance, the government of them, they also have "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them." The clearer promises of the gospel encourage our hope of this blessedness; and may the Lord enlighten the eyes of our understandings, "that we may know what is the hope of our calling, and what the inheritance of the saints in light."

REFLECTIONS UPON PSALM LXII. 1. Let our souls learn to wait only upon God; that is, in the way of our duty, cheerfully refer ourselves and all our concerns to him, accommodate ourselves to his providence, and humbly and patiently wait his determinations, sensible that his time and way are best. This confidence in God should be habitual: in lesser as well as greater difficulties, we shall find it "good to hope and quietly wait for the salvation of God."

2. We are taught the vanity of depending on men or riches. Of all things here below, says Bishop Horne, wealth is that, on which poor deluded man is chiefly tempted, even to the end of life, to place his confidence; and when riches increase, it proves an hard task for the human heart to keep its affections sufficiently detached from them. But he who by injustice acquireth the earthly mammon, justly forfeiteth the treasures of heaven; and he who is made vain and covetous by money, however honestly gotten, renders that a curse to one, which was designed as a blessing to many, and drowns himself in the spring, which would have watered all around him. Be it then our care, equally to fear God's power, and to trust only in his mercy.

4. [v] Sept. Vulg. the rest *his*.

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which makes a better parallelism. They delighted in false accusations, that they might cast him down.

8. *Pour out, &c.* That is, the desires of your heart, your prayers with tears. A similitude taken from pouring out of waters, as is expressed, Lam. ii. 19, "pour out thy heart like water before the face of the Lord." A like phrase 'of pouring out the soul,' Ps. lxii. 5. 1 Sam. i. 15.

9. *Surely men, &c.* That is, rich and poor. Sometimes men cannot afford aid to others, and often will not, if they can. Hence trust not in them.

10. *Through spoil.* That is, what is acquired by the oppression of others. Nay if wealth be increased by lawful methods, let no one trust to it for happiness.

PSALM LXIII. 2. *Thus I long.* The verb must have this sense here, and the adverb כן be rendered *thus, in this manner*, and not *so* as in the common version. If we follow the order of the Hebrew it will be, "So have I seen thee in the sanctuary, To see thy power and glory!" Dathe renders in the future, "When I shall see thee in the sanctuary, Beholding the symbol of thy glorious power." He supposes יי to mean the ark, which is called the *ark of God's strength*, Ps. cxxxii. 8; and the *ark of his glory*, 1 Sam. iv. 21, 22. Ainsworth renders, "So as I did view thee in the sanctuary, For to see thy, &c."

3. *For better, &c.* That is, thy kindness or love, I esteem better or more than my life; and what I have enjoyed of it, as well as what I hope to enjoy, shall excite my praise to thee.

5. *My soul shall, &c.* That is, while I meditate and reflect on thy kindness, I am more delighted than in the enjoyment of the richest delicacies. This is to me as fatness and marrow to the epicure.

6 When I remember thee on my bed,
And meditate on thee at every watch-hour.
7 For thou art wont to be my help:
Hence in the shadow of thy wings I will rejoice.
8 My soul cleaveth fast to thee:
Thy right hand upholdeth me.
9 But they who seek to destroy my life,
Shall go to the lower parts of the earth.
10 They shall fall by the sword;
A portion for jackals shall they be.
11 But the king shall rejoice in God:
Every one that hath sworn by him shall glory,
While the mouth of liars shall be stopped.

PSALM LXIV.

David complains of his enemies, and foretels their ruin. It is uncertain whether this Psalm was composed during the reign of Saul, or the rebellion of Absalom.

TO THE CHIEF MUSICIAN; A PSALM OF DAVID.

1 WHEN I pray, hear, O God, my voice:
From the dreadful enemy preserve my life.
2 Hide me from the designs of the wicked,
From the attacks of the workers of iniquity,
Who whet their tongues like a sword; 3
They direct their arrows, even bitter words,
To shoot, in secret, at the upright: 4
Suddenly they shoot, and fear nothing.
They encourage themselves in this evil deed; 5
They consult how to hide their snares;
They say, "Who shall see them?"
They search out iniquitous counsels: 6
By diligent search [v]they perfect" them:
And deep is the mind and heart of every one of them.
But God shall shoot an arrow at them: 7
Suddenly shall they be smitten.
On themselves their reproach shall fall; 8
All who see them shall flee away.
Then shall all men be afraid, 9
And declare the work of God,
When they understand that this is his doing.
In Jehovah, the righteous shall be glad and trust; 10
And all the upright of heart in him shall glory.

PSALM LXIV.

REFLECTIONS UPON PSALM LXIII. 1. We are here taught to seek God, both early in life, and to rise early that we may call upon his name. Every christian, after the example of David, dedicates to God 'the sweet hour of prime;' he opens the eyes of his understanding, together with those of his body, and awakes each morning to righteousness. He arises with an inextinguishable thirst after those comforts, which the world cannot give; and has immediate recourse by prayer, to the fountain of the water of life; ever longing to behold the divine power and glory, in the sanctuary above, of which he has been favoured with some glimpse, in the services of the church below.

2. How useful is it to meditate and reflect on the many mercies and favours which God hath vouchsafed; and no season seems more proper, than the night when we are awake. The solitude and stillness of the night watches, peculiarly favour devout meditation; and when the mercies of God are thus called to remembrance, they become a delicious repast to the spirit, filling it with all joy, and peace, and consolation; giving songs in the night, and making darkness itself cheerful. How cheerful, then, will be that last morning, when the righteous, awaking up after the divine likeness, shall be satisfied with all the fulness of God, and praise him with joyful lips, in those eternal courts, where there is no night, and from whence sorrow and sighing fly far away.

REFLECTIONS UPON PSALM LXIV. 1. Let us learn to hate that malignant, slanderous, suspicious temper, which was found in David's enemies. There are men still in the world, who whet their tongues, and shoot out bitter words, to wound the reputation of others, either by raising or adding to, ill reports; and if they can find nothing in a person's conduct that is exceptionable, they will search out iniquity, arraign even his very thoughts. This detestable conduct is highly provoking to God; who will make the tongue of slanderers, revilers, and evil speakers, fall upon themselves; or shoot his arrows at those who

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6. [v] The Versions.

6. *Every watch-hour.* Hebrew, 'at the watches.'

10. *A portion for Jackals.* These are bigger than the fox, and usually like wolves, prey on those slain. They abound in the east.

11. *Hath sworn by him.* That is, every one that worships and serves him; for as to swear by idols denotes, honouring and serving them, Amos viii. 14; so swearing by Jehovah has the same sense, Is. xix. 18, and xlv. 23, as it has in many other places.

PSALM LXIV. 1. *From the dreadful enemy.* Hebrew, 'dread of the enemy.' This form often obtains in the Hebrew. See note, Heb. Bible.

3, 4. *Direct their arrows.* The verb דרכו implies here, doing all that was necessary to shoot, which Dathe and others call a pregnant signification, Ps. lviii. 8.——*And fear nothing.* The Syriac, which Bishop Lowth approves, 'and are not seen.'

5. *They consult, &c.* Hebrew, 'they tell,' that is, one another; they talk concerning the thing, which is the same as to consult.——*See them.* That is, the snares, which they have hidden. The Syriac reads *us*, which Houbigant approves.

6. *Iniquitous counsels.* The preceding verse naturally suggests this sense of עולות, *depravities*, or *perversities*.——*By diligent search.* Hebrew, 'searching a search,' an usual idiom to denote an accurate or diligent scrutiny.——*They perfect them.* Their counsels and plans; they bring them as they conceive to perfection, so that they fear no disappointment.——*And deep is, &c.* The wickedness hid there cannot be fathomed. Compare Jer. xvii. 9. Without any change of the text, only reading with the versions תמו, I hope that I have rendered clearly and justly.

7, 8. *But God, &c.* While they were indulging the hope of success,

PSALM LXV.

David celebrates the blessings of religious worship, and the peace and fertility of the land.

TO THE CHIEF MUSICIAN; A PSALM AND SONG OF DAVID.

1 PRAISE waiteth on thee, O God, in Zion;
And to thee shall vows be performed:
2 Hearer of prayer, to thee shall all flesh come.
3 Our iniquities have prevailed over us;
But our trespasses thou hast covered.
4 Happy is he whom thou choosest,
And admittest to dwell in thy courts!
We shall be satisfied with the good things
Of thy house—of thy holy temple.
5 By terrible things, in justice, thou,
The God of our salvation, hast answered us;
Thou who art the hope of all the ends of the earth,
And of those afar off, on the seas:
6 Who by thy power fixed the mountains;
Who art begirded with mightiness:
7 Who stillest the noise of the seas,
The noise of their waves—as the tumult of a people.
8 The inhabitants of the ends of the earth
Are struck with fear at thy tokens.
Whatever cometh forth with the morn,
Or evening, thou makest to rejoice.
9 Thou visitest and waterest the earth;
Thou enrichest it abundantly
With plenteous rain from the heavens.
10 When thou hast thus prepared it,
And made it fit for every kind of grain,
Thou abundantly waterest its ridges—
Causest rain to descend into its furrows,
And thou blessest all its produce.
11 Thou crownest the year with thy goodness,
And all thy paths distil fertility;
12 Distil it on the pastures of the desert;
And the hills rejoice on every side.
13 The pastures are clothed with flocks—
The vales are covered with corn—
They shout, yea, they sing for joy.

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destroy the credit of others; and his arrows always hit the mark, pierce deep, and fill the soul with exquisite anguish.

2. We also learn, that sorrow sooner or later, will be the portion of Messiah's enemies, so joy is the high privilege of his friends and disciples. The righteous man alone can be truly glad, because he alone can be glad in the Lord Jesus, the object of all his confidence. There was light in Goshen, when darkness covered the Egyptians; the Christian church drank the cup of salvation, when that of vengeance was mingled for Jerusalem; and when the empire of Satan shall fall, heaven will resound with hallelujahs.

REFLECTIONS UPON PSALM LXV. 1. We are reminded, that as it is the character of God to be the hearer of prayer, so it is the duty of men to offer it. To him should all flesh come; and the chief sub-

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and considered their plans matured, David predicts their disappointment. God will shoot at them, and bring on themselves the evil of their doings.

PSALM LXV. 1. *Waiteth on thee, &c.* As a servant, whose duty it is to do what thou commandest; or *for thee;* it is ready to be offered in thy courts, for special favours. I think there is an allusion to the daily service, in which God was praised.

3. *Hast covered.* Through the blood of atonement, thou hast pardoned them. The term דברי is redundant as it often is. See Ps. xxxv. 19; xlv. 4, and cv. 26.

4. *Happy is he.* That is, every one permitted to join in thy service, and to partake of thy favour.——*We shall be satisfied.* We who know the value of spiritual privileges, shall ever be satisfied with the enjoyment of them; with the *good things of thy house*, where thou answerest our prayers, grantest us spiritual blessings, pardon, peace, and joy, &c.

5. *Terrible things.* God's judgments on the wicked are, his terrible things, which alike display *his justice* towards them, but *his mercy* towards his own people, who are thereby saved from their enemies.

7. *As the tumult of, &c.* By rendering כ *as*, we have here a beautiful simile. When the sea rages and foams, and threatens destruction, God as the sovereign of nature commands and stilleth the waves, with more ease than a powerful king suppresses a popular tumult.

8. *Thy tokens.* That is, of thy power in providence, but especially in the works of nature.——*Whatever cometh.* As the term מוצאי is ambiguous, I have rendered generally. Ainsworth observes, this may be meant both of the successive course of day and night, and of them that go out at morning and evening, which are men to their labour, and beasts for their prey, as is showed, Ps. civ. 20, 23, and of people, inhabiting the east and west parts of the world. The word is used for the *act* of going forth, 2 Sam. iii. 25; for the *place*, out of which any thing goes forth, 2 Chron. xxxii 30, and Ps. cvii. 33; and for the *person* or *thing* which goes forth, as Numb. xxx. 13, and Deuter. xxiii, 24, which last sense I think it has here, implying all those things which go forth and appear, as it were, in public every day and night. In the evening the stars come forth and shine; and in the morning the sun; and on earth in the morning man goes forth to his labour, and in the evening the wild-beasts go forth to seek their prey.

9. *With plenteous rain.* Hebrew, 'with the stream of God full of water.' This is a pure orientalism for copious and abundant rain, as Schultens has proved. Ainsworth explains, with heavenly, sweet and wholesome streams of waters, not as Egypt, watered with man's labour, drinking waters of the rain of heaven, Deut. xi. 10, 11. So also Poole. As no such idiom obtains with us, I have preferred the sense.

10. *Made it fit for, &c.* I consider דגנם as comprehending various species of grain, as wheat, spelt, barley, &c. as Schindler explains; and I refer the pronominal affix to these species.——*Causes rain, &c.* This is our marginal version, and the connexion supports it. When the seed is sown, then God sends showers, to moisten the ground, that the seed may germinate, and spring forth, and yield abundant increase.

11. *Distil fertility.* God is represented, not as a ferocious conqueror, whose path is stained with blood, and marked with desolation, but as a beneficent lord, distributing blessings wherever he goes. *Paths* denote God's operations in nature, giving rain in due season, and the returns of spring, seed-time and harvest.

PSALM LXVI.

The author, who was probably David, commemorates God's favours to Israel and to himself in particular. Some apply this Psalm to Hezekiah; I rather think that it was written by David after the rebellion of Absalom was suppressed, and he again enjoyed peace.

TO THE CHIEF MUSICIAN; A SONG OR PSALM.

1 SHOUT with joy to God, all ye lands:
2 Sing to the glory of his name:
Make his glory the theme of his praise.
3 Say to God, "How awful thy works!
"Through the greatness of thy power,
"Thine enemies have submitted to thee.
"All the earth shall worship thee;
"Shall sing to thee—shall sing to thy name."
4 Come and behold the works of God!
Awful are his doings towards men.
5 He *once* turned the sea into dry land!
On foot *our fathers* went through the flood!
Then did we rejoice in him.
6 By his might he ruleth for ever;
His eyes are fixed on the nations:
Let not the rebellious then exalt themselves.
Bless our God, O ye people! 7
And make the sound of his praise heard.
It is he who preserveth our lives, 8
And suffereth not our feet to be moved.
Truly thou hast tried us, O God! 9
Thou hast proved us as silver is proved;
Into a snare thou broughtest us, 10
And didst lay a heavy load on our loins.
Thou didst make men to ride over our heads; 11
We have gone through fire and water;
But thou hast brought us to a rich land.
I will enter thy house with offerings; 12
I will perform to thee my vows,
Which my lips pronounced, 13
And my mouth spoke in my trouble.
Burnt-offerings of fatlings I will offer to thee: 14
Of rams, together with incense;
Steers with goats I will sacrifice.
Come, hear, all ye who fear God; 15
And I will declare what he hath done for my soul.

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ject of their prayers, is the forgiveness of sin; in order to which, it must be confessed. "Iniquities prevail against me;" like whereunto is St. Paul's complaint, "O wretched man that I am; who shall deliver me from this body of death!" When sin is thus confessed, men may hope for the blessing of forgiveness, which is dispensed through the blood of the covenant. In this way God will cover our transgressions.

2. We hence learn the happiness of those who love God's house, and draw near to him there; they are blessed; they approach him as a father, and as a friend whom they esteem and love. They are satisfied with his goodness; the comforts they there enjoy, and the privileges and blessings communicated to them, fill their hearts with sacred delight. Let us then love the habitation of God's house, and seek this blessedness for ourselves; enjoying its ordinances to the advancement of our eternal interests.

3. We also learn to join in the concert of nature, and glorify God as the source of all fertility and blessings. The happy effects of God's visiting the earth with rain, are vallies covered with corn, verdant meads, and thriving flocks. All these ideas, in the prophetical Scriptures, are frequently transferred to the times of refreshment and consolation, of peace and fruitfulness, in the church; which breaks forth into joy in one case, as the world is always ready to do, in the other. "Manifold and marvellous, O Lord, are thy works, whether of nature or of grace; surely, in wisdom and loving-kindness hast thou made them all; the earth is full of thy riches."

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13. *Clothed with flocks.* That is, flocks in abundance are spread over the pastures. Schultens and others render, "The rams fecundate the flocks." So also the Chaldee, "The rams leap upon the flocks." Gen. xxxi. 10, 12. This arises from the ambiguity of the term כרי which signifies, both rams and pastures. The construction and connexion favour the latter sense, which Is. xxx. 23, also supports.——*They shout, &c.* The flocks, the pastures, the vales, all resound thy praise.

PSALM LXVI. 2. *Make his glory.* Hebrew, 'put glory to his praise,' which some render, 'make his praise most glorious.' With Dathe, I think Josh. vii. 19, best explains it, "Give or put glory to Jehovah, the God of Israel, and make confession to him!" Here the words, 'give glory,' mean, acknowledge his perfections, show due reverence to his majesty; so here ascribe due honour to him, let this be the theme of his praise, of the praise rendered to him.

3. *All the earth shall, &c.* or, let all the people of the land. The connexion seems to limit the word to the land of Israel.

5. *Then did we, &c.* As descended from those who came out of Egypt, he speaks of himself and the present race of Israel, as sharers in the joy of that deliverance.

6. *By his might, &c.* This verse contains an inference from the preceding. God being the same, and ruling for ever, noticing the nations, let not any dare, like Egypt to provoke again his wrath, by exalting themselves against him and his people.

8. *Preserveth our lives.* Hebrew, 'puts us, or our soul, among the living.' To put men among the dead, is to put them to death; so here the phrase means, to cause them to live, to preserve their lives. The word שׂם denotes both *life* and the *living*. Ainsworth explains, "It is he who first *giveth*, then *preserveth* life." The next line supports this sense. Compare Ps. xxx. 3.

9—11. *Tried us, &c.* By afflictions and distresses. We have been like a man entangled in a snare, with a heavy load on his back, who has no power to extricate himself. I have given what is now admitted to be the sense of מעוקה, *a heavy load*, and not affliction. Compare Amos ii. 13.—— *Ride over our, &c.* That is, to rule us as the rider does the horse, to make us do as they please. Every metaphor represents great danger and difficulties, from which God had delivered them.

14. *Of rams, &c.* The common version follows the Vulgate, 'incense of rams,' which is doubtless absurd. The words are not in construction,

I cried to him with my mouth;
And exalted him with my tongue;
17 But if in my heart I had regarded iniquity,
Jehovah would not have heard me.
18 Verily God hath heard me;
He hath attended to my supplication.
19 Blessed be God, who rejected not my prayer,
Nor withdrew his mercy from me.

PSALM LXVII.

This is a song of praise, and was probably composed on the removal of the ark to Zion. 2. Sam. vi. xviii. *It contains a prayer for mankind.*

TO THE CHIEF MUSICIAN ON NEGINOTH; A PSALM OR SONG.

1 Be gracious to us, O God, and bless us,
And cause thy face to shine upon us;
2 That thy way may be known through the earth;
Thy salvation among all the nations.
3 Let the peoples praise thee, O God!
Let all the peoples praise thee together!
4 Let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God, 5
Let all the peoples praise thee together.
Then shall the earth yield her increase, 6
And God, our own God, will bless us!
God will continue to bless us, 7
And all the ends of the earth shall fear him.

PSALM LXVIII.

This is one of the most beautiful of the Psalms, and was composed for some public procession when the ark was carried to Mount Zion, most probably after David had conquered the Ammonites and the Syrians. From 2 Sam. xi. 11. *it is certain that they took the ark with them in those wars. Many have applied it to the procession, when the ark was brought from the house of Obed-edom; but we are expressly told that David composed another Psalm for that occasion,* 1 Chron. xvi. 7. *It is divided into nine parts, which seem to have been sung by different choirs.*

TO THE CHIEF MUSICIAN; A PSALM OR SONG OF DAVID.

Let God arise, and his enemies be scattered! 1
And let those, who hate him, flee before his face!
As smoke is dispersed, so let them be dispersed! 2

Reflections upon Psalm lxvi. 1. We are taught to admire the power, and majesty, and grace of God; as displayed towards his church and people. Let us consider and reflect on the wonders which he wrought for Israel; and recollect, that his arm is not shortened, that he cannot save, nor his ear heavy, that he cannot hear. His power is not weakened, and cannot be successfully opposed. Instead of rebelling against this omniscient, almighty Sovereign, let us humble ourselves before him, and "sanctify the Lord of hosts in our hearts, and make him our fear and our dread."

2. Let the people of God be ever ready to declare what he has done for their souls; for their lives, in preserving them in threatening dangers; in restoring their comforts, and making them sweeter after a short interruption; but especially what he has done for their souls, in recovering them from ignorance, guilt, and misery, and bringing them into a state of rest and joy; in trying their graces, and improving their virtues, by the corrections of his word or his rod. They should be ready to declare this, for the honour of God and the edification of others. But while they tell how God has answered their prayers, let them tell with humility of their own sincerity. There can be no piety while sin is regarded in the heart; and in vain is it for such as do, to talk of their experience, and pretend to religious joys. Such men disgrace religion, and may expect the displeasure of God.

Reflections upon Psalm lxvii. 1. We are taught what we should most ardently desire for ourselves and others; that God may be gracious to us, and bless us with the light of his countenance. No favours are so valuable as these. If he be not gracious and smile we are undone for ever. As sinners we need his pardoning grace; and as miserable we need his peace and love. Let us not ask riches or honours, but beg earnestly and constantly, that God may be gracious to us.

2. We see that all nations were the subject of prayer under the Jewish law, having respect to the time of the gospel; and how should we then, pour out our hearts for mankind. Under the gospel, all nations have the greatest reason to rejoice and be glad, because God our Saviour judges the nations, with equity; breaking the yoke of the oppressor, and the iron rod of the prince of this world; becoming himself an advocate in the cause of his church; introducing her into the glorious liberty of the children of God, whose service is perfect freedom; and, with a sceptre, around which justice and mercy are wreathed together, governing the nations upon earth.

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but literally, 'with incense rams;' or as I have rendered. The Chaldee, 'incense of spices, and sacrifices of rams.' Compare Lev. ii. 1, 2, 15. Michaelis קטרת, *offering-pieces.*

17. *But if in my, &c.* He means, that if while praying the love of iniquity had been indulged, God would not have listened to him; for he heareth not sinners, John ix. 31, nor hypocrites, Job xxvii. 8, 9.

PSALM LXVII. 2. *That thy way, &c.* That all men may know the way of worshipping thee, and the way in which thou wilt accept, pardon, and bless them with thy salvation. Acts xviii. 25, 26.

4. *Wilt judge.* Wilt judge and rule them by thy word, which shall be made known to all for the obedience of faith.——*Govern.* Lead and guide them as the shepherd his flock.

6, 7. *Then shall, &c.* or, the earth yieldeth her increase. When God makes known his way to men, under the reign of Messiah, all nature shall rejoice; and the remotest people fear and serve him.

PSALM LXVIII. 1. *Let God arise.* This is the language which Moses used, when the ark was removed, Numb. x. 35.

2. *The wicked.* This term here seems applied to denote the enemies

Like as wax melteth before the fire,
So may the wicked perish at the presence of God!
3 But let the righteous be made glad
[a]And[n] exult at the presence of God;
Yea, let them exceedingly rejoice.
4 Sing to God—sing praises to his name;
Extol him who rideth through deserts;
His name is Jah—hence exult in his presence.
5 The father of orphans—the judge of widows
Is God in his holy habitation.
6 God maketh outcasts to dwell at home,
And releaseth those that are bound in chains;
But rebels shall inhabit a dry land.
7 O God, when thou didst go before thy people;
When thou didst march through the wilderness;

PSALM LXVIII. 3. [a]Versions and mss.

The earth shook—the heavens were dissolved; 8
[a]Dissolved were the clouds into water!
The mountains melted at the presence of God[n],
Sinai itself, at the presence of the God of Israel.
A liberal rain, O God, thou pouredst out, 9
And thy weary heritage thou didst support.
As to thy food, they dwelt amidst it; 10
Thou preparedst in thy goodness for the poor.
The Lord God hath now given the word, 11
And female choirs joyfully publish it.
"The kings of the armies have fled—fled, 12
"And the families at home share the spoil."
When ye lie down within your own boundaries 13
Ye shall be as the wings of a dove covered with silver,

8. [a]Judg. v. 4, 5.

of Israel, who as heathens addicted to the grossest vices, are justly so called; and in the next verse, by the righteous are meant the Israelites, called elsewhere a holy nation.

4. *Sing praises*, or psalms, as Michaelis and others render.——*Extol, &c.* The Septuagint and Vulgate, 'prepare a way for him.' The verb סל is used for casting up a road or mount; but, as Parkhurst has observed, it may denote raising the voice, in a derivative sense.——*Through deserts.* This is now admitted to be the sense of ערבות, and not *heavens*. I think we have no authority from the Hebrew scriptures for such a version. Ainsworth renders, *deserts*, and observes, that it is often used for the plains of the wilderness. Lowth considers, that *rideth* respects the Cherubs, on which God is said to ride, Ps. xviii. 10. The deserts may refer to those, through which David with the ark had passed in his wars with the Ammonites and Syrians, or to those through which Israel passed, when they came to Canaan. ——*His name is Jah.* The best critics consider the ב redundant, or used as it is frequently in the Arabic. I think it probable that the name Jah, is only a poetic abbreviation for Jehovah.

5. *Father of orphans.* By affording them protection, and by destroying their enemies.

6. *Maketh outcasts to, &c.* I have rendered as literally as possible, and the version is at least clear. The Geneva version is, "God maketh the solitary to dwell in families." They were guided to this from Ps. cxiii. 9. Their version is much plainer, than what James's translators substituted; "He setteth the solitary in families." Yet I think they mistook the sense of בית, and that it is here meant not of the family, but of the habitation, as Ainsworth has rendered. There is probably a reference to the Israelites in Egypt, who were as outcasts, solitary, in a strange land.——*Bound in chains.* Many doubtless were thus treated in Egypt, but they were released. The same would apply as to the victory of David; the effect of which would be, the release of captive Israelites, and the flight of the rebellious into the deserts for safety; or there may be a reference to the murmuring and unbelieving Israelites, who were doomed to wander and die in the desert. This, as Lowth observes, brings in the full subject of the deliverance of Israel in the following verses.

8. *Dissolved were, &c.* These two lines are added from Judg. v. 4, 5, from which the first and last line are evidently quoted; and I have no doubt these two lines have been omitted by some mistake, as the sense and connexion require them. When they are restored there is no need of any Italic supplement, as the verb *melted* is understood after Sinai. This seventh verse begins the second part of the Psalm.

9. *A liberal rain, &c.* This refers to the manna, which God is figuratively said to rain down. He is said to rain it down, Exod. xvi. 4. Ps. lxxviii. 23, 24.——*Thy weary heritage.* That is, the people of Israel. Deut. ix. 29. Ps. xxviii. 9, and xciv. 5.

10. *As to thy food.* The ambiguity of the word חית has occasioned various renderings of this line. Parkhurst considers the radical sense of חיה is, 'to be vigorous, strong;' hence the noun denotes *force*, a body of men, 2 Sam. xxiii. 13, and also that which gives and maintains strength, the means of support or food, Judg. vi. 4, and xvii. 10, and Compare Neh. ix. 6. Our translators, took the term in the first sense; I take it in the second, because the connexion seems to require it; and because חית refers always to a body of men as soldiers, as actually engaged in some kind of warfare. Hence what is called the *troop* of the Philistines, 2 Sam. xxiii. 13, is called the *camp* of the Philistines, 1 Chron. xi. 15. And lastly, because the common version has no antecedent, to which בה, *in it*, or *amidst it*, can refer; but this version has one in the noun *food*. I think there is then a reference, not only to the manna, but to the quails, which God brought in abundance round the camp, Exod. xvi. 13. Numb. xi. 31. Thus he prepared in his goodness for the poor.

11—14. *The Lord God hath, &c.* From this to the 14th verse contains the third part of the Psalm. Having adverted to the goodness of God in formerly saving Israel from Egypt, and miraculously supporting them in the desert, the Psalmist now properly and beautifully introduces God's recent appearance in favour of his people, in granting them success and victory over their enemies.——*The word.* That is, the occasion of this song, or the matter it, the same as, "he hath put a new song in my mouth," Ps. xl. 3.—— *Female choirs.* It is known to have been the custom for numbers of women to join in the songs of praise to God on remarkable occasions; they went out to meet the men returning victorious, and celebrated their achievements. Exod. xv. 20. Judg. xi. 34, and 1 Sam. xviii. 6. I have therefore translated רב צבא *female choirs* because the participle is feminine. The Hebrew is, 'of the women publishing glad-tidings, there is a great host.' Some think that we should read לצבא, and render, "Of the women publishing glad-tidings, *concerning* the great host." I prefer the usual sense.

12. *Families at home.* This verse contains the song of praise which the women sung. The flight of the associated kings, and the happy consequences of the victory. I have preferred the sense of the words נות בית to the idiom. They imply the women and children. Compare Numb. xxxi. and 1 Sam. xxx. 18—25.

13. *Own boundaries.* There is no authority for the common version, 'between the pots.' No one of the old translators has so rendered. I have followed the Septuagint, Vulgate, Chaldee, and the Arabic as to the sense.

And whose pinions are streaked with gold.
14 The Almighty having scattered those kings,
Hath by this turned death-shade to splendour.
15 An excellent mount is mount Bashan;
A very high mount is mount Bashan.
16 Why are ye jealous, ye high mounts,
Of the mount which God desireth for his abode?
Yea, Jehovah will dwell there for ever.
17 The chariots of God are myriads;
Thousands *of myriads* of happy angels;
The Lord is among them in the holy place as at Sinai.
18 Thou hast ascended on high—
Thou hast lead a multitude of captives;
Thou hast distributed gifts among men;
Yea, even among the rebellious,
Among whom thou, O God, Jah, dwellest.
Blessed be Jehovah from day to day! 19
When oppressed, this God is our salvation:
This God to us is the God of salvation; 20
For to Jehovah ° we owe our escapes from death.
But God hath smitten the head of his enemies, 21
The hairy crowns of those who went on in their guilt.
Jehovah said, "I will bring the enemy from 22
Bashan,

20. ° *Lord.* Sept.

The psalmist having noticed the victory obtained, now passes to the honour and glory which would follow the conquerors. When repassing within their own territories, they should be as beautiful as an eastern dove, displaying its rich and variegated plumage. There may be an allusion to the silver and gold, splendid armour and other things which they had obtained.

14. *Hath by this, &c.* In this verse, I conceive, the same subject is continued and illustrated by a new image. *Death-shade* generally denotes affliction, public or private calamity; and here it denotes the state of the Israelites before the victory. It should seem, that their circumstances were critical, and their fears of the issue of the contest strong; but when the victory was gained, then was death-shade turned into splendour; or in plain words, fear was turned to boldness, and distress and sorrow to joy and triumph. The common version is, "When the Almighty scattered kings in it, it was white as snow in Salmon." They took צלמון for a proper name of a mountain, which only occurs Judg. ix. 48. It was covered with trees, as appears from the history, and was near Samaria or Sichem; but there is no mountain in that district which was covered with snow, to which an allusion could be made, in so particular a manner. The Chaldee and Theodotion either read צלמות, or considered צלמן synonymous, as they render as I have done. I have given the Arabic sense of שלג, which in the fourth conjugation signifies, *to make joyful.* See Dathe. The version which I have given is at least good sense, and connected with the subject; and it is better to translate freely, than to make the author give us words without sense, and which do not admit of any probable explication.

15—18. *An excellent mount.* From this to the 18th verse forms the fourth part of the psalm. Hebrew, 'mount of God,' but with most modern critics I take the words as idiomatical; for we never find any mount in Bashan called elsewhere, the mount of God. This name is appropriated to Sinai, whence God gave the law, and to Zion which he chose for his own abode.

16. *Ye jealous.* The verb רצד occurs only here, and the sense of *leaping* is arbitrary, none of the ancients so rendering, except the Chaldee. I follow most modern critics in deriving the sense from the Arabic use, in which language it denotes, 'to look with envy, to be jealous.' This suits the connexion and design. Bashan is commended for its fertility in other places. It was given to the half-tribe of Manasseh, and was mountainous, broken into various ridges, and some of these of considerable height. The author commends as excellent, one of the most eminent of the mountains of Bashan, but Zion, which though barren by nature, was more excellent as the chosen residence of Jehovah, and honoured as the seat of his worship. To say that other mountains envied Zion, is to inform us, that in this respect no other mountain possessed such honour. As the procession of the Ark was now advancing towards Zion, this comparison could not fail also to remind the hearers, that the God of Zion, was high and glorious above all gods.

17. *The chariots of God.* Jehovah is described as a king at the head of his hosts; and chariots and horses are mentioned to complete the metaphor. Compare 2 Kings ii. 10, 11, and vi. 17. Habak. iii. 8. His hosts and chariots are the holy angels, the ministers of his providence; and the number of these is beyond computation. They are *myriads; thousands of myriads, &c.* In this version I suppose רבתים is understood after thousands, and most probably once stood in the text, as the line is evidently defective. It is not conformable to the Hebrew idiom, nor to that of any language, in the description of an army, to say it consisted of myriads, and then to come down to thousands, according to the common rendering.——*Of happy angels.* Hebrew, 'of tranquil or happy ones;' which I think does not apply to the Israelites, but from what precedes and follows, must signify the angels.——*The Lord is, &c.* It was the opinion of the Jews, that the angels of God attended him at Sinai, when he gave the law; and Stephen, Acts vii. 53, and Paul, Gal. iii. 19, and Heb. ii. 2, confirm this opinion. The psalmist, under the influence of the spirit, considered Jehovah, who reigned in Zion, as attended with his heavenly host, and as there displaying the same majesty, power, and glory as at Sanai. Some would render, "The Lord is among them; Sinai is in the sanctuary." That is, the sanctuary is now what Sinai was, the seat of God's majesty. See Hebrew xii. 22.

18. *Hast ascended.* The procession is now supposed to have reached mount Zion, and the ark, called the ark of God's strength, is now brought within the holy place. Compare Ps. xlvii. 6, and 2 Sam. vi. 15.——*Lead a multitude, &c.* Hebrew, 'captived a captivity;' which Ainsworth explains, a prey of people taken in war. Compare Judg. v. 12. Numb. xxi. 1. Deut. xxi. 10, and 2 Chron. xxviii. 5, 11.——*Hast distributed.* From the version of the Septuagint, Dr. Randalph supposes they read חלקת; but I think they might render the textual reading as they have done, which is often the sense of the word, as Ainsworth has proved. Compare Exod. xxv. 2, and 1 Kings xvii. 10, and Eph. iv. 8.——*Among men.* So ב often signifies. See Noldius. The same preposition is understood in the next line. *Among* the rebellious, those who had been rebellious, but were now subdued and made captives; even these shared in the gifts of the glorious conqueror, and were permitted to enjoy all the benefits of his church. The Apostle applies this verse to the ascension of our Lord, and to the distribution of the gifts of the spirit among his people, Eph. iv. 8; and if the Saviour of Israel were the same person who became incarnate, the application of this passage to him, when he had conquered all his enemies, and returned triumphant to heaven, is not only proper, but the whole becomes more magnificent and interesting. The ascent of the ark to Mount Zion, the grand procession in honour of a splendid victory, were designed to represent the future triumph of Messiah.

19—23. These verses contain the sixth part of the Psalm; which consists of praise to God ——*When oppressed.* With De Dieu I consider אשׁ understood, as it often is, and the sense is, should one oppress us, or as I have rendered, 'when oppressed.' Lowth proposes, 'who beareth the bur-

"And from the deep shores of the sea;
23 "That thou mayest dip thy foot in the blood of thy foes,
"And the tongue of thy dogs lick up their share."
24 Thy processions, O God, *men* behold;
The processions of my God, my king, to the sanctuary!
25 The singers precede—the musicians follow,
Among virgins playing on timbrels.
26 In distinct bands they bless God;
The offspring of Israel bless [v]Jehovah".
27 Here, Benjamin, the youngest, is their leader:
The princes of Judah, is their strength:
The princes of Zebulun—the princes of Naphtali.
28 Command, O God, thy strength;
Confirm what thou hast done for us.
29 Because of thy temple which is at Jerusalem,
To thee let kings bring presents.
Rebuke the wild-beasts of the reeds, 30
The assembly of the mighty—the lords of nations,
Who tread on tiles of silver:
Scatter the people who delight in war.
Let ambassadors come from Egypt; 31
Let Cush hasten to give its hand to God.
Kingdoms of the earth, sing to God, 32
Sing praises to Jehovah;
To him who rode of old on the highest heavens; 33
Lo, he thundered with a mighty voice!
Ascribe strength to God who is over Israel; 34
His majesty and strength *appear* in the skies.
Awful is God in his [v]sanctuary"— 35
Jehovah, the God of Israel:
He giveth strength and might to [s]his" people:
Blessed be God!

26. [v]Many mss.

35. Syr. the rest *his sanctuaries*.——[s] Sept.

REFLECTIONS UPON CHAPTER LXVIII. 1. These noble descriptions of the power of God should lead us to reverence and adore him. Considering him as dwelling in the heavens, as possessed of almighty power and universal dominion; having thousands of thousands of angels always at his command; and all nature in subjection under him! Who would not fear so glorious and awful a Being? If he but rise up, all his enemies are scattered. Let us ascribe strength and glory to God, and with all humble submission bow before him.

2. Let us view him in his milder characters and attributes; as a father of the fatherless, and a judge of the widow; as taking notice of

den of,' that is, supporteth us; but as an active verb, it signifies, 'to load, to lay a burden on another;' but in no instance to bear or support one. 1 Kings xii. 12.

20. *To Jehovah we owe, &c.* This line proves that God had been their salvation. I have give the usual sense; but Symmachus and Snurrer give another, by construing תוצאות with Jehovah: "The goings forth or the attacks of Jehovah are for death;" that is, to his enemies. This is an unusual construction, and for this reason, I do not adopt it.

22. *Bring the enemy.* Both the preceding and following verse proves, that this is the sense, and not as many interpreters supply, *my people*. Bashan was *east* of Judea, and the *sea* on the west; so that the meaning is, that God would bring his enemies from every quarter, to be slain by his people.

23. *That thou mayest, &c.* I follow the common version, which is supported by the Septuagint, Vulgate and other versions. The true reading is תרחץ See note, Hebrew Bible.

24—27. We have in these verses the *seventh* part of this Psalm, in which the order and pomp of the procession is described.

26 *The off-spring of, &c.* Hebrew, 'those from the *fountain* of Israel;' a metaphor for a progenitor; whose offspring are as the streams from a fountain. I have preferred the sense, as the metaphor is not adopted in our language. Compare Is. xlviii. 1, and Prov. v. 18.

27. *Here, Benjamin.* As only some of the tribes are mentioned, are we to suppose, the others were not present on this occasion? Some think that David designedly mentions Judah and Benjamin, who dwelt in and around Jerusalem, and Zebulun and Naphtali, as being the most remote, and so the rest are included.

28—31. This is the *eight* part of this Psalm, in which the psalmist prays for future displays of the divine power and grace.——*Command, O God.* So all the ancient versions read which is much better than *thy God*, as the next line is in the imperative.

30. *Wild-beasts of the reeds.* This is our marginal version, which is the proper one. Most modern critics consider that the lion is here intended, which frequently makes its den among reeds or brush-wood. Innumerable lions wander about among the reeds and copses, on the borders of the rivers of Mesopotamia. The river Jordan was infested with them, Jerem. iv. 7, and xlix. 19. See Am. Marcel. Lib. 18, c. 7, and Maundrel. Hence the wild-beasts of the reeds may signify the Syrian kings, who often contended with David.——*The assembly, &c.* So עדת properly signifies, and not a *multitude*.——*Of the mighty.* This is the primary sense of אבר, and is used of bulls and horses only, because they excel in strength. In the next words I read with one manuscript, Hare and other critics בעגלי, *lords*, instead of בעגלי, *calves*, and I adopt its primary sense. No appropriate sense can be elicited from the textual reading, 'the assembly of bulls *with the calves of* peoples.' By the reading adopted we have a clear sense, and suitable to the context, and the metaphor in the first line is explained. *Who tread on tiles.* To support our common version, the text should have been להתרפס, supposing the verb to signify *to submit himself*; but for this sense there is no authority. Schindler renders, *conculcans in frustis argenti*: "Treading on pieces of silver, or on lamina, plates or tiles of silver." Every one knows what expensive luxury prevailed in the palaces of the oriental kings. The very floors were paved with silver and to this the writer here alludes.

31. *Let ambassadors, &c.* That is, let such be the effects of thy future triumph, as to induce the Egyptians and Ethiopians to form alliance with thy people and to honour thee by presents, and by worshipping thee.

32—35. This is the *ninth* part of the Psalm, in which all kingdoms are invited to praise Jehovah.

33. *Who rode of old, &c.* I have adopted the Geneva version of this line as most clear. The words, 'heavens of heaven,' denote the highest heavens, as Ainsworth explains them. There is in this verse a reference to

PSALM LXIX.

This Psalm is partly prophetic, containing some things which can only be applied to a suffering Redeemer. It might be composed during the reign of Absalom, when David, rejected and persecuted by a great part of the people, was a most lively type of his son Jesus.

FOR THE CHIEF MUSICIAN UPON SHUSHANNIM; A PSALM OF DAVID.

1 SAVE me, O God, for waters suffocate me;
I sink in deep mire, where no one can stand.
2 I am come into the deepest waters;
A flood hath now overwhelmed me.
3 I am weary with crying—parched is my throat—
Consumed mine eyes, while I wait for my God.
4 More numerous than the hairs of my head
Are they who hate me without a cause!
My false foes who would destroy me are powerful:
What I never took away I am obliged to restore.
O God, thou knowest what is my folly, 5
And my faults are not hid from thee.
Let not those, I pray, be ashamed, 6
Who look up to thee, Jehovah, God of hosts!
Let not those, I pray, be confounded,
Who seek thee, O God of Israel!
Truly for thy sake I bear reproach; 7
And *for thy sake* disgrace covereth my face.
A stranger am I become to my brethren; 8
An alien to my own mother's children.
Because the zeal of thy house eateth me up, 9
The reproaches of those who reproach thee
Have, therefore, fallen on me.
When I weep and *humble my* soul with fasting, 10
Even this is made matter of reproach:
When I clothe myself in sack-cloth, 11
Then I become to them a bye-word.
They who sit at the gate talk against me; 12

the solitary, and breaking the chains of the captives. Amidst all his awful splendour he does not overlook individuals; he despiseth not the meanest, but confers his bounty upon them, and exerts his power for them. Let the solitary, the widow, and the fatherless, fly to him and trust in him; and may we all rejoice, yea, exceedingly rejoice, in so glorious and compassionate a God!

3. We are taught from the whole Psalm, to reflect how much better and milder the glories of God shine under the gospel than under the law. We have now nothing of all that solemn pomp which attended the bringing up of the ark, and the giving of the law, which are here so nobly described. But there was a superior pomp when our Lord ascended on high! Then didst thou, O Christ, lead thine enemies captive. Thou hast conquered the conqueror, bound the strong one, redeemed human nature from the grave, and triumphantly carried it with thee, to the throne of God; "thou hast received gifts for men, yea, for the rebellious also;" and being thus ascended into thy glory, thou hast received of the Father the promise of the Spirit, with all his graces, to bestow upon the sons of men; even upon such as heretofore have not only broken thy laws, but appeared in arms against thee; yet of such as these, converted by the power of thy gospel, wilt thou form and establish a church; that the Lord God may dwell among them; that so, of thy faithful people, gathered from all parts of the world, in every period, may be built up a living temple, an habitation of God through the Spirit.

the giving of the law, as Hammond has observed, when God descended from the highest heavens, amidst the most awful thunder and lightning, as described Exod. xix. 16—29.

PSALM LXIX. 1. *Suffocate me.* Hebrew 'have entered to my soul. The metaphor is taken from a person who is drowning, whose life is nearly gone, which is effected by suffocation. I have followed Dathe in the version given. Michaelis renders to the same purpose, "Deliver me, O God, for the waters nearly take away my breath." In the two next verses he continues the description of his sufferings.

4. *Who would destroy me.* This is the reading of the text and the old versions; but Hare supposes we should read or render, *locks*, parallel to *hair* in the former line, of which Lowth approves. This depends only on the points, or the pronunciation of the word. See Cantic. iv. 1.——*What I never, &c.* Rosenmuller observes, that this seems to be a proverbial sentence, to denote an innocent man unjustly treated. According to the law, if a man stole and killed or sold an ox, he was to restore five oxen; or a sheep, he was to restore four; and if the ox or sheep was found alive, he was to restore two. Hence to oblige a man to restore when he had taken nothing was the greatest injustice. Exod. xxii. 1—5. Ainsworth observes, that though it may be taken for all unjust criminations, whereof David and Christ were innocent, yet in special it was verified in Christ, who "being in the form of God, thought it no robbery to be equal with God," Phil. ii. 6, notwithstanding for witnessing himself to be the son of God, he was put to death by the Jews, John xix. 7.

5. *What is my folly.* That is, thou knowest that I am not guilty of the sin with which mine enemies charge me. In the preceding verses he testifies his own innocence, and in this makes his appeal to God, who knew whether he had committed the fault imputed to him or not. So Dathe and others explain. Most commentators, contrary, I think, to the whole connexion, make David acknowledge himself guilty. In David, were sins properly; in Christ, by imputation, says Ainsworth. Patrick rather supports the sense I have given.

8. *Mother's children.* This expression ought to be taken with some latitude; like the term brethren, it denotes persons related, or dear as if born of the same mother. David's enemies treated him as if an alien, one who had no relation to them. So was Job treated, xix. 13; and Christ, of whom the Jews said, "they knew not whence he was," John ix. 29, nor did his brethren believe on him, John vii. 5.

9. *The zeal of thy house.* That is, for whatever respects the purity of thy worship, or the honour of thy temple. David loved the house of God, and was zealous in his worship, but Christ more so, to whom these words are applied, John ii. 15—17.——*Fallen on me.* Those who opposed David were the wicked of the land, and so were those opposed to Christ. They were both reproached for their zeal and confidence. See Rom. xv. 3.

10—12. Any appearances of humiliation or piety offended David's enemies; and those acts which ought to have secured esteem, were turned to reproach. So were the works and miracles of Christ.

13—21. *To thee, O God.* In this whole paragraph the royal sufferer

And drunkards make me their song.
13 But I address my prayer to thee, Jehovah;
To thee, O God, in an acceptable time:
According to thy great mercy, hear me;
According to thy truth, *grant me* thy salvation.
14 Pull me out of the mire that I may not sink;
And let me be rescued from those who hate me,
And *saved* from these deep waters.
15 Let not the flood of waters overwhelm me;
Nor the vast deep swallow me up;
Nor the pit shut close its mouth upon me.
16 Hear me, O Jehovah, for excellent is thy kindness:
According to thy great compassion regard me.
17 Hide not thy face from thy servant;
But in my distress speedily answer me.
18 Draw near to my soul and redeem it;
On account of mine enemies, deliver me.
19 Thou knowest the reproach cast on me;
The shame and dishonour which I endure:
Mine adversaries are all before thee.
20 Reproach hath broken my heart,
And I am distressed with affliction.
I looked for some to take pity, but not one!
And for comforters, but I found them not.
21 They gave me also hemlock with my food;
And in my thirst they gave me vinegar to drink.
Their table shall be to them for a snare, 22
And their feast-offerings for a trap:
Their eyes shall be dim so that they cannot see; 23
And their loins be made continually to shake.
Pour on them thine indignation, 24
And let thy fierce anger seize them.
Their habitations shall become desolate; 25
And in their tents shall there be no inhabitant.
For they persecute him whom thou smitest, 26
And [a]add" to the grief of him whom thou woundest.
Thou sufferest them to add iniquity to their iniquity; 27
And by thee shall they not be justified.
They shall be blotted out of the record of the living; 28
And shall not be enrolled among the righteous.
But as to me, though humbled and afflicted, 29
Thy salvation, O God, shall raise me on high!
I will praise the name of God with a song; 30
I will magnify him with thanksgiving;
For this will be more acceptable to Jehovah, 31
Than a full-horned, and a full-hoofed steer.
The afflicted shall see and rejoice; 32
And their hearts who seek God, shall be revived.

PSALM LXIX.

26. [a]The Versions.

describes his situation in the strongest language; every image is borrowed to paint the greatness of his distress. I construe אלהים as belonging to this line. Acceptable time, means the time when God would deliver and save him. *According* or *through* thy great mercy.

19. *The reproach cast, &c.* Hebrew, 'my reproach;' that is, the reproach which I suffer, the reproach cast on me. I have preferred the sense to the idiom.——*Are all before, &c.* That is, thou knowest all mine adversaries, and all that they do against me.

21. *Hemlock.* This is now generally admitted to be the plant meant by ראש and not *gall*. It is often joined with *wormwood*. See Deut. xxix. 18, and note there. *Vinegar*, made of sour or unripe grapes, as Michaelis explains. Weak vinegar was usually drunk to quench thirst, as appears from Numb. vi. 3. Ruth ii. 14. Prov. xxv. 20. Here the word must mean, not some ordinary beverage, but something disagreeable. Harmer has shown that vinegar is given to the slave or wretched prisoner, in the east,—while people in better circumstances, usually take the juice of lemons or pomegranates. This verse is applied to the treatment our Lord received, Matt. xxvii. 34. John xix. 28—30; and what David seems to have spoken figuratively of himself, the Holy Spirit intended to be literally fulfilled in the person of Messiah.

22—28. I render here in the future as Hammond and others have done, because this whole paragraph seems to refer peculiarly to the judgments which should fall on the Jews for their sins, and especially for their unbelief and rejection of our Lord. This has been strikingly fulfilled.——*Their feast-offerings.* So the Chaldee, Houbigant, and others. The Septuagint renders, *recompences*, which the term as pointed will also bear; but the sense given I prefer, as it is parallel with *table* or the provision of the table in the former line. The Apostle quotes this passage Rom. xi. 9, but which quotation neither agrees with the present Hebrew, nor with the Septuagint. See Randolph and Dimock.

23. *Eyes shall, &c.* The eyes of their mind. They shall be so stupid as not to see the signs of the times, nor to acknowledge Messiah when he comes among them.——*Made continually to shake*, through misery and distress. Rom. xi. 10.

25. *Their habitations.* The Apostle applies this to Judas, Acts ii. 20; and this is just as he was one of that unbelieving and wicked generation, and the betrayer of our Lord.

26. *Add to the, &c.* The common reading here is wholly improper; for what can be meant by *talking* to, &c. or by *relating* or *rehearsing, &c.* The reading which the versions have preserved, consists in the change of one letter. David means, they added to his affliction by their insults and reproaches; so they did to our Lord, when his hour was come.

27. *Thou sufferest*, or givest them up to add, &c. Having rejected all the overtures of divine mercy, God gave them up to a reprobate mind, and suffered them to fill up the measure of their iniquities.——*And by thee, &c.* Hebrew, 'and they shall not come into thy righteousness;' that is, not believing the Gospel, they shall not enjoy the righteousness which is by faith; or as I have rendered, as unbelievers, God will not justify them, as the next verse explains this.

29—31. Here the royal prophet expresses his hope of deliverance, and

33 For Jehovah listeneth to the poor,
And despiseth not those bound for his sake.
34 The heavens and the earth shall praise him;
The seas and all that moveth in them.
35 For God will still save Zion,
And build up the cities of Judah;
And again shall they dwell there and possess it;
36 Yea, the seed of his servants shall inherit it,
And they who love his name shall dwell in it.

PSALM LXX.

The Psalmist implores divine aid against his enemies, and prays that the righteous may ever have cause to rejoice.

1 Be pleased, O Jehovah, to deliver me:
Haste, O Jehovah, to mine aid.
2 They shall be ashamed and confounded together,
Who seek to take away my life:
They shall be driven backwards and confounded,
Who wish evil unto me.
3 They shall receive for their reward, shame,
Who say concerning me, "Aha! Aha!"
4 But all those, who seek thee,
Shall rejoice and be glad in thee:
Those, who delight in thy salvation,
Shall say, "Be Jehovah ever magnified."
5 When I am afflicted and needy,
Then may Jehovah think on me.
Thou art my helper and my deliverer;
Make no delay, O my God.

PSALM LXXI.

This Psalm has no title, but was probably written by David after the rebellion of Absalom was suppressed. He expresses his confidence and hope of final deliverance.

In thee, O Jehovah, do I put my trust; 1
Let me never be put to confusion.
Through thy righteousness rescue and deliver me; 2
Incline to me thine ear, and save me.
Be thou to me a tower of strength, 3
To which I may continually resort.
Give command that I may be saved;
For my rock and my fortress art thou.
Deliver me, O my God, from the hand of the wicked; 4
From the hand of the unjust oppressor:
For thou art my hope, O Lord; 5
My trust, O Jehovah, from my youth.
On thee I have depended from the womb; 6
From my very birth thou hast been my support;
And my praise shall continually be of thee. 7
To the multitude I am like a wonder:

Reflections upon Psalm lxix. 1. The sorrows of our blessed Lord, as here in prophecy described, should be seriously reviewed and lamented. He probably met with many indignities and sufferings that are not any where recorded, and which if we knew them, would throw a light on many passages in this Psalm. How melancholy the thought, that the son of God, when he came to save sinners, should have met with no better a reception! He suffered wrongfully and without cause; but let us remember, he suffered for our sakes, to magnify the law, which we had broken, and atone for offences, which we had committed.

2. Let us endeavour to imitate our blessed Lord in his devotion and zeal. He kept up continual intercourse with heaven, had a flaming zeal for the honour of God, his house, and worship, and tenderly laid to heart all the reproaches cast on the divine Majesty. Let us cherish the same spirit, though it should turn to our reproach; though the great and the mean should join to persecute and insult us. He hath left us an example, and we should follow his steps.

3. Let us dread incurring the divine displeasure, and exposing ourselves to the destruction here threatened to the enemies of Christ. They have been awfully fulfilled on the Jews, and similar judgments will be inflicted on unholy nominal christians. Those who reject God's salvation shall have his indignation poured out upon them, and be given up, like the Jews, to judicial blindness and terror. Yet this is but the beginning of sorrow; for at the great day they shall not be written with the righteous, but punished with everlasting destruction, from the presence of the Lord and the glory of his power.

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promises himself the pleasure of celebrating God's praises.—*Thy salvation.* Both David and our Lord were rescued; the one from his rebellious subjects, and the other from the grave.

33. *Those bound for, &c.* Literally, 'his bound ones;' but as this is ambiguous, I have followed Geddes in the rendering given.

34—36. Is this a prediction of the restoration of the Jews to their own land? Or are we to conclude these verses were added by some of the prophets during the captivity? The latter is the opinion of some critics. See Dathe.

PSALM LXX. 1—5. For notes, see Ps. xl. 13—17, which is the same as this.

PSALM LXXI. 2. *Thy righteousness, &c.* Display it in punishing mine enemies, and saving me from them.

3. *A tower of strength, &c.* Compare Ps. xxxi. 2.——*That I may be saved.* This is the sense of the infinitive here, as it is used for all persons.

6. *From my very birth.* Hebrew, 'from the bowels of my mother;' that is, from the time I came from the womb, or as I have rendered. I have adopted the Arabic sense of גח *supported me*, as parallel with the preceding line. The common version, "*took me* from the bowels of, &c." seems not apposite; nor do any of the versions so render. They render, 'my protector,' or he who protects me, which is nearly the sense I have adopted.

7. *I am like, &c.* I am regarded as a prodigy, so many and so unusual

But thou art my strong refuge.
8 My mouth shall be filled with thy praise,
And with thy glory all the day long.
9 Cast me not off in the time of old age;
When my strength faileth, forsake me not.
10 For mine enemies speak concerning me;
And they who watch for my life consult together.
11 They say, "God hath forsaken him:
"Pursue and take him, for there is no deliverer."
12 O God, be not thou far from me;
My God, hasten to my assistance.
13 Let the adversaries of my life be ashamed;
Be they confounded, and covered with disgrace
And dishonour, who seek my heart.
14 For in thee I will continually hope,
And will yet praise thee more and more.
15 My mouth shall declare thy righteousness,
And thy salvation, all the day long:
Though I know not how to recount them.
16 I will go on through thy strength, Jehovah!
I will mention thy righteousness, thine only.
17 Thou, O God, hast taught me from my youth;
And till now I have declared thy wondrous deeds.
18 When I am become old and grey-headed,
O God, forsake me not—
Until I have showed thy power to this race;
To every one who shall come, thy might.
For thy righteousness, O God, is exalted; 19
O God, who doest such great things, who is like thee?
Though thou hast made me experience 20
Many and grievous troubles,
Yet thou art wont to revive me again,
And again raise me from the depths of the earth.
My greatness thou wilt yet increase, 21
And wilt comfort me on every side.
I will praise thy truth on the psaltery; 22
I will sing to thee, my God, on the harp,
O thou, the Holy One of Israel.
My lips shall rejoice when I sing to thee, 23
And my soul, which thou hast redeemed.
My tongue shall all the day talk of thy justice: 24
For ashamed—for confounded shall they be,
Who seek my hurt.

PSALM LXXII.

No author is mentioned, but this Psalm was probably composed by David or Asaph, after Solomon was anointed to be king over Israel; and from his person and reign, the author rises to celebrate that king promised to David, 2 Sam. vii, *and to him this whole Psalm agrees much better than to Solomon. It is a prophecy of the Messiah.*

FOR SOLOMON.

GIVE to the king thy judgments, O God, 1
And thy righteousness to the king's son.
He shall judge the people with righteousness, 2

REFLECTIONS UPON PSALM LXXI. 1. We may hence learn, that we should often review the mercies of God towards us. It was God that formed us in the womb, and hath supported us ever since. Let us review the favours and deliverances of our childhood and youth, especially the blessings of a good education, our having been taught of God from our youth. Let us remember all the way that the Lord hath led us, and observe how goodness and mercy have followed us all our days; that our praise may continually be of him, and that we may devote our lives to his honour and service.

2. From an experience of God's goodness and care, we should be engaged to trust him in every future scene of life. This is the use which David makes of his experience, even to repose his confidence in God. We know not what is before us; and may as little expect great and sore troubles as David did. It is good to think what may possibly happen, and habituate ourselves to recollect the goodness and faithfulness of God. Aged saints in particular, should learn from this holy man, to trust in the Lord; to assure themselves, that when they are old and grey-headed, God will not forsake them; and though they die, he will bring them up again. Let this be a motive for them to hope in God continually, and praise him yet more and more.

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have been my sufferings and deliverances.

9. *Cast me not off, &c.* Do not desert me at last, seeing from childhood thou hast supported and favoured me.

14. *For in thee, &c.* The words supplied seem necessary; and it is probable that לך has been dropped.——*Yet praise thee, &c.* Here our translators have preferred the sense to the idiom, which is, 'I will add to all thy praise.'

15. *How to recount them.* Thy righteous acts and thy deliverances I am not able fully to declare. See Note, Hebrew Bible, and compare Ps. xl. 6.

16. *I will go on, &c.* Some would render, "I will enter *the temple, &c.*" Ainsworth explains, "I will enter into this work of praising God." I think the connexion supports this sense.

18. *Until I have, &c.* He wishes to live to instruct both the present race and all posterity, in the righteous and mighty deeds of Jehovah.

20. *Made me experience.* So the verb often signifies, as Ainsworth explains; and few men ever experienced more severe trials than David, but out of them all, the Lord delivered him.

22. *The Holy One, &c.* God is so called on account of his essential holiness, and because he sanctifieth his people, Levit. xx. 8, 26; and also because they sanctify him by celebrating his praise and honouring him.

PSALM LXXII. 1. *King's son.* Messiah was to spring from the loins of David, and was to be according to the flesh, David's son. So our Lord was according to Matthew and other Apostles.

2. *Thine afflicted.* Ainsworth unites two senses of the term, 'thy poor afflicted;' perhaps those persecuted for his sake are intended.

And thine afflicted with equity:
3 To the people let the mountains bring peace,
And the hills proclaim his acts of righteousness.
4 For he shall judge the afflicted of the people;
He shall save the children of the needy;
But break in pieces the oppressor.
5 He shall [v]endure" as long as the sun,
And like the moon through all generations.
6 He shall be like rain on the shorn meadow;
Like copious showers which water the earth.
7 In his days [v]righteousness" shall flourish;
And peace abound, till the moon be no more.
8 He shall have dominion from sea to sea,
And from the river to the ends of the earth.
9 The people of the desert to him shall bow down,
And his enemies shall lick the dust.
10 Kings of Tarshish and the isles shall bring presents;
Kings of Sheba and Seba shall offer gifts;
11 Yea, all kings to him shall bow down;
And all the nations shall serve him.
12 For the needy who crieth, he shall deliver;
And the afflicted, who hath none to help him.
The weak and the needy he shall spare, 13
And the lives of the needy he shall preserve.
From deceit and violence he shall redeem them, 14
And their blood shall be precious in his sight.
And he shall live, and the gold of Sheba shall 15
be given to him;
And continually shall men pray for him,
And every day shall they praise him.
Abundance of corn shall be on the ground; 16
On the tops of mountains its crops shall rustle
Like *the trees which grow on* Lebanon;
And citizens shall flourish as the grass of the earth.
His name shall endure for ever! 17
His name shall continue like the sun!
[a]All the tribes of the earth" shall be blessed
in him,
And all the nations shall celebrate him.
Blessed be Jehovah, the God of Israel, 18
Who alone doeth wonderful deeds;
Blessed be his glorious name for ever:
Be the whole earth filled with his glory;

PSALM LXXI. 5. [v]Sept. the rest, *fear thee.*

7. [v]The Versions and 3 mss. 17. [a]Sept. Vulg.

3. *To the people, &c.* It was, and still is, common in the East to announce good or bad news from the tops of mountains and other eminences. By this means, acts of justice were speedily communicated to the remotest part of the country. Thus, when Solomon decided the controversy between the two harlots, the decision was quickly known over all the land: See 1 Kings iii. 28. The following verse supports this explanation.

5. *He shall endure, &c.* The context seems to require this reading, and some of the best critics have adopted it. For what sense is there in the text, which literally rendered is; "They shall *fear* thee with the sun, And like the moon, through all generations?" The verb *fear* is so inapposite, that our translators supply *endure*, in the latter part; but by adopting the reading of the Septuagint all is clear; and the perpetuity of Messiah's person and reign are stated, which introduces the following description.

6—8. By the influence of his doctrine and grace, Messiah shall effect a change in the spirit and conduct of men as great as what is effected on the face of the earth by copious showers in spring!——*Peace abound.* With Bishop Secker, I consider רב as a verb. For similar images, see Deut. xxxii. 2. Hos. vi. 3.——*Sea to sea.* If this be applied to Solomon, it must signify from the dead sea to the Mediterranean, and from the Euphrates to the other boundaries of the promised land; but as he inherited this territory from David, I conceive the passage refers to the final triumph of Messiah over all nations. Compare Zech. ix. 9, 10.

9. *The people of the desert.* The wild Arabs shall be brought to own his authority. So they were, though since they have apostatized, and followed the false prophet.——*Lick the dust.* This denotes prostration before him, as is the eastern custom; so that his enemies shall submit themselves.

10. *Kings of Tarshish, &c.* See note, 1 Kings x. 22. Michaelis renders, "kings of Spain, and of the dwellings of Japhat.' Compare Gen. x. 4. ——*Sheba and Seba.* Arabia and Africa or Ethiopia. Compare Gen. x. 7. 1 Kings x. 1—10. Math. xii. 41.

11. *Shall bow down.* That is, make obeisance, or do homage as the next line explains. This was the act of submission.

12—14. *For the needy, &c.* He will take under his protection the needy, afflicted and oppressed; and over them especially reign. Such have ever formed the chief part of the church of God.——*And their blood, &c.* That is, *their death*, meaning that he regardeth their life, and will not easily suffer them to be killed, for that it is precious and dear unto him: as on the contrary Paul said, his life was not dear unto himself, when he was willing and ready to lose it for Christ's cause, Acts xx. 24, See Ps. cxvi. 15.

15. *He shall live.* The verb יחי here creates some difficulty. Hare reads יחי, and joins it to the end of the 14th verse. One manuscript so reads, and two omit it altogether. But the versions read as the text, which induces me to think it genuine. May there be a reference to the resurrection of our Lord? Or may the prophecy refer to the perpetuity of his life and reign?——*Gold of Sheba.* Men shall consecrate their wealth to him and his service. ——*Shall men pray, &c.* For his success, the establishment and extension of his kingdom; and partaking of the mercies which he bestows, they shall ever praise him.

16. *Abundance of corn.* The word פסת occurs only here, and the sense of *handful* is arbitrary. Secker considers this a bad translation. Both in the Chaldee and Arabic the word denotes 'diffusion, abundance,' and this seems most apposite. Cranmer and Coverdale rendered *heap.*——*Like the, &c.* I have supplied what is clearly implied in the text.——*And citizens, &c.* Hebrew, 'they of the city;' which by an usual figure denotes the inhabitants or citizens. Michaelis renders, *valleys*, from the Arabic. For other renderings, see note, Hebrew Bible. The sense is, that the earth shall yield her increase, and an abundant population shall be the consequence; which was literally fulfilled in the reign of Solomon. Similar images are employed to denote the flourishing state of Messiah's kingdom, Is. xxvii. 6.

17. *Shall be blessed.* So the versions render; and verbs in Hithpael have often a passive signification. See Glasius, Canon 29, and compare Gen. xxii. 18; xxvi. 4, with xii. 3; xxviii. 14.——*Celebrate him.* Cranmer,

Amen—and Amen.
The prayers of David, the son of Jesse, are ended.

PSALM LXXIII.

Asaph was perplexed with the prosperity of the wicked, but learnt not to envy them, as they would soon be cut off. This Psalm begins the third book according to the division of the Jews.

A PSALM OF ASAPH.

1 TRULY God is good to Israel—
To those who are pure of heart.
2 But as to me, my feet were ready to slide;
My steps were almost tottering,
3 While I envied the madly profane,
And saw the prosperity of the wicked.
4 For they have no painful diseases;
But sound and firm is their strength.
5 The misery of other men they do not experience;
Nor, like other men, are they afflicted.
6 Hence pride encompasseth them as a chain;
And as a garment, violence covereth them.
7 From within issueth their ᵛiniquities",
The designs of the heart burst forth.
8 They scoff and speak wickedly;
Of oppression they speak haughtily.
9 They set their mouths against the heavens,
And their tongue attacks all on earth.
10 ᵛMy" people, therefore, turn aside hither,
That they may ᵛfind" water in abundance.
11 And they say, "How can God know?
"And is there knowledge in the Most High?
12 "Behold, these are the ungodly,

7. ᵛ The Versions. The text, *eyes.* 10. ᵛ The Versions.——ᵛ ibid.

PSALM LXXIII.

REFLECTIONS UPON PSALM LXXII. 1. We ought to esteem ourselves happy in living under Messiah's government, and to rejoice in the prosperity of his kingdom, as here set forth. David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne, uttered this prophecy. Blessed be God, that it is so far accomplished, that so many nations have been brought to know Christ; that so many kings have become subjects to him; that the handful of seed sown in Judea, has produced such a plentiful harvest; that his religion shall continue as long as the sun, and that no power of men or devils can subvert it.

2. We are taught to join our prayers for the spread of his gospel among men; that the whole earth may be filled with his glory. His name indeed yet endures, and in it many gentiles trust; and his saving name shall indeed remain for ever, propagated with the faith, through all the generations of men, while the sun shall continue to maintain his station in the heavens, and diffuse his light upon the earth. In him, as it was promised to Abraham, shall all the true children of Abraham be blessed with the blessings of eternity; all nations shall call him blessed, as they are taught to do in the remaining verses of this exalted composition. For the promise will be one day fulfilled; and he shall reign over all nations.

'shall praise him.' For raising up this king, Jehovah is praised in the closing verses.

20. *The prayers, &c.* The opinion of Michaelis and others is probable in itself, that this is the end of the first collection of Psalms, which was made probably under Solomon for the service of the temple; and that the second collection was made much later, perhaps under Hezekiah (see Proverbs xxv. 1.) though some of them as late as the Babylonish captivity, as Ps. lxxix. and cxxxvii.

PSALM LXXIII. 1—3. *Truly God, &c.* In giving them his good land, and his good and holy laws. Yet when I view the prosperity of the wicked in Israel, or of the heathen nations, I am in doubt what to think of the equity of his administration.

4. *For they have, &c.* Hebrew, 'no writhings, or contortions;' the effect is put for the cause, as it often is. They have no painful diseases, which occasion writhings and contortions of the body.——*But sound, &c.* This version arises by reading למו תם with Mœrlius and one manuscript, of which Lowth and others approve. The versions read as the text; and if it be retained, we must render, "They have no diseases till their death, or unto their death,," as Ainsworth explains after Eben Ezra. Compare Job xxi. 13. The Chaldee explains, 'they are not terrified or troubled on account of the day of their death.' The whole connexion proves, that the Psalmist is not speaking of the death of wicked men, but of their prosperity in life.

6. *Encompasseth.* Compare Prov. i. 9, and Cant. iv. 9. This is a metaphorical allusion to the rich collars or chains, worn about the necks of great personages.

7. *From within.* Hebrew, 'midriff or pericardium,' which is used metaphorically for the mind, as *heart* is in the next line. The reading of the versions *iniquity*, and not *eye*, is generally adopted, and consists in the change of a similar letter only. See Suurrer. The common version is not true in fact. For in fat persons the eye does not *stand out*, but seems hid with the protuberant flesh.——*The designs, &c.* Ainsworth renders, "they pass the imaginations of the heart," which comes nearer the sense than, "they have more than heart can wish," a version which the text will not bear. Others render, "they transgress the imaginations of the heart," that is, they are more wicked than can be conceived. I have followed Dathe, who renders, *Erumpunt eorum concilia.*

8. *They scoff.* De Dieu first gave the genuine sense of this verb, from the Chaldee and Syriac, *irridere*, and other critics have followed him. ——*Haughtily.* They are full of pride and despise others.

9. *Attacks all, &c.* They blaspheme God and attack men with reproaches. Literally 'their tongue marcheth, &c.' like plunderers, attacking every one they meet. I have adopted the sense.

10. *My people, &c.* So the Psalmist calls the Israelites, who from seeing the prosperity of the wicked heathens, were tempted to doubt the providence of God, and to imitate their idolatry, that they might find *water*, that is, every good thing in abundance. As the text stands this is the best sense I can make of it. Houbigant joins two words together, and renders, "So they are satisfied with bread, and drink waters from a full cup." But as the versions read nearly as we do, I am unwilling to adopt a conjectural emendation.

11. *And they say, &c.* This is the language of those Israelites, who turned aside to the sentiments and ways of the wicked; who inferred from

"Yet they enjoy continued prosperity;
"They increase in riches and power.
13 "Truly in vain have I cleansed my heart,
"And washed my hands in proof of innocence:
14 "For all the day long I am afflicted,
"And I am chastened every morning."
15 If I should speak and talk like these,
Behold! I should then deal deceitfully
With the generation of thy children.
16 Yet, when I studied to know this matter,
It appeared too difficult for me,
17 Until I entered the sanctuary of God,
And learned to consider their latter end.
18 Surely thou settest them on slippery ground;
Thou castest them into utter destruction.
19 How suddenly are they brought into desolation!
By calamities they are utterly consumed!
20 Like to a dream after one awaketh,
So wilt thou, Jehovah, when thou risest up,
Destroy their shadowy grandeur.
When my heart was vexed, and my reins pierced, 21
I also was stupid and understood not: 22
I was like the brute beasts before thee.
Yet have I ever been with thee; 23
Thy right hand hath held me up.
By thy counsel thou wilt still guide me, 24
And at last wilt receive me to glory.
Whom have I in the heavens, or on the earth, 25
That I delight in so much as in thee?
Although my flesh and my heart fail, 26
Yet the support of my heart and my portion,
Shall God be for ever.
For lo, they who depart from thee shall perish! 27
All who revolt from thee shall be destroyed!
But it is good for me to draw near to God: 28
In Jehovah I have put my trust,
That I may yet declare all his doings
[a] In the gates of the daughter of Zion".

28. [a] The Versions.

REFLECTIONS UPON PSALM LXXIII. 1. We are cautioned from hence to guard against the temptation which the Psalmist describes, and by which he suffered so much. It is too common an error; the best of men are ready to slip, and fall by it. But we should remember how foolish it is, and what ignorance it shows, to doubt the providence and goodness of God. It is especially inexcusable in christians, who have life and immortality brought to light by the gospel. "Therefore fret not thyself because of evil doers, neither be thou envious at their prosperity."

2. We should make it our business to secure an interest in the favour of God; then we may joyfully rest in him as our portion and happiness, however we may be afflicted. Nothing on earth or in heaven, but God, can be a suitable portion to our souls, and satisfy their boundless desires. We shall find the need of his favour in afflictions, especially in dying moments, when flesh and heart fail; if God does not at that time strengthen us, nothing can: and at death, if he be not our portion, we have no other, but are undone for ever.

3. Let the people of God cheerfully commit themselves to his guidance in life and death; to the direction of his providence, his word and his Spirit. It is good for us, our duty and interest, the best thing in the world, to draw near to God, by meditation and prayer, and live near to him, by the exercise of faith, love, and hope. This we shall find to be the most comfortable life, and the firmest security against temptation. He will be our guide to death, and will receive us to that world, where every temptation and painful doubt will be vanquished, and he himself shall be our everlasting felicity.

their prosperity, that God cannot know or take care of what occurs to men; and what follows to the close of the 14th verse, is also their language.

12. *Continued* or perpetual. The term עולם I think does not occur in the sense of the *world*, in the book of Psalms. Its general signification is duration, and hence eternity.——*Riches and power.* The word חיל denotes both wealth and the power consequent.

13. *Truly in vain, &c.* Here one of the Israelites is introduced as speaking and lamenting *his* own lot; that though he had endeavoured to keep himself pure, yet he was afflicted.

15. *Talk like these.* Declare and utter such speeches.——*Deal deceitfully.* I should betray the cause of religion, and support that of impiety; I should deprive thy people of their only comfort under trouble, by denying thy just providence.

18. *Surely thou settest, &c.* The psalmist instructed from above, sees the wicked amidst all their prosperity, falling and utterly perishing.

20. *When thou risest up.* In judgment, to punish them for their crimes.——*Destroy, &c.* Or make to vanish as a dream doth; make as contemptible as the flitting phantoms of the imagination.——*Shadowy grandeur.* I consider this the true sense of צלם here. All their riches, honours, and enjoyments are but as the image or shadow; and like these they flee away.

21. *My heart was vexed.* Hebrew, 'leavened,' that is, swelled with grief.——*Was stupid, &c.* That is, before he was instructed in the sanctuary; before this mystery in providence was revealed to him.

23. *Ever been with thee.* Brought up among thy people, and have enjoyed the benefit of thy ordinances. He wonders, therefore, that he had not before understood this subject.

24. *By thy counsel.* He indulges the hope, that God would still instruct him and guide him through life, and at last raise him to the highest glory.

25. *In the heavens, &c.* I have transposed the order of the words a little for the sake of precision. God was the object of his supreme delight, and he might well conclude that God would be his portion for ever.

28. *But it is good, &c.* Nearness to God is my felicity. This is a fine contrast with the preceding verse. On the authority of the versions I have added the last line, which makes a suitable close.

PSALM LXXIV. 2. *Thine own people.* So Dathe and others render, and עדתך signifies the people collected into a body politic.——*Thy chosen inheritance.* Hebrew, 'the rod of,' &c.' but rod is used for a measure, by

PSALM LXXIV.

The desolation of the temple is lamented, and prayer offered for God's favour. This Psalm was probably composed during the captivity, by some one left in the land, called Asaph, and sprung from Asaph who lived in the time of David.

A PSALM OF ASAPH.

1 WHY hast thou, O God, cast us off?
Shall thine anger smoke for ever,
Against the flock of thine own pasture?
2 Remember thine own people
Whom thou didst purchase of old;
Thy chosen inheritance, which thou didst redeem:
This mount Zion, where thou didst once dwell.
3 Hasten thy steps to these complete desolations;
The enemy hath destroyed every thing in thy sanctuary.
4 Thy foes roar, where thy set-feasts were kept:
Their own symbols they have set up for signs!
5 As men are seen, with uplifted axes,
Cutting down the thick wood;
6 So the whole carved work of thy temple,
With chisel and mallet, they have hewed down.
7 To thy sanctuary they have set fire!
The dwelling-place of thy name
They have profaned, by levelling it with the ground.
They said in their hearts, "Let us wholly de- 8
stroy them;
"[v] Let us abolish" all God's set feasts through the land."
Our own sacred rites we see not: 9
Nor is there any prophet among us;
Any who knoweth how long *this shall be.*
How long, O God, shall the foe reproach? 10
Shall the enemy for ever blaspheme thy name?
Why hast thou withdrawn thy hand? 11
Pluck thy right hand from thy bosom.
For thou, O God, art [v]our" king from of old, 12
Who workest salvation in the earth.
By thy strength thou didst divide the sea; 13
The heads of sea-monsters thou didst break in the waters;
The heads of crocodiles thou didst crush; 14
And gavest food to the people in the desert.
Thou didst make the fountain and the torrent 15
burst forth!
Thou didst dry up mighty rivers!

PSALM LXXIV. 8. [v]Sept. Vulg. Ethiop. Arab. Syr.

12. [v]The Versions.

which land is measured out and alloted to one. Hence I have given the sense. Compare Deut. xxxii. 9. The word might be rendered *tribe*, which conveys the same thought.

3. *Hasten thy steps.* Like one grieved for what is done, and ready to restore thy city and temple, which the enemy hath made a heap of ruins.

4. *Set-feasts.* Any of the annual festivals, during the seasons when they were kept the enemy was exulting.——*Their own symbols.* That is, of idolatry. They had set up the images of their Gods, and worshipped them with the usual rites. These sacred rites were for signs of the victory they had obtained. Kennicott supposes that the author alludes to the manner in which the temple was destroyed. The enemy enters the temple, first seizes the outer-court, and plants his standard; then advances to the holy place, and burns the sanctuary.

5, 6. *As men are seen.* Hebrew, 'as it is known.' The verb is used impersonally and collectively. I have given the sense according to our best critics. Compare Jer. xlvi. 22, 23.

7. *Of thy name.* That is thy dwelling-place; or the place where thy name was wont to be invoked and celebrated.——*Profaned, &c.* They have cast off all reverence towards thy holy temple; they have demolished it to the ground, and treated it with every mark of contempt.

8. *Let us abolish, &c.* The word מועד denotes both an appointed time and place, and is most commonly used in reference to the *festivals*, which God commanded the Israelites to keep; so that it is applied to the whole of any such festival, Lam. i. 4. Hos. ix. 5. As the solemn and annual feasts were kept only in Jerusalem, or where the tabernacle was, I think the term מועד means here, not the *places* where the solemn feasts were kept, but the *feasts*. Hence I have adopted their reading of the verb, *abolish*, or *make to cease, destroy*, instead of the textual reading, *burn*. Prideaux takes the word to mean, *houses of prayer*, up and down the land; while Dathe conjectures, that all the places, which the Jews deemed sacred, either on account of the tabernacle having been there, or from any manifestation of God there, are intended. As we have no proof that there were any such places as synagogues, or houses of prayer, till after the captivity, I prefer the version given.

9. *Sacred rites.* I have thus rendered with Dathe, because the term אות is used in this sense respecting circumcision, Gen. xvii. 81, and respecting the sabbath, Exod. xxxi. 13, 17. In the former place, I have rendered with our common version, a *token*, that is, a religious rite or ceremony, commemorative of the covenant which God had made with Abraham; so also in the latter passage.——*We see not.* That is, they are no longer observed.——*Nor is there, &c.* If this Psalm was composed during the captivity, it must have been after Gedeliah was slain, and Jeremiah had gone into the land of Egypt. See Jerem. xliii. 1—7.——*How long, &c.* This state shall continue; how long they should be the reproach of their enemies.

11. *Pluck thy, &c.* That is, exert thy powerful hand to save us; and do not appear as one who disregards us, and beholds our affliction without pity.

12. *For thou, &c.* I render in the second person for the sake of the connexion. This leads the author to notice the deliverance from Egypt.

13. *Heads of sea-monsters, &c.* That is, Pharaoh and his hosts; who are called in this verse *crocodiles*, which are known to inhabit the Nile. Compare Job xli. 1, and note.

14. *Gavest food, &c.* With Dathe I think the affix is used pleonastically, and refers to food. The *manna* seems to be intended. The versions render; "thou gavest him to be food to the Ethiopeans;" and others suppose, that the people in the desert mean, *the wild-beasts*. The most easy and connected sense is what I have given, and agreeable to the history of the Israelites. Exod. xvi. 14, and xvii. 6.

16 Thine is the day—thine also is the night:
Thou didst prepare the stars and the sun!
17 All the boundaries of the earth thou hast fixed!
The summer and the winter thou hast disposed!
18 Remember, Jehovah, how the enemy hath reproached;
How a foolish people have blasphemed thy name.
19 Deliver not thy turtle-dove to the bird of prey;
Forget not for ever thine afflicted people.
20 Have respect to ᵛ thine own ″ covenant;
For the obscure parts of the land
Are full of the haunts of violence.
21 O let not the humbled return ashamed;
But let the poor and needy praise thy name!
22 Arise, O God; plead thine own cause;
Remember how the foolish daily reproacheth thee.
23 Forget not the noise of thine adversaries;
The continually increasing tumult of thy foes.

PSALM LXXV.

If this Psalm were composed by Asaph, it must have been for David in the early part of his reign, who is described as repressing the arrogant and ready to dispense justice.

TO THE CHIEF MUSICIAN, AL-TASCHITH; A PSALM OR SONG OF ASAPH.

We give thanks to thee, O God—we give thanks: 1
We invoke thy name, and declare thy wonders!
Since I obtained a convenient season, 2
I have judged with integrity.
The land, with its inhabitants, was dissolved; 3
But its pillars I have established.
To profane boasters I said, "Boast not;" 4
And to the wicked, "Lift not up the horn:
"Lift not up your horn on high; 5
"Nor speak with a stiffened neck:
"For neither from the east, nor from the west, 6
"Nor from the south, cometh advancement:

PSALM LXXIV.

REFLECTIONS UPON PSALM LXXIV. 1. We may reflect, how melancholy and pitiable their case is, who thus suffer insults and persecution. How tenderly does this good man lay to heart the desolation of the sanctuary! He makes no complaint of the burning of cities, and laying waste of the country, but of the temple. He laments the want of prophets and ministers, more than of armies, and earnestly prays that God would remember them, lift up his feet for their deliverance, and plead his own cause.

2. In every time of public or private distress, let us contemplate the works of God, and think of him as the ruler of the day and night; who opens the eyelids of the morning, and draws the curtains of the night; who has appointed the revolutions of the heavenly bodies, and continues the regular succession of seasons: whose power therefore is not weakened. As summer comes after winter, and day after night, so we may hope for a happy change in the most distressing circumstances. He is faithful to his covenant of the day and of the night, and will have respect to his covenant with his people. Let us recollect what he did for Israel; what we have heard with our ears, and what our fathers have told us. The cause of religion is God's cause, and he will plead it. Whatever his people suffer, and though "many are the afflictions of the righteous, the Lord will deliver them out of them all." So David said, and so he was delivered.

20. ᵛ Sept.

16. *The stars.* As the מאור denotes a luminary, and is distinguished from the sun, it seems used here collectively for the other luminaries, the moon and stars.

19. *Bird of prey.* Hebrew, 'beast of appetite;' for with many I think נפש is in construction with לחית; and we find the same idiom in Prov. xxiii. 2, a *man of appetite.* To render *soul* I conceive wholly improper. I have rendered *bird of prey*, because it is only such that can be intended; the hawk, the eagle, being the natural enemies of the dove. The simile is beautiful. The remaining people of Israel are compared to the dove, lovely but timid, and pursued by some rapacious bird of prey. Compare xi. 1.

20. *Thine own, &c.* Which thou didst make with our fathers, as the Chaldee explains it.——*The obscure parts.* That is, all the lurking holes were occupied by lawless banditti, who attacked and plundered wherever they could. Michaelis renders, "the dark districts are full of murder-holes."

21. *Humbled return, &c.* Let them not return from a throne of grace as if repulsed, but let them find mercy in thy sight. Plead thine own cause, for the cause of thy people is thy cause.

23. *Increasing tumult, &c.* I render tumult because it is parallel to noise in the last line. The meaning is, their insolence and oppression were ever increasing.

PSALM LXXV. 1. *We invoke thy, &c.* I have followed the reading of the versions, of which the best critics approve.

2. *A convenient season.* The term מועד is an appointed proper season or time. Not one of the ancient versions render 'congregation,' but all refer it to a proper time. It should seem that David had been occupied so with war in the commencement of his reign, that for some time he had not paid sufficient attention to the administration of justice; but now having leisure, he devoted himself to this object.

3. *Was dissolved.* It is easy to conceive, that in the latter part of Saul's reign, and during the war between David and the house of Saul, the country must have suffered greatly, and injustice have much prevailed. By supporting and enforcing the law, David re-established order.

4. *Lift not, &c.* Boast not of your strength. The horn of beasts is the weapon with which they attack their enemies, and the instrument of their strength. The metaphor is continued in the next line.

6. *Cometh advancement, &c.* Asaph here, in the name of David, teaches that God rules in providence; and that advancement to honour or power comes only from him; and that it is he also who humbles the proud and punishes the guilty.

8. *Mixed wine.* Wine of greater strength; for so mixed wine denotes. Here the cup and the wine in it represent the just judgments of God, ready to be inflicted on the wicked.

PSALM LXXVI. 2. *Jerusalem.* I have adopted the full reading of the Syriac and Chaldee. The Septuagint rendered, 'his place was peaceful.'

7 "But God himself is the judge;
"Who humbleth one, and exalteth another.
8 "For in the hand of Jehovah there is a cup,
"And it is full of red, mixed wine.
"He will pour it out [a]here and there";
"Yea, its very dregs he will squeeze out,
"And all the wicked of the earth shall drink them."
9 But I shall exult for ever,
And sing praises to the God of Jacob.
10 All the horns of the wicked he will cut off;
But the horns of the righteous shall be exalted.

PSALM LXXVI.

This is a Psalm of thanksgiving for victory over enemies, probably composed on the same occasion as the forty-sixth. Some refer it to the destruction of Sennacherib's host.

TO THE CHIEF MUSICIAN ON NEGINOTH; A PSALM OR SONG OF ASAPH.

1 God is known in Judah;
Great is his name in Israel.
2 In [r]Jerusalem" is his tabernacle,
And his dwelling-place in Zion.
3 There broke he the winged-arrows,
The shield and the sword, the weapons of war.
Zion, thou art more glorious and excellent, 4
Than the mountains *stored* with prey.
The stout-hearted have been spoiled: 5
They now sleep their sleep:
Nor did any of those men of might
Find their hands *sufficient to save them.*
At thy rebuke, O God of Jacob, 6
The horseman and the horse have sunk asleep.
Thou, thou, O Jehovah, art terrible! 7
And who, when thou art wroth, can stand before thee?
From the heavens thou didst make thy sentence heard; 8
The earth feared—and was still:
When God arose to execute judgment, 9
To save all the afflicted in the land.
Surely the fury of men shall gain thee praise; 10
The remainder of their fury thou wilt restrain!
Vow and perform to Jehovah, your God; 11
Let all around him bring presents
To him who ought to be feared.
He controlleth the spirit of princes; 12
He is terrible to the kings of the earth!

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8. [a] The versions.

Psalm lxxvi. 2. [r] Syr. Chald. the rest, *Salem.*

Reflections upon Psalm lxxv. 1. We may learn, that while we are praising God, we should remember that every blessing is derived from him. Advancement cometh neither from the east nor from the west, neither from one quarter nor another; but God is the judge. If our rank in life be distinguished, if our circumstances be plentiful and easy; if we have any authority or influence over others, or respect from them, we should thankfully ascribe it to God, and employ all for him; to discountenance evil-doers, and weaken their power; to encourage, support, and keep in countenance those that are good.

2. Let us dread having our portion with the wicked, and think of the cup of trembling and indignation which shall be put into their hands. Good men have sometimes a taste of this cup, even Christ himself had; and the cup which our father hath given us, shall we not drink it? but the wicked drink the dregs of it in the terrors of conscience now, and a fearful looking for of his vengeance; and they shall drink of it for ever; for on "the wicked the Lord shall rain snares, fire, and brimstone, and a horrible tempest; this is the portion of their cup;" and a terrible portion it is.

Reflections upon Psalm lxxvi. 1. We may, with great pleasure, apply these declarations to God's care of his church in general. Among them he is known. His perfections are known in some measure among the heathen; but most clearly among those who are favoured with the Scriptures. He hath often appeared to weaken the

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3. *The winged-arrows.* So Michaelis and Dathe, which is a metaphor often used by the poets of all nations. The Hebrew is, 'the wings of the bow'

4. *Stored with prey.* I have followed the Chaldee in this version; and as mount Zion is considered as the seat of government, the mountains stored with prey mean the kingdoms which had robbed and plundered others, but which had been now vanquished by the Israelites. Mount Zion had become more glorious than other mounts.

5. *Sleep their sleep.* That is, they sleep in the grave. Jerem. li. 39. ——*Nor did any, &c.* In the contest, however brave or mighty, their hands or power was inadequate to save them; for God was their enemy.

6 *Have sunk, &c.* I follow the versions in reading the verb in the active voice. The sense is, both horse and rider were slain.

8. *From the heavens, &c.* God is represented as seated on his throne, the heavens; and as first pronouncing the sentence on his enemies, and then arising to execute it.——*The earth, &c.* The countries of the heathen feared, while that of Israel was quiet and tranquil, as the Chaldee explains it.

10. *Gain thee, &c.* From it, by giving victory to thy people, thou affordest matter of praise; and what still remains thou canst easily check and subdue. Houbigant reads חמך which two manuscripts favour, and renders, "the fury of men thou *quellest.*"

12. *He controlleth, &c.* He restrains, controls or destroys, the spirit, the pride, and rage of princes. So Parkhurst explains the verb. It is used for gathering the vintage. Hence Michaelis renders, "he keepeth the vintage, and the blood of heroes floweth." Dathe more properly, "he breaketh the spirit or pride of princes." See Job xv. 13. Prov. xvi. 28.

PSALM LXXVII.

The Psalmist laments the afflicted state of Israel, and calls to mind God's former mercies, as a ground of hope and comfort. This Psalm was probably composed during the captivity.

TO THE CHIEF MUSICIAN TO JEDUTHUN; A PSALM OF ASAPH.

1 I cry out to God with my voice:
With my voice to God that he may hear me.
2 In the day of my distress I seek ᵛJehovah":
By night, my hand without ceasing,
Is stretched out unto him;
My soul refuseth to be comforted.
3 I remember God, and am troubled:
I muse, and my spirit is overwhelmed.
4 Thou holdest mine eyes waking:
I am so confounded that I cannot speak.
5 I consider the days of old;
I call to mind the years of ancient times:
6 In the night ᵛI commune" with my heart;
I muse and my spirit thus searcheth:
7 "Will God for ever cast us off?
"And will he be favourable no more?
8 "Is his kindness withdrawn for ever?
"Shall his promise fail through every generation?
"Hath God forgotten to be gracious? 9
"Hath he in anger shut up his compassion?"
Then I said, "This is the time of my sorrow; 10
"But the right hand of the Most High can change it.
"I will call to mind the works of Jehovah: 11
"Yea, I will call to mind thy wonders of old.
"On all thy works I will meditate, 12
"And talk of *all* thy doings."
Thy way, O God, is in holiness; 13
Who so great a God as ᵛour" God?
Thou art a God who doest wonders! 14
Thou hast showed thy power among the nations.
With thine arm thou redeemedst thy people, 15
The sons of Jacob and of Joseph.
The waters saw thee, O God, 16
The waters saw thee and were afraid!
Yea, the depths themselves were troubled. 17
The clouds poured out water!
The skies sent forth a sound!

PSALM LXXVII. 2. ᵛMss. 6. ᵛSept. Vulg. Syr. Arab. 13. ᵛThe Versions.

strength of the mighty; to destroy the weapons of his insolent enemies, and sink them into a deep, irrecoverable sleep. And this is applicable to the spiritual deliverances, to the triumphs of Christ over the enemies of his people, "when he spoiled principalities and powers, ascended on high, and led captivity captive."

2. We are admonished to render to God the praise; the fear and reverence due to his majesty. If we have made vows, we must carefully perform them, and bring to him the offerings of a grateful heart. We must remember that "he, even he only, is to be feared; who can stand in his sight when once he is angry?" What a vast power and stretch of thought must he have, who can make the wrath of man to praise him and subserve his own purposes! Let us tremble before him who controlleth the spirit of princes, and, on that account, is terrible to the kings of the earth.

PSALM LXXVII. 1. *That he may hear.* I render the ו thus, because what follows does discover that confidence, which an answer to his prayer would have inspired. Dathe renders optatively; "O that he may hear me."

2. *My hand, &c.* So Ainsworth and others render. The term יד is used metaphorically for a *stroke* or *wound*, but its general signification is the *hand*, and so the old versions understood it. He represents himself as stretching out his hand continually, and in this attitude imploring divine aid. His distress was so great, that nothing afforded relief.

3. *I remember God, &c.* I remember his past kindness, and am distressed that he hath withdrawn it; and seems to be offended at me.

4. *Eyes waking.* Hebrew, 'the watches of my eyes.' The ancient Interpreters consider the *eye-brows*, or *lids* meant.

5. *I call to mind.* I have followed the ancient versions in connecting this verb with the second line; and the parallelism requires it.

6. *I commune with, &c.* The textual word נגינתי is rendered in the common version, *my song*, a purely arbitrary rendering. Ainsworth translates, *my melody*, others, *my beating*; that is, on an instrument. *Neginoth* is supposed to denote all those instruments which were beat with the hand; but what connexion has this term here? I adopt the reading of Hare, ואגיגה, which Bishop Lowth approves. In the 7—9 verses we have his anxious inquiries and doubts.

10. *Then I said, &c.* It is unnecessary to state all the renderings which the learned have given of this verse. It is unquestionably ambiguous, as the word חלותי may be derived from different roots, which have different significations. I derive it from חול or חלל, which signifies to be *in pain* as a woman in labour, and as it is in the infinitive, I render, "the time of my sorrow or pain." The next term שנות I derive from שנה, *to change*, as the Chaldee does, Ainsworth, Hammond, and others; and I render potentially. I consider the whole as a beautiful metaphor. The author considers himself as in distress, like a woman in travail; and, like her, hopes soon to have his sorrow turned to joy. He confides in God's power to effect such a change; and hence naturally recollects the past instances of God's favour to his people.

13. *In holiness*, or holy. The Chaldee renders, "O God, how holy are thy ways." The Septuagint, "thy way is in the sanctuary," which some explain is hidden, as the objects in the holy place were. I cannot think that this is the sense. The meaning seems to be, that God's way of dealing with his people is holy and just, however mysterious and incomprehensible.

15. *Sons of Jacob.* The sons of Joseph are mentioned, because Jacob adopted them as his, and Ephraim and Manasseh formed two tribes of the twelve.

17. *The depths, &c.* The gulphs of the Red-sea.——*The clouds, &c.* Compare Exod. xiv. 24, 25. All that follows refers to the passage of the

Thine arrows also flew abroad!
18 The sound of thy thunder came from the heavens!
Thy lightnings illumined the globe!
The earth itself trembled and shook!
19 On the sea was thy way, O Jehovah:
And on the deep waters thy path;
Yet thy footsteps were not perceived.
20 Thy people thou leadest like a flock,
Under the conduct of Moses and Aaron.

PSALM LXXVIII.

This Psalm contains a short history of the Israelites from their deliverance down to the time of David, and was designed to remind them that punishment invariably followed sin.

MASCHIL OF ASAPH.

1 Give ear, my people, to my instruction;
Incline your ears to the words of my mouth.
2 My mouth I will open with wise remarks;
I will utter the memorable things of old,
3 Which we have heard and known,
And our fathers have related to us.
4 These we will not hide from their children,
But rehearse to the next generation,
The praises of Jehovah and his power;
And the wonderful work which he hath done.
For he established a testimony for Jacob, 5
And appointed a law for Israel;
Which he commanded our fathers
To make known to their children;
That the next generation might know them; 6
The children who should be born and rise up;
That they also should relate them to their children:
That in God they might place their hope, 7
And never forget his works,
But *constantly* keep his commandments:
And might not be like their fathers, 8
A stubborn and rebellious generation;
A generation, whose hearts were not stedfast,
Nor their minds faithful to God.
The children of Ephraim, like armed bow-men 9
Who turn back in the day of battle,
Kept not the covenant of their God, 10
But refused to walk by his law.
They forgot his works, 11
And the wonders he had shown to them:
The wonders he had done in the sight of their 12
fathers,

Reflections upon Psalm lxxvii. 1. We learn that good men are sometimes under the influence of desponding thoughts. Without are fightings, and within are fears; fears lest God should be favourable no more. From the fulness of the heart the mouth will speak; and when the distress is intense, the cry will be loud. Only let it take a right direction, and ascend to heaven; let the application be made to God, who will both hear and help; not to the world, which will not do one and cannot do the other. The cries of the Son of God alone were heard for his own sake; the cries of all other men are heard for his sake.

2. We are taught what method we should adopt to obtain relief. We should remember, that in our worst condition, God can produce a happy change: his right hand can effect wonders. Israel, in times of trouble and distress, was wont to look back to the wonders wrought in Egypt, and the redemption of all her tribes from that house of bondage. We Christians are taught, while we use the same words, to regard parallel, but more important transactions; we reflect on the wonders wrought for the bodies and souls of men, by the strength and the arm of Jehovah, revealed and manifested to the world in Christ; and we celebrate the redemption, not of the sons of Jacob and Joseph only, but of all nations, from the bondage of corruption; a redemption, compared with which, the deliverance from Egypt, though glorious in itself, hath yet no glory at all, by reason of the glory that so far excelleth. Our confidence in God, during the seasons of affliction, should therefore rise in proportion to the signal displays of divine power and love made in our redemption by Christ.

Red-sea, and all the other circumstances attendant on their journey.

PSALM LXXVIII. 1. *My instruction.* This is the sense of תורתי here, and not *law*, as the next line proves; for it is parallel to 'the words of his mouth.'

2. *Wise remarks.* The term *parable* is surely improper here. The term משל denotes any kind of poetic composition; it is, says Lowth, a composition elevated and grave, weighty and powerful, highly ornamented with comparisons, figures, and imagery; such is the style of the Psalms, the Prophets, and the Book of Job: it is a diction, which under one image or exemplar includes many, and may easily be transferred to every one of the same kind; which is in general the nature of proverbs: it is in fine, any sentence or axiom excellently or gravely uttered, concise, and confined to a certain form or manner: as is evident from 1 Sam. xxiv. 14, and from many examples in the Proverbs of Solomon.——*Memorable things*, and not *dark sayings*; for it is parallel with משל; and though it may imply some degree of obscurity, on some occasions, it more frequently denotes some weighty and pointed saying. Compare Ps. xlix. 4, and note there. Matt. xiii. 35.

5. *Testimony for Jacob.* This refers to the injunction recorded Deut. iv. 9, 10, and vi. 6, 7, 21.

8. *Like their fathers, &c.* They are often mentioned as a stubborn and perverse race. Exod. xxxii. 9. Deut. xxxi. 27.

9—12. *Children of Ephraim.* Having noticed the stubbornness of those redeemed from Egypt, Asaph gives an instance of it in the conduct of the ten tribes, of which Ephraim was the head. They had refused obedience to the divine law; and like treacherous soldiers, who flee in the battle, and betray the cause they ought to have supported, they had not kept but broken the covenant of their God. They had set up the calves at Dan and

In the land of Egypt—in the field of Zoan.
13 He divided the sea that they might pass through;
And made the waters to stand up like a heap.
14 By day he led them by a cloud,
And all the night by a fiery light.
15 He rent the 'rocks" in the wilderness,
And gave them drink as from the great deep.
16 He brought forth streams from the rock,
And made waters run down like rivers!
17 Yet they still sinned against him,
Provoking the Most High in the desert.
18 They even tempted God in their hearts,
By asking food for their pleasure.
19 Yea, they spoke against God, and said,
"Can God spread a table in the wilderness?
20 "(Be it that he smote the rock—
"That waters flowed--that streams rushed forth)
"Is he able also to give bread?
"Can he provide flesh for his people?"
21 When Jehovah heard *this*, he was wroth;
So a fire was kindled against Jacob,
And anger also arose against Israel;
22 Because they believed not in God,
Nor trusted in his saving power.
23 Yet, he had commanded the clouds from above,
And the doors of the heavens he had opened,
24 And had rained down on them manna for food.
The corn of the heavens he had given to them;
Every one ate the bread of the mighty; 25
Provision he had sent them to the full.
He removed the east-wind from the heavens, 26
And by his power he brought in the south-wind;
And he rained down flesh upon them as dust, 27
And feathered fowls as the sand of the sea!
He caused them to fall in the midst of their camp, 28
Round about their habitations.
So they ate, and filled themselves: 29
For he brought them what they had desired.
Their desire was scarce satisfied; 30
Still was their meat in their mouths,
When the wrath of God arose against them; 31
And he slew the fattest among them,
And smote down the chosen of Israel.
For all this they still sinned, 32
And believed not his wondrous works.
Hence he consumed their days in vanity, 33
And their years in trouble.
When he smote them, they sought him, 34
And turned and inquired for God.
Then they remembered that God was their rock; 35
And God, the Most High, their Redeemer.
Yet they flattered him with their mouths, 36
And with their tongues they lied to him:
For their hearts were not upright with him, 37
Nor were they stedfast in his covenant.
But he, full of compassion, forgave their iniquity, 38

PSALM LXXVIII.

15. 'The Versions *rock.*

Bethel, and, in a great degree, turned to idols. In this view we have no need to search, as some expositors do, to what particular fact the Psalmist refers; for he alludes to the whole history of the ten tribes.

15. *The rocks.* If this reading be genuine, there is a reference to the rock at Horeb, Exod. xvii. 6, and to that in Kadesh, Numb. xx. 1, 11. The smitten *rock* the Apostle makes to be typical of our Lord, 1 Cor. x. 4.

18. *For their pleasure.* Not for their necessity, God had provided for their real wants in giving them manna. Exod. xvi. 2.

19. *Against God.* The Septuagint render, "they spoke unworthily of God;" that is, by doubting his power after so many proofs of it.

20. *Be it that, &c.* The Hebrew particle הן is used in a conditional sense, expressive of doubt, Exod. iv. 1. Dan. iv. 24; and this sense seems most suitable here. So Dathe and others render. They might think that there was some natural cause of the waters issuing forth; but granting, that it was the effect of divine power, is this power adequate to provide flesh?

25. *Bread of the mighty.* So the marginal version, and rightly; for in no place does אבירים signify *angels*, though the Greek so renders. The Chaldee explains, from the habitation of angels, that is, the heavens. I take the bread of the mighty, to signify bread of the best kind, delicious food, such as the rich and mighty eat. He calls the manna *corn*, because it was round like a coriander seed, and *corn of heaven*, because it was produced by divine power in the heavens or atmosphere, and did not come from the earth.

26. *Removed the east-wind.* With the Septuagint, I take this to be the sense of יסע here. Some would render, "he caused a strong wind to go in the heavens, and by his power, &c." but קדים does not signify a *strong*, but the *east-wind*, which was often raging and destructive. Compare Numb. xi. 31. &c.

29. *What they had, &c.* Hebrew, 'their desire;' which is here and elsewhere used for the object of desire, as the verb suggests.

30. *Their desire, &c.* I have preferred this to the idiom, which is, 'they were not estranged from their desire or the food desired.' See Note, Num. xi. 33.

31. *Fattest.* The Chaldee, 'their strongest,' and the next line countenances this explanation.

34. *Smote them.* With his judgments and plagues, and then those who escaped sought him. For this sense of הרג see verse 47.

36—39. *Yet they, &c.* The two first of these verses show the insincerity and instability of the Jewish people; and the two latter represent the mercy and kindness of God.

40. *How oft, &c.* Ainsworth has observed, that we have an account of

And did not *utterly* destroy them;
He often turned away his anger,
And did not stir up all his wrath:
39 For he remembered they were but flesh;
A breath that passeth and returneth not.
40 How oft did they provoke him in the desert!
How oft did they grieve him in the wilderness!
41 Yea, again and again, they tempted God,
And [v]provoked" the Holy One of Israel.
42 They remembered not the works of his hands,
When he redeemed them from the enemy;
43 The miracles which he wrought in Egypt:
The wonders that he did in the field of Zoan!
44 How he turned their rivers into blood,
And their streams—so that they could not drink!
45 He sent among them beetles, which devoured them,
And frogs which destroyed them.
46 He gave also their produce to the devourer,
And the fruits of their labour to the locust.
47 He smote their vines with hail,
And their sycamores with nipping-frost.
48 He gave up their cattle also to the hail,
And their flocks to the hot thunder-bolt.
49 He cast on them his fierce anger,
Indignation, wrath, and fury;
By sending to them messengers of evils.
He made a path for his anger; 50
He spared not themselves from death,
But gave up their life to the pestilence.
He smote all the first-born of Egypt; 51
The prime of their strength, in the tents of Ham!
But his own people he led forth like sheep, 52
And like a flock guided them in the wilderness.
He conducted them so safely that they feared 53
not;
For the sea had overwhelmed their enemies.
He brought them to his own hallowed border; 54
That hilly country which his hand had acquired.
He drove out the nations before them; 55
He also divided the land for an inheritance,
And made the tribes of Israel dwell in their tents.
Yet they tempted and provoked the most 56
high God,
And did not keep his testimonies!
Like their fathers they revolted and dealt de- 57
ceitfully;
They turned back like a bow unstrung.
They provoked him to anger by their high 58
places,

41. [v] Sept. Vulg. Syr.

seventeen instances of their sinning and rebelling. They tempted him, and obeyed not his voice—1. At the Red-sea, for fear of the Egyptians, Exod. xiv. 11, 12. 2. At Marah, where they wanted drink, Exod. xv. 23, 24. 3. In the wilderness of Sin, where they wanted meat, Exod. xvi. 2. 4. In keeping manna till the morrow which God had forbidden, Exod. xvi. 20. 5. In going out for manna on the Sabbath-day, Exod. xvi. 27, 28. 6. At Rephidim, murmuring for lack of water, Exod. xvii. 1, 2, 3. 7. At Horeb, where they made the golden calf, Exod. xxxii. 8. In Taberah, murmuring for tediousness of their way, Numb. xi. 1. 9. At Kibroth-hataavah, where they lusted for flesh, Numb. xi 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spies, Numb. xiv. 1, 2, &c. And after this they sinned seven times; as 1. In pressing to go fight, when God forbade them, Numb. xiv. 44, 45. 2. In the rebellion of Korah, Dathan, and Abiram, Numb. xvi. 1, &c. 3. In the murmuring for the death of Korah and his company, Numb. xvi. 41, &c. 4. At Meribah, murmuring for lack of water, Numb. xx. 2, 3. 5. For grief of their way, murmuring and loathing manna, Numb. xxi. 4, 5. 6. At Shittim, committing whoredom with the daughters of Moab. 7. And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead, Numb. xxv. 1, 2, 3.

41. *Yea, again, &c.* So Ainsworth properly rendered, and the Geneva note explains in the same manner. It is an usual idiom, to denote the repetition of a thing, to say, *they returned to it.*——*Provoked.* So the Septuagint, Vulgate, and Syriac render, and in the latter version, the word signifies, 'to cause to grieve.' The common version is, 'and *limited* the Holy One, &c.' That is, prescribed bounds to his power.

44. *How he turned, &c.* Exod. vii. 20.

45. *Beetles.* Exod. viii. 6, 24, and see note there.

46. *He gave also, &c.* Exod. x. 13.

47. *Nipping-frost.* Others render, 'great hail-stones.'

48. *To the hail, &c.* Exod. ix. 23—25. Rev. xvi. 21.

49. *Messengers of evils.* So Ainsworth renders, and explains by saying that Moses and Aaron may be meant, whom Jehovah sent to denounce the plagues before they came, and by their hand brought them on Egypt. The versions render, 'evil angels;' but the construction of the text is, 'angels, or messengers of evils.' Poole and others explain as Ainsworth. Geddes supposes the plagues are meant, because the Jews were wont to call those means, which God employed to effect any thing, angels. Ps. xxxiv. 8, and civ. 4.

50. *Their life, &c.* The Chaldee and others render חיתם, *their beasts* or *cattle;* and they suppose there is a reference to the plague of *murrain,* Exod. ix. 3. I follow our common version, because this line is parallel with the former and explains it; and because it naturally introduces the next verse.

51. *First-born.* The first-born usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also he did execution, Numb xxxiii. 4, but spared the first-born of Israel, by the blood of the Lamb; and afterwards chose the tribe of Levi to minister in their stead, Num. iii. 40, 41, 45, and viii. 16, 10.

55. *The nations.* The seven nations of Canaan ——*Divided the land.* The text is elliptical, and in our language the ellipsis must be supplied. The Chaldee is, "He caused them to dwell in the lot of their inheritance."

57. *Their fathers.* Who for their sins died in the wilderness.——*A bow unstrung.* It is difficult to form any notion of *deceit* as applied to a bow. Some explain, *a warping bow,* which shooteth awry, and so deceiveth;

And roused him to jealousy by their idols.
59 When God attended to this he was wroth,
And so greatly abhorred Israel,
60 That he forsook the tabernacle of Shiloh,
The tent in which he dwelt among men.
61 So he gave up *the ark of* his strength to captivity,
And his glory into the hand of the enemy.
62 He delivered up also his people to the sword,
And with his own heritage he was wroth.
63 Their young men the fire devoured,
And their virgins celebrated no marriage-feast.
64 Their priests fell by the sword,
And their widows made no lamentation.
65 But at length, Jehovah awoke as from sleep;
Like a mighty man exulting through wine,
66 And smote his enemies in the hinder parts;
And he put them to perpetual disgrace.
67 Moreover, he refused the tent of Joseph,
And chose not the tribe of Ephraim;
68 But chose the tribe of Judah,
The mount Zion which he loved:
69 And he built his sanctuary as a palace,
And like the earth hath established it for ever.
And he chose his servant David, 70
Whom he took from the sheepfolds;
From following ewes giving suck, he brought 71
him,
To feed his people, *the offspring of* Jacob,
And the sons of Israel his inheritance.
He fed them in the integrity of his heart, 72
And by the skill of his hand conducted them.

PSALM LXXIX.

This Psalm is similar to the seventy-fourth, and the author deplores the destruction of the city and the temple.

A PSALM OF ASAPH.

The heathens, O God, have invaded thy 1
heritage;
They have polluted thy holy temple—
They have laid Jerusalem in heaps.
They have given the dead bodies of thy servants, 2
For food to the fowls of the heavens;
The flesh of thy saints to the wild-beasts of the
earth.
Their blood they have shed as water, 3
Round about Jerusalem,
And there was no one ready to bury them.

REFLECTIONS UPON PSALM LXXVIII. I. We may hence learn an important part of education, namely, to inform children of God's wonderful works. In this view, we see the usefulness of scripture history, and how important it is that children should be acquainted with it. This will be very entertaining to them, and remembered better than precepts. They should be taught what ideas of God, as well as other useful instructions, are to be learned from it. This is what God requires; and it is a proper honour paid to his works and word. By this means, "one generation will declare his praises, and his strength, and his wonderful works to future generations; that they may set their hope in God, and keep his commandments."

2. We are taught to guard against all those iniquities which brought the wrath of God upon Israel; unbelief, distrust of his power and care, dealing treacherously with him, or the indulgence of appetite. And what is the source of all this? forgetfulness of God. May we therefore believe his word, trust his promises, and be particularly careful after our solemn professions and engagements, not to revolt and go after idols. This is the greatest affront to God, and will expose us to his hottest anger. It is nothing less than denying his godhead, and ascribing his glorious and incommunicable perfections to something else.

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but what is meant by this I do not understand. Some render a *broken* bow, which being without spring does not send the arrow to the mark; but surely no one would expect a broken bow to have any force. The word רמיה denotes *remission*, Prov. x. 4, "He becometh poor that dealeth with a *slack* hand; whose hand instead of being employed, *hangs down*, as if useless." See note there. Hence the sense is, that although God had done such great things for them, and laid them under the strongest obligations to love and serve him with all their hearts, yet the service they rendered was more the effect of fear than of love, and on every temptation or opportunity they returned to their sins, like a bow unstrung to its natural position. See Hos. vii. 16.

60. *Shiloh.* See 1 Sam. i. 3.

61. *Ark of his, &c.* See Ps. cxxxii. 8, and 1 Sam. iv. 11. I have supplied *ark* from the other Psalm for the sake of perspicuity. The ark was called *his strength* and *his glory*, because he thence displayed his power and glory.

63. *No marriage-feast.* They remained unmarried. The Septuagint, Vulgate, and Arabic either read differently, or derived from a different root, as they render, "their virgins were not lamented, or did not lament;" and this is not improbable, from the next verse.

65, 66. *Jehovah awoke.* That is, rose up to avenge his people of their enemies.——*Hinder parts.* Hare thinks this alludes to the emerods inflicted on the Philistines; the disgrace of which they were obliged to perpetuate, by sending the golden emerods with the ark when it returned home to Israel.

69. *As a palace.* Hebrew, 'high structures.' He refers to the temple, which was the palace of the great king, and a place also of defence, both which the word may denote.

71. *Offspring of Jacob.* This is the sense of the text; and it is better I conceive to give the sense, than to use the term Jacob in so unusual a manner as in the common version.

PSALM LXXIX. 1.—3. *The heathens, &c.* This description of the attack of the enemy, the seizure of the city and temple, and the slaughter of the people, is strong but doubtless just; and what must have excited the most painful reflections in the mind of survivors.

4 We are a reproach to our neighbours,
A scorn and derision to those around us.
5 How long, Jehovah, wilt thou be angry?
Shall thy jealousy for ever burn like fire?
6 Pour out thy wrath on nations who own thee not,
On kingdoms which call not on thy name.
7 For they have devoured Jacob,
And his habitation have they laid waste.
8 Remember not against us former iniquities;
Let thy tender mercy speedily succour us:
For exceedingly low are we brought.
9 Help us, O thou God of our salvation;
For the glory of thy name deliver us;
And for thy name's sake pardon our sins.
10 Why should the heathens say, "Where is their God?"
Be thou known among the nations, before our eyes,
By avenging the shed-blood of thy servants.
11 Let the sigh of the prisoner come before thee;
According to the greatness of thy power,
Preserve those appointed to death:
12 And return, seven-fold, into our neighbour's bosom,
The reproach which they have cast on thee, Jehovah.
13 So we thy people, and the flock of thy pasture,
Will praise thee for ever;
Will rehearse thy praise through all generations.

PSALM LXXX.

The occasion of this Psalm is not ascertained: some think it refers to the captivity of the ten tribes, and the low state of Judah. Asaph laments the insults of enemies and prays for deliverance.

TO THE CHIEF MUSICIAN UPON SHUSHANNIM EDUTH; A PSALM OF ASAPH.

1 GIVE ear, O Shepherd of Israel,
Who didst lead Joseph like a flock!
2 Thou who sittest on cherubs, shine forth.
Before Ephraim, Benjamin and Manasseh,
Stir up thy strength, and come to save us.
3 Restore us, Jehovah, God of hosts;
Let thy face shine, and we shall be saved.
4 How long, Jehovah, God of hosts,
Wilt thou be wroth at the prayer of thy people?
5 The bread of weeping thou hast made them eat,
And given them tears in abundance to drink.
6 Thou hast made us a strife to our neighbours,
And our enemies hold us in derision.

REFLECTIONS UPON PSALM LXXIX. 1. We are admonished to reflect on past times of persecution with gratitude for our happier circumstances. There have been times in our own country, when the blood of saints was shed as water, and every cruelty exercised towards them. Many were plundered of the fruits of their honest labour, and, because they would not prove faithless to God, were persecuted and slain. Others were confined to loathsome prisons for years, and doomed to vent their sighs to God amid silence and darkness. Others sought their safety in flight, and chose to dwell among savages rather than among those miscalled christians. Blessed be God for affording his people more security and restraining their enemies, so that they can now sit under their own vine and fig-tree without any cause of fear.

2. When under the rod of correction we are taught how to pray and to plead. We are to beg that former iniquities may not be remembered but forgiven; and to intreat his mercy for the glory of his name. His name, denotes his perfections, by which he is distinguished from all other Beings, as a man is from all other men by his own name; and more particularly refers to the honour and dignity of his government, and his faithfulness to his promises. We should pray that for his name's sake he would help us; that his glory may shine brighter, and that he may be properly thought of, and spoken of in the world. This should be the desire of our hearts.

5—7. *How long, &c.* Under calamities the prophets often inquired *how long?* That is, how long they were to continue; and they pleaded with God to turn from his anger.——*Own thee not.* So the verb יִדְעוּךָ signifies here and in other places. The neighbouring nations are meant, who had some knowledge of the God of Israel, but who refused to confess and worship him.

9. *Help us.* I have followed the order of the Septuagint, which is evidently more suitable than the Masoretic division.

10. *Be known.* As a just God punishing the wicked for their cruelty.

11. *Appointed to death.* Hebrew, 'sons of death;' which signifies obnoxious to, or destined to death. Compare 1 Sam. xx. 31. Ps. cii. 21, and 2 Thess. ii. 3.

PSALM LXXX. 1, 2. *Joseph.* Ainsworth supposes he is mentioned as chief, because the birth-right was taken from Reuben, and given to him. 1 Chron. v. i. 2. Ps. lxxvii. 16, 21.——*Sittest on cherubs.* So Ainsworth renders, without any Italic supplement. See note, Ps. xviii. 10. There is a reference to the two cherubs, whose wings covered the ark, on which God sat as on his throne, when he gave his oracles, and received the homage and praises of Israel. Compare Ps. xcix. 2.——*Shine forth.* Manifest thyself by affording us aid.

3. *Restore us.* This verse was most probably the chorus, and I have no doubt was originally the same in the three places. Two manuscripts read here, 'God of hosts;' and four read, verse 8, 'Jehovah, God of hosts,' as the text verse 20. The Syriac also reads, 'God of hosts' here. Restore us to our former state of strength and security; Let thy face shine, and we shall be saved from our enemies.

4. *Wroth at the, &c.* Hebrew, 'wilt thou smoke;' that is, as if most highly incensed, and wilt not hear the prayer of thy people.

5. *The bread of weeping.* Hammond supposes the bread of mourners is intended. Hos. ix. 4. Dathe renders, "Thou makest them take their

7 Restore us, Jehovah, God of hosts;
Let but thy face shine, and we shall be saved.
8 A vine thou didst bring out of Egypt;
Thou castedst out the nations, and plantedst it.
9 Thou preparedst the ground for it;
It spread its roots and filled the land.
10 The mountains were covered with its shade:
And with its tendrils the lofty cedars.
11 Its boughs it extended to the sea,
And its branches to the great river.
12 Why hast thou broken down its fences
So that every passenger croppeth it?
13 The boar from the forest wasteth it,
And the wild-beasts of the field devour it.
14 God of hosts, return, we beseech thee;
Look down from the heavens and see,
And again regard this vine.
15 For the plant which thy right hand planted,
And the branch which for thyself thou didst make strong,
16 Have been cut down and burned with fire;
Have perished—at the rebuke of thy countenance!
17 Let thy hand be over the man of thy right hand,
Over the man, whom for thyself thou didst make strong;
18 So will we not revolt again from thee;
Revive us, and we will call on thy name.
19 Restore us, O Jehovah, God of hosts;
Let but thy face shine, and we shall be saved.

PSALM LXXXI.

This Psalm was composed for, and sung at the feast of trumpets. Lev. xxiii 24. *It is an exhortation to obedience and gratitude.*

FOR THE FIRST MUSICIAN ON THE GITTITH: A PSALM OF ASAPH.

1 Sing joyfully to God, our strength:
Sing aloud to the God of Jacob.
2 Raise the psalm, and strike the tabour,
The sweet sounding harp, and the lute.
3 Blow the trumpet at the new moon,
At the appointed times; on our solemn feast-days.

REFLECTIONS UPON PSALM LXXX. 1. We are here taught the importance of the divine favour at all times, but more especially in times of extremity. The burden of this song is, that our God would restore us to himself by repentance and reformation, and then cause his face to shine upon us. There is no hope of his favour but by reformation; nor is this to be expected but by converting grace. Let it then be the subject of our daily prayer.

2. We may plead the arguments which are here used, in favour of the christian church. God planted the gospel as a choice vine, made room for its wonderful increase, and a wider spread than ever the Jewish religion had; and he hath preserved this vine to the present day. It was early planted in this land; and his goodness hath secured it; while so many other churches have been ravaged and destroyed; while, in many parts, the vineyard of God is only a nursery of poisonous weeds, or the degenerate plants of a strange vine. Let us pray that God would heal the disorders of his church, repair its breaches, and root out every plant that is not of his own right hand planting; and thus preserve his vineyard in prosperity.

bread with sorrow, And their drink amidst many tears." See note Ps. xlii. 3. The Chaldee explains to the same purpose, "bread steeped in tears."

6. *Strife to our, &c.* They contend among themselves for the privilege of plundering us. After the establishment of the two mighty empires of Egypt and Babylon, the land of Israel, lying between both, was the perpetual source of quarrels between them.

8—16. *A vine.* This paragraph contains a most beautiful allegory, which every reader of taste must perceive, and easily understand. The vine signifies the Jewish people.

9. *Preparedst the ground, &c.* This is a circumstance proper to be noticed, in this allegorical description.

11. *The sea.* The mediterranean.——*Great river.* Euphrates. These were the boundaries of the land promised to Abraham. Such was the state of this vine, or the Jewish nation, in the time of David and Solomon.

12. *Its fences.* Taken away thy protection, and exposed thy vineyard to the intrusion of every traveller.

13. *The boar, &c.* This verse represents the kings of Assyria and Babylon, who like wild-beasts laid waste the country of Judea.

15. *The plant.* So Eben Ezra, Secker, and the best modern Critics render. See also Bochart. By the *plant* is meant the vine, and by the *branch* or *stem*, the royal house of David.

16. *Cut down, &c.* This slight transposition is necessary to the sense; or we may suppose a ו dropped. "Were burnt in the fire, when cut down." See instances of this construction in Glasius.

17. *Be over the man.* I have rendered as literally as possible; and the sense I take to be, by thy power, defend the man, whom thou hast honoured, as one who sits at the king's right hand. If by the man, we understand the king, it is a prayer for his preservation.——*Over the man, &c.* Hebrew, 'son of man,' but it signifies in this connexion a man only, and is parallel to איש in the former line.——*Whom for, &c.* He had raised David from the lowest condition, and established the kingly power in his hand, and by a special promise—engaged that from him should spring a just ruler over mankind, that is, Messiah. By virtue of this promise, he had made him strong for himself, so that his seed could not fail till the promise was fulfilled.

PSALM LXXXI. 2. *Raise the psalm.* This is undoubtedly the sense of the text, and the tune is implied in the version as it is in the original.

3. *Appointed times.* De Dieu adopts the Syriac sense of כסה, *the full moon.* The Jews generally understand it of the new moon, when the chief part is hidden. The Chaldee applies it to the feasts of the seventh month, stated Lev. xxiii. 24—36. I derive from כסס, *he numbered*, and hence a numbered or specified time. Michaelis renders, 'feast of booths.' I have rendered in the plural, because the sense requires it, and the Syriac so renders.

5. *To Joseph.* Jacob, Israel, and Joseph, are used for the whole race

4 For this was a statute for Israel,
An ordinance of the God of Jacob.
5 He ordained this for a testimony to Joseph,
When he came forth from the land of Egypt,
Where ᵛ he heard " a language ᵛ he knew not ".
6 "I removed," *saith God,* "the burden from their shoulder;
"Their hands were delivered from the mortar-tub.
7 "In distress ye called, and I rescued you:
"I answered you by thunder from the secret place:
"I proved you at the waters of Meribah."
8 "Hear," *said I,* "my people, while I testify to you.
"O that Israel would hearken to me!
9 "Let there be no strange god among you;
"Nor worship ye any foreign god:
"I, Jehovah, am your God, 10
"Who brought you out of the land of Egypt:
"Open wide thy mouth, and I will fill it. 11
"But my people hearkened not to my voice,
"And Israel showed no regard to me.
"So I gave them up to the devices of their 12
heart,
"And they walked after their own counsels.
"O that my people had hearkened to me! 13
"That Israel had walked in my way!
"Soon would I have humbled their enemies, 14
"And turned my hand against their adversaries.
"The haters of Jehovah should have submitted 15
to them,
"And their happy state should have been for ever.
"I would have fed them with the best wheat, 16
"And satisfied ᵛ them " with honey from the rock."

PSALM LXXXI. 5. ᵛ Sept. Syr. Vulg.——ᵛ ibid.

16. ᵛ Sept. Syr. Vulg. Arab.

REFLECTIONS UPON PSALM LXXXI. 1. Praise is a part of our duty, and we ought not to withhold it. If Israelites were thus exhorted to keep their feast-days, with joy and gladness of heart; to exalt their voices, and join together all their sweetest instruments of music, in honour of him who had rescued them from Egyptian bondage, and given them a law from Sinai; in what exulting strains ought we to celebrate the Redeemer of mankind? With what triumph of soul, and harmony of affections, are we bound to sing aloud to God our strength, who hath redeemed us from death, and published the Gospel from Zion? Since, as the Apostle saith, holy days, new moons, and sabbath-days, of old, were only a shadow of things to come; but the body is of Christ.

2. We are directed to join fervent prayer with our grateful praises. God's language to us is, "Open thy mouth wide, and I will fill it." We are not straitened in God, let us therefore keep up our faith and raise our expectations, since there is enough in him to satisfy all our desires; he is able and willing "to do for us exceeding abundantly, above all we can ask or think."

3. Let us dread the sins of Israel, that we may avoid their punishment. By disobedience they deprived themselves of good things. By unbelief, those who came out of Egypt, fell in the wilderness. Let us also fear, lest we should fall after the same example of unbelief. When they entered Canaan, they were still rebellious, and God gave them up to their enemies, who plundered them of all the good of the land. So the negligent, back-sliding Christian loses all the nourishment and sweetness of the divine truth and promises.

of Abraham.——*When he came forth.* Some render, When he went *against* the land of Egypt, by the plagues and especially by the angel, who smote the first-born. The versions support the common rendering, which makes Joseph or the Israelites, and not God, the nominative of the verb.——*Heard a, &c.* I have followed the versions in this rendering; and the third person and not the first is evidently proper, as the next verse proves. To hear a language they knew not, signifies, that they were strangers in Egypt. Some apply the language they understood not, to the speech which follows, or to the discoveries which God made to them by Moses. Michaelis renders, "where I heard the voice of unknown gods," referring it to the Egyptian worship of idols.

6. *Burden* denotes all their hard services in Egypt. Exod. i. 11, and v. 4—8.——*Mortar-tub*, used for making bricks. Exod. i. 14.

7. *Ye called:* This seems to refer to their distressing situation, when Pharaoh with his host followed them, Exod. xiv. 10.——*Answered you, &c.* The secret place means the cloud in which Jehovah dwelt, and which was dense and black to the Egyptians, and whence issued thunder to confound them. Exod. xiv. 19—25. Ps. lxxvii. 18, 19.——*Meribah.* Exod. xvii. 1—7. I have rendered in the plural as the sense requires.

8. *Testify to you, &c.* Make known what is my will, and what is your duty. Dathe and others render, "I will give laws to you:"——*O that, &c.* I render optatively, and ם has this force in other places. The next verse contains what God testifies.

11. *Open wide, &c.* Express your desires in prayer, and I will answer and satisfy them. Durell renders, "Thy mouth was opened wide and I filled it;" and refers it to the giving of the manna and the quails. The Chaldee and most others understood it to mean, as I have explained. Compare Ps. cxix. 131.——*Showed no regard.* Ainsworth renders, "was not well affected to me," and Michaelis, "Israel was to me unkind or disaffected." They were disobedient and ungrateful.

12. *Devices, &c.* Or thoughts and designs, as the Chaldee renders. Some render *obstinacy*, and others *malice;* but the next clause supports the version given.

15. *Their happy state.* Hebrew, 'their time;' but it is used here for a happy time, state or condition, as Vatable and others have observed; and the next verse supports this sense.

16. *Best wheat.* Hebrew, 'fat of wheat,' which the Chaldee explains, 'the best wheaten bread.' See Deut. xxxii. 14——*Honey from the rock.* Compare Deut. xxxii. 13, and 1 Sam. xiv. 25, 26.

PSALM LXXXII. 1. *Mighty.* Michaelis considers the noun אלהים or

PSALM LXXXII.

God is introduced as reprehending the judges and pointing out their duty. When this Psalm was composed is uncertain.

A PSALM OF ASAPH.

1 God standeth in the assembly of the mighty;
Among the judges he judgeth.
2 "How long," *saith he*, "will ye judge unjustly,
"And respect the persons of the wicked?
3 "Defend the poor and the fatherless:
"Do justice to the oppressed and needy.
4 "Deliver the poor and the destitute:
"Rescue them from the hand of the wicked."
5 They know not nor understand;
They walk on in darkness:
Hence all the foundations of the land totter.
6 I said, *on your appointment*, "Ye are gods,
"And all of you, children of the Most High!
7 "But ye shall die like other men,
"And fall as well as they, O ye princes."
8 Arise, O God, judge the earth;
For thou hast power over all nations.

REFLECTIONS UPON PSALM LXXXII. 1. We here learn, that God's dominion and providence are universal; that he is every where present, supreme president of every prince's council, and of every court of justice; he observes their debates and determinations, and remembers all that they say and do. It is of great moment that the mighty, the earthly gods, should consider, that they may act as "the ministers of God for good, and be terrors to evil-doers." For there is a day coming, when all causes shall be reheard, all human judgments reversed or confirmed: and the judge of the whole earth shall do right. With him will be no respect of persons.

אלים as used for the pronoun, and renders, "God standeth in his own assembly." I prefer the common version, because the *mighty* are parallel with the *judges* in the next line.——*Judges.* Compare Exod. xxi. 6, and xxii. 7, 8, 27, where the judges are called אלהים *gods*, and whose office it was to judge men for him.

2. *Respect the persons.* Instead of simply and truly considering the cause brought before you. See Deut. i. 17, and xvi. 19. This conduct was forbidden both in regard to the rich and to the poor.

3. *Defend,* or *advocate the cause* of the poor, &c. Ainsworth gives this sense. As such persons were more exposed to oppression, it was the duty of upright magistrates to see that justice was strictly dispensed.

5. *They know not.* This verse seems to be the remark of the author. They were ignorant of their duty, nor properly acquainted with the law, according to which they were to decide. Micah iii. 1. Jer. x. 21.——*Foundations.* That is, the laws which are the foundations of the state. Ps. xi. 3.

6. *I said, &c.* I have supplied for the sake of perspicuity. Compare Exod. xxii. 27, and Prov. viii. 15, 16.

7. *As well as they.* Hebrew, 'as one *of them*.' Compare Gen. xlix. 16. Judg. xvi. 7, 11. Dathe takes princes in the worst sense, and renders, "Ye shall perish as tyrants," as Coverdale rendered.

8. *For thou hast power.* As the proprietor has over his property, or as the heir has over his inheritance, which he has received. Dathe, "for thou art Lord of all nations."

PSALM LXXXIII.

Asaph implores divine aid against the enemies of Israel. This Psalm was composed when the neighbouring kings combined against Jehoshaphat. 2 Chron. xx. 1—12.

A PSALM OR SONG OF ASAPH.

KEEP not thou silence, O God; 1
Be no longer mute, nor still, O God.
For lo! thine enemies are tumultuous— 2
And they who hate thee lift up the head.
Against thy people they craftily form plots, 3
And consult together against thy hidden ones.
"Come," say they, "let us cut them off, 4
"So that they may be no more a nation;
"Nor even the name of Israel be remembered."
With one consent they consult together: 5
Against thee they have confederated:
The tents of Edom and of the Ishmaelites — 6
Of Moab and of the Hagarenes—
Of Gebal, Ammon, and Amalek— 7
Of Philistia, with the inhabitants of Tyre.
Ashur is also associated with them, 8

2. We may learn the vanity of all earthly dignity and glory. Nobles, princes, emperors, though styled gods, and children of the Most High, die like common men, and lie down alike in the dust. This should teach us to cease from depending on man, and not to put our trust in princes; and to pray for them, that they may consider their latter end, and the solemn account to which they are hastening; that they may "do justly, love mercy, and walk humbly with God." May the maxims of the gospel of Christ prevail, banishing tyranny, injustice, violence, and persecution out of the world; and that all the "earth may become the kingdoms of the Lord and of his anointed."

PSALM LXXXIII. 3. *Form plots.* To destroy them.——*Thy hidden ones.* That is, those under thy peculiar protection, as the guest is under that of the person who hath received him. The term may also denote the people who are to thee, as hidden treasures. The word is used for the most holy place; which was hidden to all but the high-priest, Ezek. vii. 22; and Jerom, whom Michaelis follows, applies it here to the temple; but the context supports the usual sense.

4. *Come, say they, &c.* Such was their design, but God had other designs to answer by them; and at length they were visited and punished.

6——8. *Hagarenes.* An Arabic tribe. They seem to have dwelt east of Gilead, 1 Chron. v. 10, 19, 20.——*Gebal.* A region adjoining Tyre, figuratively put for the people inhabiting it.——*An arm, &c.* That is, the chief strength, or for an help as the Septuagint renders.

9. *As to Midian.* See Numb. xxx. 1—32. Judg. vii. 12, 22.——*Sisera.* Judg. iv. 13, and v. 19, 21.

10. *Endor.* Compare Josh. vii. 11, with Judg. i. 27.

11. *Horeb and Zeeb.* Judg. vii. 25.——*Zebah, &c.* Judg. viii. 5—21.

12. *God's habitations.* Not the sanctuary and the city of Jerusalem only, but the whole land. As their design was the destruction of the Jewish

And is become an arm to the children of Lot.
9 Do to them as thou didst to Midian;
As to Sisera and Jabin at the brook Kishon.
10 They perished at Endor—they were dung for the earth.
11 Make their nobles like Horeb and Zeeb,
Yea, all their princes as Zebah and Zalmuna:
12 For they have said:
"Let us seize for ourselves God's habitations."
13 Make them, my God, like whirling chaff;
Like the stubble before the wind.
14 As fire consumeth the forest,
And as a flame setteth the mountains on a blaze:
15 So pursue them with thy tempest,
And confound them with thy whirlwind.
16 Cover their faces with shame,
That they may seek thy name, O Jehovah.
17 Let them be ashamed and confounded for ever!
Let them be covered with confusion and perish!
18 That men may know that thy name is Jehovah,
Who alone art the Most High over all the earth.

PSALM LXXXIV.

The happiness of those who attend on divine worship is described. This Psalm was probably composed by David, during Absalom's rebellion.

TO THE CHIEF MUSICIAN UPON GITTITH; A PSALM FOR THE SONS OF KORAH.

How lovely are thy tabernacles, 1
O Jehovah, God of hosts!
My soul longeth, yea, languisheth, 2
For the courts of Jehovah!
My heart and flesh cry out for the living God!
Yea, as the sparrow findeth a house, 3
And the swallow a nest for herself,
Where she may lay her young;
So I seek thine altars, Jehovah, God of hosts,
My king and my God.
Happy they who dwell in thy house! 4
They will be for ever praising thee.
Happy the men whose strength thou art; 5
Confidence reigns in their heart.
Though they pass through a desolate valley, 6
Yet shall they drink from a fountain;

REFLECTIONS UPON PSALM LXXXIII. 1. We here see what is the refuge of good men under the greatest troubles and alarms, namely, the power and goodness of God, to which they apply by prayer. This is their hope amidst formidable conspiracies and imminent dangers. God sometimes seems to retire and keep silence, in order to quicken their prayers, and convince them that their only hope is in him. Let this excite us to pray; since "God hath never said to the seed of Jacob, seek ye my face in vain."

2. We also learn what we should chiefly have in view in our prayers against our enemies; not their destruction, but their reformation; not so much that they may be filled with shame, as that they may seek God's name. That their disappointments may bring them to consideration and repentance. It should likewise be our desire that others may learn these useful lessons from thence, that Jehovah, the supreme, self-existent, eternal God, is above all kings and gods; that they may "serve the Lord with fear, and give him the glory due to his name."

church and state, piety as well as patriotism, justifies the requests offered for their overthrow, so that they might not succeed.

13. *Whirling chaff.* Lowth interprets גלגל, which we translate a *wheel*, any little thing *whirled* by the wind, chaff or thistledown. So Kimchi and others render; and the sense is most suitable.

16. *That they may, &c.* That those who are spared may be so struck with thy power and glory, as to seek to thee, and worship thee. We see that Asaph possessed some love even to those enemies, whose defeat he so earnestly desired.

18. *That men may, &c.* This is the grand reason of his request, that men may know and acknowledge that Jehovah alone is God, and king over all the earth.

PSALM LXXXIV. 1. *Tabernacles.* The plural seems to be used to denote excellence; or the ו has originated in some mistake. It is clear that the author refers to God's tabernacle only, as he afterwards mentions its courts.

2. *My heart and flesh.* That is, my whole person, soul and body. There is some ambiguity in the verb ירננו *cry out.* It often denotes the expression of joy, and Coverdale rendered, "My heart and flesh rejoice in the living God." Ainsworth, "*Shout* for the, &c." and Michaelis, "Raiseth a shout to the living God;" but as he was absent from God's courts, I adhere to the common version as supported by the context.

3. *Yea, as the, &c.* The common version is attended with no small difficulty, as it makes sparrows and swallows build their nests on God's altar. Now as these were used daily for the offerings of Israel, and the priests perpetually ministered at them, it is not probable that birds would build their nests there, or that they would be suffered to do so. Some to avoid this difficulty render, '*near* thine altars;' but את has no such sense. By the version given this difficulty is removed; and it is well known that in Hebrew the comparative particles are often omitted. So Dathe renders. As nature inclines birds to seek and prepare their nests, so grace has taught me to desire thine altars, and to worship there. This sentiment naturally introduces what follows.

5. *Confidence reigns.* Hebrew, 'ascents are in their heart,' as the Greek renders. The term מסלות denotes both 'high ways, or ways cast up, or steps and ascents.' It is used here figuratively. For what can the ascents, or elevations in the heart mean, but strong hope or confidence, as the Chaldee renders? This is parallel with the preceding line. The sense is, they are animated by divine influence, and full of confidence, while in obedience to the divine command, they determine to go to the temple and keep the feasts of Jehovah.

6. *Desolate valley.* In the common version this is rendered, 'valley of Baca,' so called from some mulberry-tree. Celsius gives up this notion, and observes, it appears to denote *a rugged valley*, embarrassed with bushes and stones, which cannot be passed through without labour and tears; such as we may collect from Deut. xxi. 4, were to be found in Judea. All the ancient versions suppose it an appellative, and render as if they had read בכה, which supports the opinion of Celsius. Many manuscripts and editions

Yea, the rain shall cover it with blessings.
7 They shall go from strength to strength,
Till each appeareth before God in Zion.
8 O Jehovah, God of hosts, hear my prayer:
Give ear to me, O God of Jacob.
9 O God our shield, behold, and regard
The person of thine Anointed.
10 For better is a day in thy courts,
Than a thousand *spent elsewhere!*
I had rather be a door-keeper
In the house of my God,
Than dwell in the tents of the wicked.
11 For a sun and a shield is God Jehovah;
Jehovah will give grace and glory:
No good thing will he withhold
From those who walk uprightly.

O Jehovah, God of hosts, 12
Happy the man who trusteth in thee!

PSALM LXXXV.

This Psalm contains the prayer of the people in a state of affliction, for the restoration of their former prosperity. Some think that it was composed during the captivity; and others during their distresses after their return.

TO THE CHIEF MUSICIAN; A PSALM FOR THE SONS OF KORAH.

THOU, O Jehovah, wast favourable to thy land; 1
Thou didst restore the captivity of Jacob;
Thou didst forgive the [r]iniquities" of thy people; 2
Thou didst cover all their sins;
Thou didst restrain all thy wrath; 3
Thou didst turn away the heat of thine anger.
Now restore us, O God of our salvation, 4

PSALM LXXXV.

REFLECTIONS UPON PSALM LXXXIV. 1. We may here see how the devout mind pants for communion with God, in his house. Thus ardently, says pious Bishop Horne, doth a banished Israelite express his love for Sion, his admiration of the beauty of holiness. Nay, Balaam himself, when from the top of Peor he saw the children of Israel abiding in their tents, with the Glory in the midst of them, could not help exclaiming, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" How amiable, then, may the Christian say, are those eternal mansions, from whence sin and sorrow are excluded; how goodly that camp of the saints, and that beloved city, where righteousness and joy reign triumphant, and peace and unity are violated no more; where thou, O blessed Jesus, Lord of hosts, King of men and angels, dwellest in glorious majesty, constituting by thy presence the felicity of thy chosen!

2. Let us be thankful for the opportunities we have of going so frequently to the house of God. Very few among us have far to go; the word is nigh to us; and God's sanctuary is near at hand. Let us be thankful for the superior advantages we have for knowing God and our duty, and of enjoying communion with him; and for the fuller communication of the spirit, which we have reason to expect. This should make us value our privileges, and glorify God in the improvement of them.

3. Let us not only admire the Psalmist's choice, but make it. Surely, one day, spent in meditation and devotion, affordeth a pleasure, far, far superior to that, which an age of worldly prosperity could give. Happier is the least and lowest of the servants of Jesus, than the greatest and most exalted potentate, who knoweth him not. And he is no proper judge of blessedness, who hesitates a moment to prefer the condition of a penitent in the porch, to that of a sinner on the throne. If this be the case upon earth, how much more in heaven? O come that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day, when the temple of God shall be opened in heaven, and we shall be admitted to serve him for ever therein! Then happy the man that hath trusted in him!

PSALM LXXXV.

2. [r]The Versions.

also so read still. See De Rossi.——*They shall drink, &c.* So 7 manuscripts read שתורו, and 4 in the singular. Houbigant and Michaelis adopt this reading; and the former renders as I have done. The common reading has nearly the same sense. For if they make a fountain or dig for water until they find it, in such a valley, it is that they may drink of it.——*Yea, the rain, &c.* Some consider מורה to mean the autumnal rain.——*Cover it.* So our margin has it.——*With blessings.* So Ainsworth, "also *with* blessings the rain covereth." So also all the ancient versions. The meaning is, that God sending seasonable rain, the earth was covered with corn and other productions, which are blessings to men.

7. *From strength, &c.* They shall increase in strength, as 'from evil to evil,' Jerem. ix. 3, means, to increase in evil, or to grow more evil. Compare Rom. i. 17, and 2 Cor. iii. 18. Some think that חיל signifies *company*, but I do not see how this sense can be proper here, when the author is speaking of all the companies who went up to Jerusalem. Others, 'they go from *station* to *station*, which, though implied in the text, I do not find the term ever signifies. Michaelis, "From one *valley* to another," which is more probable, as חל or ויל, may have this sense, though by no means certain. Compare Is. xxvi. 1, where Kimchi explains חל, *a valley* or *foss*. The usual sense may be supported. See Michaelis's Supp. Heb. Lex.——*Till each, &c.* According to the law, Exod. xxxiv. 23. Zech. xiv. 16.

9. *O God, our shield, &c.* So the Septuagint and others render; but Ainsworth, Michaelis and others consider *our shield* to be in the objective case: "See thou, O God, our shield, and regard, &c." Kings are called the *shields*, that is, the defenders and protectors of the earth, Ps. xlvii. 9. In this view, *our shield*, is parallel with *thine anointed*, and both respect the king. I adopt the usual version, because God is so commonly styled the shield of his people.

10. *A door-keeper.* Hebrew, 'abide or sit at the threshhold;' that is, be one of the gate-keepers or watch;—perform one of the lowest offices there.——*Than dwell, &c.* That is, among the wicked, however distinguished or honoured. The reason of his choice follows.

11. *Sun and a shield, &c.* The text of the Septuagint is here most probably corrupted. It is 'mercy and truth.' The metaphors are bold, but beautiful. God is the source of spiritual light, and life, and safety to those who serve him.——*Will give grace.* Continue to give the blessings of his grace; and complete the designs of his grace in glory.

PSALM LXXXV. 1—3. *Wast favourable.* That is, in former times

And turn away thy wrath from us.
5 Wilt thou, for ever, be angry with us?
Wilt thou prolong thy wrath through all generations?
6 Wilt thou not revive us again,
That thy people may rejoice in thee?
7 Show us, O Jehovah, thy mercy,
And grant us thy salvation.
8 I will hear what God Jehovah will speak.
Truly he promiseth prosperity
To his people—even to his saints,
If they turn not again to folly.
9 Surely his salvation is nigh to such as fear him:
He will make his glory to dwell in our land.
10 Mercy and truth are met together;
Righteousness and peace have embraced!
11 Truth shall spring up from the earth,
And righteousness look down from the heavens!

Yea, Jehovah shall give what is good, 12
And our land shall yield its increase.
Righteousness shall walk before him, 13
And [a]"direct" in the way of his steps.

PSALM LXXXVI.

The Psalmist, while he expresses his hope that God would hear him, and occasionally adores his perfection, solicits aid against his enemies. This Psalm is referred to the time of Saul.

A PRAYER OF DAVID.

INCLINE thine ear, O Jehovah, and hear me; 1
For afflicted and destitute am I.
Preserve my soul, for [v]"thou" art merciful; 2
Save, my God, thy servant who trusteth in thee.
Be gracious to me, O Jehovah; 3
For on thee do I daily call.
Make glad the soul of thy servant; 4
For to thee, Lord, do I lift up my soul.

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13. [a] Sept.

REFLECTIONS UPON PSALM LXXXV. 1. We are taught the way in which we should seek comfort and peace when under trouble; by hearing what God will say, in answer to our prayers, showing us his mercy and granting us his salvation. Now, what was the message, which the prophets had commission to deliver from God, but that he would speak peace, or reconciliation through a Saviour, to his people, and to his saints? The Gospel is accordingly styled by St. Peter, "the word which God sent unto the children of Israel, preaching peace by Jesus Christ." And what was the end of this reconciliation between God and men, but that men should become and continue the servants of God; that, being washed from their sins by the blood of Christ, and renewed in their minds by the grace of Christ, they should walk in the paths of wisdom and holiness, and turn not again to the folly they had renounced?

2. We may properly apply what is here said to the work of our redemption. In this alone we see the divine attributes harmonize.

PSALM LXXXVI. 2. [v] Syr. Arab. 2 mss.

Mercy was ever inclined to serve man, and peace could not be his enemy: but truth exacted the performance of God's threat, "the soul that sinneth shall die;" and Righteousness could not but give to every one his due. Jehovah must be true in all his ways, and righteous in all his works. Now there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore an union between them; which can show how God's word can be true, and his work just, and the sinner, notwithstanding, find mercy, and obtain peace. When Christ appeared in our nature, truth ran to mercy, and embraced her; righteousness to peace, and kissed her. And this could only happen at the birth of Jesus, in whom "the tender mercy of our God visited us, and who is the truth; who is made unto us righteousness and who is our peace." Those that are thus joined, as attributes, in Christ, ought not, as virtues, to be separated in a Christian. He is to be conformed to the living head of the church, in spirit, purity, and holiness.

Dathe supplies, *formerly*, but by rendering in the imperfect, this is implied in our language.——*Captivity*. The people taken captive. See Ps. lxviii. 19. and note, Hebrew Bible.

4. *Now restore us.* I render with the Septuagint, but the Chaldee renders rather differently, 'turn to us.' The sense is in effect the same.

5—7. These expostulations show the distress of the people and their earnest desires for deliverance.

8. *I will hear, &c.* The author expects to be favoured with an answer to his prayer, and the discovery of the divine will. I will hear what God will speak from his holy oracle. And what follows in this verse contains the answer which he received and which he announceth for the comfort of God's people.——*Promiseth, &c.* With Dathe, I render in the present tense, as the connexion requires. We might render, 'he is wont or ever promiseth *prosperity*. So שלום often signifies, and here is more suitable than *peace*.

9. *He will make, &c.* I have followed the Syriac translator. The sense is, he will restore his temple and worship, and especially fulfil his promise, by sending Messiah, who was to be the *glory* of Israel, as well as a light to lighten the Gentiles. Dathe confines *glory*, to the ark, and renders, "the symbol of divine majesty." See Ps. xliii. 2. I cannot think that this is the whole of what the author intended, as what follows seems to describe the same happy state, as Is. xi. 1, &c.

10. *Are met, &c.* The Syriac renders in the future; but the prophets often speak of future things, as if already come to pass. If this be taken as denoting human virtues, it is a beautiful representation of their union in the same heart. Truth will be found where mercy and kindness dwell; and peace is the associate and companion of righteousness. But if we apply them as displayed in the work of our Lord, they are still more proper. They met, they embraced, both in his life and death.

11. *Spring up from, &c.* That is, shall abound and be general, as the fruits of the earth——*Look down.* God will display his righteousness in the remission of sins.

13. *Before him.* That is, Jehovah, mentioned in the preceding verse; and this will point out to us, or influence us to tread in his steps.

PSALM LXXXVI. 2. *Thou art merciful.* This reading is, in my

5 For thou, Lord, art good and ready to forgive,
And abundant in mercy to all who call on thee.
6 Give ear, O Jehovah, to my prayer,
And attend to my supplications.
7 In the day of my distress I call on thee,
Because thou art wont to answer me.
8 Among the gods there is none like thee, Jehovah,
Nor are there any works like thy works.
9 All the nations whom thou hast made,
Shall come and worship thee, Jehovah,
And shall ascribe glory to thy name.
10 For great art thou, and doest wonders!
Thou art the only *true* God!
11 Teach me, Jehovah, thy way,
That I may walk by thy truth:
Unite my heart to fear thy name.
12 I will praise thee, my God, with my whole heart;
I will evermore glorify thy name.
13 For great has been thy mercy towards me;
And thou hast rescued me from the lowest hades!
14 The proud, O God, have risen up against me;
And the assembly of the violent sought my life:
They have not set thee before them.
But thou, Jehovah, art a merciful and gracious God, 15
Long-suffering, abundant in mercy and truth.
O regard me, and be gracious to me; 16
Give thy strength to thy servant,
And save the son of thy handmaid.
Show me a token for good, 17
That they who hate me may see, and be ashamed,
When thou, Jehovah, helpest and comfortest me.

PSALM LXXXVII.

This Psalm celebrates the union of the Gentiles with the Church. Some suppose it written after the destruction of Sennacherib's host when the nations sent legates with gifts to Jerusalem. 2 Chron. xxxii. 33. *Others regard it as a prophecy of the calling of the gentiles.*

A PSALM OR SONG FOR THE SONS OF KORAH.

THE foundations of Zion are on holy mountains! 1
Jehovah loveth the gates of Zion 2
More than any of the dwellings of Jacob.
Glorious things are promised to thee, 3
O Zion, thou City of God!
I will mention Rahab and Babylon, 4
Among those who acknowledge me;
Philistia and Tyre together with Cush:

REFLECTIONS UPON PSALM LXXXVI. 1. Is any afflicted? Let him pray. This is the direction of the Apostle. All prayer is founded on a sense of our own wants, and God's ability to supply them. In the sight of his maker, every sinner is poor and needy; and he must become so in his own, that his petitions may be regarded; he must pray with the humility and importunity of a starving beggar, at the gate of heaven, if he expect the Great King to bow down his ear, and to grant him his requests.

2. While we admire God's unrivalled glories, let us hope for the time when all nations shall worship him. Under persecutions, let it be our desire to enjoy some special token of his love. Many outward signs and tokens of the divine favour were in old time vouchsafed to patriarchs, prophets, and kings of Israel. The law itself was a collection of external and sacramental figures of grace and mercy. All these centered and had their accomplishment in that grand and everlasting sign and token of God's love to man, the incarnation of Christ, which all faithful people from the beginning wished and prayed for. On this sign the Christian looks with joy, as the great proof that God has "helped him and comforted him;" while his faith in it doth not fail, he hath the witness in himself, and his actions declare as much to all around him; that they who hate him may be ashamed and converted, before that day come, when shame shall be fruitless, and conversion impossible. And assuredly such a day will come to those who have opposed and persecuted the saints.

opinion, much preferable to the text, unless we give, what Michaelis deems its radical sense, that of 'filial affection.' He renders, "I love thee." Our margin, "I am one whom thou favourest." It is applied both to God and man. Some render *pious*, one attached and devoted to God.

6. *My supplications.* Hebrew, 'voice of my supplications;' Dathe and others render, *supplicating voice*. We must either thus render, or omit *voice*, as a mere expletive, being implied in supplications.

7. *Art wont to, &c.* For this sense of the future, see Glasius and Dathe. He resolves to pray, from God's usual kindness in hearing him.

11. *By thy truth.* May make it my rule and guide, in all my actions. ——*Unite my heart.* The thoughts and desires of it. Let them all centre in revering thee.

13. *Rescued me.* Hebrew, 'my soul,' which is here used for the person, as a pronoun. David was exposed to death, but God had preserved him.

14. *Assembly of the, &c.* Saul and his court.——*Have not set, &c.* They pay no regard to thy will; nor are they influenced by the fear of thy name.

17. *A token for good.* Let thy favour to me be so evident, that my enemies may be put to shame, and desist from their attempts to destroy me.

PSALM LXXXVII. 1. *Zion, &c.* I have, with others, supplied *Zion* from the following verse. Michaelis and others supply *city*, and refer it to the whole of Jerusalem.——*Holy mountains.* So all the mountains on which the city stood are called. The temple occupied part of mount Moriah, as well as Zion.

2. *Gates of Zion.* He had chosen it for his own residence in preference to other places, and there his people assembled to worship.

3. *Glorious things.* Compare Is. lxii. 1. 7, and lxv. 18, &c. lxvi. 10, &c. Zech. i. 14, &c. ii. 4, 12, and viii. 3, &c. The prophets announced a period, when the church should be glorious, by the accession of the Gentiles.

4. *I will mention, &c.* God is introduced as here speaking, as is ap-

These are born there!
5 Yea, of Zion it shall be said:
"This and that man was born in her!
"For Jehovah, Most High, will himself establish her."
6 In the record of peoples it shall be related:
"This people were born there."
7 They shall sing with joy, and say,
"All our springs of happiness are in thee."

PSALM LXXXVIII.

This Psalm contains the prayer of a man greatly afflicted and ready to die. Some refer it to Hezekiah, and others to Uzziah.

A SONG OR PSALM FOR THE SONS OF KORAH; TO THE CHIEF MUSICIAN UPON MAHALATH LEANNOTH, MASCHIL OF HEMAN, THE EZRAHITE.

1 O Jehovah, the God of my salvation!
By day and by night I cry to thee.
2 Let my prayer come before thee:
Incline thine ear to my cry.
For full of troubles is my soul, 3
And my life approacheth hades.
I am counted with those who are going down to 4
the pit:
I am as a man that hath no strength left.
I am as one laid low among the dead; 5
Like the slain who lie in the grave,
Whom thou no more rememberest,
And who are cut off by thy hand.
In the lowest pit thou hast placed me; 6
In a most dark and deep abyss.
Thy wrath presseth hard upon me, 7
And with all thy waves thou afflictest me.
Thou hast put my acquaintance far from me; 8
To them thou hast made me an abomination.
I am so shut up that I cannot come forth!
Mine eyes languish through my affliction. 9
On thee, O Jehovah, do I call daily;
To thee do I stretch out my hand.
Wilt thou show wonders to the dead? 10

REFLECTIONS UPON PSALM LXXXVII. I. We are here taught to adore God for the glorious things he hath spoken of his church, especially the christian church. The scripture abounds with declarations of its beauty and glory, and with prophecies of its increase and establishment; and they are spoken by him whose judgment is according to truth. He loves the dwellings of Jacob, takes delight in religious families, and in the worship paid to him by them; but he has peculiar pleasure in social worship.

2. It should be our serious concern that we may be among the number of those who are born in Zion. There is a sense in which we are all born in Zion, as we are born to the external privileges of God's church and people: but unless we are born again, of the word and the spirit, the greater will be our condemnation. It is a great privilege to be born of religious parents; but those who enjoy it should remember, that some shall come from Babylon and Egypt, from Tyre and Ethiopia, and sit down in the kingdom of God; while the disobedient children of the kindgdom shall be cast out. Let us remember that God keeps an exact register of those who belong to him, and that if our names are not found written in that book of life, whatever be our privileges, it had been better for us that we had never been born.

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parent from the pronoun, affixed to the participle, "those knowing me, or acknowledging me."——*Rakab.* Most commentators understand Egypt to be meant. Michaelis contests this, and renders Assyria; but the former I think, is more probable. Compare Is. xix. 25, and li. 9, with Ps. lxxxix. 10. Egypt and Babylon were the greatest enemies of Israel; but these shall be changed, and become as it were natives of the land, associated together under one king. This never took place in any other sense, than by their embracing the gospel, and owning the Son of David, our Lord, as their King and Saviour.——*Among these.* For this sense of ל, see Exod. xii. 2, and 1 Chron. xv. 11, &c.——*These are, &c.* I have rendered in the plural, because it is evident the words are used in a collective sense.

5. *Yea, of Zion.* Having mentioned the adopted children of Zion, he now notices her own. Many of these should be peculiarly distinguished, and mentioned among all the nations with praise. May there not be a reference to the Apostles, Evangelists, and other Israelites, who were the heralds of our Lord among all the neighbouring nations? Durell refers this to our Lord, and explains איש ואיש, *the man of men;* that is, the most eminent man; but this is not supported by the idiom of the language. The Chaldee explains it to mean David and Solomon. But the words may be only a repetition of the sentiment contained in the former verse. So Dathe and Michaelis render, "One people and another shall be born there." This verse seems to be the language of the author, joyfully teaching what God had said. With other critics, I join Jehovah to this verse.

6. *In the record, &c.* See Ezek. xiii. 9, and Is. iv. 3. There is a reference to the custom of registering the people.

7. *They shall sing, &c.* I consider שרים the participle used for the future, and refering to *people* understood or implied in the preceding verse. ——*With joy.* Exulting as those who dance for joy.——*All our springs* or *fountains.* Fountains are used to denote abundance of all good, temporal and spiritual, Ps. xxxvi. 9, and Is. xii. 3. These words constitute the song which those born in Zion shall sing. They shall thankfully confess, that all the springs of their comfort and felicity are in Zion. I have adhered to the text, which some think depraved. For conjectural renderings, see note, Hebrew Bible.

PSALM LXXXVIII. 3. *My life, &c.* Already toucheth the boundary of another world. He was ready to die, as the next verse proves.

5. *Laid low among, &c.* I have adopted the Arabic sense of חפשי, as it is difficult to fix any meaning to *free* in this connexion; and the next line supports this sense. See note, Hebrew Bible.——*By thy hand.* So our marginal version. Some take hand here metaphorically for protection, and render, "who are cut off from thy protection." The version which I have given is more agreeable to other places.

6. *In a most dark, &c.* The plural nouns are used to denote the superlative degree. The Hebrew is, 'in darknesses, in abysses.

7. *Presseth hard.* So Symmachus rendered. See Parkhurst on the word.

Shall the deceased arise and praise thee?
11 Shall thy kindness be declared in the grave,
Or thy truth in *the state of* destruction?
12 Shall thy wonders be known in darkness?
Thy righteousness in the land of oblivion?
13 To thee, O Jehovah, do I cry aloud;
In the morning my prayer cometh to thee.
14 Why, O Jehovah, castest thou off my soul?
Why hidest thou thy face from me?
15 I have been afflicted, and ready to die from my youth;
I have borne thy terrors, and am distracted.
16 Thy fierce wrath hath gone over me;
Thy terrors have wholly consumed me.
17 Like water, they daily surround me;
They encompass me altogether.
18 Thou hast put far from me lover and friend,
And ᵛwithdrawn" from me my acquaintance.

PSALM LXXXIX.

This Psalm contains, first, a prayer for the kingdom of David now oppressed, and the author pleads the promises made to David, 2 Sam. vii. *secondly, he contrasts with these promises the present state of the kingdom. Some think that it was written by Hezekiah, when Sennacherib had seized the country and threatened to lay siege to Jerusalem; while others suppose that it was written, in the beginning of the captivity, when only the poor were left in the land.*

MASCHIL OF ETHAN, THE EZRAHITE.

Of ᵛthy mercy", Jehovah, will I ever sing; 1
With my mouth I will make known thy truth,
From generation to generation.
For I said, "Thy mercy shall ever endure; 2
"In the very heavens thou hast established thy truth."
"I have made, *saidst thou,* a covenant with my chosen; 3
"I have sworn to my servant David:
"Thy seed I will establish for ever, 4
"And build up thy throne through all generations."
Let the heavens praise thy wonders, Jehovah; 5
The assembly of the holy ones, thy truth.
For who in the heavens is equal to Jehovah? 6
Who like Jehovah among the sons of ᵛGod"?
A God most awful in the assembly of the holy ones, 7
And to be feared by all who are about him.
Jehovah, God of hosts, who is like thee? 8
Powerful art thou, O Jehovah,
And thy truth surroundeth thee.
Thou rulest the raging of the sea; 9

18. ᵛSo Syr.

PSALM LXXXIX. 1. ᵛThe Versions. 6. ᵛThe Versions.

REFLECTIONS UPON PSALM LXXXVIII. 1. We are admonished how to seek relief under afflictions, and encouragement when the mind languisheth. It is by faith in God, expressed and cherished by prayer; acknowledging him as the God of salvation; who hath often appeared for the support of his servants, and perhaps for the afflicted person himself, in former seasons of distress. "Is any man thus afflicted? let him pray:" pray earnestly and daily; this will support the soul, while the burden continues; till at length God will hear, and set it entirely free.

2. While reading such mournful complaints, let us learn gratitude for our own health, and pity for those who are afflicted. It is God who upholdeth us, and blesseth us with strength and vigour. Let not the strong man boast of his strength, but use it for the glory of God. Let us bear the cases of the afflicted upon our hearts before God, and intreat his pity and help for them; as we know not how soon their case may be ours, and we may want the pity and prayers of others. Thus let us "bear one another's burdens, and so fulfil the law of Christ." This we are bound, as Christians, to do.

10—12. *Arise and praise thee.* That is, shall they return to live on earth, and to serve thee? Or shall thy kindness be declared, and enjoyed in the grave, or in the state of destruction as it is here? Some consider that these verses contain a denial of a separate state, and of the resurrection. I conceive that they only intimate, that after death no means will be employed to bring them back to live on earth, nor will they have any opportunity of repenting, of knowing God's truth and mercy, and of praising him, as they do upon earth. Compare Job x. 21, 22.

15. *Ready to die.* I have lived a dying life. This is true of every man, but strikingly so of one, who passes his days in affliction.

18. *Withdrawn.* I have followed the Syriac translator, who read נתרו as a verb, and the best critics adopt it.

PSALM LXXXIX. 1. *Thy mercy, &c.* I prefer this reading as parallel to *thy truth,* in the next line. Dathe renders, "I will sing thy everlasting kindness; I will celebrate thy truth to all posterity."

2. *For I said.* That is, I have so thought. I have formed this opinion from thy promise.——*Ever endure.* As a structure built on a rock, and of imperishable materials, abideth, so shall thy mercy.

3, 4. *I have made, &c.* These verses are the words of Jehovah, 1 Chron. xvii. 11, and they have only their completion in our Lord, Luke i. 69, &c.

5. *Heavens.* That is, the heavenly powers. Comp. Ps. l. 6, and cxlviii. 2.——*Thy wonders.* The wonderful things effected by thy power, goodness, and mercy.——*The assembly.* The parallelism requires that we should thus render; and the 'assembly of holy ones,' is synonymous with 'the heavens,' meaning the angels.

6. *The sons of God.* So all the ancient versions render. Sons of the mighty or *angels,* must be improper, for the author is speaking of those who are in heaven. They are called 'sons of God,' but we no where read of 'the sons of angels or heavenly powers.'

7. *Most awful.* In his majesty, glory, and holiness, so that the highest angels are filled with profound awe in his presence.

8. *Powerful art, &c.* I have pointed and rendered with all the ver-

When its billows rise, thou stillest them.
10 Thou didst crush Rahab as easily as one wounded;
With thy strong arm thou didst scatter thine enemies.
11 The heavens are thine—thine also is the earth;
The world with its fulness thou madest.
12 The north and the south thou didst create!
Tabor and Hermon sing aloud to thy name!
13 Mighty is thine arm—powerful is thy hand:
Thy right hand is highly exalted.
14 Justice and judgment are the basis of thy throne;
Mercy and truth precede thy face.
15 Happy the people who know the joyful sound!
In the light of thy countenance, Jehovah, they walk;
16 In thy name they exult all the day long,
And by thy righteousness they are exalted.
17 For thou wast the glory of [r]our strength",
And by thy favour our horn was exalted.
18 Verily, Jehovah was our protector,
And the holy one of Israel, our king.
19 Then thou didst speak in vision concerning
Thy pious one, and saidst:
"I have laid help on one that is mighty;
"I have exalted one chosen from the people:
20 "I have found out David, my servant;
"With my holy oil I have anointed him!
21 "Whom, with my own hand, I will establish,
"And whom mine own arm shall strengthen.
"The enemy shall never subdue him, 22
"Nor the wicked person afflict him.
"For I will beat down his foes before his face; 23
"And I will smite down those who hate him.
"My truth and my mercy shall be with him, 24
"And through my name shall his horn be exalted.
"His left hand I will place on the sea, 25
"And his right hand on the rivers.
"He shall cry to me, 'My father art thou; 26
"My God and the rock of my salvation.'
"I will even make him my first-born, 27
"Higher than the kings of the earth.
"My kindness I will ever preserve for him, 28
"And my covenant with him shall be stedfast.
"His seed I will for ever establish, 29
"And his throne shall abide as long as the heavens.
"Should his children forsake my law, 30
"And walk not by my judgments;
"Should they violate my statutes, 31
"And observe not my commandments:
"Then I will punish their transgression with a rod, 32
"And their iniquity with scourges;
"But my kindness I will not take from him, 33
"Nor will I suffer my truth to fail.
"My covenant I will not violate, 34
"Nor alter what hath gone out of my lips.

17. [r] Syr.

sions, except the Syriac. The sense is more definite.——*Thy truth*, in the discoveries of thy will, and in fulfilling thy promises. Is. xi. 5.——*Surroundeth.* Is as thy robe, thy constant attendant. He brings evidences of God's power and faithfulness in what follows.

10. *Crush Rahab.* See Note, Ps. lxxxvii. 4. Some, *the proud*, after the Septuagint, and perhaps Egypt might be thus called, from the pride and obstinacy of Pharaoh, who so long refused to let Israel go.

12. *Tabor and Hermon.* The Chaldee explains the *east* and the *west*, because these two mountains were east and west of one another. Dathe thinks they are mentioned on account of the victories which the Israelites obtained near these mountains, Jos. xi. 5. Judg. iv. 6.

15. *Joyful sound.* That is, of the trumpet, which was blown to call the people to war, to the assemblies, and at their solemn feasts, and over their sacrifices; and especially at the year of Jubilee. The 'joyful sound' refers to all God's institutions. Happy are the people who are favoured with them! He referred to past times when these privileges were enjoyed.

17. *For thou, &c.* I have rendered so as to refer to the time of David, as I think the subject requires.

18. *Jehovah was, &c.* Eben Ezra and others render, "For our protector or shield was of Jehovah, and our king, of the holy one of Israel." See our marginal version. I prefer the more usual one given.

19—37. *Then thou, &c.* In this paragraph the prophet returns to the covenant made with David, mentioned verses 3, 4; and he dwells on it and illustrates it as containing the ground of his hopes.——*In vision.* See 2 Sam. vii. 17.——*I have laid help.* I have helped or made him strong and mighty. Compare Ps. xxi. 5.

20. *David my, &c.* David was an eminent type of our Lord, who is promised under this name, Jer. xxx. 9. Ezek. xxxiv. 23, and Hos. iii. 5.

22. *Never subdue him.* Hebrew, 'never exact on him;' that is, exact tribute as of one subdued. I have preferred the version given as more explicit.

25. *His left hand.* His power shall extend from the great sea, the Mediterranean, to the Euphrates.

27. *My first-born.* Kings and rulers are called from their office, 'sons of God,' Ps. lxxxii. 6; and the first-born of these sons of God, denotes the greatest, the chief. So Michaelis explains; but the expressions may denote, that he should be dear to him as a first-born. This passage is strictly true of him who was both David's son and Lord. Compare Col. ii. 15—18. Heb. i. 6, and Rev. i. 5.

30—33. The history of Israel shows how God punished the wicked kings, but he still preserved the house of David, until he came in whom all the promises were fulfilled.

35 "I have once sworn by my own holiness,
"That I would not lie to David.
36 "His seed shall endure for ever;
"And his throne, before me, like the sun:
37 "Like the moon, it shall be for ever fixed;
"And like the faithful witness in the sky!"
38 Yet now thou hast rejected and abhorred;
Thou art wroth with thine anointed.
39 Thou hast made void the covenant with thy servant;
His crown thou hast profaned to the ground.
40 Thou hast broken down all his fences,
And his strong holds thou hast destroyed.
41 All who pass on the way plunder him;
He is a reproach to his neighbours.
42 Thou hast exalted the right hand of his foes,
And hast caused all his enemies to rejoice.
43 Yea, thou hast turned the edge of his sword,
And made him unable to stand in battle.
44 Thou hast put an end to his glory,
And cast down his throne to the ground.
45 The days of his youth thou hast shortened,
And thou hast covered him with shame.
46 How long, Jehovah, wilt thou hide thyself?
Shall thy wrath for ever burn like fire?
47 Remember how short my duration!
For what a vain show are all the sons of man!
What man shall live and not see death, 48
And shall rescue his soul from the power of hades?
Where, O Jehovah, are thy kindnesses, 49
Which, by thy truth, thou didst confirm to David?
Remember, O Jehovah, the reproach of thy 50
[v]servant";
How I carry, in my bosom, the taunts of many peoples!
Of thine enemies, O Jehovah, who reproach— 51
Who reproach the steps of thine anointed!
(Blessed for ever be Jehovah, Amen and amen.) 52

50. [v] Syr. Chald. mss. the rest *servants.*

PSALM XC.

This Psalm contains reflections on the shortness and miseries of life; with petitions for divine wisdom to improve it, and for the enjoyment of God's favour. If the title be correct, it might be written when the chief part of the Israelites had died for their sin.

A PRAYER OF MOSES.

Thou, O Lord, hast been a refuge for us, 1
From generation to generation.
Before the mountains were brought forth, 2
Or thou hadst formed the earth and the world,
From eternity to eternity thou existest, O God!
But man thou turnest again to dust; 3
For thou sayest, "Return, ye sons of man."

REFLECTIONS UPON PSALM LXXXIX. 1. Let us learn to be thankful for our religious privileges. If the Jewish people were blessed, who had religious ordinances and a jubilee proclaimed among them once in fifty years, when their debts were cancelled, their inheritances restored, and slaves set at liberty, how happy are we, who so often hear the gospel! And what a joyful sound is that, which proclaims liberty to the captives of Satan, cancels our debt to divine justice, and proclaims admission to the heavenly inheritance, which by sin we had forfeited. Let us attend to this sound, and comply with the terms on which these privileges are granted; then shall we walk in the light of God's countenance, possess his favour and love, under a comfortable sense of being accepted of him; and we shall then have

PSALM XC.

reason to rejoice, notwithstanding all our sufferings and all our fears.

2. We should often contemplate with pleasure the covenant which God hath made with his Son, and with us through him. What is here said of the covenant of royalty made with David and his seed, is very applicable to the covenant of grace made with believers, who are the spiritual seed of Christ. He is therefore called the son of David, and the mercies of the gospel are styled, the sure mercies of David. "God hath laid help on one who is mighty, and promised him a glorious and everlasting throne. This affords us great encouragement; "thanks be to God, who causeth us always to triumph in Christ! His covenant will he not break nor alter the thing that is gone out of his lips." He has been and ever will be faithful.

37. *Witness in the sky.* He refers to the *rain-bow*, which continues yet to be a witness of God's faithfulness to his word. Gen. ix. 9.

38—45. *Yet now, &c.* If Hezekiah was the author, he contrasts his own circumstances with the magnificent promises made to David, and concludes that the covenant was made void, because of the present calamitous state of the kingdom. In this paragraph we have a striking instance of what often occurs in the scriptures, that God is said to do, what he suffers to be done, what he does not prevent.

47. *How short my, &c.* He now laments the shortness and vanity of life in its happiest circumstances, and the impossibility of avoiding death. This is urged as a reason to excite the divine compassion.

49—51. He here pleads God's former kindness, and the reproaches of his enemies, as motives to pity.

PSALM XC. 1. *A refuge.* Compare Deut. xxxiii. 27. Affording us protection, and not utterly destroying us as a people.

3. *But man, &c.* He refers to Gen. iii. 19, "dust thou art, and to dust thou shalt return." God speaks in the same manner of the whole human race. He contrasts the brevity of man's life, with God's eternal duration.

4 For, in thy sight, a thousand years
Are but as one day when it is past;
Or as a watch-tide of the night.
5 [v]Thou carriest them away as with a flood!
They are but like a sleep:
Like grass which is suddenly changed";
6 Which in the morning springeth and groweth,
But ere evening it is cut down and withered.
7 Thus by thine anger we are consumed,
And are filled with terror at thy wrath.
8 Our iniquities thou placest before thee;
Our secret sins in the light of thy countenance.
9 Hence all our days are passed away;
By thy wrath we are consumed;
Our years *are as the fleeting* vapour!
10 The days of our life are seventy years;
And if through vigour they are eighty years,
Yet is their boasted strength, labour and sorrow:
For it is soon cut off—and we fly away!
Yet who regardeth the power of thine anger? 11
Or thy wrath, with reverence becoming thee?
So teach us to number our days, 12
That we may apply our hearts to wisdom.
Turn *to us*, Jehovah—how long ere this be! 13
O be thou reconciled to thy servants.
Satisfy us early with thy mercy, 14
That we may rejoice and be glad all our days.
Make us glad according to the days of our af- 15
fliction;
According to the years we have suffered adver-
sity.
Let thy work be shown to thy servants, 16
And thy glory to their children.
May thy favour, Jehovah our God, be upon us; 17
And the work of our hands do thou establish;
Yea, the work of our hands establish thou it.

PSALM XC.

REFLECTIONS UPON PSALM XC. 1. We ought to reverence and adore the eternal God, as the refuge of his people in all generations. It is a most sublime idea which Moses here gives us of God, and a delightful idea of the happiness of his people. He is without beginning of days and end of life; a thousand years, yea, a thousand ages, bear no proportion to his eternal duration. The human mind is lost in the thought of God's eternity; but it is a noble support under the loss of our friends, and the changes and alterations of the world, that he will be our refuge amidst all our toils and sufferings.

2. We are admonished to reflect on the shortness and miseries of life, so as to lead us to seek divine wisdom to direct and guide us, and divine mercy to pardon us. "Satisfy us early with thy mercy," should be our constant prayer. The time of our pilgrimage upon earth is a time of sorrow; we grieve for our departed friends; and our sur-

4. *As one day, &c.* Or as yesterday which hath passed. Should man be permitted to live a thousand years, yet these, in comparison with thy duration, are but as a day. Compare 2 Pet. iii. 8.——*Watch-tide.* That is, three hours.

5. *As with a flood.* The versions read 'their years,' instead of the text, 'they are but like a sleep.' More than fifty manuscripts countenance this reading. I think the true reading was זרם מים, which might be easily changed into זרמתם. Houbigant rendered, "the course of their life is a sleep;" Geddes, "the flux of their days is a sleep." If we adopt the reading proposed, we have the same sense as Hab. iii. 10. Is. xxviii. 2, and might render, "Their years are as a flood of waters," which is used to denote any overwhelming calamity, and the suddenness of it. I have adhered to the text, though the reading is doubtful, as it yields an apposite sense. The Septuagint renders, "Their years are things of nought," or of no account——*Is suddenly changed.* So our margin renders the verb; and בקר not only denotes the *morning*, but *early, suddenly*. This is explained in the next verse

7. *Thus.* I follow Green in reading כן, as the context requires. Indeed כי may have this sense. See Noldius.——*At thy wrath.* Thy threatening, that we must die in the wilderness, and not enter the good land.

9. *Hence all, &c.* The consequence of God's remembering their iniquities is, that their days are passed away under the tokens of his displeasure. I have followed the order and punctuation of the Septuagint.——*Fleeting vapour.* The Chaldee, "as the breath of the mouth in winter." See Schultens, Prov. xxviii. 4, who has proved that הגה has this sense. Compare James iv. 14.

10. *The days of our life.* I have preferred the sense to the idiom, with Dathe, Michaelis, and others.——*And if through vigour.* That is, of the natural constitution, some men reach eighty years or more, yet is their boasted strength attended with the infirmities and sorrows of old age, and soon it is cut off. Instead of *boasted strength*, רהבם, all the versions read רבתם, *their increase* or *multiplication*. The more years are added the more infirmities and sorrows are experienced.

11. *Regardeth, &c.* That is, in a proper manner. So Coverdale rendered.——*Or thy wrath, &c.* I have adhered to the text, though it is doubtful. Dathe, "Or fears thy wrath as religion requires." Two manuscripts read ביראתך, 'with the reverence of thee.' The version given is at least perspicuous, and the sense of the text as it stands. Who is so impressed with the dread of wrath as he should be? O teach us to regard thee with becoming reverence, and so to estimate our days as to be led to study and acquire *that wisdom*, which will support us under the sorrows of life, and fit us for the joys of eternity.

13. *Reconciled.* Coverdale, 'be gracious;' the Geneva, 'be pacified.' I have followed Green, and the term נחם will bear this sense: 'Change thy mind in respect to thy servants,' which, as he is supposed to be angry, is 'to be reconciled.' The word also signifies, *to comfort, console*; and this yields a suitable sense.

15. *Affliction.* The term עניתנו may be regarded either as a noun or verb as it is pointed; and as the sense is the same, I have rendered as a noun.——*Suffered.* Hebrew, *seen*; but it is usual to say, *to see*, for to experience, to suffer, or enjoy, according to the noun with which it is connected. To *see* good, is to enjoy good; to *see* death, is to suffer death, or to die. The meaning is, as we have been many days and years afflicted, so let us have many years of comfort.

16. *Thy work, &c.* That is, of grace and mercy giving us repentance,

5. [v]The Versions.

PSALM XCI.

This beautiful Psalm may have been composed by David: and there are parts of it, which make the supposition very probable. See ver. 14 and 16. It has no title in the Hebrew, but in the Septuagint, Vulgate, and Arabic, it is called, A praise song of David.

1 SITTING under the covert of the Most High,
Lodging under the shade of the Almighty,
2 I say, "Jehovah is my refuge and my fortress;
"My God, in him I put my trust."
3 Surely, he shall deliver thee,
From the snare of the fowler,
And from all mischievous designs.
4 With his feathers he shall cover thee,
And under his wings thou shalt be safe.
5 His truth shall be thy shield and buckler;
Nor shalt thou fear the terror of the night;
Nor the arrow that flieth by day;
6 Nor the pestilence that walketh in darkness;
Nor the destruction that wasteth at noon-day!
7 A thousand shall fall by thy side,
And ten thousand on thy right hand:
But to thee, *destruction* shall not approach.
Thou shalt only behold with thine eyes, 8
And see the recompense of the wicked.
Because thou hast made Jehovah thy refuge, 9
Even the Most High, thy secure abode;
No evil shall befal thee, 10
Nor any plague come near thy dwelling.
For his angels he will charge concerning thee, 11
To preserve thee in all thy ways.
They shall bear thee up in their hand, 12
Lest thou dash thy foot against a stone.
On the lion and adder thou shalt tread; 13
On the lion and crocodile thou shalt trample.
"Because he loveth me, *saith God,* I will de- 14
liver him;
"I will set him on high, because he regardeth
my name.
"When he calleth on me, I will answer him; 15
"I will be with him in trouble;
"I will deliver him and honour him.
"With long life I will satisfy him, 16

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viving friends must soon grieve for us; these are "the days wherein God afflicteth us, these the years wherein we see evil;" but he will hereafter "make us glad according to them;" in proportion to our sufferings, if we rightly bear those sufferings, will be our reward; nay, "these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Then shall our joy be increased, and receive an additional relish, from the remembrance of our former sorrow; then shall we bless the days and the years which exercised our faith, and perfected our patience; and then shall we bless God, who chastised us for a season, that he might save us for ever. Sorrow may endure through the short night of this life, but joy will come in the morning of a future.

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and saving us from our sins and our enemies.——*Thy glory.* God's works of mercy are his glory, as they displays his perfections.

17. *May thy favour, &c.* Hebrew, 'pleasantness,' which is obviously used for benignity, kindness, or favour. I have rendered in the second person, as the connexion requires.——*Establish.* Secker proposes to omit עליו and the last line, with the Septuagint. I omit, on the authority of the Septuagint, עליו, which has here no sense. The meaning is, prosper our undertakings, and grant us success in our enterprises.

PSALM XCI. 1, 2. *Sitting under, &c.* For the reason of this version, see note, Hebrew Bible. It arises from varying the points, and so Symmachus rendered.——*Lodging.* Hebrew, 'he lodgeth himself;' but the participle expresseth the force of it, in this construction. The second verse contains the subject. The covert, the shade, denote the favour of God.

3. *Deliver thee.* The author addresses every pious man, who putteth his trust in God, and describes his security, success, and rewards. *Snare of, &c.* A *fowler* represents any enemy, who tries to ensnare or ruin the pious man; and *snare* the arts which he employs.——*All mischievous, &c.* Hebrew, 'from the word or designs of mischiefs or depravities.' I have followed the Septuagint, Vulgate, Symmachus, and Aquila, in rendering מדבר, *word* or *designs*, and not 'the pestilence.' I have adopted this sense of the word, as being parallel with the snare of the fowler in the preceding line, and because pestilence occurs more properly in the 6th verse.

4. *With his feathers, &c.* As the bird her young. A beautiful image, implying both affection and protection; and under this covert the good man shall be safe and secure.

5—7. *His truth, &c.* In fulfilling his promise, shall be thy shield and buckler; and defended by this, thou shalt not fear the *terror by night:* any unforeseen and unexpected calamities.——*Arrow by day.* Any disease or plague, Deut. xxxii. 23, 42. Thou shalt be kept from secret, and open, and manifest evils, such as follow.

9. *Thy refuge.* From the necessity of the case, I have adopted the conjectural reading of Merrick, which was approved by Lowth; and consider the verb שמת as retrospective. The common reading and version, seem by no means agreeable to the construction and style of the Hebrew poetry. See Lowth's Prælections. Dathe supposes the pious man speaks in his own person; and Michaelis adopts the same view. As the change is only in the pronominal affix, which in the Samaritan might be easily made, I think the exigence of the place demands it. The common version is, "Because thou hast made the Lord, which is my refuge, even the most high, thy habitation." The Geneva supplied otherwise, "For thou hast said, the Lord is mine hope; thou hast set the Most High for thy refuge. This is better; but still there wants something to connect with the following verses.

13. *Lion and adder.* Instead of lion, the versions render serpent; but in the next line they render שחל, *lion.* Some suppose that different species of serpents are meant; but as the words elsewhere signify *lions,* I have rendered so here. Some render the last term *black lion;* others *young lion;* but what species it denotes, or what age, is uncertain. The sense is, that the angels shall bear him up, and so assist him, as to render him superior to the most formidable enemies, called lions and serpents. In our Lord's temptation, the former verses are, by the tempter, applied to him, Matt. iv. 6.

14. *Because he, &c.* Here Jehovah is introduced as announcing his will respecting the pious man.——*Set him on high,* in a place of security.

"And show to him my salvation."

PSALM XCII.

This Psalm contains an exhortation to praise God for the display of his power, wisdom, and goodness, in creation and providence.

A PSALM OR SONG FOR THE SABBATH.

1 It is good to give thanks to Jehovah,
And to sing psalms to thy name, O Most High!
2 To declare thy kindness in the morning,
And thy faithfulness every evening;
3 On the ten-stringed instrument and on the lyre,
With the sweet melody of the harp.
4 For thou, Jehovah, gladdenest me by thy doings;
In the works of thy hands I will triumph.
5 How great are thy works, O Jehovah!
How very profound are thy counsels!
6 The stupid man never regardeth,
Nor doth the foolish man understand this,—
7 That when the wicked spring up as the herbage,
And all the workers of iniquity flourish;
They flourish only to be cut down for ever!
And thou, Jehovah, art for ever exalted! 8
For lo, thine enemies, Jehovah! 9
For lo, thine enemies shall perish,
And all the workers of iniquity be scattered;
But my horn thou wilt exalt 10
Like the horn of the rhinoceros;
[v]Thou wilt anoint" me with fresh oil.
Mine eye shall see *the fall* of mine enemies; 11
Mine ear shall hear of the destruction
Of the wicked, who rise up against me.
The righteous shall flourish like the palm- 12
tree;
Shall grow up like a cedar of Lebanon:
Planted in the house of Jehovah, 13
They shall flourish in the courts of our God!
In old age they shall still be fruitful; 14
Full of sap, and green shall they be:
To show that Jehovah, my rock, is upright, 15
And that in him there is no unrighteousness.

PSALM XCII.

REFLECTIONS UPON PSALM XCI. 1. We are taught thankfully to acknowledge the divine protection. We have all experienced it from childhood even to the present hour; and some have been kept in seasons of great danger. Amidst thousands who have fallen around us we are still spared. Let us, therefore, honour him who hath so long born with our provocations, covered us with the wing of his providence, and blessed us with so many undeserved favours.

2. Let his promises excite our love and confidence. They are addressed to all his beloved children, and the heirs of eternal life; to all who love God, and regard his name. To such are promised an answer to their prayers; the presence of their heavenly Father with them, in the day of trouble; protection and deliverance; salvation, and honour, and glory, and immortality. All these promises have already been made good to our gracious Head and Representative. His prayers have been heard; his sufferings are over; he is risen and ascended; and behold he liveth and reigneth for evermore. He is gone to prepare a place for us, that where he is, we may be also!

Some render, "I will protect him," but the common version is better.

PSALM XCII. 2. *In the morning.* The morning and evening sacrifices are often mentioned; and on the sabbath these were double; so should be our devotional exercises.

3. *Sweet melody, &c.* Some think Higgaion means an instrument; but I rather think it was a well-known tune, to which many psalms were sung.

5. *Thy works.* They are the admiration of every reflecting mind.—*Thy counsels* or *designs.* So the word is often rendered; and the Psalmist uttered the same sentiment as the Apostle, Rom. xi. 33, "O the depth of the riches, &c."

7. *They flourish only, &c.* In this version I have followed the Chaldee. The sense is, they are suffered for a season to prosper, notwithstanding their wickedness, but are at length cut down, and then is Jehovah exalted as the God of Justice.

10. [v] Syr. many mss.

REFLECTIONS UPON PSALM XCII. 1. We hence learn, that praise should be our daily employment, especially our sabbath work. Innumerable favours are daily conferred upon us, for which we should be thankful. We should bless him every morning, for the security and repose of the night; and every night, for the mercies and comforts of the day. It is good to praise him in our closets and families; but more especially in his house on his own day; when we come to commemorate the wonders of creation, providence, and grace. By these God makes us glad; and it becomes us to triumph in the work of his hand; to cherish a grateful impression of his goodness, and in every thing to give thanks.

2. Let us learn to govern our lives by this maxim, that the triumphing of the wicked is short, and the honour and joy of the saints is eternal. The wicked spring as the grass; and like that, they perish. Divine vengeance will soon overtake them; and though all the workers of iniquity should join themselves together, they shall be scattered and destroyed. But the righteous shall be exalted and dignified.

10. *Rhinoceros.* See notes, Numb. xxiii. 22, and Job xxxix. 9, &c.—*Fresh oil, &c.* I have followed the Syriac in reading the second person of the verb. The Greek, Vulgate, and Symmachus render, 'my old age,' as if a noun from בלה, which makes an improper ellipsis. On feast days they were accustomed to anoint their heads with oil, Ps. xxiii. 5; and to use it as a medicine to increase their strength. Hence the sense is, thou wilt increase my strength, and give me occasions of rejoicing.

12. *The righteous.* Having foretold the overthrow of the wicked, he describes the prosperity of the just; they shall flourish as the palm-tree, &c.

13. *Planted.* It would be in vain to seek for literal trees planted in, or perhaps near, the house of God. But still, when good persons, whose desire is to dwell in it for ever, Ps. xxiii. 6. xxvii. 4, (Compare Luke ii. 37,) have been just before compared to trees, it is not very harsh to speak of these persons, as planted in that house, and flourishing there.

PSALM XCIII.

God is praised as the king and defender of his own land. This Psalm has no title, nor is it easy to affix any time when it was composed.

1 JEHOVAH reigneth, clothed with majesty;
Clothed and begirt is Jehovah with strength:
The world is fixed, it cannot be moved.
2 Thy throne, Jehovah, was established of old:
From eternity thou existest.
3 The floods, O Jehovah, rise high—
The floods raise high their voice;
The floods raise high their breakers:
4 Jehovah, on high, is mightier
Than the roaring of many waters,
Or the mighty billows of the sea.
5 Thy testimonies are most secure;
Holiness becometh thy house,
O Jehovah, to the remotest of ages!

PSALM XCIV.

This Psalm contains ardent prayers, that God would punish those wicked men who persecuted others. In the Septuagint, Syriac, and Arabic, it is styled a Psalm of David. It is most generally applied to the time of Absalom's rebellion.

1 O God Jehovah, who takest vengeance,
O God, who takest vengeance, shine forth.
Ascend on high thou judge of the earth; 2
To the proud return a recompense.
O Jehovah! how long shall the wicked— 3
How long shall the wicked triumph?
Shall they utter and speak hard things— 4
Shall all the workers of iniquity boast?
Thy own people, Jehovah, they oppress; 5
And thine heritage, they also afflict.
The widow and the stranger they slay; 6
And they murder the fatherless.
Yet they say, "Jehovah will not see; 7
"The God of Jacob will not regard."
Be instructed, ye most stupid of peoples! 8
Ah! ye fools, when will ye be wise?
Shall He, who planted the ear, not hear? 9
Shall He, who formed the eye, not see?
Shall not He, who chastiseth nations, correct? 10
Shall not He, who teacheth man knowledge, know?
Jehovah knoweth that the designs of men] 11
Are altogether vanity!
Happy is the man 12
Whom thou, Jehovah, instructest,
And whom thou teachest out of thy law;
To give him rest in the days of adversity, 13

REFLECTIONS UPON PSALM XCIII. The majesty and glory of God should inspire us with the most profound reverence; and the displays of his power in the heavens and on the earth, should lead us to trust to his promises. He has promised nothing but what he can bestow; nothing but what he intended and is ready to bestow. His testimonies are very sure; they do not, they cannot fail. His promises are great and precious; yea, more precious than rubies. Let us plead them; and visit his house, and cultivate that *holiness*, without which, no man shall see the Lord. This is the use we should make of the promises and testimonies of God.

PSALM XCIII. 1. *Clothed and begirt, &c.* Appears in the majesty of the universe, ready to do whatsoever he pleaseth.

3. *The floods, &c.* However impetuous may be the waves of the sea, however they may roar, and dash against the shores, God has fixed their bounds, which they cannot pass.

4. *Mightier, &c.* Compare Ps. xxix. 10.

5. *Holiness, &c.* That is, it ought ever to be regarded as sacred, and not profaned.

PSALM XCIV. 1. *Who takest vengeance.* Compare Deut. xxxii. 35, and Jer. li. 56.——*Shine forth,* in mercy to us, and in terror to our enemies. Ps. l. 2, and lxxx. 2.

2. *Ascend on high.* To the judgment seat. So Ainsworth and others explain; and the next clause supports this sense.

4. *Hard things.* That is, cruel and bitter reproaches, as the Chaldee explains.——*Boast themselves,* as if they were sure of success in their enterprises. This may apply to Absalom and his friends in the beginning of their rebellion.

5. *Thy own people, &c.* The serious, the truly pious, who were Israelites indeed. These, as the stedfast friends of David, would be exposed to the rage of the enemy, and many acts of injustice would occur.

7. *Will not see.* That is, will not notice or punish us for these deeds. Or it is probable, that many of them being unbelievers, denied God's providence and interference in human affairs, as unworthy of his notice.

8. *Ah! ye fools, &c.* For this sense of ו, see Gen. xxxvii. 30. Num. xxx. 3, and Noldius.

9—11. *Shall he, &c.* This is one of the most beautiful and convincing appeals to the common sense and conscience of men. Is it possible that the author of our senses, and the father of our spirits should himself be without any means of perception, and ignorant of what passes below?——*Planted.* That is made. So in Is. li. 16, God is said *to plant* the heavens.——*Know.* The verb is wanting in the Hebrew text, but there can be no doubt, from the structure of the language, and the connexion, that it once obtained and is properly supplied.——*Designs of men.* Their schemes and reasonings, however secret, are known to him; yea, he knoweth that these are often a mere vanity. Paul quotes these words, 1 Cor. iii. 20, where we read *the wise* instead of *men.* And this reading is that of the Ethiopic version here; and was most probably in the copy which Paul used. Some think that Paul changed the term, because such men as David describes, generally boast of their wisdom. Some Greek manuscripts and several of the fathers read *men,* in 1 Cor. iii. 20. See Griesbach. It is of no essential importance which reading be adopted.

12. *Happy is, &c.* Compare, Heb. xii. 11.

14. *His people.* Finally forsake those whom he hath foreknown and chosen, says Ainsworth. 1 Sam. xii. 22. Rom. xi. 1, 2.

Till the pit be digged for the wicked.
14 For Jehovah will not forsake his people,
Nor desert his own heritage.
15 For judgement in righteousness shall return,
And all the upright of heart shall follow it.
16 Who will rise up for me against evil-doers?
Who will stand for me against the workers of iniquity?
17 Unless Jehovah become my help,
Soon will my soul dwell in silence.
18 When I say, that my foot is tottering,
Let thy kindness, Jehovah, support me.
19 In the multitude of mine inward anxieties,
Let thy comforts delight my soul.
20 Wilt thou favour the throne of iniquity,
Which sanctions oppression by statute?
21 They band together against the life of the just,
And the blood of the innocent they condemn.
22 But Jehovah is to me a fortress,
And my God is the rock of my refuge.
23 He shall bring on them their own iniquity,
And in their wickedness shall cut them off;
Yea, Jehovah, our God, shall cut them off.

PSALM XCV.

This Psalm consists of two parts. In the first, 1—7, *the Israelites speak, in the second,* 8—11, *God addresses them. The Greek version and Paul,* Heb. iv. 7, *call it, A Psalm of David.*

O come, let us sing to Jehovah! 1
Sing aloud to the God of our salvation!
Let us come before him with thanksgiving, 2
And in psalms sing aloud unto him.
For a great God is Jehovah! 3
A great king over all gods!
In his hand are the depths of the earth; 4
And his are the heights of the mountains.
The sea is his, for he made it, 5
And his hands formed the dry land.
O come, let us worship and bow down; 6
Let us kneel before Jehovah, our Maker;
For he is our God, 7
And we are the flock of his pasture;

Reflections upon Psalm xciv. 1. From this Psalm we are taught, that it is God who taketh vengeance. He alone has a right to do so, because he is perfectly wise, just, and impartial, and he certainly will call tyrants and oppressors to account. Let us not dare then to usurp his prerogative, but commit ourselves to him that judgeth righteously. This is the use which the Apostle makes of this thought, Rom. xii. 19, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

2. Detesting the thoughts and language of sinners, let us indeed admire and glorify God, as the author of our bodily senses, and of the powers of our minds. He made the eye capable of beholding his mighty works; and formed the ear, which should ever listen to his word. He preserves these senses, for which we should praise him. He also teaches man knowledge; gives him his capacities and powers of mind; and we should adore him for their continuance, and employ them in his service. We may also infer that he must be infinitely wise; he could not give that which he has not: all the capacities and perfections of his creatures he must himself have in the highest degree. It is folly to deny this, and stupidity to forget it, and live without God in the world, without any regard to his will.

3. The favour of God affords good men support under their severest trials. He is to them a fortress, and the rock of their refuge. When filled with anxieties, and distracted by perplexities, they know where comfort is to be found. They fly to him, who is the God of consolation, and whose consolations, like choice cordials, are ever most seasonably imparted. He is found to be a very present help in time of trouble; a friend that loveth at all times.

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15. *Judgment, &c.* Lowth refers to Is. xliii. 3, "he shall bring forth judgment in truth," as containing the same sentiment. Ainsworth explains, 'judgment, &c.' that is, severity to mercy, the rigour of the law to the clemency of the gospel; or God's judgment on the wicked shall be in righteousness for the deliverance of his people.

17. *Soon will, &c.* Our marginal version, 'quickly will, &c.' which is the real sense, and not 'almost.'

19. *Inward anxieties.* That is, perplexing and distressing thoughts. The Greek is, 'griefs or sorrows.' The word שרעפי occurs only here, and Ps. cxxxix. 23.——*Thy comforts.* Those thou hast often imparted by thy promises, and the gracious influence of thy spirit.

20. *Wilt thou, &c.* Hebrew, 'associate thyself with the throne, &c.' I have given the sense, after Green, as more clear and expressive. Dathe renders, "Wilt thou favour tyrants," which Geddes adopts, which is doubtless the sense; as the throne of iniquity means those who sit on it, by an usual figure of speech.

21. *Life of the just.* Hebrew, 'soul, &c.' but the next clause confines it to the sense given; as it is parallel with the blood of the innocent.

PSALM XCV. 3. *A great God, &c.* The Psalmist compares Jehovah with the gods of the nations. He is great in comparison with them, who were in reality, nothing but empty names. He is a great king, ruling over all that are accounted gods, whether angels, or princes, or idols.

4. *In his hand.* That is, in his power, are the *depths*, and the inmost recesses of the earth, with all its hidden treasures; and the *highest* mountains he hath established. So our margin renders, which, as opposed to depths, is proper. Ainsworth, 'strong heights.'

7. *Flock of his pasture.* Two words have been transposed in the common text, as is clear to every one who reflects. For what correct writer would say, the *people of his pasture*, the *flock of his hand?* Both the Chaldee and Syriac, with one manuscript read as I have rendered. Compare Ps. lxxix. 13, and c. 3.——*To day, I pray, &c.* So Dathe renders DN after Noldius and others; and the connexion requires it.

8. *Meribah—Massah.* Exod. xvii. 7. Deut. vi. 16. Ainsworth renders as a proper name. They signify, 'contention,' and 'temptation,' as

The people his hand *conducteth.*
8 To day, I pray, hearken to his voice.
"Harden not, *saith he,* your hearts, as at Meribah;
"As when at Massah, in the wilderness;
9 "Where your fathers tempted me,
"Tried me—though they had seen my works.
10 "Forty years was I grieved with that race,
"And said, 'A people erring in heart are they,
"And they have not regarded my ways;
11 "Concerning whom I swore in my wrath,
"That they should not enter into my rest."

PSALM XCVI.

This is a song of praise, in which all nations are invited to join. It is in the Greek version, called an Ode of David, sung when the house of God was built after the captivity. It was first used, when David brought the ark to mount Zion, 1 Chron. xvi. 23—34; *and adapted to the occasion mentioned, by the returned Jews.*

1 SING to Jehovah a new song;
Sing to Jehovah, all the earth.
2 Sing to Jehovah, bless his name;
Publish from day to day his salvation.
3 Declare his glory among the nations;
Among all peoples, his wonderful deeds!
For great is Jehovah, and highly to be praised; 4
He is to be feared above all gods!
For all the gods of the nations are vain idols: 5
But Jehovah made the heavens.
Honour and majesty attend his presence; 6
Power and beauty are in his sanctuary.
Give to Jehovah, kindreds of the people,— 7
Give to Jehovah glory and power:
To Jehovah give the glory due to his name. 8
Bring a present when ye enter his courts;
Worship Jehovah with holy reverence. 9
Tremble before him, all the earth;
For he fixed the world that it cannot be moved; 10
He judgeth the peoples with uprightness.
Say among the nations, "Jehovah is king."
Let the heavens be glad, and the earth rejoice; 11
Let the sea with all its fulness roar:
Let the fields, with all that is therein, exult; 12
Let all the trees of the forest sing aloud
Before Jehovah—for he cometh, 13
He cometh to judge the earth.
The world he will judge with righteousness,
And the peoples according to his truth.

REFLECTIONS UPON PSALM XCV. 1. We hence learn the profound reverence with which God ought to be worshipped. Not only as great above all gods, possessed of honour and majesty, strength, and beauty, above princes and angels, and possessor of heaven and earth; but as our maker, preserver, and benefactor. We should kneel before him, in our devotional exercises, as was the custom of Paul. He bowed his knee to the God and Father of our Lord Jesus Christ, and we are enjoined to humble ourselves, if we desire to be exalted.

2. We are also taught, from the reasoning of the Apostle, Heb. iii. 11, that we are to consider the judgments of God, upon the unbelieving Jews, as a warning to us; that we should attend diligently to God's voice, speaking by Christ, and be cautious, lest we should be excluded from the rest which he has promised. To prevent this, let us not harden our hearts; but be ever ready to receive any divine discoveries, believing the divine promises, and complying with all the intimations of God's will. "Take heed therefore, brethren, lest there be in any of you an evil heart of unbelief; but exhort one another daily, while it is called to day; lest any be hardened through the deceitfulness of sin."

REFLECTIONS UPON PSALM XCVI. 1. If the Jews were called to sing a new song in praise of their God and Saviour, how much more should Christians sing the praises of their Redeemer! They should bless his name, and show forth his salvation from day to day! They ought to meditate upon it, rejoice in it, and make it known to others. This salvation is the glory of God, which should be declared

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the Greek renders, and Paul, Heb. iii. 7, and iv. 7, and as the next verse explains. Compare 1 Cor. x. 9.

9. *Though they had seen.* So Kennicott renders כ, *quamvis.*

10. *Forty years, &c.* The period of their sojourning in the wilderness, and during which all those who murmured and rebelled died off.——*Not regarded.* They refused to obey his laws, and to walk in the ways which he appointed. Some, "Who would not know my ways;" but as the verb often signifies to approve and to regard, I have prefered the version given. There was not so much a defect in their knowledge, as in their will and the disposition of their hearts.

PSALM XCVI. 4. *Highly to be praised.* He is worthy of the highest praises; and these should be given to him.

5. *Vain idols.* So Ainsworth renders. Literally, 'things of nought,' of no value, Job xiii. 4; a mere imagination. See 1 Cor. viii. 4, and x. 19.

6. *In his sanctuary.* In the other copy it is, *his place,* but most probably *holy* has been dropped.

7. *Kindreds of the, &c.* In the 3rd verse, the people of Israel were exhorted to declare God's glory among the nations; and now he invites the nations to come and give glory to God, as the only true God, by bringing a present to his temple and worshipping him there, as the creator and governor of the world, and the saviour of his people.

9. *Holy reverence.* Ainsworth, "comely honour." See Note, Ps. xxix. 2.

10, 11. The order of these verses is different in the parallel place, 1 Chron. xxx. 33.——*Let the heavens, &c.* When Jehovah came in the tokens of his favour, to save his people, and to judge his enemies, all nature was summoned to rejoice before him.

PSALM XCVII. 1. *Regions.* So Michaelis has proved the word

PSALM XCVII.

This also is a song of praise, and probably was composed on the same occasion. In the Greek it is styled, A Psalm of David, when his territories were restored; that is, established after the wars in which he had been engaged.

1 JEHOVAH reigneth; let the earth exult:
Let its numerous regions be glad!
2 Clouds and darkness are round about him:
Justice and judgment are the basis of his throne.
3 A fire marcheth before him,
And burneth up his enemies around.
4 His lightnings illumine the world:
The earth beholdeth and trembleth.
5 The mountains melt as wax at the presence of Jehovah:
At the presence of the Lord of the whole earth.
6 The heavens declare his righteousness,
And all peoples behold his glory.
7 Confounded are all they who serve carved gods;
Who boast themselves in their own idols.
Worship him, all ye gods!
8 Zion hath heard and is glad;
The cities of Judah exult,
Because of thy judgments, Jehovah.
For thou, Jehovah, art most high 9
Over all the earth,
Far exalted above all the gods.
Jehovah loveth those who hate evil; 10
He preserveth the souls of his saints;
From the hand of the wicked he delivereth them.
Light is sown for the righteous, 11
And gladness for the upright of heart.
Rejoice, ye righteous, in Jehovah, 12
And celebrate, with praise his holiness.

PSALM XCVIII.

This Psalm is of the same kind with the two preceding, in which the Psalmist extols the victory, salvation, and mercy of the Redeemer, and calls on all to praise him. In the Greek it is called, A Psalm of David.

SING to Jehovah a new song: 1
For wonderful things hath he done:
His own right hand, and his holy arm,
Have obtained for him the victory.
Jehovah hath made known his salvation; 2
In the sight of *all* the nations,
He hath displayed his righteousness.

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among all nations. It is the wonder of angels, and should be of all people; because they are especially interested in it.

2. If the divine presence with Israel, and God's dominion were the subject of their praise, how should we exult in the kingdom of Immanuel! He has come to subvert the powers of darkness, and having redeemed mankind, reigneth in the hearts of his people by faith; a community is formed, not upon the plan of secular policy, but upon the divine principle of heavenly love; it is established on immoveable foundations, nor shall the gates of hell prevail against it; righteousness shall dwell in it, since he, who is the King of Righteousness, presides, directs, and determines all things, by his word, and his spirit.

REFLECTIONS UPON PSALM XCVII. Let our behaviour be worthy of our relation to this great king. Let us love the Lord our God with all our heart, and the Lord Jesus Christ in sincerity; showing the strength of our love, by hating evil. Then shall we be the objects of his protection and care; he will preserve our souls from being ruined and overwhelmed, and deliver us out of the hand of the wicked, who may persecute and oppress us. "Light and gladness are sown for the righteous;" and at length they shall spring up, and produce a plentiful and glorious harvest. Though the world may frown upon them, and darkness may surround their steps, they should comfort themselves with the expectation of unchanging and everlasting light and joy. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for the early and latter rain; "Be ye also patient, brethren, for the coming of the Lord draweth nigh."

אִיִּים signifies, and not merely, *Isles*. He renders, (Die grossen wohnungen Jafets sayn frolich,) "Let the many dwellings of Japhet be glad." He explains the word to mean, 'a region, an inhabited land,' and to be most frequently used for the countries, in which the posterity of Japhet dwelt, in Europe, Asia minor, and the north-east of Asia. See Note, Hebrew Bible.

2—7. *Clouds, &c.* Compare with this paragraph, Ps. xviii. 9—14. The images are borrowed from the descent of God on Mount Sinai, amidst blackness, and thunder, and lightning, when all nature trembled. David, poetically represents the same appearance of God, as having now occurred. ——*Worship him, &c.* Compare Ps. xcv. 3, and note. Probably from some various reading of the Greek version here, the Apostle's quotation was made, Heb. i. 6; "Let all the angels of God worship him." Did the Apostle explain *gods* to mean, 'angels of God?'

8. *Cities of Judah.* Hebrew, 'daughters of Judah.' Zion is considered the mother-city, and all the rest are called her daughters; but as the word may be misunderstood and misapplied, I have given the sense.

11. *Light is sown.* All the versions seem to have read זרח, *ariseth*, as Ps. cxii. 4; yet as this verb does not suit the next line, I doubt concerning it. The Chaldee explains, "light is sown and *preserved* for the righteous." If we might attribute the sense of *hid*, as seed in the ground, to the verb *sown*, the metaphor would be more just. *Light* denotes prosperity, and this is sown for the just and shall spring up. Compare Esth. viii. 16. Is. lix. 9. Merrick has produced two instances of the same metaphor, of light being sown. Some render, "Light is sown or scattered *on* the righteous, &c." So Dathe. See his note.

PSALM XCVIII. 1. *Victory* or *salvation.* I have preserved the usual term, because the salvation effected was by our Lord's victory over his enemies; and because it was to be obtained by his *hand* and his arm. Is. lix. 16, and lxiii. 5.

2. *Made known, &c.* By the appearance of his son in the flesh, and the wonders which he did.——*Displayed, &c.* in the gospel to all men; that righteousness which is called the 'righteousness of God,' and which is enjoy-

3 His mercy and truth he hath remembered
Towards the house of Israel.
All the remotest parts of the earth
Have seen the salvation of our God.
4 Resound the praise of Jehovah, all the earth;
Burst forth into joy, and shout and sing praise.
5 Sing praise to Jehovah with the harp;
With the harp accompanied with the voice.
6 With clarions and the sound of trumpet,
Resound the praise of Jehovah, the king.
7 Let the sea and its fulness resound—
The world and its inhabitants.
8 Let the rivers clap their hands;
And let the mountains shout together
9 At the presence of Jehovah, who cometh—
Who cometh to judge the earth.
With righteousness he will judge the world,
And the peoples, with equity.

PSALM XCIX.

This also is a Psalm of praise to God as the hearer of prayer. In the Greek it is styled, A Psalm of David.

1 JEHOVAH reigneth—let the peoples tremble!
He who sitteth on cherubs—let the earth totter!
Great is Jehovah in Zion! 2
And high is He above all peoples.
Let them praise thy great and awful name; 3
For holy and powerful is it.
A king, who lovest justice, art thou; 4
Equitable judgement thou hast established,
And righteousness thou hast done in Jacob.
Extol Jehovah, our God, 5
And worship at his footstool;
For [a]Jehovah, our God," is holy.
When Moses and Aaron, his chief servants, 6
And Samuel, one who called on his name—
When they called on Jehovah, he answered them;
From the cloudy pillar he spoke to them; 7
And they observed his testimonies,
And the statutes which he gave to them.
Thou, Jehovah, our God, didst answer them; 8
A forgiving God thou wast to them,
Though their evil deeds thou didst punish.
Extol Jehovah, our God, 9
And worship at his holy mountain:
For Jehovah, our God, is holy.

[a] From verse 9.

PSALM XCIX.

REFLECTIONS UPON PSALM XCVIII. New mercies and wonders demand new songs. And what mercies, what wonders, can be compared with those wrought by the holy Jesus? "Go and tell John," saith he to John's disciples; "go and tell all the world," saith he to his own disciples, "the things which ye see, and hear;" the marvellous things which I do to the bodies, and to the souls of men. The blind receive their sight, and the ignorant minds are enlightened with knowledge; the lame walk, and strength is communicated to impotent souls; the lepers are cleansed, and the lascivious rendered chaste; the deaf hear, and the obstinate listen to instruction and reproof; the dead are raised, and sinners justified: the gospel is preached, and the world converted. His own right hand, and his holy arm, hath done these marvellous things, without and against all worldly power; not by spear and sword, but by patience and charity, he hath gotten the victory, and gained the glorious day.

REFLECTIONS UPON PSALM XCIX. 1. We are here admonished to pray and not faint, by the examples set before us. Moses, Aaron, and Samuel are adduced, men of like infirmities with ourselves, whose prayers were heard, both for themselves and others, and answers were returned to them from the mystic cloud, that symbol of the divine presence, which, for a while, was itinerant with the camp in the wilderness, and then became fixed in the tabernacle at Shiloh, till its last removal to mount Zion. These men were heard through the intercession of the great Mediator, whom they represented. Through that same intercession, our prayers also are heard, if we

ed by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference. Rom. iii. 22.

3. *Remembered, &c.* So as to fulfil his promises made to the fathers. Compare Luke i. 54, 75—77.

4—6. *Resound, &c.* As in a grand procession let the singers and musicians unite in the praises of this glorious king.

7—9. *Let the sea, &c.* Nothing can be conceived more sublime than this address to inanimate objects, to join the chorus in praise of the advent of the Saviour. The rivers and mountains are personified. Hands and voice are attributed, that they may clap their *hands* and *shout* to God.

PSALM XCIX. 1. *Sitteth on cherubs.* Compare Ps. xviii. 10, and lxxx. 1.

3. *And powerful is it.* I join עז to this line, with Houbigant and others; and so the awkward phrase, 'the kings strength loveth judgment,' is avoided. The Masorets have often pointed and divided improperly, as appears from the old versions.

5. *For Jehovah, &c.* With Kennicott, I have added the words marked from the 9th verse as evidently proper.

6. *His chief servants.* With Dathe and others, I consider the ב here as idiomatical, as it is in other places. See Glasius, and Noldius, and note, Hebrew Bible. Ainsworth explains, כהנים to mean here, *chief ministers*, as well as *priests*. David's sons are thus called, 2 Sam. viii. 18. These mentioned were greatly honoured of God, as intercessors for his people.

7. *Cloudy pillar, &c.* That is, to Moses and Aaron; and he spoke to Samuel from the mercy-seat.

8. *Evil deeds.* Some refer this to the evil deeds of the people, whom God punished but did not destroy. I think they refer to Moses and Aaron, who so provoked God, that they were not permitted to enter into the

PSALM C.

This Psalm seems to have been composed for the Israelites, when they offered their thank-offerings. Lev. vii. 12.

A PSALM OF PRAISE.

1 LET the whole earth resound the praise of Jehovah!
2 Serve Jehovah with gladness;
Come into his presence with singing.
3 Know that Jehovah only is God:
He made us, and [v]his[/v] we are;
His people, and the sheep of his pasture.
4 Enter his gates with thanksgiving;
His courts, with songs of praise.
To him be thankful, and bless his name;
5 For good is Jehovah; his mercy everlasting;
And his truth from generation to generation.

PSALM CI.

This Psalm contains the pious resolutions of David as a king. Some think that it was composed when David was made king over all Israel, 2 Sam. v. *others, on his bringing the ark to Zion, when he resolved to rule his house and kingdom according to God's law.*

A PSALM OF ASAPH.

OF mercy and judgment I will sing; 1
To thee, Jehovah, I will sing praise.
I will attend to the path of integrity; 2
(O when wilt thou come unto me?)
I will walk with an upright heart
In the midst of mine own family.
I will not bear with any lawless deed; 3
Him who committeth transgression I detest;
To me such an one shall not cleave.
He of a perverse heart shall depart from me; 4
I will not favour a wicked person.
Him will I severely punish 5
Who secretly slandereth his neighbour:
Him that hath high looks and a proud heart,
I will not suffer *to dwell with me.*
Mine eye shall be on the faithful of the land, 6
That they may dwell with me.
He who walketh in the right way shall serve me:
He who practiseth deceit, 7
Shall not dwell within my house:

PSALM C.

"keep his testimonies, and the ordinances that he hath given us."

2. We learn, that while God is to be celebrated as great above all people, the just king of mankind, he is especially to be worshipped as dwelling in Zion, with the greatest reverence. Whenever we draw near to him, it should be with high and honourable thoughts of him, and profound veneration for him. If we desire to serve God acceptably, it must be done with reverence and godly fear; more especially when we come to confess our sins, to humble ourselves before him, to deprecate his wrath, and intreat mercy for our land; then "let us exalt the Lord our God, and worship at his footstool, for he is holy."

3. [v] Sept.

REFLECTIONS UPON PSALM C. Gratitude is a delightful feeling, and the expression of it in praise at all times suitable; but particularly when we enter God's courts. The subjects and motives to our praise are here stated. He is our God, engaged by covenant on our behalf; that his hands created us, and have since new created us; that we stand in the peculiar relation of his people, whom he hath chosen to himself, and over whom he presideth as king; that we are the sheep of his pasture, for whom the good Shepherd laid down his life, and whom he nourisheth, by the word and ordinances, unto eternal life. On these grounds we are bound to praise him.

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promised land. See Numb. xx. 12. Deut. xxxii. 50—52.

PSALM C. 3. *He made us.* This word, says Ainsworth, is used both for our first creation in nature, Gen. i. 26, and for making us excellent with graces and blessings, as Is. xliii. 7, and Eph. ii. 10.——*His we are, &c.* I have followed the Keri, supported by four manuscripts and the Chaldee and Jerom. The sense requires this reading; for no man was ever so foolish as to think he made himself. In this reading there is a beautiful and important truth. Having made us, supported us, and blessed us, we are his by the strongest ties.

PSALM CI. 2. *Attend to, &c.* So אשכילה properly signifies, when followed by the prepositions ב or על. See Schindler. It cannot have, I think, the reciprocal sense, when so constructed; at least I can find no instance of it.——*The path of, &c.* Or the path of the sincere. I will study and regard the way which thou commandest, and in which good men walk. ——*When wilt, &c.* Street renders this line, "the men thou shalt place under me;" and if it were מתים, or if the term מתי were in construction with some other noun, I should readily adopt this version; but in all the places where it is found in this form as a noun, it is in construction. I consider this line as parenthetic, and that David breathes out the desire of his soul for the divine presence, and the tokens of his regard.——*Own family.* So *house* here obviously signifies.

3. *I will not bear with, &c.* Hebrew, 'I will not set before my eyes.' I will not propose it to myself, or regard it, as this phrase signifies. I have, with Michaelis, preferred the sense.——*Committeth transgression.* So the Greek and Vulgate, but in the plural; 'those committing transgressions.' Hebrew, 'declinations.' The word סטים occurs only here.——*Not cleave.* Michaelis, "Such a one shall not be my friend:" I will not have any familiarity with him.

4. *He of a perverse heart, &c.* I will remove such a man from my court and counsels.——*I will not favour.* So Dathe renders, and I think, truly, as well as elegantly. In most languages *to know* is used in this sense, as *not to know* is used for disregard, displeasure.

5. *Severely punish.* Some render, 'utterly destroy;' but I think that secret slander was not a capital crime, according to the Jewish law. There may be many secret whispers and insinuations to the prejudice of another, without any direct false accusation. False accusation, if it affected the life of another, was, doubtless, to be punished with death. Kimchi explains, "cut off out of my sight;" that is, banish from me,——*High looks, &c.*

He who uttereth falsehoods,
Shall not be established in my sight.
8 Every morning will I cut off
Some of the wicked of the land,
Until I have destroyed, from the city of Jehovah,
All the workers of iniquity.

PSALM CII.

The psalmist pours out his most fervent prayers for the restoration of Jerusalem and the temple; and pleads that the time to favour Zion was now come, 1—14, and that this would hereafter be the subject of praise to all nations. It is probably conjectured that it was composed near the end of the captivity, in Babylon.

A PRAYER OF THE AFFLICTED, WHEN HE IS OVERWHELMED, AND POURETH OUT HIS COMPLAINT BEFORE THE LORD.

1 O Jehovah, hear my prayer,
And let my cry come up unto thee.
2 Hide not thy face from me;
In the day of distress, bend thine ear to me;
In the day when I call, speedily answer me.
For, consumed like smoke, are my days, 3
And my bones are scorched like a fire-brand.
My heart is smitten like withered grass, 4
So that I forget to eat my bread!
Through my groans, my bones cleave to my skin. 5
I am like a pelican in the wilderness: 6
I am like the sea-gull on the desert-shore;
I watch, and am like a little bird; 7
As a little bird alone on a house-roof.
Mine enemies reproach me all the day; 8
Madly raging, they swear by me.
Because I eat ashes as bread, 9
And with tears mingle my drink,
On account of thine indignation and wrath: 10
For thou liftedst me up only to cast me down.
My days are like the declining shadow, 11
And I am become like withered grass.
But thou, Jehovah, endurest for ever, 12
And thy remembrance through all generations.

REFLECTIONS UPON PSALM CI. 1. Kings are here taught what sentiments they should entertain, and what sort of persons they should select for conducting the affairs of a nation. Men who have no principle of religion, fidelity or honour, but who are governed by interest or ambition, should never be their favourites. Their eyes should be on the faithful of the land. The eyes of princes cannot be better employed, than in looking around, in order to choose, from among their own subjects, fit and able men to transact the public business; men of inviolable fidelity, and unshaken integrity; men who know how to think aright, and how to speak what they think; men likewise who walk in the perfect way of holiness, who do not disgrace their politics by their lives, or prejudice their master's cause by their sins, more than they can ever advance it by their abilities.

2. Every master of a family is also here taught his duty. He ought to be upright, and to walk before his family in the right way. If he be a wicked character his children and servants will learn his ways; nor can he reasonably expect that they should do otherwise. If he be a man of God he will rear the domestic altar; assemble his charge around it, and with the most affectionate solicitude, commend himself and his household to God. He will select the faithful to serve him; and such a master they will serve willingly. Peace will be the companion of piety; and such a family will be blessed and be a blessing.

That is, the haughty and ambitious, who stick at nothing to gain their object; and who often in court secretly slander others that they may supplant them.

6. *Faithful of the land.* I will seek as my servants, men of approved fidelity, men who fear God, and walk uprightly.

7. *Deceit.* He who useth any art to deceive me in regard to any person or affair; he who uttereth falsehoods, shall never receive any countenance from me. This applies to his counsellors.

8. *Every morning.* Justice was administered in the morning; and the sense is, he would punish the wicked brought before him. The connexion requires כל to be rendered *some;* and it often occurs in a limited sense.

PSALM CII. 1—7. *O Jehovah.* Poole and others have observed, that the author, speaking concerning himself, represents the sad state of every Israelite, or the whole people in captivity.

2. *Hide not thy face.* No longer be unfavourable to thy people, who are now in the greatest distress, and who humbly seek thee.

3. *Fire-brand.* So the Greek and Vulgate render, which is much more forcible and proper than *hearth.* The signification of *hearth* rests only on the authority of Kimchi.

4. *My heart.* That is, I am smitten, the heart being used like the soul, for himself. So Homer has the term, *heart of Jupiter,* for Jupiter himself.

5. *Cleave to my skin.* Compare Job xix. 20, and note there. 'Voice of groaning,' signifies only groans.

6. *Pelican—sea-gull.* See Lev. xi. 18, and note, Hebrew Bible. If the קאת be the *sea-gull,* as is most probable, then *desert* must denote the unfrequented shores of the sea. The sense is, I make a doleful noise like these birds. See Merrick.

7. *I watch, &c.* That is, I look for deliverance, but am disappointed. I resemble a little bird, left to mourn alone. The form of the Hebrew poetry requires כצפור to be repeated in the second line; and I think it once had a place in the text.

8. *Swear by me.* That is, they say, may it happen to us as to the Jews, if we lie. "They take the form of execration from me," as Dathe renders. Is. lxv. 15. Jer. xxix. 22. Bishop Secker explains in the same manner.

9. *Ashes as bread.* This is figurative, and means, eat bread, when sat on or covered with ashes, which were the tokens of mourning and grief. Compare 2 Sam. xiii. 19. Is. lxv. 25, and Ps. xlii. 3, and note. This and the next verse contains the reason why the Jews were become a subject of execration.

10. *Liftedst me.* Raised me once to a state of prosperity and greatness; that thou mightest, or *only to cast* me down. So Hammond and others render.

13 Thou wilt yet arise, and have mercy on Zion.
For the appointed time to favour her is come!
14 For thy servants take pleasure in her stones,
And show tender regard to her very dust.
15 Then shall the nations fear [v]thy" name, Jehovah,
And all the kings of the earth, thy glory.
16 When Jehovah hath rebuilded Zion,
He will appear in his own glory:
17 When he hath regarded the prayer of the destitute,
And shall no more despise their petition.
18 Let this be written for a future generation,
That a people to be born may praise Jehovah:
19 Because he hath looked from his high sanctuary;
From the heavens hath Jehovah beheld the earth!
20 To attend to the groaning of prisoners;
To release those who were doomed to death:
21 That Jehovah's name may be declared in Zion,
And his praise again resounded in Jerusalem;
22 When peoples shall be assembled together,
And the kingdoms to serve Jehovah.
23 If my strength be exhausted by the way,
And my days be shortened, yet I will say,
"My God, take me not off in the midst of my 24
days;
"For thy years endure through all generations.
"Of old, thou, Jehovah, didst found the earth, 25
"And the heavens are the works of thy hands.
"These may perish—but thou shalt remain: 26
"They all may be worn out like a garment,
"And as a vesture thou mayest change them:
"Though they be changed, yet thou art the same, 27
"And thy years shall not have an end.
"O may the children of thy servants be settled, 28
"And their seed be ever established before thee."

PSALM CIII.

This Psalm is an exhortation to praise God for his mercy. Dathe conjectures that it was composed after his affliction for the child of Beth-sheba, 2 Sam. xii. 13—20.

A PSALM OF DAVID.

Bless Jehovah, O my soul, 1
And all that is in me, his holy name.
Bless Jehovah, O my soul, 2
And forget not any of his benefits.

15. [v]The Versions.

Reflections upon Psalm cii. 1. We hence learn that if God chastise his people for their sins, yet his kindness he will not utterly take from them, nor suffer his faithfulness to fail. They may be brought into deep waters of affliction, but they shall not perish. They may be the objects of reproach, and the subjects of oppression; be doomed to death and expect it; but he will deliver them. How different are the designs of their enemies from God's designs! They aim to destroy; he to improve, bless, and save, by the strokes which he inflicts.

2. We also learn that God has appointed times for the revival of religion. It is pleasing that such times are come, when every thing which regards Zion is dear to men. When men enter tenderly into the concerns of the churches, pity and bewail the declining state of religion, and lift up praying hands for its revival, it is a great encouragement to hope that God will appear; for this is his own work; he puts

Psalm ciii.

this concern into their hearts; their piety and zeal will do something, and their examples may influence others.

3. We are taught that amidst all the distressing scenes relating to ourselves, our families, or the church, to rejoice in the eternity of God, and the immutability of Christ. The Apostle applies the words to the kingdom of Christ, and brings them as a proof that it shall be established. And this thought will afford us comfort when sick and dying, or when our strength is weakened by the way, that the eternal and unchangeable God will take care of our families and children, that we may leave behind. It is a comfort to think of this when useful instruments are removed; when the friends of Zion lessen, and its enemies increase. Christ ever lives; and therefore his people shall live: the church must continue through all ages, and "the gates of hell shall not prevail against it." Such is the promise of its Saviour.

13. *Appointed time.* The end of the seventy years, which God had fixed for the duration of the captivity. Jer. xxv. 12, and xxix. 10. Dan. ix. 2.

15. *Fear thy name.* Zion being restored, and Messiah the prince being come, the gentiles shall venerate and worship thee.

18—22. *Let this be, &c.* To intimate that what he had said contained something interesting, and which should occupy the attention of the restored Jews, and afford matter of praise to them. And I conceive that the whole paragraph has an implied reference to the coming and work of the Saviour, and the calling of all nations to the knowledge of God's salvation.

23. *If my strength, &c.* The Psalmist, considering the length of the journey to the promised land, fears for himself, that neither strength nor life would be sufficient to accomplish it. Hence he offers up his prayer to Jehovah, the Redeemer, whose existence is eternal, and whose works prove his omnipotence, not to cut him off, but to spare and support him in his return. For the text, see note, Hebrew Bible. Compare Heb. i. 10.

26. *Worn out, &c.* So the term properly signifies; and does not this intimate, that God will produce some great change in the system of nature? Kimchi rendered in the conditional mood.

28. *O may, &c.* I render in the precatory form, as the context seems to require.

PSALM CIII. 3. *Forgiveth, &c.* The prophet had announced to him that his sin was forgiven, which instance of divine mercy he celebrates.

3 It is he who forgiveth all thine iniquities,
And who healeth all thy diseases;
4 Who redeemeth thy life from destruction;
Who crowneth thee with kindness and mercy;
5 Who satisfieth thy mouth with good,
So that thy youth is renewed like an eagle's.
6 Jehovah executeth righteousness
And judgment, for all the oppressed.
7 He made known his ways to Moses,
And his works to the children of Israel.
8 Compassionate and kind is Jehovah;
Slow to anger, but abundant in mercy.
9 He will not always contend *with us*,
Nor will he preserve *his anger* for ever.
10 He hath not dealt with us according to our sins,
Nor rendered to us according to our iniquities.
11 For high as are the heavens above the earth,
So great is his mercy to those who fear him:
12 Far as is the east from the west,
So far hath he removed our transgressions from us.
13 Like the pity of a father to his children,
Is the pity of Jehovah to those who fear him.
14 For he knoweth what is our frame;
He remembereth that we are but dust.
15 As to man his days are like grass;
He so flourisheth as the flower of the field,
16 Which, when the blast passeth over, is gone,
And its place shall know it no more.
17 But the mercy of Jehovah is from eternity,
And to eternity, on those who fear him,
And his righteousness to their children's children;
18 To those who keep his covenant,
And are mindful to practice his precepts.
19 Jehovah hath fixed his throne in the heavens,
And to his empire all things are subject.
20 Bless Jehovah, ye his angels!
Who, excelling in strength, fulfil his command,
By hearkening to the voice of his word.
21 Bless Jehovah, all ye his hosts;
His ministers, who do his pleasure.
22 Bless Jehovah all ye his works,
In every place of his dominion:
Bless Jehovah, O my soul!

REFLECTIONS UPON PSALM CIII. 1. Praise to God for his mercies is as delightful as it is reasonable. Thanks giving cannot be sincere and hearty, unless a man bear impressed upon his mind, at the time, a quick sense of benefits received; and benefits we are most of us apt to forget; those especially, which are conferred upon us by God. Therefore David repeateth his self-awakening call, and summoneth all his powers of recollection, that none of the divine favours might continue unnoticed and unacknowledged.

2. Particular mercies should especially be remembered. The restoration of health, deliverance from destruction of our lives by death, and of our souls from hell, by the forgiveness of all our iniquities, by the blood of the Saviour, should be the subject of never-ending praise. Nor should we neglect to praise God for his word and ordinances. If David blessed God for making known his ways to Moses, how much more should we to whom he hath spoken by his son from heaven! This said he, with a voice from the heavens, is my beloved son; hear ye him! Let us obey this command, and bless God for our privileges as Christians.

3. While we are reminded of our frail and dying state, we are also taught what it is which will yield us support and comfort. If the days of man are as grass; if like a flower which blooms for a season and dies, he pass away; it yields comfort to think that the mercy of Jehovah, in his Messiah, is everlasting; and of that everlasting mercy poor frail man is the object. It extendeth to all the generations of the faithful servants of God. Death shall not deprive them of its benefits, nor shall the grave hide them from the efficacious influence of its all-enlivening beams, which shall pierce even into those regions of desolation, and awaken the sleepers of six thousand years. Man must pay to justice the temporal penalty of his sins; but mercy shall raise him again, to receive the eternal reward, purchased by his Saviour's righteousness.

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5. *With good.* Geddes, who adopts the Arabic sense of עדי, renders, "Who filleth thee with the best of aliments." I see no reason to desert the usual version.——*Renewed like, &c.* The youth of the eagle is, probably that renovation of strength and spirits, which is experienced by this bird after moulting. A similar sentiment occurs, Job xxxiii. 25.

7. *His ways.* His will and his purposes; or his method of dealing with men. See Exod. xxxiii. 13, and xxxiv. 6, 7.

10—12. *He hath not, &c.* How true are these words of every man on earth; and how full is that pardon, which he vouchsafeth to penitents!

14. *Our frame.* Of what materials he formed it, and to what he has doomed it in consequence of sin.

15. *As to man.* The shortness of life is contrasted with the duration of divine mercy, which not only involves every period of time, but extends to eternity, which implies that the objects of it shall there for ever exist.

19. *And to his empire.* I have rendered after Dathe, because *kingdom* implies the country, over which a king reigns, and there is an evident impropriety in a kingdom being said to rule. Michaelis renders, "His empire is universal." The first sense of *empire*, according to Dr. Johnson, is 'imperial power, supreme dominion, or sovereign command,' and in this sense I use the term.

20. *Voice of his word:* His will made known to them, as men make their's known by their voice.

PSALM CIV. 2. *Flooring thy &c.* The high clouds he elegantly considers as the upper chamber of God's palace, the floors of which are the waters which the clouds contain. I have rendered the paragraph in the second person, as the third is merely idiomatical, and is not proper in our

PSALM CIV.

This psalm contains reflections on the power and providence of God. In the Greek it is called A Psalm of David.

1 Bless Jehovah, O my soul!
Jehovah, my God, thou art very great!
With glory and majesty art thou clothed!
2 Arraying thyself with light as a garment,
Stretching out the heavens like a curtain,
3 Flooring thy chambers with waters!
Using the clouds as thy chariot!
Walking on the wings of the wind!
4 Making the winds as thy angels,
And flaming fire as thy ministers!
5 Thou laidest the foundations of the earth,
So that it should never be removed.
6 Thou didst cover it with the deep,
As with a garment:
7 The waters stood above the mountains!
At thy rebuke, they *instantly* fled:
At the voice of thy thunder, they hasted away!
8 They ascend the hills—they descend the vallies,
To the place thou hadst appointed for them.
9 A bound thou settest, which they may not pass;
Nor again return to cover the earth!
10 Thou sendest forth springs into brooks,
Which run along between the mountains:
11 Where drink all the beasts of the field,
And the wild-asses quench their thirst.
12 By them dwell the birds of the heavens,
And sing from the leafy branches.
13 Thou waterest the hills from thy chambers;
The earth is full of thy productions.
14 Grass thou makest to grow for the cattle,
And herbage for the service of man.
Out of the earth thou bringest forth food,
15 And wine, which gladdeneth the heart of man;
Oil, which maketh the face to shine,
And bread, which strengtheneth man's heart.
19 The trees of Jehovah are full-grown;
The cedars of Lebanon, which he planted;
In which the birds build their nests.
17 Among the fir-trees the stork maketh her abode;
18 The high mountains are for the wild-goats:
And the rocks are a refuge for the Jerboas.
19 The moon thou madest for stated seasons:
The sun knoweth *the time* of his setting.
20 Thou bringest on darkness, and it is night,
When all the beasts of the forest creep forth:
21 The young lions roaring for prey,
And seeking from God, their food.
22 The sun ariseth—they withdraw,
And lie down again in their dens.
23 Then man goeth forth to his work,
And to his labour, until the evening.
24 How manifold, Jehovah, are thy works!
In wisdom hast thou made them all!

language. The Syriac translator renders it all in the third person.

4. *As thy angels.* It is well known that רוח is ambiguous, and signifies both *wind* and *spirit*; and our translators, after the Greek, rendered *spirits*. But what propriety is there in telling us, "he maketh his angels spirits?" Whoever entertained the opinion that angels were corporeal? The word מלאך primarily denotes a 'messenger,' as well as its corresponding Greek term; and it was applied to *angels*, as God's messengers to men. It is then the connexion and subject-matter of a passage which must lead us to determine the sense in which these words are used. David is speaking of the phenomina of nature, of visible nature; and having mentioned that God walketh on the wings of the *wind*, he naturally adds, "He maketh the winds as his angels; and flaming-fire or the lightning as his ministers!" Here all is connected. I consider the כ of comparison understood, as it is frequently: *as his angels*, like them obedient to his will, and swift and powerful to execute it. The Chaldee paraphrast understood a comparison to be implied, but has, I think, joined it to the wrong term; making "his angels swift as the winds; his ministers strong as the flaming-fire." The version I have given is supported by the text, as flaming-fire is singular; and it is obviously improper to say, flaming-fire, his ministers! But if we join the comparative particle to ministers, it becomes just, "And flaming fire as his ministers. This version also supports the Apostle's reasoning, that David did in this passage speak of, or concerning the angels, Heb. i. 7.

6—9. *Thou didst cover it.* Some explain this paragraph of the deluge; but as the author is speaking of the works of God, others more properly refer it to the creation. The earth, when first formed, according to Moses, was covered with waters, which he calls the abyss. See Gen. i. 2.——*Above the mountains.* This has led many to think of the deluge, supposing that the mountains were formed by the deluge, obviously contrary to what Moses relates, Gen. vii. 19, 20.

8. *They ascend the, &c.* When they were parted from the dry land, as if that thing were effected by thunder, wind, and tempest, called here God's rebuke driving the waters, verse 7, see Ps. xviii. 16.

9. *A bound thou, &c.* Compare xxxviii. 8—11. Ps. cxlviii. 6. At the deluge God suspended this law of creation, but by his covenant with Noah restored it.

13. *Thy productions.* Dathe, "of fruits produced by thee," the sense of which, with Geddes, I have adopted. Ainsworth and others understand the rain to be meant; but I think the sense is, that in consequence of the earth being watered, it yieldeth its increase; as is clearly and fully stated in the following verses.

16. *Trees of Jehovah.* Those which he at first created, and which grow by his care, without the aid of man: or, is Jehovah an epithet? The tallest, the most stately trees!——*Full-grown.* The word שבע does not imply 'full of sap.' Michaelis, 'drink their fill;' that is, of the showers of heaven; Dathe to the same purpose, they are saturated. The noun שבע denotes *fulness*. I cannot but think that the verb has the sense given.

18. *The Jerboas*, or *bear-mouse*. This abounded in the mountainous country of Judea, and especially about Lebanon. See Bochart and Merrick's note.

19. *Stated seasons.* The changes of the moon are so evident, that most nations first counted by moons. The Jewish feasts were regulated by the moon, and the new moon was carefully observed.

The earth is full of thy riches:
25 And in that great and wide sea,
Are reptiles without number;
Animals both small and great.
26 There the ships pass along:
There sporteth Leviathan, which thou formedst.
27 All these wait, as dependants, on thee,
That they may have their food in due season.
28 What thou givest to them, they gather:
Openest thou thy hand? they are filled with good;
29 Hidest thou thy face? they are confounded!
Takest thou away their breath? they die,
And to their dust again they return.
30 Sendest thou forth thy Spirit? they are created!
And thou renewest the face of the earth!
31 The glory of Jehovah endureth for ever;
Jehovah rejoiceth in his own works.
32 He looketh to the earth, and it trembleth;
He toucheth the mountains, and they smoke.
33 While I live I will sing to Jehovah;
While I exist, I will sing praises to my God.
34 My meditation on him shall be pleasant;
In Jehovah I will rejoice.
35 Sinners shall be consumed from the earth;
And the wicked shall exist no more:
Bless Jehovah, O my soul!
Praise Jehovah!

PSALM CV.

This Psalm of praise is the same as that which was sung on bringing the ark to Zion, as as far as the 16th verse, and the remainder, Dathe thinks, was added by some prophet, and sung at the dedication of the second temple.

O GIVE thanks to Jehovah! call on his name; 1
Make known among the peoples his deeds.
Sing to him—to him sing praise; 2
And rehearse all his wonderful works.
Glory, *ye his people,* in his holy name; 3
Be joyful the heart of those who seek Jehovah.
Seek Jehovah, and his "strength;" 4
Seek, continually, his presence.
Commemorate his marvellous works; 5
His wonders and the judgements of his mouth;
Ye seed of Abraham, his servant; 6
Ye children of Jacob, his chosen one.
He, Jehovah, is our God; 7
His judgements are known through all the earth.
He remembereth his covenant perpetually; 8
The word which he gave to a thousand generations:
The covenant which he made with Abraham; 9
And his oath which he swore to Isaac;
Which he confirmed to Jacob, for a statute: 10
To Israel, for a perpetual covenant:
Saying, "To thee I will give the land of Canaan 11
"For the lot of thine inheritance:"
When they were but few in number, 12
Very few, and strangers in the place.
When they went from nation to nation, 13
From one kingdom to another people;
He suffered no man to oppress them; 14
Yea, he reproved kings for their sake:
"Touch not, *said he,* mine anointed 15
"And to my prophets do no harm."
When he brought a famine on the land, 16
And broke the whole staff of bread:

PSALM CV.

REFLECTION UPON PSALM CIV. The great design of what we have read is to fill our minds with great and exalted thoughts of God. Let us commit these noble descriptions to memory, and apply them to any of the works of nature and providence which offer themselves to our view. We should accustom ourselves to such meditations as these; look about us, and see how wonderfully God provides for his great family, and how kind and bountiful he is to us. Let the adoration and praise of God be the business of our whole lives, then it will be the delightful business of eternity. Nobler scenes will open upon us in the future world, and we shall have more enlarged faculties wherewith to contemplate and adore. In the mean time, let us do our best, and may God give us eyes to see and hearts to feel that wisdom and goodness, which he is daily causing to pass before us; especially that manifold wisdom displayed in the work of our redemption.

4. " *be strengthened,* Sept.

24. *In wisdom, &c.* They all prove thy wisdom, being exactly adapted to answer thy designs. All moves on in the highest order, fitted and impelled by wisdom's finest hand.

26. *Leviathan.* Compare Job xli. 1, &c. and note.

28. *Openest thou, &c.* Hebrew, 'wilt thou, or thou wilt open, &c.' This version gives a beauty and force to the passage; and the antithesis, which is evidently intended, is more striking.

30. *Renewest, &c.* By covering it with new produce. What author has painted the operations of God in nature in such just and glowing colours as the Psalmist?

32. *He looketh, &c.* These metaphorical expressions seem to be borrowed from the effects of lightning and thunder. One look of God's, like lightning and thunder, makes the globe to tremble.

PSALM CV. 8. *He remembereth.* In the other copy it is, 'remem-

17 He had sent a man before them *into Egypt;*
Joseph had been sold as a slave!
18 His feet had been galled with fetters,
And iron had pierced his soul;
19 Until his prediction had come to pass,
And the word of Jehovah had cleared him.
20 The king then sent and loosed him;
The ruler of peoples, and set him free:
21 He made him lord of his own house,
And ruler over all his possessions;
22 That he might ᵛcorrect" his princes at pleasure,
And teach his senators wisdom!
23 Then Israel went down to Egypt,
And Jacob sojourned in the land of Ham.
24 There God increased his people greatly,
And made them stronger than their enemies.
25 Their heart was turned to hate his people,
And to act deceitfully with his servants.
26 He *then* sent his servant Moses,
And Aaron whom he had chosen.
27 ᵛThey showed" his signs among them,
And his wonders in the land of Ham.
28 He sent darkness and it was spread over them;
ᵛStill they rebelled" against his word.
29 He turned their waters into blood;
And he slew their fish!
30 Their land swarmed with frogs,
Even in the chambers of their kings!
31 He spoke—and beetles came;
And gnats *swarmed* in every region.
Instead of rain, he gave them hail, 32
And flashes of lightnings through all their land.
Their vines and fig-trees he also smote, 33
And broke the trees of their coasts!
He spoke—and the locusts came; 34
And caterpillers, without number;
Which ate up all the herbage of their land, 35
And devoured the fruits of their ground.
He smote also the first-born in their land; 36
The prime of all their strength.
He brought forth his people with silver and 37
gold;
And there was no one feeble among their tribes.
Egypt rejoiced on their departure; 38
For the fear of them had fallen upon them.
He spread a cloud for *their* covering, 39
And a fire to enlighten them by night.
They asked, and he brought quails, 40
And satisfied them with the bread of heaven.
He opened the rock and the waters gushed out; 41
They flowed in streams even in dry places!
For he remembered his holy promise, 42
Which he had made to his servant Abraham:
Hence he brought forth his people with joy; 43
With the song of triumph, his chosen ones.
He gave to them the lands of nations, 44
And the labours of peoples they inherited;
That they might keep his statutes, 45

22. ᵛSept. Vulg. Arab. 27. ᵛSept. Syr. Vulg. *he showed.*

28. ᵛSept. Syr. The rest, *did not rebel.*

ber ye;' but the text here may have been designedly altered by the author of the following part; and this reading seems to me to suit the intention here better than the other.

13. *When they went, &c.* In the land of Canaan, where there were seven nations. Deut. vii. 1.

14. *Reproved kings.* Plaguing Pharaoh, Gen xii. 17, and threatening Abimelech, Gen. xx. 3.

15. *Anointed.* That is, persons dedicated to God; or who enjoyed the dignity of kings, who were usually after the law, *anointed* on their inauguration.——*Prophets.* So Abraham is called, Gen. xx. 7; and Jacob possessed the spirit of prophecy, as appears from Gen. xlix. Also Isaac predicted future things, Gen. xxvii. 27, &c.

18. *Iron had.* With which he was bound, Gen. xxxix. 20. Some understand the expression only to mean, the grief occasioned by his imprisonment, in the same manner as the expression of Simeon to Mary, Luke ii. 35, "Yea, a *sword* shall pierce through thy soul."

19. *Until his prediction.* This is the version of Green, of which Kennicott and others have approved. The first clause refers to the completion of his interpretations of the dreams of the chief butler and baker; the second to the interpretation of Pharaoh's dreams, called the oracle of Jehovah, because sent by him to Pharaoh. Gen. xli. 25. So also Rosenmuller explains. The construction favours this, not to say, almost necessarily requires it.

22. *Might correct.* The best critics have preferred this reading to the text, as it affords a better parallelism, with "teaching his senators wisdom."

27. *Showed his signs.* Some prefer the other reading. Compare Ps. lxxviii. 42; and Secker conjectured we should read, *in Egypt*, instead of בם דברי, *among them.*

28. *Still they rebelled.* I have followed the two versions mentioned, in omitting the negative, as I am satisfied the words must refer to the Egyptians, who after the plague of darkness still rebelled. Houbigant changes the verb, and renders, "They did not change their resolution." This sense would suit, but as it is supported by no authority, I prefer the version given. The Psalmist does not observe the order in which the plagues were sent.

29. *Waters into blood.* Exod. vii. 20.

30. *Swarmed.* Exod. viii. 6.

31. *Beetles came.* Exod. viii. 17—24.

32—36. *Hail, &c.* Compare Exod. ix.—xii.

37. *Silver and gold.* Exod. xii. 35.——*Feeble, &c.* This is remarkable considering their number. They were generally healthful and vigorous. This is promised Is. xxxiii. 24.

40. *They asked, &c.* Exod. xvi. 12, &c.

And observe his laws.—
Praise Jehovah.

PSALM CVI.

This Psalm relates the ingratitude and disobedience of the Israelites, which were the cause of their afflictions and sorrows. It was probably written after the captivity, to warn the people, and to lead them to obey the law.

PRAISE JEHOVAH.

1 Give thanks to Jehovah; for he is good;
For his mercy endureth for ever.
2 Who can express the mighty acts of Jehovah?
Who can show forth all his praise?
3 Happy are they who observe justice;
And, at all times, practice righteousness.
4 Remember me, O Jehovah, with the favour
Which thou bearest to thine own people,
And visit me with thy salvation;
5 That I may see the prosperity of thy chosen;
May rejoice with the joy of thy nation,
And may glory with thine inheritance.
6 We have sinned like our fathers;
We have acted perversely and done wickedly.
7 Our fathers *sinned* in Egypt;
They considered not thy wondrous works;
They remembered not thy many mercies,
But rebelled [v]as they marched" towards the Red-sea!
Yet he saved them for his own name's sake, 8
That he might make known his mighty power.
He rebuked the Red-sea, and it was dried up; 9
And through the deeps he led them, as through a desert!
He saved them from the hand of their foes, 10
And redeemed them from the hand of their enemies.
The waters so covered their adversaries, 11
That not one of them was left *alive*.
Then they believed his words and sang his praise; 12
But his works they soon forgot; 13
And waited not for his *directing* counsel.
For they lusted exceedingly in the desert, 14
And tempted God in the wilderness.
So he granted them their request, 15
But sent wasting-diseases among them.
In the camp they were jealous of Moses, 16
And of Aaron, who was the hallowed of Jehovah.
The earth opened, and swallowed up Dathan, 17
And overwhelmed the company of Abiram.
Among their company a fire was kindled, 18
Whose flame burned up the wicked.
At Horeb they made a *golden* calf, 19
And worshipped a molten image.
Thus they changed *what was* their glory 20
Into the likeness of an ox eating grass.

PSALM CVI.

REFLECTIONS UPON PSALM CV. 1. We may learn to praise God for our redemption, from the beautiful language of David. So Zechariah did, using the very language of David: "To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness all the days of our life."

2. The great end of scripture histories and discoveries is, that we may learn obedience to God's will. Why did God perform all these things for Israel? not that they might live in ease and plenty, and make a figure in the world; but as the Psalmist observes, "that they might keep his statutes and observe his laws." In this view we are to consider all the discoveries of the New Testament, and every thing that God has done for us by his son and his apostles; and unless we make this use of them, we might as well read a common history as the Bible. Let us learn then from all, "what is good, and what the Lord our God requires of us; namely, to do justly, to love mercy, and to walk humbly with the Lord our God."

7. [v]Sept. Arab. The rest, *to the sea*.

PSALM CVI. 2. *All his praise.* That is, all his praise-worthy deeds.

4, 5. *Remember, &c.* The Psalmist first offers up his request for himself in the name of every pious Israelite, that God would remember him as he did his own people, and show him like mercy and favour; and then adverts to the whole body of the people, whose prosperity, joy, and triumph he wishes to share.

7. *As they marched.* This reading arises from joining two words into one, and is supported by the Septuagint and Arabic versions. Compare Exod. xiv. 11.

10. *Foes—enemies.* The terms in the text are singular, but collective nouns, and refer both to Pharaoh and his hosts.

12. *Sang his praise.* He alludes to the song of Moses, Exod. xv.

13. *Directing counsel.* Instead of consulting God by Moses, and seeking supplies in their difficulties, encouraged by his past works of mercy to them, they forgot all, and murmured against him and Moses. He refers to Exod. xv. 24.

15. *Wasting-diseases.* So Michaelis renders, and remarks that רזה, in the Arabic, signifies, 'one emaciated by disease.' Dathe adopts the same sense, Compare Numb. xi. 33—35, and xxxiii. 15—16. So also Ainsworth explains it to mean, 'a sudden plague,' whereby the souls or lives of the fattest of them were taken away. See Ps. lxxviii. 30, 31.——*Among them.* Hebrew, 'on their soul,' that is, their person or themselves.

16—18. *Jealous of Moses, &c.* Numb. xvi. 1, &c. and xvi. 31—35.

20. *Thus they changed, &c.* As far as they could, and in respect to

21 They forgot the God who had saved them;
Who had done such great things in Egypt;
22 Such wonderful things in the land of Ham;
Such terrible things at the Red-sea!
23 He therefore thought of destroying them,
If Moses, his chosen *servant*,
Had not stood before him in the breach,
To turn away his destroying wrath.
24 Then they despised the desirable land,
And believed not in his word:
25 But murmured in their tents,
And would not hearken to the voice of Jehovah!
26 Hence he swore concerning them,
That they should fall in the desert,—
27 Also that their seed should fall among the nations,
When he had dispersed them into different lands.
28 They wore the badges of Baal-peor,
And ate the sacrifices of dead idols.
29 So they provoked him by their *evil* deeds;
And the plague broke out among them.
30 Then stood up Phinehas and avenged *the crime*,
And the plague was restrained;
31 And this was counted to him for righteousness
Throughout all future generations.
32 They also made him angry at the waters of Meribah,
Where Moses suffered for their sakes:
63 For they so irritated his spirit,
That he spoke rashly with his lips.
34 They destroyed not the nations *of Canaan*,
As Jehovah had commanded them:
35 But mingled amongst those heathens,
And learned their *evil* works.
They even served their idols, 36
And they became to them a snare.
They sacrificed their sons and daughters to 37
demons.
Thus they shed innocent blood; 38
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan!
Thus the land was polluted with blood,
And they defiled themselves by their works, 39
And played the harlot with their own delusions.
Hence was the wroth of Jehovah 40
Enkindled against his own people;
And he abhorred his own heritage.
So he gave them into the hand of the heathen; 41
And they who hated them ruled over them.
Their enemies *greatly* oppressed them; 42
And under their hand they were humbled.
Many, many times he rescued them: 43
Still they provoked him with their counsel,
And again were brought low for their iniquity.
Yet did he regard their distress, 44
When he heard their cries:
He remembered his covenant with them, 45
And relented according to his great mercy.
He made them to be pitied of those 46
Who had carried them into captivity.
Save us, O Jehovah, our God, 47
And gather us from among the heathens,
To give thanks to thy holy name,
And to glory in praising thee.
Blessed be Jehovah, the God of Israel, 48
From eternity to eternity:
And let all the people say, "Amen."
Praise Jehovah.

REFLECTIONS UPON PSALM CVI. 1. We are taught what we should most desire for ourselves—the favour of God. Every christian should say, remember me, O Lord, with the favour which thou hast always shown to thy people, in whom thou hast delighted, from the foundation of the world, and on whom it is thy good pleasure to confer a glorious kingdom. O visit me with thy salvation, with which so

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their worship, the pure and invisible God, into the likeness of an ox, &c. Exod. xxxii. 2, &c.

23. *If Moses, &c.* See Exod. xxxii. 11—14, and Deut. ix. 13, 14.

26. *Swore, &c.* So the idiomatical words, "Lifting his hands," signify. See Num. xiv. The Psalmist joins his threatening or oath concerning his dispersing their seed and punishing them, though this was spoken on other occasions. Compare Exod. xx. 5, and xxxii. 34. Levit. xxvi. 33.

28. *Wore the badges, &c.* Compare Numb. xxv. 2, and note.——*Dead or lifeless idols.* It was usual for the offerers to eat the chief parts of the sacrifice. Hence the remarks and advice of Paul on this subject, 1 Cor. viii. 1—13.

30. *Avenged, &c.* Numb. xxv. 5—7, and note.

32. *Made him angry, &c.* Numb. xx. 22, and note.

37. *To demons.* That is, the idols before mentioned; and this proves that in the worship of Molech human victims were offered. It is difficult to ascertain the precise sense of שדים, rendered *devils* in the common version, but which, with Dathe and Michaelis, I have rendered *demons*. From the New Testament it is clear, that there was a distinction between *demons* and *devils*. See Campbell. De Dieu derives the Hebrew word from the Arabic, in which language it signifies, 'to rule, to have dominion;' and hence the noun denotes those princes and rulers, whom superstition raised to *gods*, which are before called *dead idols*. Hence *demons* were the spirits of dead men, and *devils* fallen angels.

39. *Played the harlot.* Geddes has rendered *idolatrized;* and if this

PSALM CVII.

This Psalm treats of God's providence towards the Israelites, which the Psalmist illustrates in various instances,—towards exiles, 2—9; towards prisoners, 10—16; towards the afflicted, 17—22; towards sailors, 23—32, and then in regard to civil changes in a country. The whole seems to have special reference to what befel the Israelites, and was probably composed after their return from captivity. This begins the fifth book of the Psalms.

1 GIVE thanks to Jehovah; for he is good,
For his mercy endureth for ever.
2 Thus should the redeemed of Jehovah say;
Whom he hath redeemed from the oppressor,
3 And gathered from *distant* lands;
From the east, and from the west,
From the north, and from the south.
4 They wandered in a solitary desert;
They could find no way to a habitable city.
5 Hungry and thirsty, their soul fainted in them;
6 But, in their trouble, they cried to Jehovah,
And from their distresses he delivered them.
7 He also directed them in the right path,
Until they came to a habitable city:
8 Let these praise Jehovah for his mercy,
And for his wonderful works to the children of men:
9 For the thirsty soul he hath satisfied;
And the hungry soul he hath filled with good.
Those who sat in darkness and death-shade, 10
Being miserably fettered with iron;
Because they had rejected the words of God, 11
And contemned the counsel of the Most High.
Hence he humbled their heart with hardships; 12
They fell down, and there was none to help up.
But, in their trouble, they cried to Jehovah, 13
And from their distresses he delivered them:
He brought them out of darkness and death-shade, 14
And broke their bonds asunder.
Let these praise Jehovah for his mercy, 15
And for his wonderful works to the children of men!
For the gates of brass he hath broken; 16
And the bars of iron he hath cut asunder.
Sinners, because of their transgressions, 17
And of their iniquities, are afflicted:
Their soul abhorreth all sorts of food, 18
And they draw near to the gates of death.
But, in their trouble, they cry to Jehovah, 19
And from their distresses he delivereth them.
He sendeth forth his word and healeth them; 20
And he rescueth them from destruction.

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many patriarchs, prophets, and kings, have desired to be visited, the salvation of thy Christ, the justifier of all them that believe, and the rewarder of his saints: that I may see the good of thy chosen, their felicity in beholding thy countenance, and living for ever in thy presence; that I may rejoice in the gladness of thy nation, the unspeakable gladness of those who enter into the joy of their Lord; and glory with thine inheritance, singing hallelujahs before thine everlasting throne, in the Jerusalem which is above.

2. We are admonished by the sins and relapses of Israel, to recollect our own; and to exercise a steady gratitude to God for all his favours to us. Let us not like them forget God's works of power, love, and mercy. Let us charge them on our memory, and keep a sense of them alive on our hearts; and while we are grateful for past mercies, let us wait for his counsel, humbly receive and faithfully obey every intimation of his will.

3. The apostle's remark is here forcibly illustrated, "evil communications corrupt good manners." The Israelites were ensnared by the idolatries of the Canaanites. They were first led to their entertainments and assemblies, then into their most wicked, cruel, and detestable idolatries. St. Paul tells us, "these things were written for our admonition;" and it is an admonition we peculiarly need in this untoward generation. Let us then, "have no fellowship with the unfruitful works of darkness, but rather reprove them; lest we learn their ways, and be like them, and so get a snare to our souls."

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word were more in use, it would express the sense of the verb זנה, as it so commonly signifies to worship an idol. Johnson has admitted it, but produces only the authority of Ainsworth for it.

PSALM CVII. 3. *From the south.* Hebrew, 'the sea;' but the other terms limit its signification here; and it is certain that the Mediterranean cannot be intended which was on the *west* of Canaan, but the Red-sea or the sea of Sodom.

4. *No way to, &c.* In the desert through which they passed, they could find no place where they could sojourn for a season and be refreshed. Compare Ezra viii. 21, 22.

7. *Habitable city.* The Chaldee explains this to mean, Jerusalem. The connexion favours this opinion; for this was the city of their fathers to which the exiles returned, and where they desired to dwell.

10. *Those who sat, &c.* Schnurrer thinks that the two first verses were repeated here, and after the 17th and 23rd verses. This opinion, from the structure of the Psalm, is highly probable.

16. *Gates of brass.* Compare Is. xlv. 2. The sense is, God delivered them from prison.

17. *Sinners.* So the term here signifies, as is clear from what follows. Rosenmuller thinks that the word is used as a participle, denoting such as act foolishly or sinfully. Disease is often represented as the punishment of sin; and which God in mercy sanctifies to bring to repentance. Compare Job xxxiii. 19—28.

20. *He sendeth, &c.* That is, he wills and commands that they should recover, and blesses the means employed to effect their recovery. 2 Kings xx. 1—7.

21 Let these praise Jehovah for his mercy,
And for his wonderful works to the children of men;
22 Let them sacrifice sacrifices of thanksgiving,
And with joy celebrate his wonders.
23 Those who traverse the sea in ships,
Whose occupation is on the great waters—
24 Those see the works of Jehovah,
And his wonders in the *great* deep.
25 For he commandeth, and the tempest ariseth,
And raiseth high its billows.
26 They mount up to the heavens!
They sink down again into the deep!
Their soul melteth away with fear.
27 They reel and stagger like a drunken man,
And all their wisdom is swallowed up.
28 Then in their trouble they cry to Jehovah,
And from their distresses he delivereth them.
29 The storm he turneth into a calm,
And its waves are hushed to silence.
30 When they are stilled, the mariners rejoice;
And he bringeth them to their desired haven.
31 Let them praise Jehovah for his mercy,
And his wonderful works to the children of men.
32 Let them extol him in the assembly of the people,
And praise him in the session of the elders.
33 He turneth rivers into a wilderness,
And water-springs into dry ground;
34 A fruitful land into a barren soil,
For the wickedness of those who inhabit it!
35 Again, he turneth the wilderness into a water-pool;
And the dry land into a spring of water,
36 And causeth the famishing to dwell there,
That they may prepare an habitable city;
37 And sow fields and plant vineyards,
Which may yield a fruit of increase:
38 For he blesseth them, and they are greatly multiplied,
And their cattle he suffereth not to decrease.
39 Others decrease, and are humbled,
Through oppression, affliction, and sorrow.
40 He poureth contempt on princes,
And maketh them wander in the pathless waste:
41 While the needy he raiseth from affliction,
And maketh his family like a flock!
42 The upright shall see this and rejoice,
And all iniquity shall stop her mouth.
43 Whoso is wise, will observe these things,
And understand the loving-kindness of Jehovah.

REFLECTIONS UPON PSALM CVII. 1. What is said here of the Jews, we may justly apply to the whole of the faithful. They are in the highest sense of the term, the redeemed of Jehovah, whom he hath redeemed from the hand of the enemy, and hath gathered them by the Gospel, out of all lands, and from all the four quarters of the world, to form a church, and to supply the place of the apostate Jews; whose forefathers experienced, in type and shadow, the good things prepared for them and us, in truth and substance. Many, saith our Lord to the Jews, shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God—and you yourselves shall be thrust out." Matt. viii. 11. Luke xiii. 29. We converted Gentiles are the happy people, and we are taught in this Psalm to celebrate that mercy which made us so.

2. We are taught, that special deliverances should be gratefully acknowledged. Let not those who have been bound in fetters of iron, excluded from the light of day and suffered the miseries of imprisonment, and who have in mercy been released, forget the providential work of God. Nor let those who were wasted with disease and whose life drew near to the pit, but whom God has restored to health and strength, forget his hand. If we have been saved from perils, whether by land or sea, we ought to praise God for his mercy; and ever to renew our repentance for our sins.

3. We here learn also, that a truly wise person will treasure up in his heart the contents of this most instructive and delightful Psalm. By so doing, he will fully understand and comprehend the weakness and wretchedness of man, and the power and loving-kindness of God, who not for our merit, but for his mercy's sake, dispelleth our ignorance, breaketh off our sins, healeth our infirmities, preserveth us in temptations, placeth us in his church, sheltereth us from persecutions, blesseth us in time, and will crown us in eternity.

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22. *Thanks-giving.* Compare Ps. l. 14, and ciii. 1—9.

23. *Whose occupation.* Who sail on the ocean, to catch fish or for the purpose of trade; carrying the produce of one country to another.

27. *Stagger.* The ship is so driven and tossed, that they cannot stand. ——*Their wisdom, &c.* So the margin renders, which is more proper. All their nautical skill seems unavailing; and as their last resort, they fly to God by prayer. Jonah i. 4, &c.

30. *Mariners, &c.* I have inserted the nominative, that the sense may be perceived, the first clause referring to the waves.

32. *Session of the, &c.* The Jews from this Psalm have formed the following rule or canon: four must confess unto God; the sick when he is healed, the prisoner when he is released out of bonds; they that go down to sea, when they are come up to land; and way-faring men, when they are come to the inhabited land. And they must make confession before ten men, and two of them wise men.

34. *Barren soil.* The Chaldee paraphraseth, "The fruitful land of Israel he layeth waste like Sodom, which was overthrown for the evil of them that dwelt therein."

PSALM CVIII.

This Psalm is made from Psalms lvii. 8—12, lx. 7—14. *On what occasion this was made does not appear. For notes and improvement see the other Psalms.*

A PSALM OR SONG OF DAVID.

1 My heart is prepared, O God,
My heart is prepared;
I will sing and give praise to thee.
2 Awake, my glory; awake, lyre and harp!
I will awake at the early morn!
3 I will praise thee, Jehovah, among the people;
I will sing to thee, among the nations.
4 For great to the heavens is thy mercy;
Thy faithfulness unto the skies.
5 Exalt thyself, O God, above the heavens;
Display thy glory over all the earth.
6 That thy beloved may be delivered;
Hear, and save us by thy right hand.
7 God speaketh in his sanctuary—I will rejoice!
I shall divide Shechem into lots,
And measure out the valley of Succoth.
8 Gilead shall be mine, and mine Manasseh:
Ephraim shall be the helmet of my head:
Judah shall be my law-giver.
9 Moab shall be my washing-pot;
And to Edom will I throw my sandal;
Over Philistia shall I triumph!
10 Who will bring me to that strong city?
Who will conduct me to Edom?
Wilt not thou, O God, who didst cast us off, 11
And didst not go forth with our hosts?
Grant us relief from trouble; 12
For vain is the assistance of man.
Through God we shall act valiantly; 13
For he will tread down our enemies.

PSALM CIX.

This Psalm contains, first a prayer for aid against deceitful and ungrateful enemies; and then a prediction of the awful calamities which shall fall on them. It is thought with great probability, that David composed this Psalm during Absalom's rebellion; and that he had in his mind especially Ahithophel, his professed friend, but who betrayed him, as Judas did his Lord, to whom Peter applies it, Acts i. 16.

TO THE CHIEF MUSICIAN.

O God, the object of my praise, be not silent: 1
For the wicked, and the deceitful 2
Have opened against me their mouths;
Have spoken against me with lying tongues.
With words of hatred they attack me, 3
And fight against me without cause.
For my love they are mine adversaries; 4
And I am become their abhorrence.
Thus they render to me evil for good; 5
And hatred in return for my love.
Let his wickedness be visited on him, 6
And the accuser stand at his right hand.
When judged, let him be found guilty, 7
And his petition be an offence.
Let his days be few in number, 8
And his office let another take.

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39. *Others decrease, &c.* For their offences, God gives them up to oppression and captivity; yea, wicked princes he punisheth with banishment or destruction, while those whom they oppressed are raised to honour.

PSALM CIX. 2. *Have opened, &c.* I have rendered equivalently, as more agreeable to our language.

4. *Abhorrence.* For this sense of תִּפְלָה, see Job. i. 22, where the primary sense is stated to be, 'tasteless, insipid and foolish.' I think the word there means, what is 'disesteemed or abhorred.' This sense best suits the place. See Schultens, Job i. 22. The versions derived from פלה, *to pray*, and hence our translators as well as most moderns, "I give myself to prayer." I derive from תפל; and at least this version is more suitable to the former line.

6. *Let his wickedness, &c.* This is generally rendered, "Set a wicked person over him," meaning a wicked judge. The character of the person against whom the following curses are levelled, is given in the preceding verses, and more particularly in the 16th and 17th following; and there is no need for David either to pray or desire, that he may have a wicked judge to condemn him. The most upright judge must be obliged by law to do so. I therefore consider רשע here, not as an adjective, but as a noun, the pronominal affix being understood. This change consists only in the points; and gives us the reason of what follows. Dr. Sykes and Michaelis contend, that this verse to the 19th inclusive, is the language of David's enemies, and they would render thus, "Set, *say they*, a wicked, &c." They think this removes the difficulty of supposing that a pious man, like David, should utter such awful imprecations on his enemies. Admitting this to be just, David in the 20th verse, makes all that they have said his own, by praying, "Let this be the reward of my foes from Jehovah, &c." so that the difficulty would still remain in all its force. Others would render in the future as wholly predictive; and I should incline to this, if the quotations in the New Testament would allow it; but as they are in the imperative or optative moods, fidelity requires that they should be rendered as they commonly have been done. We must then say, that in all such passages two things were united, both *prediction* and *approbation*; that the sacred writers, under the influence of the spirit, saw what was the purpose and determination of God, respecting incorrigibly wicked persons; and that when they said, "Let such and such calamities come upon them," it was no more than saying, "Let thy will be done." This view, I apprehend, removes every difficulty, without recurring to any hypothesis, but what is allowed and supported by scriptures. Passages in the imprecative form are quoted in the New Testament as predictions; and it could not reflect on the person who uttered them, that he expressed his approbation of the divine will, for this is proper on all occasions, and is what the saints and angels are represented as doing, Rev. xvii 1—7. This also shows, that no *uninspired* person should adopt such language; as in his mouth it can only evidence the malice and wishes of his own depraved heart.

7. *Be found guilty.* That is, let his guilt be proved and established.

9 Let his children be orphans, and his wife a widow.
10 Let his children be vagabonds and beggars,
And driven from their homes to seek bread.
11 Let his creditor seize on all that he hath,
And strangers plunder his labour.
12 Let there be no one to show him kindness,
Nor any to take compassion on his orphans.
13 Let his whole posterity be cut off;
In [v]one" generation let [v]his" name be blotted out.
14 Let the iniquity of his forefathers
Be remembered by Jehovah;
And the sin of his mother not be blotted out.
15 Let them be always before Jehovah;
And his memory be cut off from the earth.
16 Because he remembered not to show kindness,
But persecuted one afflicted and needy:
And sought the death of the broken-of-heart.
17 As he loved cursing, so let it come on him:
As he desired not blessing, let it be far from him.
18 As he put on cursing like a garment,
Let it enter like water into his bowels;
And, like oil, let it penetrate his bones.
19 Let it be on him like the garment which covereth him,
And like the girdle with which he is always begirt.
20 Be this the reward of my foes from Jehovah;
Of those who devise evil against my life!
21 But do thou, O Jehovah, my God,
Take my part, for thy own name's sake:
And, out of thy excellent kindness, deliver me.
22 For afflicted and destitute am I,
And my heart is wounded within me.
23 I am going off like a declining shadow;
Like a locust I am tossed to and fro.
24 My knees are feeble through fasting,
And my flesh parched for want of oil.
25 To my foes I am become a reproach;
They gaze at me; they shake their heads!
26 Help me, O Jehovah, my God!
Save me, according to thy own mercy:
27 That they may know that this is thy hand,
That thou, Jehovah, hast wrought it.
28 When they curse, do thou bless;
When they rise up, let them be put to shame;
But let thy servant be made joyful.
29 Let mine adversary be clothed with disgrace,
And be covered with shame as with a garment.
30 I will greatly praise Jehovah with my mouth;
Amid the multitude I will praise him:
31 Because he standeth at the right hand of the needy,
To save him from those who would him condemn.

PSALM CIX. 13 [v]Sept. Vulg. Arab.

——[v]The Versions and mss.

REFLECTIONS UPON PSALM CIX. 1. We learn that persecution has often been the lot of some of the best of men; it excites no surprise when the depravity of human nature is considered. An Apostle has told us that the carnal mind is enmity to God; it is not subject to his law, nor indeed can be. Men who were the greatest blessings to their age have often suffered most from it. Thus it was with David, and with David's Lord. The mouth of the wicked was opened against them; reproaches and execrations were openly cast on them, without any just cause. Hatred was returned for love, and the confidence of friendship destroyed. "O my soul come not thou into the counsel of

——*His petition, &c.* His apology, his excuse for his own conduct is meant. The prayer of the wicked, in such case, is an abomination. Prov. xxviii. 9.

8. *And his office, &c.* If this refer to Ahithophel primarily, his office must mean that of counsellor; and as also intending Judas, that which he had held. Hammond has observed, that both Ahithophel and Judas died in the same manner.

10. *Vagabonds, &c.* Ainsworth explains, "rove about as vagabonds." The next verse explains the reason of this; for if they become involved in their circumstances, and the creditor seizes what their father left them, they must be poor and beggars.

15. *Let them, &c.* That is, their sins, &c.

16. *To show kindness.* Neither Ahithophel nor Judas showed any to those to whom they were under the greatest obligations; but both proved traitors, and persecutors of one afflicted, &c.

18. *Enter like water, &c.* Some think that there is a reference to the waters of jealousy. Numb. v. 22, &c.

20. *Be this, &c.* This seems to intimate, that what has been said emphatically against one person, is to be understood of all associated with him; both Ahithophel and those engaged with him, on the one hand, and on the other, Judas, Pontius Pilate, and the Jewish nation, who rose up against the Son of David.

21. *Take my part, &c.* Compare 1 Sam. xiv. 6, 45, and Jer. xiv. 7. Some think that חסד is understood; and the Septuagint Alexandrine so renders, "Show *kindness* to me, &c."

23. *Like a locust, &c.* It is observed by Shaw and other travellers, that the swarms of locusts are easily agitated hither and thither by the shifting wind: or, perhaps the Psalmist alludes to their being driven about from place to place by fire, noise, and other means employed by the people, to disperse those dreadful ravagers.

24. *My flesh parched, &c.* or, my flesh faileth, &c. I have preferred the term *oil* to *fatness*, because in affliction the Jews did not anoint themselves, and this is the more frequent sense of the word.

25. *They gaze at me, &c.* How applicable is this to our Lord!

27. *This is thy, &c.* That this deliverance is from thy hand, that thou alone hast wrought it.

31. *Would him condemn, &c.* Hebrew, 'judges of his soul or person.'

PSALM CX.

This Psalm describes the kingdom, priesthood, and triumphs of the Saviour. Matt. xxii. 42.

A PSALM OF DAVID.

1 To my Lord Jehovah said,
"Sit thou at my right hand,
"Till I make thy foes thy footstool."
2 From Zion Jehovah shall extend
The sceptre of thy power:
And [v] thou shalt "rule amidst thine enemies.
Most willing shall be thy people, 3
In the day when thy power is displayed
On these hallowed [v] mountains";
Thy progeny, as dew from the womb of the morn.
Jehovah hath sworn, nor will he repent: 4
"Thou, (*said he*) art a priest for ever,
"According to the order of Melchizedeck."
The Lord at thy right hand, [a] Jehovah", 5

PSALM CX. 2. [v] Arab. and Chald. 3. [v] Many mss. ed. and Jerom, and Sym. 5. [a] Mss.

such men: And my honour be thou not united with their assembly."

2. We are also taught that sooner or later the reward of the wicked will be rendered to them. If the family of the deceitful Ahithophel was ruined by his treachery; or if, by the wretched death of Judas, his wife became a widow, and his children orphans, vagabonds, and beggars, their fate was but the prelude to that of thousands and tens of thousands of the same nation, whose husbands and fathers came afterwards to a miserable end, at the destruction of Jerusalem. Their children, and children's children have since been continually vagabonds upon the earth, in the state of Cain, when he had murdered his righteous brother, not cut off, but marvellously preserved for punishment and woe. Having nothing of their own, they roam through all parts of the world, civilized or barbarous, the scorn and contempt of mankind. And even if they are able to a mass wealth, their unparalleled avarice still keeps them beggars in the midst of it.

3. From the explanation given of these predictive imprecations, it is necessary that we should carefully avoid this kind of language towards others. The conduct of inspired persons is no rule for ours. Our duty is plainly revealed; and we are not to indulge bitterness and wrath, "not to render railing for railing," or secretly to wish our enemies ill; but to love them, and bless them, and pray for them, after the example of our benevolent master. "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful creator."

PSALM CX. 1. *To my Lord.* David, in vision, seems to have been present, when the Father gave a commission to Messiah, to appear as the king of Zion, and to engage in the work of establishing his empire among men. Geddes, after some others, would apply this to David, by supposing the Psalm, the words of some Poet Laureat, who pretended, that Jehovah had said, that David was to abide at Jerusalem, and no more to expose himself. This is not to interpret, but awfully to pervert scripture, against the reasoning of our Lord!——*At my right, &c.* The right hand was the most honourable place, and here it means God's power and majesty in the heavens. 1 Kings ii. 19. Luke xxii. 69. Heb. i. 3, 13.

2. *Thou shalt, &c.* I follow the Arabic and Chaldee, as having given the sense, at least; for the imperative is often used for the future, as the future is for the imperative.

3. *Most willing.* The plural is used in the text, *willingnesses*, as an adjective in the highest degree. Some suppose there is an ellipsis: "Thy people shall be *a people of* willingnesses;" that is, a most willing people ready to follow thee, and obey thy commands. The word נדבות is used in reference to the free-will-offerings of the Israelites, Exod. xxxv. 29. Lev. xxii. 18, 21. Hence, some would render, "Thy people shall present themselves before thee as free-will-offerings," or with free-will-offerings. I prefer the sense first given.——*In the day, &c.* By power, some understand *host* or *army*. I take it to denote the exertions of Messiah's divine power, in the miracles which he wrought, and which he communicated to others, for the purpose of extending his empire of truth and grace.——*Hallowed mountains.* So a great number of good Hebrew manuscripts and ed. as well as Jerom and Symmachus read. Hare, Houbigant, and many others have preferred this reading. It consists only in the change of one similar letter for another. The text is, "In the beauties or splendours of holiness," which some explain, "Thy people shall all be dressed like the priests, who minister in the sanctuary." Others, "holy graces." By 'hallowed mountains,' I understood the whole country of Judea, which was mountainous, and called *holy*, because separated from other countries as Jehovah's residence. Deut. iii. 25. Jerusalem stood on, and was surrounded by mountains; and here, as well as in other parts of Judea, the power of our Lord and his apostles was displayed.——*Thy progeny, &c.* Those whom thou shalt beget by thy word and spirit; those whom thou shalt beget by the gospel. So the Chaldee renders, and most modern critics; and 'thy progeny' is evidently parallel with 'thy people,' before. I read with Hare כטל instead of לך טל, with one manuscript. The versions omit both words. The metaphor of *dew* is parallel with *most willing*, as it descends *spontaneously*, as well as *copiously*, in hot climates. Nothing can be more beautiful than this figure, of the morn being the womb in which the dew is formed, and from which it comes forth. The whole represents the insinuating influence of the gospel, and the vast multitudes which should be turned to God.

4. *A priest for, &c.* This revelation is made, as containing a matter of importance, with the greatest solemnity. Jehovah appoints his son to the priesthood, with an oath, and will not repent, nor change. His oath is irrevocable. The apostle explains the reason of it, Heb. vii. 20—22——*For ever.* It belonged to the office of priest to offer sacrifices and gifts; and hence it was necessary that our Lord should have somewhat to offer. For this purpose 'a body was prepared for him;' and this he offered as priest, a sacrifice of infinite value. Ordinary men, who, under the law, discharged this office, died; but Jesus continuing *for ever*, hath an unchangeable priesthood. *According to the, &c.* Not one springing from Levi, but one of another tribe, of which Moses spoke nothing concerning the priesthood. One of another order. The priesthood being changed, there must of necessity be a change of the law. The Levitical law must cease, when a priest of a new order is made; for the whole dispensation rested on the appointment of the Levitical priests. Compare Heb. v 6—10, &c. This verse, in connexion with the second, shows the union of the mitre and sceptre,—of the priestly and kingly offices in the same person, as Zechariah also foretold, vi. 13; and as the person, Melchizedek, exercised.

5. *The Lord at, &c.* On the authority of some manuscripts, I have added *Jehovah*, as it is implied in the text itself. For, the pronoun, *thy*, can only refer to Jehovah, as is evident from the first verse. Some manuscripts read *Jehovah* instead of the *Lord*, which the context, I think, clearly proves to be erroneous. *Smite kings.* Here Messiah is represented as a king, going forth against his enemies, and obtaining a complete conquest over them. Is. lxiii. 1—6. Accordingly, many kings and emperors who set themselves to oppose christianity, were destroyed in a dreadful manner, as

Shall, in the day of his wrath, smite kings;
6 Shall execute judgment among the nations,
And fill *the field* with carcasses;
And smite the [v] chiefs "of many countries.
7 He shall drink of the stream by the way:
And [v] shall, therefore, be exalted" as chief.

PSALMS CXI. CXII.

These Psalms briefly commemorate the divine favours, and the conduct and privileges of good men. They are Alphabetic, each line beginning with the proper Hebrew Letter.

PRAISE JEHOVAH.

א: ALEPH.—ב: BETH.

1 I will praise Jehovah with my whole heart:
In the convened assembly of the upright.

ג: GIMEL.—ד: DALETH.

2 Great are the works of Jehovah;
Sought out by all those who delight [v] in him."

ה: HE.—ו: VAU.

Honourable and glorious is his work, 3
And his righteousness endureth for ever.

ז: ZAIN.—ח: HETH.

He maketh his wonderful works to be remem- 4
bered;
Gracious and compassionate is Jehovah.

ט: TETH.—י: JOD.

Food he giveth to those who fear him; 5
Of his covenant he is ever mindful.

כ: CAPH.—ל: LAMED.

His mighty deeds he hath showed to his people, 6
By giving them the heritage of nations.

מ: MEM.—נ: NUN.

The works of his hands are truth and justice; 7
All his statutes are faithful:

ס: SAMECH.—ע: AIN.

They are established for ever and ever, 8
Because made with truth and uprightness.

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6. [v] Sept. Chald. Vulg. 1 ms. The rest, *chief*. 7. Syr. and 6 mss. The rest, *shall lift up the head.*

REFLECTIONS UPON PSALM CX. 1. In this short but noble Psalm, we have one of the most clear predictions of our Lord. David in spirit, or under the influences of the spirit, spoke these things of Christ. Some of the ancients properly enough called this David's creed; as there is scarce any doctrine of the gospel but what is hinted at in it. He describes Christ's several offices, of prophet, priest, and king; and his state of humiliation and exaltation. Let us bless God for this prophecy, as a confirmation of our faith in the gospel.

2. Let us be thankful that this prophecy has been in a measure fulfilled, in the establishment of our Lord's kingdom among men. The sceptre of his strength, his word accompanied by his spirit, has been extended. The law was given to Israel from Sinai, but the gospel went forth from Zion; it was preached to all nations, beginning at Jerusalem; Luke xiii. 47. there began the spiritual kingdom of Jesus; there were the first converts made; and from thence the faith was propagated, by the Apostles, to the ends of the earth. This David seeing before-hand, cries out, "Rule thou in the midst of thine enemies."

PSALM CXI.

2. [v] Sept. The rest, *in them.*

Go on, victorious prince; plant the standard of thy cross among the thickest ranks of thy adversaries; and, in opposition to both Jew and Gentile, tumultuously raging against thee, erect and establish thy church throughout the world! This was accordingly done with marvellous speed and success; and the church, thus erected and established among the nations hath been as marvellously preserved, "in the midst of her enemies," unto this day; yea, and the world shall sooner be destroyed, than she shall cease to be preserved.

3. Let the eternal and unchanging priesthood of our Lord, as well as his dominion, inspire us with confidence and courage. With confidence when we approach the throne of grace, to plead his merits, and to obtain mercy to pardon, because he ever lives to make intercession; and with courage, when contending with our spiritual enemies, because he having overcome will also make us victorious. Having such a high-priest seated on his throne, come boldly, Christian, to the throne of grace. Open thy mouth wide in requests and he will fill it; for he is able to do abundantly above what thou canst even think.

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were the unbelieving Jews; and shall be more so in the latter day, when all the enemies of the christian cause shall be destroyed; as we learn from many passages in the Prophets and Revelations.

6. *Chiefs of many, &c.* Hebrew, 'of a large land;' but the singular is used in a collective sense, and the usual version I deem just.

7. *Shall drink, &c.* The verb שתה signifies *to feast, to banquet;* and the sense may be, that Messiah, in his arduous personal contest, shall be supported and refreshed, as one exhausted with fatigue is, by drinking of the cooling stream. This is more natural than to apply this figure to the sufferings of our Lord. Being refreshed, after his victory, he shall peacefully reign as head over all. See Colos. i. 18, and Eph. i. 20—23. See notes, Hebrew Bible.

PSALM CXI. 1. *In the convened assembly.* Hebrew, 'in the assembly and convention, &c.' but the latter noun seems to be used as an adjective. Compare Gen. iii. 16, and note.

2. *Who delight in, &c.* or, whose delights are in him. Others follow the text, "whose delights are in them." The other reading, I think, is preferable, as it contains a reason, why they seek out God's works in nature, providence, and grace. They discover in them the evidences of his justice, truth, and faithfulness, which constitute his honour and glory.

5. *Food he giveth.* So טרף is rendered Malachi iii. 10, "Bring ye all the tithes into the storehouse, And let there be *food* in my house, &c." See Prov. xxxi. 15. There is most probably a reference to the food with which God fed his people, during forty years in the desert, when he showed himself mindful of the covenant made with Abraham, Gen. xv.

6. *Showed to his, &c.* By ennabling them to expel the nations of Ca-

פ: PHE.—צ: TSADE.—ק: KOPH.

9 He sent redemption to his people;
He sanctioned his covenant for ever.
Holy and venerable is his name.

ר: RESH.—ש: SCHIN.—ת: THAU.

10 The sum of wisdom, is the fear of Jehovah:
A good understanding have all who [r]exercise it."
His praise shall abide for ever.

PSALM CXII.

PRAISE JEHOVAH.

א: ALEPH.—ב: BETH.

1 Happy the man who feareth Jehovah:
And in his commands greatly delighteth.

ג: GIMEL.—ד: DALETH.

2 Powerful on the earth shall be his seed;
For the race of the upright shall be blessed.

ה: HE.—ו: VAU.

3 Wealth and riches shall be in his house;
And his righteousness endureth for ever.

ז: ZAIN.—ח: HETH.

4 In darkness light ariseth to the upright;
To the kind, compassionate, and righteous.

ט: TETH.—י: JOD.

5 A good man is kind and lendeth;
He manages his affairs with judgment:

כ: CAPH.—ל: LAMED.

6 Surely he shall never be moved;
The righteous shall ever be had in remembrance:

מ: MEM.—נ: NUN.

7 Of an evil report he shall not be affraid:
With a fixed heart he trusteth in Jehovah.

ס: SAMECH.—ע: AIN.

8 His heart being firm he shall not fear,
While he seeth *the fall* of his adversaries.

פ: PHE.—צ: TSADE.—ק: KOPH.

9 He giveth liberally to the needy;
His righteousness endureth for ever;
His horn shall be exalted with honour.

ר: RESH.—ש: SCHIN.—ת: THAU.

10 The wicked shall see—and be grieved,
Shall gnash his teeth and melt away:
The hope of the wicked shall perish.

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10. [r]Sept.

REFLECTIONS UPON PSALMS CXI. & CXII. 1. We are taught that we should carefully study the works and ways of God, that we may give to him due glory and praise. Every one of these works, whether in the natural or moral system, is great. Nothing cometh from the hands of the divine artist, but what is excellent and perfect in its kind, adapted with infinite skill to its proper place, and fitted for its intended use. Happy are they, who with humility and diligence, with faith and devotion, give themselves to the contemplation of these works, and take pleasure and delight therein. To them shall the gate of true science open; they shall understand the mysteries of creation, providence, and redemption; and they who thus seek, shall find the treasures of eternal wisdom.

2. God's faithfulness to his covenant should be often reviewed and thankfully acknowledged. As agreeably to the covenant which God made with Abraham, concerning his children according to the flesh, he

PSALM CXII.

fed and supported them in the wilderness, he overthrew their enemies by the might of his power, and he put them in possession of Canaan, which before was the heritage of the heathen; so agreeably to the covenant which God made with the same Abraham, concerning all believers, those children of the promise which are counted for the seed, he feedeth them in the world with the true manna, the bread which cometh down from heaven.

3. We are taught the wisdom and happiness of the man who feareth and trusteth in Jehovah, and whose heart is moved with compassion, and whose hand is opened to relieve the necessities of the poor and destitute. Nothing can deprive the person here described of his felicity. When his work is done, his body will go to its repose in the dust, but the memorial of his name and of his good deeds will be still fresh as the morning breeze, and fragrant as the flower of the spring. He feareth no evil report; no blast of slander and malice can touch him; no ti-

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naan, and giving that land for their inheritance.

7. *Are truth.* Sure and permanent, as are the truth and justice on which they are founded, as it follows.

9. *Sanctioned, &c.* Hebrew, 'commanded;' but the word is used for 'to do, to make;' as Ps, xlii. 8, 'to command' the blessing, means, 'to confer it.'

10. *Who exercise it.* Secker, Houbigant, and others follow the Septuagint, and refer the pronoun to 'the fear of Jehovah,' which the connexion favours.

PSALM CXII. 2. *His seed.* The Chaldee explains, 'his sons shall be mighty in the law.'

4. *To the kind, &c.* With Dathe and others I consider the preposition ל implied before the terms in this line; and which explains and amplifies the character of the upright.

5. *A good man, &c.* Some would render, 'a happy or prosperous man;' but the usual sense is preferable, as such are not often kind and liberal to others.

8. *While he, &c.* The fall or punishment of his adversaries. While judgements are overwhelming them, his confidence shall be unshaken.

9. *Giveth liberally.* He disperseth, he giveth. When two verbs occur thus, the one modifies the action of the other; and here the first only specifies the extent of his charity.

PSALMS CXIII. CXIV.

The first of these Psalms is a thanksgiving to God for his kindness to the poor and afflicted; and the second rehearses the miracles at the Red-sea, Exod. xiv.

PRAISE JEHOVAH.

1 Praise—ye servants of Jehovah,
Praise the name of Jehovah.
2 Blessed be the name of Jehovah,
From this time forth, and for evermore.
3 From the rising to the setting sun,
Praised be the name of Jehovah!
4 High above all nations is Jehovah!
Higher than the heavens is his glory!
5 Who is like to Jehovah—our God?
Who, though exalted to dwell on high,
6 Yet humbleth himself to look down
On the heavens, and on the earth.
7 The poor he raiseth from the dust;
And from the dunghill exalteth the needy;
8 Seating him among the nobles,
Among the nobles of his own people!
She, who resideth at home, barren, 9
He maketh a joyful mother of children.

PSALM CXIV.

PRAISE JEHOVAH.

When Israel came out of Egypt; 1
The house of Jacob from a foreign people;
Judah became his hallowed people; 2
Israel *Jehovah's* dominion.
The sea saw *him*, and fled: 3
The Jordan went backwards!
The mountains skipped like rams, 4
And the hills, like the young of the flock!
What ailed thee, O sea, that thou fleddest? 5
Jordan, that thou wentest backwards?
Mountains, that ye skipped like rams? 6
And ye hills, like the young of the flock?
At the presence of the Lord the earth trembled; 7
At the presence of the God of Jacob;
Who turned the rock into a pool of water, 8
And the flint into fountains of water!

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dings of calamity can shake his confidence in God; but he will hear the trump of judgment, and behold the world in flames, rather with joy than with dread; as knowing, by those tokens, that the hour of his redemption is come, when he shall see his enemies, and even death, the last of them, under his feet.

REFLECTIONS UPON PSALMS CXIII. & CXIV. 1. We may learn to adore the greatness, and to admire the condescension of God. We should reverence him as "high above all nations," above the greatest kings and potentates; yea, "his glory is above the heavens," above the brightest, wisest, and mightiest angels there. None can equal him, none compare with him. It is condescension in him to behold the things in heaven, to regard the noblest and most exalted services of saints and angels there. But it is a greater stoop of condescension to regard the things on earth; to take notice of men, and take pleasure in their mean and worthless services. Nor does he only regard the great persons of the earth, but the mean ones, raising the poor to affluence and honour, and building up the families of the desolate. For these his amazing favours, let us "bless the name of the Lord from this time forth and for evermore;" and earnestly pray that "from the rising of the sun to the going down of the same, the Lord's name may be praised."

2. From hence we learn to rejoice with trembling, in the conduct of divine providence. Observe here, how great and glorious Jehovah is! what is too hard for him, who can remove mountains, divide rivers, and melt down rocks? How desirable is his guidance and protection! and how cheerfully should we follow him, though he may bring us into straits and difficulties, since we see he can never be at a loss to make a way for our escape. But let us follow him with humility; remembering that "his presence maketh the earth tremble, and the mountains melt," and "serve him with all reverance and godly fear."

PSALM CXIII. 3. *From the rising, &c.* Not only during the day is meant, but let all people, who dwell in the east or west, praise the name of Jehovah.

5, 6, *Who is like, &c.* Lowth observes, here the two members of the latter line are to be referred severally to the two preceding lines; as if it were: "Who is exalted to dwell in the heavens, and who humbleth himself to inspect the things that are in the earth." Compare Cant. i. Ps. cxxxviii. 6. Jerem. xlix. 8.

7, 8. *The poor, &c.* Compare 1 Sam. ii. 8, and notes.

9. *A joyful mother.* Joyful for what the Lord hath done for her I join the last words, 'praise Jehovah,' as the title of the next Psalm, as the same words begin several of the preceding.

PSALM CXIV. 1. *When Israel, &c.* This Psalm in the Hebrew is divided into four equal parts, each consisting of two verses. They form what Lowth has justly called synonymous parallels.——*Foreign people.* A people who spoke a language very different from the Hebrew. See Gen. lxii. 23. Ps. lxxxi. 5.

2. *His hallowed, &c.* I have given what the best critics allow to be the sense; and it is a known idiom of the Hebrew to use abstract terms for concrete. See Exod. xxii. 30. Levit. xi 44.

3. *The sea.* The Red sea, through which Israel passed, *saw him* in the exercise of his power, Exod. xiv. 21; and the *Jordan* rolled back his waves to afford a passage to his chosen, Jos. iii.

4. *Mountains.* Sinai, Horeb, and other neighbouring mountains, when he gave his law, Exod. xix. 18. Hab. iii. 6.

5, 6. *What ailed thee, &c.* Nothing can exceed the beauty of these

PSALM CXV.

The Psalmist admires the sovereignty of God, shows the vanity of idols, and exhorts to confidence in him. It is supposed that this Psalm was composed in the time of Hezekiah. See 2 Kings xviii. and xix.

1 Not to us, O Jehovah, not to us;
But to thy own name give glory;
For thy mercy and for thy truth's sake.
2 Why should the heathen say,
"Where now is their God?"
3 Our God is in the heavens,
Doing whatsoever he pleaseth.
4 But their idols of silver and gold,
Are the work of the hands of men.
5 Mouths have they but speak not;
Eyes have they, but see not;
6 Ears have they, but hear not;
Noses have they, but smell not;
7 Hands have they, but handle not;
Feet have they, but walk not;
Nor can they utter a word with their throats.
8 Let those who make them be like to them;
And all who in them put their trust.
9 ᵛHouse" of Israel, trust thou in Jehovah;
He is their help and their shield.
10 House of Aaron, trust thou in Jehovah:
He is their help and their shield.
11 Ye who fear Jehovah, trust in Jehovah:
He is their help and their shield.
12 May Jehovah remember us, and bless us:
May he bless the house of Aaron:
13 May he bless those who fear him,
Both the small and the great.
14 May Jehovah heap blessings on you;
On yourselves and on your children.
15 Blessed be ye, by Jehovah,
Who made the heavens and the earth.
16 The heavens are Jehovah's heavens;
But the earth he gave to the children of men.
17 The dead praise not Jehovah;
Nor any who go down to silence!
18 But we will bless Jehovah,
From this time forth and for evermore.
Praise Jehovah.

PSALM CXV.

REFLECTIONS UPON PSALM CXV. 1. We ought to learn how much we are indebted to God for making himself known to us, so that we are not worshipping idols of gold and silver, wood and stone, but Jehovah, the ever living and true God. How different is the object of our worship to idols! He made every thing, they are themselves made by men; he is in heaven, they are upon earth; he doeth whatsoever he pleaseth, they can do nothing; he seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, and effecteth the salvation of his servants; they are blind, deaf, and dumb, senseless, motionless, and impotent. Equally slow to hear, equally impotent to save, in time of greatest need, will every worldly idol prove, on which men have set their affections, and to which they have in effect, said, Thou art my God. For where the treasure is, there is the heart also.

2. The knowledge of God should inspire us with confidence and hope in the greatest difficulties. We may plead the honour of his own name; and while with truth we acknowledge, not to us, as what is due to our works or endeavours; we may desire that he would give glory to his own name, by granting salvation to his people. We may humbly hope for his blessing on ministers and people, on great and small, young and old; and that he will fulfil his promise, and maintain inviolate his truth.

9 ᵛThe Versions and mss.

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verses! The prosopopœia is bold, but striking. The following verses show the reason why there was this commotion and change in nature; the author of nature was present.

PSALM CXV. 1. *Not to us, &c.* That is, not for the purpose of honouring us do thou deliver us, but give this glory to thy own name; displaying *thy mercy* to us sinners, and *thy truth* in fulfilling thy promises.

2. *Should the heathen say.* Why shouldst thou give them reason to say, where is their God?

3. *Our God is, &c.* This is an answer to the foregoing question.——*In the heavens,* where he dwells and rules as Lord of all; in opposition to the gods which they worshipped, and which were on the earth, and which had neither power, nor even existence, but in their vain imaginations. Though made in the form of human beings, they were destitute of all sense.

8. *Let those, &c.* So Eben Ezra and Kimchi render; and the future in this connexion seems to require this version. Let both the makers and worshippers of idols become as unable to move or speak as these idols are. The common version is not true in fact; for both the makers and worshippers had their senses, though their minds were strangely perverted.

9. *House of, &c.* In opposition to idols; for he is the help and shield of all who trust in him.

11. *Ye who fear, &c.* Proselytes of the nations, who are styled, 'men that fear God,' in the New Testament, Acts x. 2, 22, and xiii. 16.

16. *The heavens are, &c.* I have followed Bishop Secker in this version, and the sense I take to be, that the heavens he occupies as his own peculiar residence; but the earth he has given for the habitation of man, so long as he lives.

17. *The dead praise.* The meaning is, if thou sufferest us, thy people to perish by the hand of our enemies, who will there be on earth to praise thee? All other nations praise their gods, and thy name will be unknown and not celebrated. Hence the author meant, not to speak of the state of the dead, otherwise than as it is opposed to that of the living.

18. *But we will, &c.* He concludes with expressing his confidence, that Israel would be preserved to bless God's name, through every period of time.

PSALM CXVI.

This is a song of praise for aid afforded, and deliverance wrought in a dangerous disease. It is by many referred to Hezekiah, Is. xxxviii.

I ardently love Jehovah,
Who hath heard my supplication.
Because to me he hath inclined his ear,
I will call on him as long as I live.
The snares of death had encompassed me;
The cords of hades had enclosed me:
I experienced distress and anguish.
Then called I on the name of Jehovah;
"O Jehovah, I pray, deliver my soul."
Gracious and righteous is Jehovah;
Yea, our God is full of compassion.
Jehovah preserveth the simple:
I was brought low, yet he saved me.
Return, O my soul, to thy rest;
For Jehovah hath been kind unto thee.
Thou hast delivered my soul from death,
And mine eyes from weeping,
And my feet from falling.
I shall still walk before Jehovah,
In the land of the living.
I trusted *in Jehovah*, though I said,
"I am too greatly afflicted:"
Yea, I said in my agitation,
"That every man was a liar."
What shall I render to Jehovah,
For all his favours bestowed on me?
The cup of salvation I will lift up,
And call on the name of Jehovah.
My vows I will pay to Jehovah,
Now in the presence of all his people.
Precious in the eyes of Jehovah
Is the life of his pious servants.
Truly, Jehovah, since I am thy servant—
Thy servant and the son of thy handmaid,
Thou hast now loosed my bonds.
To thee I will offer a sacrifice of praise,
And will call on the name of Jehovah.
My vows I will pay to Jehovah,
Now in the presence of all his people:
In the courts of Jehovah's house;
In the midst of thee, O Jerusalem.
Praise Jehovah.

PSALM CXVII.

Praise Jehovah, all ye nations;
Celebrate him, all ye peoples.
For great toward us is his kindness,
And the truth of Jehovah is everlasting.
Praise Jehovah.

Reflections upon Psalms cxvi. & cxvii. 1. We are taught to reflect on and praise God for any particular mercies we have experienced. These should engage us to devote ourselves to his service, and walk before him continually. His bounty should lead us to seek our rest and happiness in him, to fly to him in every time of danger and difficulty, and seriously to inquire, "what we should render to him for all his benefits." And let us "walk before him," live sensible of his presence, act as under his eye continually, and employ all our strength and ability in his service.

2. The description of the psalmist's sorrows and deliverance may remind us of our spiritual deliverance. Our souls were in danger of perishing; and under the impression of our guilt, our eyes poured out streams of penitential tears. Our feet tottered and we had no strength to walk in God's ways; but we then called on the name of Jehovah,

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PSALM CXVI. 1. *I ardently love, &c.* So Eben Ezra, Kimchi and others render. See note, Hebrew Bible.

3, 4. *The snares, &c.* Compare Ps. xviii. 5. He here describes his dangerous state, when he prayed to Jehovah to deliver him.

5. *And righteous, &c.* Some would render צדיק here *merciful;* but the usual sense may be supported.

7. *Thy rest,* or usual state of tranquillity, arising from confidence in God. Matt. xi. 29.——*Hath been kind, &c.* Bountifulness or kindness as the principle whence flow kind acts; and I prefer the version given as more just than 'dealing bountifully.'

8. *Thou hast, &c.* Compare Is. xxxvii. Hezekiah might with propriety say, I shall still walk before, &c.

10. *I trusted in, &c.* or believed in Jehovah. So the complete phrase occurs Gen. xv. 6.——*Too greatly, &c.* That is, too severely, beyond what others are. There must be something of murmuring intended, which on reflection he blames.

11. *In my agitation.* Compare Ps. xxxi. 23, and note.——*That every man, &c.* That no reliance can be safely placed in human aid. So כזב is elsewhere used respecting that which deceives the hopes of others, Ps. lxii. 9. Perhaps Hezekiah doubted the truth of God's promise by Isaiah, for which he now reproved himself.

13. *The cup of, &c.* Kimchi explains, "When I celebrate the feast of joy, I will lift up the cup of wine, and publicly give thanks to God for the salvation granted to me." He calls the cup used on offering eucharistic sacrifices, the cup of salvation, that is, commemorating salvation, as the Apostle calls the sacramental cup, the cup of blessing.

15. *Is the life, &c.* I have given the sense of the text as understood by the best critics and commentators. It is difficult to render literally and clearly. Ainsworth explains the sense to be, "God will not easily suffer his saints to be slain." Their life is too valuable in his eyes to suffer this.

PSALM CXVII. 1, 2. This Psalm was probably composed and sung on the restoration of the temple after the captivity. All nations are invited to praise God.

PSALM CXVIII. 1. *For his mercy, &c.* This line was the response,

PSALM CXVIII.

This Psalm contains the thanks of the king for deliverance from great danger, by a signal victory over his enemies, 5—13; afterwards for the royal dignity conferred on him, in opposition to many, 14—22. The opinion of the ancient Interpreters, that it was composed by David, after his many victories, is most probable; and sung by alternate choirs, at some public festivity. From the 22nd verse we have a prophecy of our Lord.

1 Give thanks to Jehovah; for good is he:
For his mercy endureth for ever.
2 Let the [s]house" of Israel now say,
That his mercy endureth for ever.
3 Let the house of Aaron now say,
That his mercy endureth for ever.
4 Let those who fear Jehovah now say,
That his mercy endureth for ever.
5 In distress I called on Jehovah,
He answered by affording me relief.
6 Jehovah being with me, I will not fear
What man can do against me.
7 Jehovah being with me as my helper,
I shall see *the fall* of such as hate me.
8 It is better to trust in Jehovah,
Than to put confidence in man:
9 It is better to trust in Jehovah,
Than to put confidence even in princes.
10 All the nations beset me around;
But through Jehovah's name I cut them off.
11 Again and again, they beset me around;
But through Jehovah's name I cut them off.
12 They beset me around like bees;
But, as a fire of thorns, they were soon extinct:
For through Jehovah's name I cut them off.
13 They [r]pushed" forcibly at me that I might fall;
But Jehovah, my helper, *sustained me.*
14 My strength and song is Jehovah;
For he is become my salvation.
15 The voice of joy and triumph
Resounds in the tabernacles of the just.
"The right hand of Jehovah doeth valiantly;
16 "The right hand of Jehovah is exalted;
"The right hand of Jehovah doeth valiantly!"
17 I shall not die: I shall surely live,
And shall still rehearse the works of Jehovah.
18 Though he hath severely chastised me,
Yet hath he not delivered me up to death.
19 Open for me the gates of righteousness;
I will go into them, *and* praise Jehovah.
20 This is the gate of Jehovah,
By which the righteous shall enter!

Psalm cxviii. 2. [s]Sept. Arab.

13. [r]Arab. The rest, *thou pushed.*

and he heard and saved us. Remission of sins ought to be followed by newness of life; and the resolution of him, whose soul hath been delivered from death, his eyes from tears, and his feet from falling, should always be this, I will walk before the Lord, as one under his inspection, in the land of the living, or amongst the redeemed in the church; until the time come for me to depart hence, and to be numbered with the saints, in glory everlasting.

3. We are taught that we should pay to God our vows in the most public and solemn manner. Every penitent is the servant of God, the son of his handmaid, loosed from his bonds, and redeemed from a state of slavery under sin, the world, and the devil, that he may serve a better Master, whose yoke is easy and his burden light. This blessed Master is from thenceforth the object of his love, duty, and adoration; to him he offereth the sacrifice of thanksgiving, to him he payeth his vows, among his fellow-servants, in the church on earth; longing for that day to come, when, loosed also from the bands of death and the grave, he shall be admitted to sing Hallelujah, with the saints and angels, in the courts of the eternal temple, even in the midst of thee, O Jerusalem, the holy, heavenly, and glorious city of God most High! This is the desire and hope of all the saints.

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of the second choir. Rosenmuller considers this a dramatic Psalm, the king speaking to verse 22, afterwards the priests and people.

3. *House of Aaron, &c.* He names the family of Aaron particularly, both on account of its dignity, and of its office, to celebrate Jehovah.

4. *Let those who fear, &c.* See note, Ps. cxv. 11.

5. *By affording, &c.* Hebrew, 'by enlargement.' Compare Ps. xviii. 20. I have preferred the sense.

10. *All the nations, &c.* That is, all the nations contiguous to Judea. ——*Cut them off.* So Ainsworth properly rendered, as the whole of the Psalm proves, that the author is speaking of a past, and not a future event. Cutting off means, subduing them.

13. *They pushed, &c.* I prefer this reading as the context requires it, *nations* being the antecedent.

14. *My strength, &c.* This is borrowed from Exod. xv. 2, and is repeated, Is. xii. 2.

15. *Tabernacles.* All good men will join with me in gratitude to God, for his mercy in the victory vouchsafed. What follows, "The right hand, &c." is the burden of this song of triumph.

17. *I shall not die, &c.* His enemies sought his destruction. His piety, prudence, and valour raised the kingdom of Israel above them; and they thought if they could but remove him, they should again reduce Israel to submission. He insults them by saying, I shall not die, &c. that is, by your hand. Jehovah has suffered me to be chastised, but has not and will not deliver me up to death.

19. *Gates of righteousness.* That is, of the sanctuary, so called because the righteous and clean were only allowed to enter them, as in the next verse. Is. xxvi. 2, and 2 Chron. xxiii. 19. The king, who was now standing before the sanctuary, commands the priests and Levites to open the door, Ps. xxiv. 8.

20. *This is the gate, &c.* Kennicott supposes, and it seems most probable, that this verse was spoken or sung by the priest—the next by the king—the three next a chorus by the people—the 25th by the king—the two

21 I will praise thee; for thou hast heard me,
And art become my salvation.
22 The stone which the builders rejected,
Is become the chief corner-stone.
23 By Jehovah hath this been done!
And it is wonderful in our eyes!
24 This is the day Jehovah hath made;
We will rejoice and be glad thereon.
25 Save now, we beseech thee; Jehovah, now save—
We beseech thee, Jehovah, now prosper *us*.
26 Blessed be he who cometh in the name of Jehovah:
We bless you from the house of Jehovah.
27 The *true* God is Jehovah, who shineth on us:
Bind the festive sacrifice with cords
To the horns of the altar!
28 Thou art my God, and I will praise thee;
Thou art my God, and I will extol thee.
Praise Jehovah; for good is he; 29
For his mercy endureth for ever.

PSALM CXIX.

In this Psalm the author expresses his love to God's word, and the delight which he had in meditating upon it. He intermingles professions of sincerity, confessions of his sins, and petitions for spiritual light, comfort, and peace. Venema and others ascribe it to David, and Dathe thinks it might be written, while he resided among the Philistines, 1 Sam. xxvii. 1, &c. *The structure is singular, consisting of twenty-two sections, and each section consists of eight verses, each beginning with the same Hebrew letter.*

א: ALEPH.

HAPPY they who sincere in the way, 1
Walk according to Jehovah's law.
Happy they, who keep his testimonies, 2
And seek him with their whole heart.
Truly they commit no iniquity: 3

REFLECTIONS UPON PSALM CXVIII. 1. We may learn from the experience of David, to maintain a humble, cheerful confidence in God in all dangers. When they compass us about like bees, are many and trouble-ome, then let us "trust in the name of the Lord." which is better than to trust in man, though ever so wise and good; yea, better than to trust in princes, be they ever so mighty: for their minds may change, their strength may fail, or their lives end. Let us endeavour by faith and prayer, to engage him on our side, then we need not fear. What can man do? nothing but what God permits; nothing but what he will overrule for good. The apostle applies this to all Christians, Heb. xiii. 6. "We may boldly say, the lord is my helper, and I will not fear what man can do unto me."

2. We ought to rejoice in the wisdom and grace displayed, in laying so firm and immoveable a foundation for our hopes, inspite of the opposition of men. As David was for a while despised, though chosen and anointed of God to be king, and yet afterwards was raised to the throne; so Christ was rejected and set at nought by the chief priests and pharisees, the then builders of the church; but that, being the chosen of God, and precious to him, this most valuable stone, thus despised and rejected of men, thus thrown among the rubbish, and buried in it, was, at length, from such a state, exalted to be the chief corner-stone in the building, the main support of the edifice, and a centre of union for Jew and Gentile, the two parts of which it consisted; that this was the work of God, and the admiration of man. And what can be more truly marvellous, than that a person, put to death as a malefactor, and laid in the grave, should from thence arise immortal, and become the head of an immortal society; should ascend into heaven, be invested with power, and crowned with glory; and should prepare a way for the sons of Adam to follow him into those mansions of eternal bliss and unspeakable joy.

3. Let us cordially welcome Jesus Christ, who cometh as the king of Zion. What was said of David, v. 26. "Blessed be he that cometh in the name of the Lord," is in Matt. xxi. 2. used by the multitude that followed Christ, when he entered in triumph into Jerusalem. If the priests thus welcomed David, how should we welcome his son and Lord! "He cometh in the name of the Lord;" with authority and commission from him; and to promote his glory in the salvation of perishing souls. May we not only submit to him as our prince, but welcome him with the utmost joy; welcome him into our hearts, and yield every power of our souls to his sovereign and delightful sway: for his laws are reasonable, his protection sure, and his rewards great and everlasting. He deserves our warmest love and gratitude.

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next by the priest—the 28th by the king, and the last the grand chorus of the whole.

22. *The stone, &c.* This is clearly figurative, and signifies first David himself, and then his son, Christ, as particularly intended. The builders mean, the *chief* men of Israel, who for a long time refused David, as their posterity did Christ, as king over them. Yet as David was made the basis of the Jewish state, and as the *chief corner-stone*, supporting and uniting the political edifice, so is Christ of the spiritual temple. Compare Matt. xxi. 42. Acts iv. 11, and 1 Pet. ii. 6, 7. I have rendered ראש, *chief corner-stone*, meaning of the foundation, as I am satisfied it does not denote the top-stone. Compare Is. xxviii. 16. Zech. iv. 7—9. Eph. ii. 20.

24. *Jehovah hath made.* Distinguished and made illustrious, 1 Sam. xii. 6; and also the sanctifying and observing of it, Deut. v. 15. Exod. xxxiv. 21. If this refered to the day on which David was raised to the throne, it may be more emphatically applied to the day, when our Lord was raised from the dead, and which has been honoured as holy to the Lord.

25. *Save now.* In Hebrew, 'Hoshiah-na or Hosanna, as it is sounded in Greek, Matt. xxi. 9, 15, where the people and children welcome Christ into Jerusalem, singing "Hosanna the son of David," that is, praying God most high, to save the king, (Christ) who then came in the name of the Lord.

26. *Blessed be he, &c.* The priest thus speaks on seeing the king; and then addresses the people pronouncing benedictions on them, and calling on the Levites to bind the victims to the horns of the altar.

28. *Thou art my, &c.* This is the pious language of the king; and the next the full chorus.

PSALM CXIX. 1. *Who sincere, &c.* This is our marginal version; and it is more just to the sense of the text than 'undefiled.'

6. *When shall I not, &c.* The surest way to avoid the reproaches of

They walk in his ways.
4 Thou, *Jehovah*, hast commanded us
Strictly to observe thy precepts.
5 O that my ways may be directed
To the observance of thy statutes!
6 Then shall I not be put to shame,
When I regard thy commandments.
7 I will praise thee with an upright heart
When I have learned thy just judgments.
8 I will observe thy statutes;
Do not utterly forsake me.

ב BETH.

9 How shall a young man keep pure his way?
By regulating it according to thy word,
10 With my whole heart have I sought thee:
Let me not stray from thy commandments.
11 In my heart I have treasured up thy word,
That I may not sin against thee.
12 Blessed art thou, O Jehovah!
Teach me thy statutes.
13 With my lips I daily recount
All the judgments of thy mouth.
14 In the way of thy testimonies I rejoice,
Much more than in all riches.
15 I will meditate on thy precepts,
And have respect to thy ways.
16 I will delight myself with thy statutes;
Never will I forget thy word.

ג GIMEL.

17 Deal kindly with thy servant,
That I may live and observe thy word.
18 Open the eyes *of thy servant*,
That I may behold the wonders of thy law.
19 I am a sojourner upon earth;
Hide not thy commandments from me.
20 My soul is worn down with longing
For thy judgments, at all seasons.
21 Thou rebukest the proud, the accursed,
Who stray from thy commandments.
22 Remove from me, reproach and contempt;
For I have kept thy testimonies.
23 When princes sit and speak against me,
Thy servant will meditate on thy statutes.
24 Thy testimonies are my delight—
And *thy statutes*, my counsellers.

REFLECTIONS UPON VERSES 1—24. 1. We are admonished by the portion of scripture read, who are deemed happy and blessed. Not those under the curse, as workers of iniquity; but those brought to repentance, renewed in their minds, and sanctified to love and delight in God's law; who are sincere in the right way, and whose aim is to keep his testimonies. The divine revelations and institutions, whether of the old or the new law, are called God's testimonies; they are the witnesses of his will, and the pledges of his love. In and by these is God to besought; they that seek him with their whole heart, with ardent and undivided affection, fail not to find him, as an instructor and a comforter; and they who find him, find all things, and are blessed indeed.

2. Young persons are taught, what they should especially study, how they are to keep pure their way. They enter upon the journey of life, headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall a young man direct his steps, so as to escape the pollution that is in the world through lust? 2 Pet. i. 4. He must, for this purpose, take with him the directions to be found in the Scriptures of truth. "I have written unto young men," says the beloved disciple, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

3. What need hath every one to pray, "open the eyes of thy servant, &c." For so far are we naturally from being able to keep the word that we are not able to understand it. The law of God is full of divine and spiritual truths, concealed under literal histories, visible signs, and external ceremonies. To discern these wondrous, because hidden, mysterious things, our eyes, the eyes of our understanding, must be unveiled; that veil must be taken off, which St. Paul affirmeth to be upon the hearts of the Jews, in reading the Old Testament, and which will continue there, until they turn to the Lord Jesus Christ. Then the veil will be taken away, and they will behold him, and the redemption by him, as prefigured in their law, and foretold by their prophets. Pride, prejudice, and interest, will compose a veil, through which a Christian shall see as little of the New Testament, as a Jew doth the Old. Lord, convince us of our blindnes, and restore to us our sight.

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others, and of our own consciences is, to regard all God's commands; and then may we justly conclude that our hopes will be realized.

8. *Do not utterly, &c.* But rather strengthen my desires and assist me to keep thy statutes.

13. *Recount* or rehearse and enumerate, for my own advantage, as well as the advantage of others.

16. *I will delight, &c.* Some render in the passive, "I am delighted with, &c." I prefer the common version as more expressive.

18. *The wonders.* Some give the sense of *secrets, hidden things*, to the term of the text, rendered *wonders*. I think wonders imply, not only somethings uncommon, but in part, at least, unknown. The law of Moses contained many such things, as a typical system, and the Psalmist desires divine illumination, that he might contemplate them, for the support of his own hope of a better life, as he knew himself to be only a sojourner here.

21. *The proud, the, &c.* The words are in apposition; for the proud are under the curse.

ד: DALETH.

25 My soul cleaveth to the dust:
Revive me according to thy word.
26 I recount my ways, and thou answerest me:
Still teach me thy statutes.
27 Make me understand the way of thy precepts,
That I may talk of thy wondrous works.
28 My soul languisheth through grief:
Strengthen me according to thy word.
29 The way of falsehood remove from me,
And [v]teach" me thy law.
30 The way of truth have I chosen:
Thy judgments I set *before me.*
31 I cleave to thy testimonies:
O Jehovah, put me not to shame.
32 I will run the way of thy commandments,
When thou hast enlarged my heart.

ה: HE.

33 Teach me, Jehovah, the way of thy statutes;
And I will keep in it, unto the end.
34 Instruct me, that I may keep thy law,
And observe it with my whole heart.
35 Direct me in the path of thy commandments;
For in it do I delight.
36 Incline my heart to thy testimonies,
And not to covetousness.
37 Turn mine eyes from beholding vanity;
And lead me in thy way.
38 Establish thy word to thy servant,
That I may walk in thy fear.
39 Turn from me the reproach which I dread;
For thy judgments *to me* are excellent.
40 Behold, I long after thy precepts:
According to thy righteousness revive me.

ו: VAU.

41 Let thy mercy come to me, O Jehovah;
Thy salvation, according to thy word.
42 Then can I answer him who reproacheth me;
Because in thy word do I trust.
43 Take not the word of truth from my mouth:
For I depend on thy judgments.
44 I will observe thy law continually,
And thy statutes, even for ever.
45 Then shall I walk on at large,
When I seek *to know* thy precepts.
46 I will also speak of thy testimonies before kings,
And will not be ashamed.
47 I will delight myself in thy commandments,
Which I most [t]ardently" love.
48 I will embrace thy commandments,
And will meditate on thy statutes.

ז: ZAIN.

49 Remember [a]thy" promise to thy servant,
Upon which thou hast caused me to rely.
50 This is my comfort in my affliction:
Thy word reviveth me.
51 The proud have greatly derided me;
Yet do I not turn from thy law.
52 I call to mind thy judgment of old,
Jehovah, and comfort myself.
53 Horror hath seized me, on account of the wicked,
Who forsake thy law.
54 Thy statutes have been the subject of my songs,
In the house of my pilgrimage.
55 By night, Jehovah, I remember thy name:
And thy law I would observe.
56 This hath been my [a]consolation,"
That I have kept thy precepts.

PSALM CXIX. 29. [v]So Syr. The text, *thy law be gracious.*

47. [t]from verse 43. 49. [a]The versions. 56. [a]Syr.

REFLECTIONS UPON VERSES 25—56. 1. We are taught to seek relief in a state of affliction and deadness from the scripture. When the soul cleaves to the dust, God's promises are calculated to revive it and give songs in the night. Unabated attention to the Scriptures, frequent

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23, 24. *When princes sit, &c.* That is, when they deliberate, how to take me off, I will meditate on thy statutes, and thence derive direction and support.

25. *My soul, &c.* That is, I am greatly afflicted, I am ready to die, both in body and mind. Hence preserve and revive me according to thy promise.

26. *I recount, &c.* Examined and investigated my conduct, and thou *acceptedst me,* as the Chaldee explains.

29. *Teach me, &c.* The impropriety of the common reading and version must be apparent to every reader. The reading of the Syriac is usual and pertinent.

32. *Enlarged my, &c.* With wisdom, as 1 Kings iv. 29, or with comfort, as Is. lx. 5. Secker thinks that the first is intended here.

38. *Establish thy word.* Thy promise, by fulfilling it. Compare Josh. xxi. 45. xxiii. 14.——*That I may walk, &c.* I read ואשר as a verb.

41. *Come to me.* Be exercised towards me, and impart a special sense of it to my heart; so that I may answer him who reproaches my confidence in thy word.

44. *And thy statutes.* I have adopted the emendation of Dimock. See note, Hebrew Bible.

47. *Most ardently.* I have transposed here the redundant words עד מאד verse 43, as they seem proper.

48. *I will embrace, &c.* Hebrew, 'receive with both hands.' I have

ח: HETH.

57 Thou art my portion, O Jehovah:
I have purposed to keep thy words.
58 With my whole heart I intreat thy favour;
Be gracious to me according to thy word.
59 I have thought on my ways, *Jehovah*,
And turned my feet to thy testimonies.
60 I make haste, and delay not,
To observe thy commandments.
61 The snares of the wicked enclose me;
Yet do I not forget thy law.
62 At midnight I rise to give thanks to thee,
Because of thy righteous judgments.
63 I am the companion of all who fear thee,
Of those who observe thy precepts.
64 The earth, Jehovah, is full of thy kindness:
Teach me thy statutes.

ט: TETH.

65 Thou doest good to thy servant,
O Jehovah, according to thy word.
66 Discretion and knowledge, teach thou me;
For in thy commandments do I confide.
67 Before I was afflicted, I went astray;
But now I observe thy word.
68 Thou, *Jehovah*, art good, and doest good:
Teach me thy statutes.
69 The proud have devised a lie against me:
Yet with my whole heart I keep thy precepts.
70 Their heart is void of all feeling:
But in thy law I do delight.
71 It is good for me that I was afflicted;
Because I learned thy statutes.
72 Better to me is the law of thy mouth,
Than thousands of gold and silver.

י: JOD.

73 Thy hands made and formed me:
Instruct me that I may learn thy commandments.
74 They, who fear thee, shall see and rejoice,
Because I hoped in thy word.
75 I know, Jehovah, that righteous are thy judgments,
And that in faithfulness thou hast afflicted me;
76 Let now thy mercy be my consolation,
According to thy word to thy servant.
77 Let thy compassions come to me, that I may live;
For thy law is *all* my delight.
78 Let the proud be ashamed: for without cause
Have they dealt perversely with me:
Yet do I meditate on thy precepts.
79 Let those turn to me who fear thee;
Who know thy testimonies.
80 Let my heart be sincere in thy statutes,
That I may never be ashamed.

כ: CAPH.

81 My soul fainteth for thy salvation;
But in thy word do I hope.
82 Mine eyes fail for thy word;
When, say I, wilt thou comfort me?

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meditation on them, prayer for the teaching of the spirit of truth, will enlarge the heart, and make the tongue speak of God's testimonies before kings, and not be ashamed.

2. We see what is the support of good men, when reproached and derided. They have nothing to rely on but God's promises. These they plead and find available. God promiseth salvation, before he giveth it, to excite our desire of it, to exercise our faith, to prove our sincerity, to perfect our patience. For these purposes he seemeth sometimes to have forgotten his word, and to have deserted those whom he had engaged to succour and relieve; in which case, he would have us, as it were, to remind him of his promise, and solicit his performance of it. The Psalmist here instructeth us to prefer our petitions upon these grounds; first, that God cannot prove false to his own word; "Remember the word unto thy servant;" secondly, that he will never disappoint an expectation which himself hath raised; "upon which thou hast caused me to rely."

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preferred the sense. The common text has, *which I have loved*, repeated by mistake from the preceding line, as is evident from the structure of the sentence.

49. *Upon which, &c.* God's promise is the only foundation of faith and hope; and this we may and should plead before him.

54. *Subject of my songs.* Ainsworth, "the themes or arguments of singing." In this life nothing yields so much joy as God's holy word.

56. *My consolation.* This word the Syriac has preserved, which makes out the sense.

57. *I have purposed.* So אמרתי signifies Ps. xxxi. 14 and cxl. 6, 'I said or determined with myself.' I have followed the Septuagint in the first line.

61. *Snares of, &c.* That is, which the wicked lay for me.——*Enclose me.* The word עוד occurs only here, as a verb, which Michaelis observes is usual in the Ethiopic, in the sense attributed.

66. *Discretion.* With Bishop Secker, I think טוב has crept in from the former verse. See note, Hebrew Bible. The common version is implied in the term discretion.

69. *Devised.* Made up or composed. Job xiii. 4.

70. *Their heart, &c.* I have rendered after Michaelis, preferring the sense to the idiomatical, and to an English reader, almost unintelligible words, *as fat as grease!* Dathe renders, "Their hearts swell as with fat;" but the words denote rather stupor than pride.

83. *Skin-bottle.* As their bottles were made of skins; if they were placed in the smoke or near the fire, they would soon become scorched and

83 For I am like a skin-bottle in the smoke;
Yet do I not forget thy precepts.
84 How many are the days of thy servant?
When wilt thou punish my persecutors?
85 The proud have digged pits for me;
They who *act* not according to thy law.
86 All thy commandments are faithful:
Without cause they perscuted me; help thou me.
87 Soon would they consume me on earth:
But I forsake not thy precepts.
88 According to thy mercy revive thou me,
That I may observe the testimonies of thy mouth.

ל: LAMED.

89 [a]Thou existest" for ever, O Jehovah!
Thy word is established in the heavens.
90 Thy faithfulness *extends* through all generations:
Thou hast established the earth, and it abideth.
91 According to thy decree it abideth to this day:
For all *creatures* are thy servants.
92 Unless thy law had been my delight,
I should have perished in mine affliction.
93 I will never forget thy precepts;
For by them thou revivest me.
94 Thine am I; O save me;
For I seek thy precepts.
95 The wicked wait that they may destroy me:
Yet thy testimonies do I consider.
96 I have seen an end to all perfection:
For thy commandment is exceedingly broad.

מ: MEM.

97 How greatly do I love thy law!
It is daily my meditation.
98 Thy commandment maketh me wiser than my foes:
For it is ever present with me.
99 I am become wiser than all my teachers
Because thy testimonies are my meditation.
100 I understand more than the ancients;
Because I keep thy precepts.
101 From every evil path I refrain my feet,
That I may observe thy word.
102 From thy judgments I have not departed:
Because thou hast taught me.
103 How sweet are thy words to my taste!
Yea, sweeter than honey to my mouth.
104 By thy precepts I attain understanding:
Hence I hate every false path.

נ: NUN.

105 A lamp is thy word to my feet,
And a light to my paths.
106 I have sworn, and I will perform it,
That I would observe thy righteous judgments.
107 I am exceedingly afflicted:
Revive me, Jehovah, according to thy word.
108 Accept, I beseech thee, my vows, Jehovah,

89. [a] Syr.

REFLECTIONS UPON VERSES 57—96. The History of David is an admirable paraphrase on the former part of these verses; and the whole scriptures on the latter part of them. He went through as many various scenes in life as any man ever did; he knew what solitude and company, friendship, health, beauty, strength, honour, power, and great riches could do to make him happy: but all proved empty, uncertain, and unsatisfactory; and often he had come to the end of them. But the large extensive discoveries, rules, and precepts of God's law, afforded him a noble, solid, and lasting delight. Let this recommend it to our study, restrain our fondness for other things, and save us the trouble, vexation, and disappointment, of seeking happiness therein.

2. We are taught the advantages of sanctified afflictions. Prosperity is the parent of sin, and God sends afflictions first as its punishment, and then as its remedy; and in this case the afflicted person may truly say, 'It is good for me that I have been afflicted.' In this school sin is brought to remembrance, repentance promoted, the judgment informed, the heart improved, the spirit of prayer strengthened, and the principles of new and holy obedience established. In this method the straying sheep is brought back to the fold, and the intractable learns to obey God's law.

dried up, and lose all their strength. The same pining away and wasting, which was spoken of in the eighty-second verse, is here described in figurative language.

89. *Thou existest*, or *art*. So the Syriac which completes the sense. ——*In the heavens.* In the order and course of the heavenly bodies. These obey thy word or will.

96. *An end to all, &c.* Every thing on earth fails and perishes. Nothing continues in the same state. Dathe renders, "There is an end often of things most perfect."——*Broad*, or as Ainsworth explains, 'infinite, extending to all creatures and to all times.' If the commandment be confined to men, and means God's revealed will, then the perfection and advantages of his word, are contrasted with the imperfections of all other things.

98. *Thy commandment, &c.* I follow the reading of the versions and many manuscripts, and by commandment understand to be meant, all God's revealed will. This he studied, and became wiser than all his wicked enemies, who disregarded it; or even than the Levites in Saul's time, who were the usual teachers of the law. David had a better teacher.

108. *My vows.* Hebrew, 'the voluntaries of my mouth,' or free-will-

And teach me thy judgments.
109 My life is continually exposed to danger:
Yet do I not forget thy law.
110 The wicked have laid a snare for me:
Yet from thy precepts I have not erred.
111 Thy testimonies I desire as my heritage for ever;
For they are the delight of my heart.
112 I study to practice thy precepts;
For me remains an everlasting reward.

ס: SAMECH.

113 I hate wicked thoughts;
But thy law do I love.
114 Thou art my refuge and my shield;
In thy word do I hope.
115 Depart from me, ye evil doers;
For the commands of my God I will keep.
116 Uphold me according to thy word, that I may live;
And let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe:
Then will I always regard thy statutes.
118 Thou treadest down all who stray from thy statutes:
For vain is all their subtlety.
119 Thou accountest all the wicked of the earth as dross;
Therefore I love thy testimonies.
120 My flesh trembleth through dread of thee;
And of thy judgments I am afraid.

ע: AIN.

I have executed judgment and justice: 121
Leave me not to mine oppressors.
Be surety for thy servant for *his* good; 122
And let not the proud oppress me.
Mine eyes fail for thy salvation; 123
And for *the fulfilment* of thy righteous word.
Treat thy servant according to thy mercy; 124
And teach me thy statutes.
I am thy servant; intruct me, 125
That I may know thy testimonies.
It is time for Jehovah to execute judgment; 126
For they have made void thy law.
Truly I love thy commandments, 127
More than gold—than fine gold.
Wherefore I deem all thy precepts ° right; 128
But every false path do I hate.

פ: PHE.

Wonderful are thy testimonies; 129
Therefore my soul keepeth them.
The opening of thy words giveth light, 130
And imparts instruction to the simple.
I opened my mouth and panted; 131
For I longed for thy commandments.
O regard me, and be gracious to me, 132
As thou art wont to be to such as love thy name.
Direct my steps according to thy word: 133

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128. ° *all things.* Sept.

REFLECTION UPON VERSES 97—128. 1. We are again reminded, how dear, how precious God's word is to his people. It is justly preferred to all other things, howsoever esteemed by corrupt minds. The pious esteem it more than the miser does his gold, or than the sensualist his richest viands; and the benefits they derive from it, justly entitle it to this high regard. While all other things come to an end, where is the end or boundary of the word of God? Who can ascend to the height of its excellency; who can fathom the depths of its mysteries; who can find out the comprehension of its precepts, or conceive the extent of its promises; who can take the dimensions of that love of God to man which it describeth, or that love of man to God which it teacheth! The knowledge of one thing leadeth us forward to that of another, and still, as we travel on, the prospect opens before us into eternity, like the pleasant and fruitful mountains of Canaan, rising on the other side of Jordan, when viewed by Moses from the top of Pisgah. How delightful is this prospect!

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offerings, &c. I have given the sense after Dathe and others. Compare Deut. xxiii. 23. Some understand *praises* to be meant, but the sense given I deem preferable.

109. *Exposed to danger.* From the attempts of his enemies. Compare Judg. xii. 3, and 1 Sam. xix. 5. So Ainsworth and most expositors understand the words.

112. *I study.* Hebrew, 'incline my heart,' which can only mean, I apply my mind, I study.——*Everlasting reward.* So the Greek has rendered; and the word עקב has often this sense. I have supplied what is clearly understood.

113. *Wicked thoughts.* These were doubting, fluctuating opinions respecting the object of worship; whether Jehovah is to be served or idols. It is the word Elijah used when he addressed the Israelites, 1 Kings xviii. 21, rendered, 'halting between two opinions.' The Chaldee, 'those holding wicked opinions;' and the Greek, 'transgressors.'

118. *Their subtlety.* Exercised against thee, and thy cause and people. Houbigant derives from רום and renders, 'their high estate,' which Lowth approves; but none of the ancient versions thus render.

126. *Execute judgment.* So the verb עשה signifies, Jer. xviii. 23, and Mal. iii. 17, by an ellipsis of the noun.

128. *Right.* With the Greek, I omit the second כל as clearly improper. See Dathe's note, who observes, that כל has originated from the final כ from the noun. All the versions read *thy* precepts.

130. *The opening, &c.* The declaration or exposition, as the Greek ren-

And let no iniquity rule over me.
134 Deliver me from the oppression of man;
Then will I observe thy precepts.
135 Make thy face to shine on thy servant;
And teach me thy statutes.
136 Mine eyes pour out streams of water,
Because *men* observe not thy law.

ץ: TSADE.

137 Righteous art thou, O Jehovah,
And just are thy judgments.
138 Thou hast commanded righteousness,
And thy testimonies are very sure.
139 My zeal hath consumed me,
Because my foes forget thy words.
140 Thy word is exceedingly pure;
Hence thy servant loveth it.
141 *Though* I am little, and despised,
Yet do I not forget thy precepts.
142 Thy righteousness is everlasting,
And thy law is truth itself.
143 Distress and anguish have seized me,
Yet are thy commandments my delight.
144 Righteous are thy testimonies for ever:
Instruct me *by them*, that I may live.

ק: KOPH.

145 With my whole heart I call; hear me, Jehovah,
And I will keep thy precepts.
146 I call on thee; O save me;
And I will observe thy testimonies.
147 I rise before the day dawn, and cry out:
In thy word do I hope.
148 Mine eyes prevent the *night* watches,
That I may meditate on thy word.
149 Listen to my voice, according to thy mercy;
O Jehovah, revive me as thou art wont to do.
150 They who follow mischief draw near;
They who are far from thy law.
151 Thou *also*, Jehovah, art near;
And all thy commandments are truth.
152 Long have I known in respect to thy testimonies,
That thou hast established them for ever.

ר: RESH.

Regard mine affliction and deliver me; 153
For thy law I do not forget.
Plead my cause, and rescue me; 154
By thy word revive me.
Salvation is far from the wicked; 155
For they seek not thy statutes.
Numerous are thy mercies, O Jehovah: 156
Revive me as thou art wont to do.
Many are my persecutors and enemies; 157
Yet do I not turn from thy testimonies.
I looked on transgressors and was grieved, 158
Because they observed not thy word.
Consider how I love thy precepts: 159
According to thy mercy revive me, O Jehovah.
From the beginning thy word is truth; 160
And all thy righteous judgments are eternal.

ש: SCHIN.

Princes have, without cause, persecuted me; 161
Yet my heart is awed by thy word.
I rejoice as much in thy word 162
As one that findeth great spoil.
I detest and abhor falsehood; 163
But thy law do I love.
Seven times on a day I praise thee, 164
On account of thy righteous judgments.
Great peace have they who love thy law; 165
Nor with a stumbling-block shall they meet.
I have waited, Jehovah, for thy salvation; 166
And I have done thy commandments.
My soul observeth thy testimonies; 167
For I love them exceedingly.
Thy precepts and testimonies I have observed: 168
And all my days are before thee.

ת: THAU.

Let my cry approach thee, O Jehovah; 169
And instruct me according to thy word.
Let my supplication come before thee: 170
According to thy word rescue me.

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ders. To whomsoever thy word is made known, he will experience himself enlightened by it. The term פתח denotes both the word of God, and the means of knowing it.

138. *Thou hast, &c.* I join 'testimonies' to the second line, transposing the *vau*, which the construction requires. Hare transposes 'righteousness.'

148. *Prevent the, &c.* That is, before the night watches depart mine eyes are open, and I begin to meditate on thy blessed word. The former verse supports this sense.

149. *As thou art wont, &c.* For this sense of כמשפט see verse 123; and so verse 156.

151. *Art near, &c.* Having mentioned that the mischievous drew near, he observes for his own support, that God was also as near: for it is his character to be near to those who fear him.

160. *From the beginning, &c.* I consider the preposition ב understood; and the sense given seems to be supported by the next line. Dathe, 'the sum of thy word, &c.' Secker, 'the principles of thy word, &c.'

171 My lips shall freely utter praise,
When thou hast taught me thy statutes.
172 My tongue shall resound thy word:
For just are all thy commandments.
173 Let thy hand be my help;
For I have chosen thy precepts.
174 I long for thy salvation, O Jehovah;
And thy law is my delight.
175 Let my soul live, that it may praise thee;
And let thy judgments help me.
176 I have strayed like a lost sheep;
O seek *and restore* thy servant;
For I do not forget thy commandments.

PSALM CXX.

This Psalm contains a complaint of calumny and detraction. Its title is a song of degrees or ascents.

A SONG OF DEGREES.

1 In distress I cried to Jehovah,
And he answered me.
2 O Jehovah, rescue my soul,
From the false lips—from the deceitful tongue.
What shall be rendered to thee, *false lip?* 3
What shall be done to thee, deceitful tongue?
They are like the sharp arrows of the mighty, 4
Or the glowing embers of broom.
Wo is me, that I sojourn in Meshech, 5
And dwell in the tents of Kedar!
Long has my soul dwelt 6
Among those who hate peace.
Yea, when I speak of peace, 7
They *shout* for the battle.

PSALM CXXI.

The pious seek divine aid, and receive a promise of the divine favour and protection. A song of degrees, or ascents.

SHALL I raise mine eyes to the hills? 1
Shall help thence come to me?
My help cometh from Jehovah, 2
Who made the heavens and the earth.
He will not suffer thy foot to be moved: 3
He who guardeth thee will never slumber:

REFLECTION UPON VERSES 129—176. 1. The great use we are to make of this Psalm is, to have our veneration and love for the law of God increased, as that which will afford us the noblest delight, and the best instruction; and considering what a small part of the scriptures David had, in comparison of what we are favoured with, and how much more excellent that part is which he had not, we shall be inexcusable if we are strangers to the word of God, and do not make it our study and delight. "The servant who knows his lord's will, and doeth it not, shall be beaten with many stripes."

REFLECTION UPON PSALM CXX. From this Psalm we are taught, that a peaceable, quiet situation, among good neighbours, is a great mercy. It is dreadful to be obliged to sojourn among those who fear not God, nor love truth; but who tell lies, devise mischief, and sow discord by slandering and evil speaking; who love litigation and contention, and are all for war. If we have not the vexation and perplexity of such neighbours, we should bless God for it. If we have, let us consider it as an affliction; patiently bear it, and endeavour, by being peaceable ourselves, by rendering good for evil, and abounding

165. *A stumbling-block.* This is the marginal version, which Secker approves; and it is doubtless more just to the text.

PSALM CXX. 1. *In distress &c.* This and the fourteen following Psalms are called songs of degrees or ascents; and which are by many supposed to be so called because sung when the Jews went up to Jerusalem, at the annual feasts. Others explain them in reference to their coming from Babylon; and some from their being sung with a higher voice. The most probable opinion is that of Tilling, that most of these Psalms were composed and sung after the return from Babylon, during the period from their departure, till the establishment of the church and state. In this Psalm the author speaks in the name of the people; and in this verse he respects the time when the people in exile prayed for restoration, which God granted to them. Nehem. ix. 6. &c.

2. *False lips, &c.* From the reproaches of Tobias, and Sanballet, and others. Ezra. iv. 1. 2. &c. Lip and tongue are used for men speaking reproachfully and falsely.

3. *What shall, &c.* This apostrophe to enemies is beautiful; and reminds them that they should some day receive their due reward.

4. *They are like, &c.* That is, the false lips and lying tongue, are keen and piercing as the sharp arrow shot by a powerful strong man; or scorching as an intense fire.

5. *Wo is me, &c.* Meshech was the son of Japheth, Gen. x. 2. from whom the Moschi descended, who dwelt between the Euxine and Caspian seas, and afterwards peopled Russia. Kedar was the son of Abraham. Gen. ii. 13. and his posterity peopled a part of Arabia. Both these people were fierce, and led a wandering life; and the author compares the state of the Jews to one sojourning among them, unsettled, and insecure.

PSALM CXXI. 1. *Shall I raise, &c.* I have adopted our marginal version, as the usual explanations are forced. I understand *hills* or *mountains* to mean the idols which were worshipped there; and the evident opposition between this and the next verse supports this view of the passage. Lowth and others supposing this Psalm to refer to some warlike expedition, consider the two first verses as the language of the king, and all the rest as the answer he received. Others think there is a reference to the custom of publishing good tidings from mountains, and to look to the hills signifies to look for the messengers bringing tidings. Some think that the Israelites on their return from Babylon, express their regard to the mountains of Judea, the land which Jehovah had chosen for his own peculiar residence. This is more probable than the preceding; but I still think the sense first given to be that of the author, who speaking in the name of the returning Israelites, and conscious of the difficulties of the way, begins by inquiring whence help was to be obtained: and replies, 'only from Jehovah.' He then encourages them fearlessly to proceed, as Jehovah would be their keeper.

3—7. Compare Psalm xci. 5. &c.——8. *Departure, &c.* Out of the state of depravity and return to thy own land; or who shall preserve thee in all.

4 He who guardeth Israel
Will neither slumber nor sleep.
5 Jehovah is he who guardeth thee;
Jehovah is thy shade on thy right hand.
6 The sun shall not smite thee by day,
Nor the moon by night.
7 Jehovah shall guard thee from all evil;
He shall preserve thy life.
8 Jehovah shall guard thy departure and return,
From this time forth even for ever.

PSALM CXXII.

Jerusalem is praised as the Capital where the King reigned and administered justice; but especially as the centre of divine worship. Its title is, A song of degrees by David.

1 I rejoiced with those who said to me,
Let us ascend to the house of Jehovah.
2 Our feet are *now* standing
Within thy gates, O Jerusalem.
3 Jerusalem is built like a city,
Whose *structures* are closely united:
4 Whither the tribes ascend;
The tribes of Jehovah—the assemblies of Israel;
To give thanks to the name of Jehovah.
For there are set thrones of judgment, 5
The thrones of the house of David.
Pray for the peace of Jerusalem: 6
They shall prosper, who love thee.
Peace be within thy walls; 7
And prosperity within thy palaces!
For the sake of my brethren and companions, 8
I will now say, Peace be within thee.
Because of the house of Jehovah our God, 9
I will ever seek thy prosperity.

PSALM CXXIII.

Complaints of the contempt and insults of their enemies, and prayer for divine aid. A song of degrees.

To thee do I raise mine eyes, 1
O thou who dwellest in the heavens.
Lo! as the eyes of servants 2
Attend to the hand of their masters:—
As the eyes of a maid to the hand of her mistress;
So our eyes look to Jehovah, our God,

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in friendly offices, to disarm their rage, and promote their moderation. "Let us not be overcome of evil, but overcome evil with good."

REFLECTION UPON PSALM CXXI. This Psalm should teach us thankfully to acknowledge, and cheerfully to depend upon divine care. This has been universally called the 'travellers psalm;' and it is indeed an excellent companion upon our journies. Let us adore God that he will be the guardian of his people, and the keeper of Israel; and when we are leaving our habitations and going abroad, we should hence take encouragement to trust in God to take care of us and them. In dependance upon this encouragement, let us cheerfully prosecute the proper business of life; and not be slavishly afraid of enemies, and dangers by day and by night. God's eye is every where; we and our friends may sleep, but God never slumbers nor sleeps. Let this then engage us to be cheerful; he has hitherto preserved and kept us, and we may comfortably conclude that, "he will preserve us safe to his heavenly kingdom."

REFLECTION UPON PSALM CXXII. We are taught from this Psalm to love God's house, and seek its prosperity. No particular place is now the centre of worship and unity, as Jerusalem then was, but wherever Christians meet, there is a church, a house of God, a holy place. Let us pray for its peace and prosperity; that God would be the guardian of our churches; and continue their liberty and tranquillity. This should be done from a principle of love to God, a concern for the edification and happiness of our brethren; and a regard to all the pleasure which results from social devotion. Let a spirit of piety and religious fellowship animate us to offer up our prayers, and perform every good deed for the house of God; for in the peace thereof we shall have peace; and God is not unrighteous to forget our works of faith,

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thy concerns, as this phrase often signifies. Deut. xxviii. 6, & Sam. viii. 20.

PSALM CXXII. 1. *With those, &c.* This is a literal version, and represents not only the author, but all the pious as rejoicing, when speaking of the solemn assemblies.

2. *Now standing, &c.* The present time is here more emphatical, and introduces what follows with more propriety than the past, as some render, or than the future, as others render.

4. *Whither, &c.* Street reads שׁשׁם and rendering *rejoicing* the tribes, &c. but all the ancients read as an adverd.——*Assemblies.* For this sense compare Ps. i. 5. and note Heb. Bible. It is usually rendered 'testimony;' but here I think improperly.

5. *Thrones, &c.* This respects not only the throne of the king, but those of his house.

6—8. *Pray for, &c.* If the Jews were to pray for the peace of a foreign city, in which they might be forced to dwell, how much more was it their duty to pray for the peace of Jerusalem. This applies to all men and to all times.

9. *House of Jehovah.* This raised Jerusalem to the most peculiar honour, and for the sake of God's house, his servants sought its welfare and prosperity.

PSALM CXXIII. 1. *Who dwellest, &c.* Or, who sittest there, as a king on his throne. For heaven is God's throne, Is. lxvi. 1.

2. *Lo, as the eyes, &c.* Harmer has given the true sense of this comparison: as a slave, ordered by a master or mistress to be chastised for a fault, turns his or her imploring eyes to that superior, till that motion of the hand appears, which puts an end to the bitterness that is felt; so our eyes are up to thee, our God, till thy hand shall give the signal for putting an end to our sorrows: for our enemies, O Lord! we are sensible, are only ex-

Until that he have mercy on us.
3 Be gracious to us, Jehovah, be gracious to us;
For we are greatly filled with contempt.
4 We are greatly filled with contempt—
With the derision of the insolent—
With the contempt of proud oppressors.

PSALM CXXIV.

This Psalm contains praise for victory, and some think it was composed by David after his victory over the Philistines. 2 Sam. v. 19. *A song of degrees by David.*

1 Unless Jehovah had been with us,
Now may Israel say;
2 Unless Jehovah had been with us,
When men rose up against us;
3 Then had they swallowed us up alive:
For against us was their wrath kindled:
4 Then had the waters overwhelmed us—
The torrent had rolled over us;
5 Over us had the proud waters rolled.
6 Blessed be Jehovah, *our God,*
Who hath not given us up as a prey to their teeth.
7 We are as a bird escaped from the fowler's snare;
The snare is broken, and we have escaped.
Our help is in the name of Jehovah, 8
Who made the heavens and the earth.

PSALM CXXV.

Confidence should be always placed in God; and prayer for support. Some refer this Psalm to Hezekiah's reign, but Tilling, to the time when many Jews went over to the Samaritans. Neh. vi. 12, &c. *A song of degrees.*

1 They who trust in Jehovah
Shall be like mount Zion,
Which cannot be removed,
But abideth for ever.
2 As the mountains surround Jerusalem,
So Jehovah surroundeth his people,
From this time forth, even for ever.
3 The rod of wickedness shall not abide
Upon the lot of the righteous;
Lest the righteous should stretch out
Their hands to iniquity.
4 Jehovah doeth good to those who are good—
To those who are upright of heart.
5 But those who turn aside to crooked paths,
Will Jehovah punish with the wicked:

and labours of love, and blot out our deeds for the house of our God."

Reflection upon Psalm cxxiii. Unbelieving, ungodly, and worldly men, who are insolent, and boast themselves in the multitude of their riches, will always be ready to cast upon the afflicted servants of Christ some portion of that reproach and contempt, which were so plentifully poured upon their blessed Master, in the day of his passion, and indeed through his whole life. With these they may justly complain that "their souls are exceedingly filled," insomuch that they are compelled to exclaim with redoubled earnestness, "Have mercy upon us, O Lord, have mercy upon us." And let them know for their comfort, that the Lord will have mercy upon them in that day, when sensuality shall be succeeded by torment, and pride shall end in shame and confusion; when patient poverty shall inherit everlasting riches, and oppressed humility shall be exalted to a throne above the stars.

Reflection upon Psalm cxxiv. The deliverance here commemorated was singular, and deserved to be the subject of praise, the Psalmist uses three striking images to represent their great danger, and consequently the greatness of their deliverance. The fury of their enemies was like overwhelming torrents, like the rage of the lion ready to tear the *prey;* and their state was like that of the bird already entangled in the fowler's snare. But God in mercy had turned back the overwhelming torrents, had snatched the prey from the teeth of the lion, and broke the fowler's snare. Let it be our prayer that God may thus save us from the rage and subtlety of our spiritual adversary; save us from his teeth, when he would devour; from his snares, when he would deceive; suffer us not, either by persecution or temptation, to fall from thee; let the lion knash his teeth, and the fowler look for his captive in vain; that so we too may sing the song of Zion in thy heavenly kingdom for ever and ever.

ecuting thy orders, and chastening us according to thy pleasure."

3. *Filled with, &c.* We are so despised, that we cannot bear it, any more than the surcharged stomach, the load with which it is oppressed.

4. *We are, &c.* Hebrew, 'our soul;' but it is clear that it is used here for the pronoun. Some would render, "our minds are filled, &c." and this is implied in my version; for contempt can only fill the mind with uneasiness and distress.——*Insolent.* "Of those insolent through prosperity," as Dathe paraphrases. As the word is parallel with the *proud*, it must have the sense I have given.

PSALM CXXIV. 2. *Had been with us.* Affording us his aid. With Dathe and others, I consider the w as an expletive; and in our language the sense is complete without it.

4. *Over us.* Hebrew, 'our soul.' Here again the term is used for the pronoun, as it is in the next line, and in the seventh verse. *Waters* are used for many people, Is. lix. 19, &c.

PSALM CXXV. 2. *As the mountains.* The comparison beautifully illustrates the power and constant care of God towards those who trust in him.

3. *The rod of,* . That is, the sceptre or power of the wicked shall not always rule over and oppress God's people, lest they should be overcome by their sufferings, and apostatize from God to idols.

5. *Punish with, &c.* Hebrew, 'lead forth,' that is, as criminals condemned, to undergo the sentence of the law. I have given the sense. The author represents the case of apostates, as similar to that of the heathens, and they will be punished together.

Yet shall prosperity be upon Israel.

PSALM CXXVI.

A song of praise for the deliverance from captivity in Babylon. A song of degrees.

1 When Jehovah reversed the captivity of Zion,
We were like those who dream.
2 Then were our mouths filled with laughter,
And our tongues with rejoicing:
Then said they among the nations,
"Jehovah hath done great things for them."
3 Jehovah hath done great things for us;
And *hence* are we glad.
4 Restore, O Jehovah, our captivity,
As thou restorest the torrents of the south.
5 They who sow with tears,
Shall, *at last*, reap with joy.
6 For he that goeth forth weeping to sow the seed,
Shall assuredly come again with joy,
Bringing his sheaves with him.

PSALM CXXVII.

God's blessing only gives and secures success.

A SONG OF DEGREES BY SOLOMON.

If Jehovah build not up a house, 1
The builders of it labour in vain:
If Jehovah guard not the city,
The guard watcheth in vain.
It is vain for you to rise up early, 2
And to go late to rest from labour,
Eating the bread of sorrows;
For to his beloved ones
He will give both food and sleep.
Lo children are an heritage from Jehovah; 3
And the fruit of the womb is a reward.
Like arrows in the hand of the mighty, 4
So are vigorous young men.
Happy the man, whose quiver is full of them! 5
They shall not be put to shame,
But destroy their enemies in the gate.

REFLECTION UPON PSALM CXXV. If we desire stability and peace, let us sincerely "trust in the name of the Lord." The wicked may attack our lot, our persons, properties, or reputations; but God knows what we can bear, how to proportion our trials to our strength, or our strength to our trials. In him therefore let us hope, and dread those crooked ways which lead to destruction. If we choose sin before affliction, and forsake our duty to escape reproach and sufferings; we shall inevitably fall into greater mischiefs than those we seek to avoid. But if we continue good and upright in heart, whatever we suffer, we shall have satisfaction within; and "our end will be peace."

REFLECTION UPON PSALM CXXVI. On reflection, the released captives found their joy abated, by the difficulties which they had to encounter, in their way to their own land; in cultivating it after it had laid so long waste. They are therefore comforted with a gracious promise, that God would give a blessing to the labours of their hands, and crown them with success, so that they should once more see Jerusalem in prosperity, and behold in Zion the beauty of holiness. This promise is conveyed under images borrowed from the instructive scenes of agriculture. In the sweat of his brow the husbandman tills his land and casts his seed into the ground, where, for a time, it lies dead and buried. A dark and dreary winter succeeds, and all seems to be lost. But at the return of spring, universal nature revives, and the once desolate fields are covered with corn, which, when matured by the sun's heat, the cheerful reapers cut down, and it is brought home with triumphant shouts of joy. Here, O disciple of Jesus, behold an emblem of thy present labour, and thy future reward. Thou sowest, perhaps in tears; thou doest thy duty amidst persecution and affliction, sickness, pain, and sorrow; thou labourest in the church, and no account is made of thy labours; no profit seems likely to arise from them. Yet the day is coming, when thou shalt reap in joy, and plentiful shall be thy harvest, and great thy reward.

REFLECTION UPON PSALM CXXVII. We are here taught our constant dependance upon God for all public, domestic, and personal comforts. This is a truth of great importance, and ought to be made

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PSALM CXXVI. 1. *Reversed the, &c.* That is, put an end to it, by the decree of Cyrus, and allowed the captives to return to their own land. ——*Who dream.* Our joy was so great, that we could scarcely believe the event real.

4 *Restore, &c.* The Psalmist prays that God would complete what he had begun, by bringing back again all his captive people, as he is wont to restore, by the rains in autumn, those torrents, which had been dried up by the heat of summer.

5, 6. *They who, &c.* This seems a proverbial phrase to denote, 'undertaking any thing, which is attended with difficulty and uncertainty.'—— *To sow the seed.* With the versions I omit נשׂא, and Amos ix. 13, limits the sense of משׁך, 'to spreading or casting in the seed.'

PSALM CXXVII. 1. *If Jehovah, &c.* As I think there is a reference to the increase both of a family and of the property, I have rendered 'build up.' Compare Exod. i. 21. Deut. xxv. 9, and 1 Sam. ii. 35, &c. So the Greek οἶκος, and the Latin *domus*, are used for family, as is well known; and the same idiom obtains in our language, when we call the family on the throne, 'the house of Brunswick.'

2. *Bread of sorrows.* Either that acquired by much pain and sorrow, as 'bread of wickedness,' means that acquired wickedly, Prov. iv. 17; or such bread or food as men in affliction are accustomed to eat, opposed to good, pleasant food, called the bread of pleasures, Dan. x. 3.——*For to his beloved, &c.* Those who are devoted to him and faithfully serve him, he will so bless, that they shall enjoy bread sufficient, and not have their rest disturbed by their anxious care to obtain it. I follow the versions in reading in the plural, and יְדִידוֹ as the Septuagint and Vulgate seem to have read.

PSALM CXXVIII.

The blessing of God on the pious, in their labour, their families and the church. A song of degrees.

1 HAPPY is every one who feareth Jehovah;
Who walketh in his ways.
2 Of the labour of thy hands shalt thou eat:
Thou shalt be happy and prosperous.
3 Thy wife, in the apartment of thy house,
Shall be like a fruitful vine;
Thy children, around thy table,
Shall be like olive-plants.
4 Behold! thus shall the man be blessed;
The man who feareth Jehovah!
5 Jehovah shall bless thee from Zion;
And thou shalt see Jerusalem's prosperity
All the days of thy life:
6 Yea, thou shalt see thy children's children,
And peace upon Israel.

PSALM CXXIX.

This Psalm contains thanks for unexpected aid, and confident hope that the enemies of Zion shall be subdued. A song of degrees.

1 MUCH have they afflicted me from my youth,
Now may Israel say;
Much have they afflicted me from my youth, 2
Yet have they not prevailed against me.
The plowers plowed upon my back, 3
And made long their furrows.
Jehovah, who is righteous, 4
Hath cut asunder the cords of the wicked.
Let all those who hate Zion 5
Be ashamed and put to flight.
Let them be as produce on the house-roof, 6
Which, before it groweth up, is withered:
With which the mower filleth not his hand; 7
Nor he, who gathereth sheaves, his bosom:
Nor do they who pass by say, 8
"The blessing of Jehovah be upon you;"
Or, "We bless you in the name of Jehovah."

PSALM CXXX.

This Psalm contains the language of a penitent people, and encouragement to hope for God's mercy. Some refer it to Ezra ix. 10. *A song of degrees.*

OUT of the deeps I cried to thee, Jehovah: 1
"O Jehovah hearken to my voice; 2
"Let thine ears attend to my supplication.

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familiar to us. Let us depend upon him for every kind of security and peace; the safety and quiet of the places of our residence; the building up of our families; our success in business; and our comfort in every relation. On this we depend for safe and quiet repose, undisturbed with care or fear. No skill, sagacity, application, friends, or cordials, will do without his blessing. May we "trust in him therefore at all times, pour out our hearts before him," and beware that we "forget not the Lord our God."

REFLECTION UPON PSALM CXXVIII. We hence learn that the way to secure God's blessing is to be holy; to fear him, and walk in his ways. Devotion, faith, sobriety, justice, and charity, are the best friends to temporal prosperity; to the support, increase, and comfort of our families, and the peace of our minds. It will also have a happy influence on the public welfare; as every good man is a common good. But whether we prosper in this world or not, whether we see the good or evil of our country, *it shall be well with them that fear God;* happy shall they be in the divine favour now, and in the enjoyment of everlasting felicity hereafter. Let us then *follow after godliness*, for *it hath the promise of the life that now is, and of that which is to come.*

REFLECTION UPON PSALM CXXIX. We may comfort ourselves from hence that the enemies of the church shall not prevail against it The christian church, like Israel, was afflicted from its youth, met with

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4. *So are vigorous, &c.* So Ainsworth explains, "Young men, who are a help to their parents against their enemies, as arrows are to the warrior in battle." Prov. xx. 29, and 1 John ii. 14.

5. *Quiver is full, &c.* That is, his house, where they reside, until called forth to active services, as arrows in a quiver, until the time to use them. ——*But destroy.* This is our marginal version, and is here much more emphatical than the rendering *speak.* For this sense see 2 Chron. xxii. 10. Others refer it to litigation, when they shall successfully defend the cause of their parents. But as I do not see how their number or vigour could add weight to their evidence in a judicial cause, I prefer the sense given.

PSALM CXXVIII. 2. *Of the labour.* That is, things got by labour, as Gen. iii 19, and which is said to be from the hand of God, Eccles. ii. 24, as the contrary is a curse, Deut. xxviii. 30—33.

3. *Thy wife in the, &c.* It is well known that the women ever had, and now have in the East, separate apartments; and as their houses form a square, with an open area in the midst, and the rooms on each side, the *sides of the house* may mean the apartments of the wife. We have no proof that vines were trained against the sides or walls of houses, nor that olive-plants surrounded their table. The comparison simply applies to the fruitfulness of the vine, and to the order in which the olives were planted.

4—6. *Behold thus, &c.* With a numerous offspring, with seeing the prosperity of the church, and with a vigorous old age.

PSALM CXXIX. 2. *Much have, &c.* So Secker renders, and Ainsworth explains; and רבת rather refers to the degree than to the *frequency* of their affliction.——*Not prevailed, &c.* That is, to destroy them as a nation.

3. *The plowers, &c.* The enemies of Israel, cut their backs, as the plowers cut the soil. This strong figure means, that they inflicted many and grievous plagues on them; but Jehovah had now appeared, and cut asunder the cords with which their yoke of oppression had been tied.

6. *As produce, &c.* I render by this general term, as from what follows it seems to denote, both grass and corn, and which growing on the

3 "If thou shouldst mark down iniquities,
"O Jehovah, who could stand?
4 "But with thee there is forgiveness,
"To the end that thou mayest be feared."
5 I wait for Jehovah, my soul waiteth,
And in his word do I hope:
6 My soul waiteth for Jehovah,
More than watchmen for the morning;
Yea, more than watchmen for the morning.
7 Let Israel hope in Jehovah;
For with Jehovah there is mercy,
And with him plenteous redemption.
8 Truly he will redeem Israel
From all their iniquities.

PSALM CXXXI.

David defends himself against the accusation of his enemies that he was aspiring to the kingdom. This Psalm must have been wrote before he was king. A song of degrees by David.

1 O Jehovah, my heart is not haughty,
Nor are mine eyes lifted up;
Nor do I exercise myself in great things,
In things which are far above me.
Verily I have humbled and quieted myself; 2
I am as a child weaned by its mother:
My soul within me is as a weaned child.
Let Israel hope in Jehovah, 3
From this time forth even for ever.

PSALM CXXXII.

This Psalm was composed for the Dedication of Solomon's temple, and was most probably used at that of the second temple. 2 Chron. v. 6. *A song of degrees.*

O Jehovah, remember David, 1
And all his pious labours;
How he swore to Jehovah, 2
And vowed to the mighty one of Jacob.
"Truly I will not (*said he*) enter my house, 3
"Nor will I go up to my bed;—
"I will not give sleep to mine eyes, 4
"Nor slumber to mine eye-lids,
"Until I find out a place for Jehovah, 5
"A dwelling for the mighty one of Jacob."
Lo, we have heard of it as near Ephratah; 6

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great opposition and persecution; but it still continues, and always will. God has cut the cords or scourges of the wicked, and healed the furrows they have made. This gives us encouragement to pray, that God would confound all the devices of its enemies, and that he would bless and prosper all those who are labouring for its good.

REFLECTION UPON PSALM CXXX. From this Psalm we are taught what should be our disposition as sinful creatures; namely, to be deeply humbled before God, under a sense of our own demerit. If he should deal with us in strict justice, and set our sins in order before us, the best of us would be inevitably undone. We should acknowledge his justice, and our own guilt; and consider the mercy of God as an encouragement to fear him. Let us not trifle with him, and continue in sin, presuming upon his mercy; but learn to reverence his authority, and labour to please him. Thus let us *fear the Lord and his goodness, for with him there is plenteous redemption.* We should earnestly seek, and humbly wait for the displays of his favour. His goodness will not be delayed beyond the most reasonable time, though we may think it long. The light of the morning is pleasant after a dark night; so will be his favour and mercy, after we have patiently waited for it in the way of our duty. Let us then *hope in his word*, for *he is a faithful God, keeping covenant and mercy.*

REFLECTON UPON PSALM CXXXI. Let us learn to cultivate

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house-roof, had not sufficient soil; and being more exposed to the intense heat of the sun, soon withered.

8. *The blessing of, &c.* This was the usual language in harvest. See Ruth ii. 1.

PSALM CXXX. 1. *Out of the depths, &c.* Overwhelmed with miseries, we cry to God, Ps. lxix. 3, 13.

3. *Mark down.* Many commentators have observed that the verb has this force here, to mark down for the purpose of punishing, who could stand?

5. *I wait for, &c.* I wait in hope, I expect his favour with anxiety.

6. *Than watchmen.* Either alluding to the city guards, or to the priests, who watched at the temple.

PSALM CXXXI. 1. *Haughty.* Proud and assuming; nor do my looks betray contempt of others.——*Far above me.* So Ainsworth explains, and this I consider the real sense.

2. *As a child, &c.* That is, full of sorrow, and not ambitious of attempting great and mighty things. A child of three-years old, forms no schemes of power or wealth; and thus free, David observes, was his mind from any such thoughts.

PSALM CXXXII. 1. *Pious labours.* Undertaken in reference to the ark, and in making preparations for the temple. This sense Secker, after the Septuagint, attributes to the text, and observes that there follows nothing about his afflictions, but about his humble piety in seeking for the ark. Dathe also renders, 'his labours,' and Michaelis to the same purpose.

3—5. *Truly I will not, &c.* This vow must not be interpreted too closely as it is here given. The whole means no more, than that he was fully resolved to build a place for the ark. 2 Sam. vii. 3, &c.. Compare for similar language, Prov. vi. 4.

5. *I find out, &c.* That is, prepare a place for the ark, as the next clause explains, and Acts vii. 46. Mudge renders, "Until I find out *the place* of Jehovah," &c. and Secker approves of it; but the passage in Acts supports the common version.

6. *Lo, we have heard, &c.* That is, of the place which David chose, or rather which God himself chose for his own residence. We have heard of this place *as near* to Ephratah, or Bethlehem, the place where David was born; and for this reason I think it is mentioned. Bethlehem was only about six miles from Jerusalem. I render the הנה lacal, *as near.* See Noldius.

We have found it in the district of the forest.
7 Let us go into his tabernacle;
Let us worship at his footstool.
8 Arise, Jehovah, and enter into thy rest;
Thou and the ark of thy strength.
9 Let thy priests be clothed with righteousness,
And thy saints shout aloud for joy.
10 For the sake of David, thy servant,
Reject not the prayer of thine anointed.
11 Jehovah hath sworn in truth to David,
And never will he turn from it, *saying*,[1]
"Of the fruit of thy body will I set on thy throne.
12 "If thy children keep my covenant,
"And the testimonies which I shall teach them;
"Their children shall sit on thy throne for ever."
13 For Jehovah hath chosen Zion,
He hath desired it for his habitation.
14 "This (said he) is my rest for ever;
"Here I will dwell, for I have desired it.
15 "I will abundantly bless her provisions:
"I will satisfy her poor with bread.
"I will clothe her priests with salvation, 16
"And her saints shall sing aloud for joy.
"There I will make the horn of David to bud; 17
"I have ordained a lamp for mine anointed.
"His enemies I will clothe with shame; 18
"But upon himself shall his crown flourish."

PSALM CXXXIII.

This Psalm celebrates brotherly love; and was probably composed after David became King over all Israel; and was used after the captivity to enforce union and concord. Nehem. viii. 1. &c. *A song of degrees by David.*

Behold, how good—how pleasant it is, 1
For brethren to dwell together in unity!
It is like the precious ointment on the head, 2
And which ran down on the beard of Aaron;
Thence descended to the collar of his garments:
It is like the dew *which descends on* Hermon, 3
Or which descends on the mountains of Zion;

that humble, contented temper, which is so beautifully described in this Psalm; and to this end guard against an undue opinion of our own worth and abilities; not seeking great things for ourselves, and aspiring after state and grandeur; by which we see so many ruin themselves, and injure others. Let the humility of our hearts appear in a mild, placid, condescending countenance; endeavouring to become as little children, and behaving with a becoming indifference to the world, with all simplicity, moderation, and contentment.

Reflections upon Psalm cxxxii. 1. From the anxiety of David to find out a place for Jehovah, we are reminded that it is our duty to seek the divine presence and favour above all other things. We should seek this immediately, and not let procrastination deprive us of so signal a blessing. To sleep when we should be awake, or slumber in indolence, when we should be alive to our interest, our privilege, and our duty, must be criminal indeed. Let us awake then unto righteousness; and go and worship at God's footstool.

2. Let us rejoice in the assurance, that the horn of salvation shall flourish, that the empire and kingdom of Immanuel shall increase and endure. The promise signifies, as Patrick beautifully paraphrases, "There, namely, in Jerusalem, will I make the regal power and majesty of David to put forth itself afresh in his royal successors: no sooner shall one be extinguished, but another shall shine in such splendour, as shall give a lustre to the name of that anointed servant of mine, till the great prince, the Messiah appear:" then will the horn of salvation be raised up in the house of David, to subdue the empires of the world, and to vanquish all opposition; then shall the Branch of Jehovah bud into beauty and glory upon the earth; then shall the lamp of Israel become a sun of righteousness, burning and shining with lustre inextinguishable, to all eternity.

——*We have found it.* The place which David was directed to select as the site of the future temple.——*The district of, &c.* It is probable that the mountain might have been a forest, and that much wood might still remain before the temple was erected. 1 Chron. xx. 18. & xxii. 1. Some apply this to the bringing up the ark from the house of Aminadab; but I prefer the sense given.

7. *Footstool.* Or *towards* it, meaning the sanctuary. See Ps. xcix. 5.

8. *Arise, Jehovah, &c.* Compare Numb. x. 35. and notes there.

9. *Thy priests be clothed.* That is, let them justly and holily administer their priests office. So Job speaking of his just administration, saith, 'I put on justice, and it cloathed me, my judgment was as a robe and crown' Job, xxix, 14. Therefore the Priests had holy garments to administer in, Exod. xxviii, 2, 3. In 2 Chron. vi, 41, and after here in verse 16, 'the Priests are clothed with salvation: so Christ, and his people, Isa. lxi, 10. Rev. i. 13, and xix. 8.——*Thy saints, &c.* Some understand the Levites to be intended, whose office it was to sing God's praises; but all other pious worshippers joined with them.

10. *Reject not the prayer, &c.* I have preferred the sense, with Dathe and others. Hebrew, 'Turn not away the face, &c.' which is rendered 1 Kings. ii. 16. 'deny me not.' and verse 20, 'say me not nay.'

11, 12. *Jehovah hath, &c.* See 2 Sam. vii. 12. &c.

14—18. *This is my rest, &c.* This declaration God might make from the Oracle, or by the mouth of some prophet. There is an answer to the requests of the preceding verses, 8—10.

17. *Horn of David to bud.* Or, *to grow*, that is, the kingdom and power to increase, as the Chaldee saith, 'I will make a glorious King to bud in the house of David.' See Psalm lxxv. 5, and lxxxix. 18, 25. So Christ is called 'the horn of salvation' Luke i. 69.

18. *His enemies.* Of him called the horn of David, or Messiah. They shall be put to everlasting shame, but the crown shall flourish on his head.

PSALM CXXXIII. 2. *Precious ointment, &c.* Some render 'most precious.' Compare Exod. xxx. 23.——*To the collar, &c.* Hebrew, *the mouth*, the upper hole or border, which was bound about that it might not be rent. Exod. xxxix. 23. It never means 'skirts.'

For there Jehovah commandeth a blessing,
And *vouchsafeth* life, even for evermore.

PSALM CXXXIV.

This Psalm is an exhortation to priests and Levites to praise God; and their pious request for the prophet. A song of degrees.

1 Bless Jehovah, all ye his servants;
Ye, who by night stand in the house of Jehovah.
2 Raise your hands towards the holy place,
And bless *the name* of Jehovah.
3 From Zion may Jehovah bless thee,
Who made the heavens and the earth.

PSALM CXXXV.

A song of thanksgiving, in which the goodness of God is celebrated, 1—7; his favours conferred on Israel, 8—14, and the vanity of idols, 15—21.

PRAISE JEHOVAH.

1 Praise the name of Jehovah;
Ye servants of Jehovah, praise him;
2 Ye who stand in the house of Jehovah;
In the courts of the house of our God.
3 Praise Jehovah, for Jehovah is good;
Sing praise to his name, for it is pleasant.
4 For Jehovah hath chosen Jacob for himself,
And Israel, for his peculiar treasure.
5 Truly I know that great is Jehovah,
And that our Lord is above all gods.
6 Jehovah doeth whatsoever he pleaseth
In the heavens, and on the earth,
In the waters and in all the deeps.
7 He causeth the clouds to ascend
From the extremity of the earth;
He maketh lightnings with the rain,
And bringeth the wind from his treasuries.
8 'Tis he who smote the first-born of Egypt;
Both the *first born* of man and of the cattle:
9 Who sent prodigies and wonders
Into the midst of thee, O Egypt;
On Pharoah and on his servants:
10 Who smote many nations
And slew powerful kings;
11 Sihon, king of the Amorites,
And Og, king of Bashan;
And those of all the kingdoms of Canaan;
12 And gave their land for a heritage,
For a heritage to his people Israel.
13 Thy name, O Jehovah, is eternal;
Thy memorial, through all generations.
14 For Jehovah doeth justice to his people;
And repents concerning his servants.

Reflection upon Psalm cxxxiii. This short but striking representation of brotherly union should lead us to cultivate it. How lovely is it to see it among kindred! To see them, as if animated by one spirit, and by every kind office, seeking each others welfare: How lovely it is in society, when the prince and the people are united only by mutual respect! How lovely in the church, when each member occupies his place, and acts in reference to the welfare of the body! When Christ was anointed as our high-priest with the oil of gladness above his fellows, with the unction of the spirit, this unction was diffused on all his members. Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah, than are the influences of grace, when descending in soft silence from above upon the church; in the union and communion of which, God hath "commanded the blessing, even life for evermore." O come the day, when all division shall cease, and enmity be done away; when the tribes of the spiritual Israel shall be united in a bond of eternal charity, under the true David, in the Jerusalem which is above; and saints and angels shall sing this lovely Psalm together! Thus indeed it will be good and pleasant to dwell together.

Reflection upon Psalm cxxxiv. Let us learn from hence to maintain a devotional temper at all times, especially in the night season, when obliged to watch, or our eyes are kept waking; let us then employ our thoughts in meditation upon God and his word; in prayer and in praise. This will make wearisome nights comfortable and edifying, and add refreshment to our bed. Thus may we hope for the blessing of God; who, as he made heaven and earth, can never be at a loss to furnish his people with suitable supports and consolations. Thus saith David, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips."

3, 4. *As the dew, &c.* I suppose that there is an ellipsis of שירד על before Hermon, and have so supplied; for it is impossible that the dew of Hermon, which was more than thirty miles distant, should fall on mount Zion, and other contiguous mountains. Some would render Zion as an appellative, 'the dry mountains.' My version removes every difficulty. The dews in hot climates are copious, and one source of fertility.——*There Jehovah, &c.* That is, on brethren who dwell in unity and concord. He secures to them the blessing of a long life here, and of a happy one hereafter; for such a temper is a present, and entitles to, a future blessing.

PSALM CXXXIV. 1. *By night stand, &c.* It was the office of the priests and Levites to minister in the sanctuary, and to keep watch by night, in their courses. Deut. x. 8, and Levit. viii. 35, and 1 Chron. ix. 33.

PSALM CXXXV. 4. *Peculiar treasure, &c.* This was promised by the law, Exod. xix 5; but performed by Christ, as redeeming and purifying his people. Tit. ii. 14, and 1 Pet. ii. ix.

7. *Clouds, &c.* So the Greek; Hebrew, 'the elevations,' which most naturally signifies the clouds.——*Extremity. &c.* Dathe and others, suppose this here denotes, every quarter of the heavens, as Jer. x. 13, & li. 16; so that

15 But their idols of silver and gold
Are the work of men's hands.
16 Mouths have they, but speak not;
Eyes have they, but see not;
17 Ears have they, but hear not;
Yea, there is no breath in their mouths.
18 Let those who make them be like to them;
And all who in them put their trust.
19 Bless Jehovah, O house of Israel;
Bless Jehovah, O house of Aaron:
20 Bless Jehovah, O house of Levi:
Bless Jehovah, O ye who fear him.
21 From Zion be Jehovah blessed!
He who dwelleth at Jerusalem!
Praise Jehovah.

PSALM CXXXVI.

This Psalm is similar to the preceding, and records the mercies of God towards Israel. Every second line, may be considered as a chorus, *after each hemestich and makes a perpetual epode.*

1 Give thanks to Jehovah, for he is good:
For his mercy endureth for ever.
2 Give thanks to the God of gods:
For his mercy endureth for ever.
3 Give thanks to the Lord of lords:
For his mercy endureth for ever.
To him who alone doth great wonders: 4
For his mercy endureth for ever.
To him who by wisdom made the heavens: 5
For his mercy endureth for ever.
Who stretched out the earth upon the waters: 6
For his mercy endureth for ever.
Who made the great luminaries: 7
For his mercy endureth for ever.
The sun to regulate the day: 8
For his mercy endureth for ever.
The moon and stars to regulate the night: 9
For his mercy endureth for ever.
Who smote the first-born of the Egyptians: 10
For his mercy endureth for ever.
But brought forth Israel from among them: 11
For his mercy endureth for ever.
With a strong hand, and an out-stretched arm: 12
For his mercy endureth for ever.
Who divided the Red-sea into two parts: 13
For his mercy endureth for ever.
And caused Israel to pass through it: 14
For his mercy endureth for ever.
But destroyed Pharoah and his host in the Red-sea: 15
For his mercy endureth for ever.
Who led his people through the desert: 16

Reflections upon Psalm cxxxv. 1. All the servants of God, they, more especially, who minister in the temple, are repeatedly, as in the foregoing Psalm, excited to praise their blessed Master. Two reasons are assigned why they should do this. First, the goodness of that master, and secondly, the pleasantness of the employment. The latter of these reasons hath a natural and necessary dependence on the former. A sense of the divine mercy will tune our hearts and voices to praise. We, who are upon the earth, often find ourselves indisposed for the duty of thanksgiving, because the concerns of the body, the cares and pleasures of life, extinguish, for a time, this sense in us, until grace, prayer, and meditation render it again lively and active. In the inhabitants of heaven, who behold God without the veil of matter interposed, it is always so; and therefore, they rest not day or night from singing hallelujahs, nor cease one moment to rejoice in God their Saviour and their portion.

2. Let us observe and adore the hand of providence in all events. As all nature depends upon God, all its powers and elements are directed and actuated by him. The rain, the lightning, and the wind are his: when they produce any favourable or dreadful effects, his hand should be acknowledged. We should also own his providence in all the favours bestowed on his church and people; especially in delivering them from their enemies: and let the remembrance of his goodness be kept up through every generation.

3. We ought to be thankful that through the gospel we have been delivered from idolatry, which is so absurd in itself and so offensive to God. Let us adore that Saviour who proved himself superior to the objects of ancient idolatry, and is no less superior to every object on which deluded man can place his affections. Let the "house of Israel," therefore, and "the sons of Aaron," the church and the ministers thereof, let all who "fear the Lord," bless and praise his holy name in the temple here below, until they shall be admitted to do it for evermore, in that which is above.

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the sense is, he maketh clouds to ascend from all quarters, so as to cover the face of heaven.

11. *Those of all, &c.* Thirty-one kings, as it is reckoned, Josh. xii. 9—24.

14. *And repent, &c.* The same as Deut. xxxii. 36.

15—18. The same as Psalm cxv. 4—8, where see notes.

PSALM CXXXVI. 6. *Stretched out the earth, &c.* Compare Gen. i. 9. Ps. xxiv. 2. 8, 9. *Luminaries, &c.* Gen. i. 14—16.

10. *First-born of the, &c.* I have preferred the sense, to the order of the Hebrew words.

11—15. *Who divided, &c.* Exod. xiv. 21. & Ps. lxxviii. 13.

16. *Led his people, &c.* Exod. xv. 22.

For his mercy endureth for ever.
17 Who smote great kings:
For his mercy endureth for ever.
18 And slew mighty kings:
For his mercy endureth for ever.
19 Sihon, king of the Amorites:
For his mercy endureth for ever.
20 And Og, king of Bashan:
For his mercy endureth for ever.
21 And gave their land for a heritage:
For his mercy endureth for ever.
22 For a heritage to Israel his servant:
For his mercy endureth for ever.
23 In our low estate he remembered us:
For his mercy endureth for ever.
24 And rescued us from our enemies:
For his mercy endureth for ever.
25 He giveth food to all flesh:
For his mercy endureth for ever.
26 Give thanks to the God of the heavens:
For his mercy endureth for ever.

PSALM CXXXVII.

This Psalm commemorates the unhappy state of the captives in Babylon, and was composed soon after their return, as seems most probable.

1 By the rivers of Babylon we sat down;
And we wept when we remembered Zion.
2 On the willows, by the rivers we hung our harps:
For there they who had made us captive 3
Demanded of us a song;
And they who carried us away mirth:
"Sing to us, (said they) one of the songs of Zion."
How could we sing the song of Jehovah in a 4
foreign land?
O Jerusalem, if I forget thee 5
Let my right hand forget *its office.*
Let my tongue cleave to my mouth, 6
If I do not remember thee:
If I do not exalt Jerusalem
As the chief subject of my joy.
Remember, Jehovah, the children of Edom, 7
Who said in the day of Jerusalem's *distress,*
"Rase, rase it, to its very foundation."
O desolating daughter of Babylon, 8
Happy shall he be who shall render to thee
The same recompense that thou hast rendered to us!
Happy he who taketh thy little ones, 9
And dasheth them against the rock!

PSALM CXXXVIII.

David testifies his own experience of God's mercy and faithfulness, and invites all to praise him. It was probably composed in the beginning of his reign.

I will praise thee, [a] Jehovah," with my whole 1
heart;
Before the gods I will sing praise to thee.
I will worship towards thy holy temple, 2

Psalm cxxxvii.

Reflection upon Psalm cxxxvi. It should be the ground of our daily joy and praise, that "the mercy of God endureth for ever." There is no truth concerning God, so often repeated, and so much magnified in scripture as this. No truth more comfortable or delightful to sinful, and yet immortal creatures. His mercy followed our fathers through all their lives; it will accompany us through our days; it will attend our children and posterity to the end of time; and will extend through a blessed eternity; it will be the everlasting song of heaven, and therefore should be "our joy and our song in this house of our pilgrimage." Let us trace up all the favours we receive to this true source, and "offer the sacrifice of praise continually."

1. [a] All the versions.

Reflections upon Psalm cxxxvii. The pitiable state of the captives in Babylon, should make us very thankful that it is not our own; that we are not groaning under the oppression of enemies, and suffering their cruel mockings; but can sing the songs of the Lord in comfort. Our fathers, in many places, were obliged to omit this part of worship, for fear of being overheard and informed against; but we can sing God's praises without the oppression or scorn of our enemies; and it is fit our hearts and voices should be fervently engaged in this work.

2. We are taught to retain an affection for the church of God, even when in its lowest state. Let us esteem its welfare our chief joy; and its distresses and declensions our greatest grief, and let us speak

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PSALM CXXXVII. 1. *Rivers of Babylon, &c.* Babylon seems here used for the kingdom; and the rivers Euphrates, Tigris, Chabor, and Ulai are perhaps meant, near to which some of the captives dwelt. See Ezek. i. 3. Dan. viii. 2 —*Sat down.* Sitting on the ground was a posture that denoted mourning and deep distress. See Lam. ii, 8.

3. *A song,——mirth.* From this it appears that the Jews were thought to excel in the knowledge of music; or did their conquerors make this demand for the purpose of insult? No hint of this is given.

4. *Foreign land, &c.* Jehovah's worship was confined, according to the law of Moses, to the land of Judea. But this reply may mean, as captives, they had no heart to sing.

6. *If I do not, &c.* Literally, If I do not exalt Jerusalem above the chief, or top, of my joy: that is, if I do not make it the principal subject of my joy.

8. *Desolating, &c.* Who hast made so many kingdoms only a waste. Others render in the passive, 'O daughter of Babylon who art to be made desolate.' This and the next verse respect the law. Exod. xxi. 24.

PSALM CXXXVIII. 2. *Through thy promise.* Or, 'thy word,' but

And praise thy name, *Jehovah*,
On account of thy mercy and thy truth;
For thou hast magnified through thy promise,
Thy name above every name.
3 In the day when I called thou answeredst me,
And didst impart strength to my soul.
4 All the kings of the earth shall praise thee, Jehovah,
When they hear the words of thy mouth.
5 They shall sing concerning the ways of Jehovah;
For great is the glory of Jehovah.
6 Though Jehovah be high, yet he regardeth the lowly;
But the proud he noticeth at a distance.
7 When I walk amidst trouble thou wilt revive me;
And with thy hand repress the anger of my foes;
And thine own right hand shall save me.
8 Jehovah will perform this for me:
Thy mercy, Jehovah, endureth for ever;
Forsake not the work of thy hands.

PSALM CXXXIX.

David celebrates God's omniscience and all-seeing and directing providence, attests his own sincerity and prays for the overthrow of his enemies.

TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

O Jehovah, thou searchest and provest me. 1
Thou knowest my down-sitting and mine up- 2
rising;
Thou understandest my thoughts from afar.
Thou siftest my path and my lying down, 3
And art acquainted with all my ways.
For there is not a word on my tongue, 4
But thou, Jehovah, perfectly knowest it.
Thou enclosest me behind and before, 5
And layest thy hand upon me.
Thy knowledge is above my understanding; 6
It is so high that I cannot attain it.
Whither can I go from thy spirit? 7
Whither can I flee from thy presence?
If I ascend the heavens, thou art there! 8
Or make my bed in hades, lo, thou art there!
If I take the wings of the morning 9

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a good word for it whenever we hear it aspersed. Yet we should be careful to govern our passions, and to wish the enemies of the church no further ill, than the defeating of their schemes and the changing of their hearts.

REFLECTIONS UPON PSALM CXXXVIII. We learn hence to make the service of God the cheerful business of our lives: and to seek strength from him to discharge it. If we have entered on the ways of God, let us proceed resolutely in them; and rejoice therein, as they are ways of pleasantness and paths of peace; as we have a good guide, a powerful guard, and agreeable company; and they lead to everlasting life. We see the great glory of the Lord displayed, and therefore should go on our way rejoicing. In order to this, let us pray that God would "strengthen us with strength in our souls;" enable us to bear up under the burdens of life; to maintain our faith and patience, and make us joyful in all our tribulation.

2. We learn also the duty of maintaining a humble and lowly spirit, as necessary to friendship and communion with God. Humility is the way to salvation and glory. It is said of our blessed Lord, that "because he humbled himself, therefore God highly exalted him:" and all christians must tread in his steps, if they would be exalted with him. As to the proud, God "knoweth" and he detesteth them; he beholdeth and keepeth them at a "distance."

3. We are taught from past experience to trust in God amidst new

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that the word of promise is intended most expositors agree. I consider the preposition understood; and that כּ must be supplied after *every*. With these corrections, or rather supplying the ellipsis, a clear sense arises. By fulfilling the promise which he had made to David, he had afforded the most striking proof of his mercy, power and faithfulness.

3. *Strength to my, &c.* Made me vigorous and full of courage to undertake any enterprise to which thou mightest call me. Some would render, 'thou madest me terrible; in my mind is invincible strength; Or, thou addest terrible strength to my mind.' So Schultens, but the common version is preferable.

4. *All the kings, &c.* Kimchi explains this to mean, all the kings who knew or heard of David. 1 Chron. xiv. 7.

6. *Be high, &c.* Houbigant would render the words in apposition; "The Lord is high, but seeth low; and lofty, but knoweth afar off." Rosenmuller contends that this savours more of tautology than parallelism.—— *At a distance.* Admits them to no familiarity, but disdains them and will punish them. Comp. James iv. 6. & Peter v. 5.

7. *And with thy hand, &c.* Hebrew, 'stretch out thy hand against the wrath, &c.' I have here preferred the sense to the idiom.

8. *Perform this, &c.* What he had asserted in the preceding verse.

PSALM CXXXIX. 2. *My thoughts, &c.* All my reasonings and purposes: And if God knew these, it is obvious he must be acquainted with all his ways.

3. *Siftest.* Our marginal version is, 'winnowest;' but Mudge ha hit on the best term our language supplies, as Secker has observed, and which I have adopted. He means, that God tries and scrutinizes all his conduct.

5. *Enclosest me behind, &c.* That is, on every hand; Yea, thou layest thy hand upon me, so that I cannot escape from thee.

6. *Thy knowledge.* So Symmachus renders, and so others explain.—— *Is above my, &c.* Hebrew, 'wonderful beyond me.' The phrase Deut. xxx. 11. rendered in the common version, 'This commandment is not hidden from thee,' and which I have rendered, 'is not above thy understanding,' is the same as the text, except the negative particle, and the one passage illustrates the sense of the other.

7. *Thy spirit.* Either from the Holy Spirit, whose presence and influence pervades all things, or from thee, who art a spirit, or from thy mind or knowledge, as the word is used Is. xl. 13. comp. with Rom. xi. 34. This

And dwell in the remotest parts of the sea;
10 Yet there thy hand would lead me,
And thy right hand uphold me.
11 If I say "Surely darkness shall cover me,
And the night [v] be as a shroud" about me."
12 Yet darkness can not hide from thee;
For *as to thee,* the night shineth as the day;
The darkness and the light are alike.
13 Thou didst form my reins;
Thou coveredst me in my mother's womb.
14 I will praise thee, for I am wonderfully made:
Marvellous are thy works, Jehovah,
Which my soul readily acknowledgeth.
15 My substance was not hid from thee,
When I was formed in the concealed place,
Curiously wrought in the lowest parts of the earth.
16 Thine eyes saw *all* my members;
And in thy book were all of them written;
They were fashioned daily,
And not one of them *is wanting.*
How precious to me are thy thoughts, O God! 17
How exceedingly great is the sum of them!
Should I count them, they exceed in number 18
the sand:
When I awake, still I meditate on thee!
Surely thou wilt slay the wicked, O God; 19
Bloody men, thou wilt remove from me,
Who wickedly rebel against thee; 20
Thine enemies, who take thy name in vain.
Do not I hate those, Jehovah, who hate thee? 21
And abhor those who rise up against thee?
I hate them with a perfect hatred; 22
I count them for mine own enemies.
Search me, O God, and prove my heart; 23
Try me, and prove my thoughts:
And see, if in me be any way of provocation; 24
And lead me in the way of eternity.

PSALM CXXXIX.

troubles, and to expect him to perform his promises. Who doth not "walk in the midst of trouble," while his pilgrimage is prolonged upon earth? Who hath not "enemies" encompassing him on every side? O how comfortable, then, the reflection, that he is with us, who can "revive" the dead; that we are under the protection of an "arm," which is almighty!

11. [v] Chald. The rest, *be as light, &c.*

REFLECTIONS UPON PSALM CXXXIX. 1. The sublime sentiments we have read admonish us, that we cannot sin with security, unless we can find a place where God cannot behold us. But where is that place? Had we a mind to escape his inspection, "whither should we go?" Heaven is the seat of his glory, creation the scene of his providence, and the grave itself will be the theatre of his power; so that

last sense seems to be best supported by the context.——*Thy presence.* There is no place where a man can be concealed from thy sight.

8. *Heavens—hades, &c.* Here these places are opposed, as being at the greatest distance from each other, the one for height and the other for depth.

9. *The wings.* So he calls the *rays* of light, which most swiftly fly from one extremity of the earth to another. If, says David, I could fly as swiftly, to the remotest region of the west, yet thy hand must support and guide my course.

11. *Be as a shroud, &c.* I have adopted the sense of the Chaldee, which I consider to be here necessary, as there is an evident antithesis between this and the following verse.

12. *Darkness and light, &c.* Compare Job xxxiv. 22. Jer. xxiii. 24.

13 *Didst form, &c.* For this sense of the verb קנה see Gen. xiv. 19, 20. and Deut. xxxii. 6.——*Coveredst me, &c.* Comp. Job x. 11. Some refer this to the invaluera of the fœtus in the womb. The sense is, 'Thou formedst my inward parts, thou tookest care of me in the womb.'

14. *I am wonderfully made, &c.* This expresses the full sense of the text; for נוראות only heightens or modifies the sense of the verb.——*Acknowledgeth, &c.* So Dathe and others render; and this sense of the verb obtains in other places. He not only knew, but readily and gratefully owned God's hand in his wonderful formation.

15. *Formed in the, &c.* That is, in the womb.——*Curiously wrought.* Or, 'embroidered,' as Ainsworth translates. There is a reference to the most curious needle-work, such as was wrought in the veils for the entrance of the tabernacle. Exod. xxvi. 36. & xxviii. 39. This beautiful metaphor illustrates the wonderful mechanism of the human body, the various implecations of the veins, arteries, fibres, and membranes; the indescribable texture of the whole fabric.——*Lowest parts of the earth.* Which are hidden from us, and are here used to denote the womb, for that reason. Compare Ephe. iv. 9.

16. *My members.* I have here adopted the ingenious conjecture of Arch-bishop Secker, reading (גרמי) 'my members' instead of (גלמי) 'my substance, my strength, or my body,' as the word has been variously translated. It occurs in no other place; and the ר might easily be made into ל by some scribe. What nearly renders this reading certain, is, the connexion; for having mentioned his embryo-state, in the preceding verses, it is not probable he would return to it again; nor can what follows be understood without supplying 'members' as it is in our version. It may be added also that the affix (כלם) *them* must refer to a plural noun.——*All of them, &c.* In the book of God's purpose and design, every part was described; and the completion of his purpose was gradually accomplished. For all his members were 'daily fashioned' and strengthened, and not one was wanting. This version is at least perspicuous and coherent, which is more than can be said of the common one.

17. *Thy thoughts.* Thy designs and counsels, as manifest in thy works, and especially in the formation of man.

18. *Still I meditate, &c.* The text is elliptical, and I have supplied as the sense obviously requires. After spending the day in reflection on the author of his being, and closing his eyes without having fathomed the depths of his wisdom, he awakes to pursue the subject and meditate on him.

20. *Thy name in vain.* That is, who swear falsely.

21. *Do not I, &c.* This strong language only means, that David

PSALM CXL.

David prayeth to be delivered from his enemies. Some refer it to Doeg and Saul. A song of degrees.

TO THE CHIEF MUSICIAN, A PSALM OF DAVID.

1 DELIVER me, Jehovah, from the evil man;
From the man of violence, preserve me;
2 From such as devise mischief in their hearts,
As daily assemble for the purpose of war.
3 They make sharp their tongue like that of a serpent;
The poison of asps is under their lips.
4 Keep me, Jehovah, from the hands of the wicked;
From the men of violence, preserve me,
Who contrive to subvert my steps.
5 The proud have laid a snare for me;
A toil have they spread [a] for my feet";
Near my path have they set traps for me.
I said to Jehovah, thou art my God; 6
Attend, O Jehovah, to my supplication.
O Lord Jehovah, my most powerful Saviour, 7
Thou hast covered my head in the day of battle;
Grant not, Jehovah, the desires of the wicked; 8
Let not their wicked device succeed.
Let not those who surround me raise the head: 9
Let the mischief of their own lips cover them.
On them God will pour flakes of fire; 10
He will cast them into deep pits,
Nor shall they be able to rise up again.
The evil speaker shall not be established in the land; 11
The man of violence he will hunt to destruction.
I know that Jehovah will support 12
The cause of the poor—the right of the needy.
Surely the righteous shall praise thy name; 13
The upright shall dwell in thy presence.

PSALM CXL.

our efforts will be equally vain, whether we ascend, or descend, or fly abroad upon the wings of the morning light, which diffuseth itself with such velocity over the globe, from east to west. The arm of the Almighty will still at pleasure prevent, and be ready to arrest the fugitives in their progress. Darkness may, indeed, conceal us and our deeds from the sight of men; but the divine presence, like that of the sun, turns night into day, and makes all things manifest before God.

2. We also learn, how comfortable it is to those who are sincere, to reflect on the omniscience and omnipresence of God. He knows all their secret, self-abasing thoughts, their inward penitential sorrows for their sins, their private addresses to the throne of his mercy; their fears and anxieties, their sufferings and their sorrows. The piety and the charity which are practised in cottages; the labour and the pain which are patiently endured in the field, and on the bed of sickness; the misery and torment inflicted by persecution in the mines, the gallies, and the dungeons; all are under the inspection of Jehovah, and are noted down by him against the day of recompense. He sees, and he will reward all we do, and all we suffer, as becometh Christians.

5. [a] So the versions and 1 ms.

3. We are called to acknowledge and adore God, as the former and preserver of our frame. There are innumerable beauties in it; every limb, organ, and sense, every bone, vessel, and nerve, displays exquisite wisdom and skill. His mercies to us are innumerable, more than the sand. Let our bodies then be devoted to his service, and all our members be employed as instruments of righteousness. We should keep alive a sense of God and his goodness upon our minds; lie down every evening with a serious, grateful impression of it, and direct our first waking thoughts to him, that we may be in his fear all the day long.

REFLECTIONS UPON PSALM CXL. 1. Good men have, in every age, experienced, that the carnal mind is enmity to God, and to his people. Evil and violent men, under its influence have been ever ready to harrass and oppress the servants of God; their thoughts are employed in "imagining mischief" against such, and their hands are ready at all times for the "war." Had we no enemies without, there are those within, who are ever fighting and troubling us. We cannot put off our Christian armour for a moment in this world, nor enter into peace and

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could not bear with those wicked men, who opposed God as far as it was in their power.

24. *Way of provocation.* The way or conduct which may provoke thee. Some refer it to deserting God, and worshipping idols.——*Way of eternity.* Which leads to a happy eternity. Or, 'of antiquity,' the good old way, as Jeremiah calls it, vi. 16.; the way of faith and godliness, which God taught from the beginning, and which will endure to the end of time.

PSALM CXL. 3. *Make sharp, &c.* To curse and execrate me.——*like that of, &c.* The tongue of the serpent is small and pointed, like a *thread*, says Aristotle.

5. *Snare—toil—traps.* Mean they tried to lay hold of him and destroy him. They hunted him as if a wild-beast. I have followed the versions in respect to the text. See note, Hebrew Bible.

7. *My most powerful, &c.* Hebrew, 'the strength or power of my help or salvation.' I have followed the Syriac in the version given, as more clear, as well as expressing the sense of the idiom.

9. *Raise the head.* That is, in triumph, boasting that they have accomplished their purposes. For the text, see note, Hebrew Bible.

10. *Pour flakes, &c.* Secker ingeniously conjectured that the true reading is (ימטיר) *he will rain* on them, &c. Comp. Ps. xi. 5. Most critics give to the text a nearly similar sense. I render in the future as here more proper.

11. *Evil speaker.* The 'man of tongue,' the false accuser, shall not be established, but sooner or later punished and destroyed.

12. *I know that, &c.* Having predicted the overthrow of his enemies, he expresses his confidence that Jehovah would appear in his favour and vindicate the oppressed.

PSALM CXLI.

This Psalm is similar to the last, and probably written at the same time and on the same occasion. A Psalm of David.

1 O Jehovah, on thee I call; haste to me;
When I call on thee, hear my voice.
2 Let my prayer be directed as incense before thee;
The raising up of my hands as the evening sacrifice.
3 Place, O Jehovah, a watch before my mouth:
A guard, before the door of my lips.
4 Let not my heart incline to an evil thing,
To practise deeds of wickedness,
With those men who work iniquity;
Let me not even eat of their delicacies.
5 Let the just smite me, and it will be a kindness;
Let him reprove me, and it will be as precious oil,
Which will not bruise my head:
For still my prayer shall be against their evils.
6 Their chiefs were let go among the rocks;
And they heard how pleasant were my words.
As when one cutteth and cleaveth *wood* on the earth; 7
Our bones are scattered at the mouth of the pit.
Yet to thee, O Lord Jehovah, mine eyes look; 8
In thee do I hope; leave me not destitute.
Keep me from the snare that they have laid for me; 9
And from the traps of the workers of iniquity.
Let the wicked fall together into their own nets; 10
But as to me, may I pass on *with safety*.

PSALM CXLII.

This Psalm contains the most fervent prayers for divine help when the Author was in the greatest danger. 1 Sam. xxii. 12. *An instructive Psalm of David, when he was in the cave.*

I cried aloud to Jehovah; 1
Aloud did I make my supplication.
I poured out my complaint before him; 2
I declared to him my distress.
When my spirit within me was overwhelmed, 3

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rest, but by a happy death, and a joyful resurrection.

2. We may learn from the subtlety and unwearied diligence of David's enemies to effect his destruction, what need we have to watch and pray, lest we should fall by our spiritual enemies. O how refined is their policy, how unwearied their application to "overthrow our goings" in the path of life and salvation, to circumvent, and to destroy us for ever! How are "the snares, the nets, and the gins," placed for us, by that cunning and experienced artist, who takes care that nothing should appear in view, but the alluring baits of honour, pleasure, and profit, while of the toils we have no notice, till we find ourselves entangled and caught in them. Who shall preserve us thus walking in the midst of dangers? Only Jehovah, our most powerful Saviour. To him let us like David address our prayers, and we shall be kept, and as upright, at last dwell in his presence.

REFLECTIONS UPON PSALM CXLI. 1. Let us hence learn to be constant and serious in our devotions. The appointment of incense and sacrifice morning and evening, point out these as the proper seasons for prayer. It should be our desire that our prayers may be set forth or directed to God, that our hearts be lifted up with our hands; this will be pleasing to God, and an acceptable sacrifice, through the incense of the great high-priest.

2. We have need earnestly to pray that God would guard our lips. It is our duty "to keep our mouths as with a bridle;" for the tongue is an unruly member, and needs a strong restraint. Let us then beg of God to restrain it, and enable us to take heed that we offend not with it; especially when we meet with injuries and provocations, for that is a time when men are very apt "to speak unadvisedly with their lips." Let us intreat him to assist us in ruling our spirits, and governing our

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PSALM CXLI. 2 *As incense.* The incense was offered up in the morning, and is opposed to the *evening* sacrifice, at the time of offering which (i. c. three o'clock in the afternoon) devout Jews at a distance from Jerusalem used to send up their prayers to God. Hence this was called the hour of prayer. Acts iii. 1. From the expression, 'the raising of my hands,' it seems that the Jews usually stretched out their open hands towards God in prayer.

4. *Let me not eat, &c.* The sense of the verse is, 'Let me not be suffered to imitate the deeds of the ungodly; nor let me ever be a companion of such, joining in their revels, and their mirthful feasts.

5. *Let the just smite, &c.* That is correct me, if I should ever 'practice deeds of wickedness,' or join in the idolatrous festivities of heathens and apostates; and I will deem it the greatest kindness shown to me.——*Precious oil,* or ointment. Comp. Exod. xxx. 23. which will not injure but strengthen and revive me.——*Against their evils,* or wickednesses. That is, against the evils which my enemies intend to bring on me, or against their evil designs and works. I have followed the common reading and version. The old versions are very different. "Let the righteous teach and correct me in kindness; But let not the oil of the wicked bedew mine head: Still shall my prayer be against their evil devices." Lowth approves the reading of the versions, and some of the Jews explain in the same manner.

6. *Their chiefs, &c.* He refers to what is related 1 Sam. xxiv. 1, &c. where Saul and his chiefs were dismissed or let go when David had it in his power to cut them off.——*Among the rocks.* The rocks of the wild-goats. 1 Sam. xxiv. 2. Peters and others render, *in the sides* of the rock, where the cave was, into which Saul went to repose, ver. 3. But as it does not appear that any of his chiefs went with him, I prefer the other rendering.——*How pleasant, &c.* He here refers to verses 10—15. which see.

7. *As when one, &c.* The ellipsis must be so supplied. 'As when one cutteth and cleaveth wood on the earth, *the fragments, the chips are scattered around;* So our bones are scattered, &c.' Perhaps some of David's adherents had fallen into Saul's hand, whom he had ordered to be slain, or that David refers to the slaughter of the priests. 1 Sam. xxii. 16—19.

PSALM CXLII. 3. *Overwhelmed.* That is, with distress and trouble.

Then thou knewest my path.
In the way wherein I walked,
They had secretly laid a snare for me.
4 I looked on my right hand and beheld,
But none would acknowledge me.
Flight itself was taken from me,
And no one cared for my life.
5 *Then* I cried to thee, O Jehovah;
I said, "Thou art my only refuge,
And my portion in the land of the living."
6 Attend, *O God*, to my cry,
For very low am I brought.
Deliver me from my persecutors,
For they are much stronger than I.
7 Bring my soul out of prison,
That I may praise thy name.
Then will the righteous surround me,
When thou shalt thus deal kindly with me.

PSALM CXLIII.

David complains of his sufferings, and prays for deliverance from his enemies. This Psalm is thought to have been composed under Absalom's rebellion. A Psalm of David.

1 O Jehovah, hear my prayer;
Give ear, to my supplication:
In thy truth and righteousness answer me.
Enter not into judgment with thy servant; 2
For in thy sight no man living can be justified.
Truly the enemy hath persecuted my soul, 3
And crushed down my life to the ground;
Hath made me to dwell in darkness,
As those who are for ever dead.
Hence is my spirit within me overwhelmed; 4
My heart within me is desolate.
I call to mind the days of old; 5
I meditate on all thy *glorious* deeds;
I muse on the works of thy hands.
I stretch forth my hands to thee: 6
My soul as a parched land, thirsteth for thee.
Speedily answer me, O Jehovah; 7
For my spirit utterly faileth:
Hide not thy countenance from me;
For I am like those who descend to the pit.
Early let me experience thy mercy; 8
For in thee do I put my trust.
Make known to me the way in which I should walk;
For to thee do I lift up my soul.
Deliver me from mine enemies, O Jehovah; 9
For to thee do I fly for refuge.

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passions, that no word may proceed from us, that will be displeasing to him, dishonourable to religion, or injurious to our own credit and peace.

3. The sharpest reproofs of the righteous, are better than the company and dainties of the wicked. A love of company and luxuries often leads men into the society of the wicked, and so weakens the force of religion, and tempts them to say and do as the wicked do. Let it be our care to avoid such company, however gay and merry they may be, remembering that "their dainties are deceitful meat." Let us esteem reproof to be an instance of friendship, and be thankful for it, though we should think it not well grounded, or too sharply administered, yet when it appears to be kindly intended, it should be kindly taken; and we should show how highly we esteem their friendship who are so faithful.

REFLECTIONS UPON PSALM CXLII. 1. We are reminded, that our best relief in distress is prayer to the God of our lives. The state of David in the cave of Adullam was a state of utter destitution. Persecuted by his own countrymen, dismissed by Achish, and not yet joined by his own relations, or any other attendants, he took refuge in the cave, and was there, alone. But in that disconsolate, and seemingly desperate situation, he desponded not. He had a friend in heaven, into whose bosom he "poured forth his complaint," and told him the sad story of his trouble and distress. When danger besetteth us around, and fear is on every side, let us follow the example of David, and that of a greater than David, who, when Jews and Gentiles conspired against him, and he was left all alone, in the garden, and on the cross, gave himself unto

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——*Knewest my path.* Knewest how to direct me to escape from the snares of my enemies. Some, approvedst my path or conduct; but the following words support the sense I have given.

4. *Would acknowledge, &c.* Ainsworth, 'acknowledge', that is, no one would take my part and support my cause. He refers to those around Saul, to the courtiers ——*Flight itself, &c.* All hope of escaping was taken away. ——*No one cared, &c.* No one sought my preservation; but all seemed to be bent on my destruction.

7. *Surround me, &c.* When they see thy kindness in preserving me, they will be encouraged to flock to me, and to support my just cause.

PSALM CXLIII. 1. *In thy truth, &c.* As the God of truth, and righteousness, fulfil thy own promises; and manifest to others thy fidelity and justice.

2. *Enter not, &c.* 'Go not to law with me,' as Ainsworth proposes to render; for by the deeds of the law shall no flesh be justified. Rom. iii. 20. There can be no one before thee innocent.

3. *As those who, &c.* That is, in respect to this world; for they shall return to dwell no more here. I have followed the Syriac and Arabic translators.

6. *My soul, &c.* Compare Psalm xlii. 2, and lxiii. 1.

7, *For I am, &c.* So our marginal version; and this I deem right, as it expresses the reason of his earnest request for speedy aid. He was nearly gone;—his spirit was failing and his life drawing near to the destroyers.

10. *In a plain path.* Hebrew, 'on level ground.' I follow the obvious construction of the text, and which the Septuagint followed. Compare Nehe. ix. 20. Is. lxiii. 14.

10 Teach me to do thy will;
For thou art my God.
Let thy good spirit guide me in a plain [v] path".
11 For thy name's sake, Jehovah, revive me;
In thy mercy bring me out of distress.
12 In thy justice cut off mine enemies,
And destroy all mine adversaries;
For thy servant I am.

PSALM CXLIV.

This is a song of praise for victory obtained over truce-breakers. Some refer it to the war with the Ammonites. 2 Sam. x. *A Psalm of David.*

1 BLESSED be Jehovah, my rock,
Who traineth my hands for the war,
And my fingers for the battle.
2 He is my [v] refuge" and my fortress;
My high tower and safe retreat;
My shield in whom I trust;
Who subdueth [v] peoples" under me.
3 O Jehovah, what is man that thou carest for him?
The son of man that thou so regardest him?
Man resembleth the empty vapour; 4
His days, like the shadow, pass away.
O Jehovah, bow the [v] heavens" and descend; 5
Touch but the mountains and they shall smoke.
Cast forth lightning, and disperse them; 6
Shoot forth thine arrows, and confound them.
Stretch forth thy hand from on high, 7
And deliver me from many waters;
[t] Rescue" me from the hand of a strange people;
For their mouth speaketh vanity, 8
And their right hand is a right hand of falsehood.
I will sing a new song to thee, O God; 9
On the ten-stringed lute I will praise thee.
Thou art he who givest victory to [v] thy king", 10
Who deliverest David thy servant.
From the destroying sword still deliver me;
Rescue me from the hand of a strange people; 11
For their mouth speaketh vanity,
And their right hand is a right hand of falsehood.
Let our sons become in their youth, 12
Like vigorously growing plants;—
Our daughters like corner columns,

10. [v] 6 mss. PSALM CXLIV. 2. [v] So Syr. The rest, *my mercy.*—[v] Syr. Chald. Arab and many mss The rest, *my people.*

5. [v] Chald. Syr. Arab. and 1 ms. The rest, *thy heavens.*
7. [t] Transposed from the former line with the Syr. 10. [v] Syr.

prayer. He poured out strong cries and tears to his father.

2. We know that the prayer of David was answered and he delivered from his persecutors, enlarged from his distress, exalted to the throne, and joined by all the tribes of Israel. So our Lord was delivered from his stronger persecutors, brought from the sepulchre, exalted to his heavenly throne, owned and submitted to by the converted nations, who became the Israel and people of God. Nor let us fear, though we be brought very low, and our persecutors, the world, the flesh, and the devil, be at any time too strong for us, God will deliver us from the bondage of sin, and redeem us from the prison of the grave, to join the great assembly before the throne, and there to praise his name for ever.

REFLECTIONS UPON PSALM CXLIII. 1. We ought to learn how dreadful our state would be, if God should enter into judgment with us. If he was to deal with us in strict justice, we cannot be justified. We know that we have sinned, and deserve punishment; we cannot plead innocence, and have no satisfaction to make to his justice. Till we are thoroughly sensible of this, the gospel will not be welcome to us. Let us then seriously weigh this thought, that we are guilty before God, and cannot be justified by our own righteousness: this will lead us to bless God for Jesus Christ, on whom our iniquities were laid, and by whose righteousness we may be justified.

2. With such thoughts and sentiments in our minds, let us stretch

PSALM CXLIV. 2. *My refuge.* This reading, preserved by the Syriac, is evidently more suitable to the context than 'my mercy;' and is supported by the parrallel place, Ps. xviii. 1.——*Peoples under me.* Dathe admits this reading; for it is not probable that David would speak of God's subduing *his own people* under him. The Hebrew is forcible and might be rendered, *treadeth down* the people, &c.

3. *Carest for him.* So Ainsworth explains the textual word. For *to know*, in such a connexion, means to favour, to exercise a constant attention to a person as one greatly esteemed, as the next line proves.

4. *Empty vapour.* 'The breath of the mouth,' as Kimchi explains the word. Michaelis observes that this is the original sense of the word, and the other senses of emptiness, vanity, are derived from it. See Supple. Heb. Lex. and Ps. xxxix. 5, 6, 11. lxii. 9. David admires the mercy and condescension of God towards a creature so frail and fleeting.

5—6. *Bow the heavens.* Compare Ps. xviii. 9, 14.

7. *Many waters.* That is, many enemies who are like to overwhelming inundations, as the Chaldee and Kimchi explain.——*Strange people.* Hebrew, 'sons of the strangers:' which means, a strange or foreign people, a *people* who spoke another tongue.

8. *Speaketh vanity.* That is, not sincerely, not truth but lies; and in their oaths, when they raise their right hand to God, swearing to a covenant, they deal falsely.

10. *Who givest, &c.* All the versions render in the second person, which is more suitable. The repetition of the last line of the seventh verse and the eighth is made with great and admirable effect.

12. *Let our sons, &c.* I make this, with many critics, a new paragraph, and suppose אשר to be redundant, or else a mistake for some verb. Some would render, '*so that* our sons, &c.' This would follow properly the second line of the eleventh verse; but I do not see any connexion between this and the two concluding lines. Michaelis renders as I have done. Dathe after Dœderlein, considers אשר a verb, and renders, 'I declare our sons happy, &c.'——*Corner columns.* This is the sense of the term זויות both in the

Wrought after the form of those of a palace.
13 May our store-houses be full of every kind of produce;
Our flocks become thousands;
Yea tens of thousands, in our open pastures!
14 May our oxen be strong for labour;
Let there be no breaking in—no rushing out—
No outcry in our public places.
Happy that people, who are in such a state!
Happy that people whose God is Jehovah!

PSALM CXLV.

David celebrates the power, goodness, and providence of God, exercised towards those who fear and serve him. This Psalm is thought to have been composed in the latter part of David's life. It is Alphabetic. A Psalm of praise by David.

א: ALEPH.

1 I will extol thee, my God and King;
And I will bless thy name for ever and ever.

ב: BETH.

2 Every day will I bless thee;
And I will praise thy name for ever and ever.

ג: GIMEL.

3 Great is Jehovah, and greatly to be praised;
Yea, his greatness is unsearchable.

ד: DALETH.

4 All generations shall celebrate thy works,
And they shall declare thy mighty acts.

ה: HE.

5 ᵛ They shall speak" of the honour and glory of thy majesty,
And ᵛ shall rehearse" thy wonderful deeds.

ו: VAU.

6 They shall tell of thine awe-striking acts,
And shall declare thy greatness.

ז: ZAIN.

7 They shall commemorate thy great goodness,
And sing aloud of thy righteousness.

ח: HETH.

8 Gracious and compassionate is Jehovah;
Slow to anger, and of great mercy.

ט: TETH.

9 Jehovah is good to all ᵃ who wait on him";
Yea his tender mercies are over all his works.

י: JOD.

10 All thy works, Jehovah, shall praise thee;
And thy pious servants shall bless thee.

כ: CAPH.

11 They shall tell of the glory of thy empire,
And talk of thy mighty deeds;

ל: LAMED.

12 Making known to the children of men ᵛ thy" power,

PSALM CXLV. 5. ᵛ So all the versions.—— ᵛ ibid.

9. ᵃ Sept. 12. ᵛ The versions.——ᵛ ibid.

forth our hands unto God for his mercy. Musing on his many works of grace, let us trust to his promise, that he may deliver and save us; bring us out of all our distresses, while he destroys all our spiritual enemies.

REFLECTIONS UPON PSALM CXLIV. 1. We should hence learn to adore God's condescension and grace towards us, by reflecting on our own weakness and worthlessness. For if David, upon the remembrance of what God had done for him, could break forth into this reflection, much more may we do so, for whom the Redeemer hath been manifested in the form of a servant, and in that form hath humbled himself to the death of the cross, to gain us the victory over principalities and powers, to put all things under our feet, and to make us partakers of his everlasting kingdom. Lord, what, indeed, is man, or what is the son of such a miserable creature, that thou shouldst take this knowledge, and make this account of him! Man, who is now become like vanity, or instability itself; whose days are fleeting and transient as a shadow, which glides over the earth, vanishes, and is seen no more. Such was human nature; but the Son of God hath taken it upon himself, rendered it immortal, and exalted it to heaven; whither all will follow him hereafter, who follow him now in the paths of righteousness and holiness; for where he is shall they also be.

2. Let us learn gratitude for every temporal good; the safety of the king and the nation; the health and increasing numbers of the people; the fertility of the earth, filling our granaries with corn, and the increase of our flocks and herds; but especially for a covenant interest in God, which is better than all temporal prosperity. Happy is the people who are in the case just described, but more "happy the people whose God is Jehovah;" who know him and serve him, and enjoy his favour and love. This we should seek as the greatest of blessings for ourselves and our country; choosing the Lord for our God, devoting ourselves to his ser-

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Syriac and Arabic, and which is now generally adopted.—— *Wrought after, &c.* That is, in the fittest and best proportions, combining strength, symmetry, and beauty. No comparison can be more delicate.

14. *No breaking in, &c.* That is, of the enemy, entering a city by force; no rushing out of the people, seeking safety by flight.——*No outcry.* The Chaldee, 'no howling,' on account of public calamities, or on account of oppression and injustice.

PSALM CXLV. 5. *They shall, &c.* The versions have retained the genuine text in this and the next verse, which preserves the connexion.

9. *Who wait on him.* This reading Secker thought limited the sense too much. But why may not the Psalmist rise from the specified instance of divine goodness and mercy, to his general kindness towards all his works?

11—13. *Thy empire.* So I render, as denoting imperial power, or authority—governing power, and as synonymous with 'dominion.' It comprises

And the glorious majesty of [r]thy[/r] empire.

מ: MEM.

13 Thy empire is an everlasting empire,
And thy dominion extends through every age.

נ: NUN.

[a]Faithful is Jehovah in all his words,
And merciful in all his works."

ס: SAMECH.

14 Jehovah upholdeth those who are falling,
And raiseth up all those who are bowed down.

ע: AIN.

15 The eyes of all *creatures* look to thee,
And thou givest them their food in due season.

פ: PHE.

16 Thou openest thy hand,
And satisfiest the desire of whatever liveth.

צ: TSADE.

17 Righteous is Jehovah in all his ways,
And kind in all his works.

ק: KOPH.

18 Jehovah is near to all who call on him,
To all who call on him in sincerity.

ר: RESH.

19 He will fulfil the desire of those who fear him;
He will hear their cry and save them.

ש: SCHIN.

20 Jehovah preserveth all those who love him;
But all the wicked will he destroy.

ת: THAU.

My mouth shall speak the praise of Jehovah; 21
And let all flesh bless his holy name for ever.

PSALM CXLVI.

This Psalm is an exhortation to trust in the power and fidelity of God, as opposed to the weakness and faithlessness of men. In the Septuagint and Syriac, its title is, A Psalm of Haggai and Zechariah. Hallelujah.

PRAISE Jehovah, O my soul. 1
I will praise Jehovah, while I live; 2
I will sing to my God, while I exist.
Put not your trust in princes, 3
Nor in man, with whom is no salvation.
For his spirit departeth, 4
He returneth to his own earth;
And that very day his designs perish.
Happy he whose help is in the God of Jacob; 5
Whose hope is in Jehovah, his God!
Who made the heavens and the earth, 6
The sea, and all that is therein;
Who keepeth *his* truth for ever;
Who executeth justice for the oppressed; 7
And who giveth food to the hungry.
Jehovah releaseth the prisoners;
Jehovah openeth the eyes of the blind; 8
Jehovah raiseth those who are bowed down;
Jehovah loveth the righteous.
Jehovah preserveth the strangers; 9

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13. [a] Sept. Syr. Vulg. Arab. Ethio. and 1 ms.

vice, and living to his glory: then shall we have all good things, be hid in the day of trouble, and find deliverance and happiness where others find destruction.

REFLECTIONS UPON PSALM CXLV. 1. We are here furnished with topics for our praises. The "greatness" of Jehovah, whether we consider it as relating to his essence, or his works, is never to be fully comprehended by his saints, whose delight it is to contemplate "the breadth, and length, and depth, and height," the extent and duration of his Being and his Kingdom, the profundity of his counsels, and the sublimity of his power and glory. These are the inexhaustible subjects of divine meditation, transmitted from age to age. And as the

God's natural and moral government, which extends to all his works and shall be everlasting. On the authority of the versions I have added the verse beginning with the letter Nun, which by some accident has been omitted in the present Hebrew Text.

PSALM CXLVI. 3. *No salvation.* That is, no power to save others, nor even himself; 'for soon his spirit departeth, and he has no power to reclaim it.

greatness of God our Saviour hath no bounds, so his praises should have no end, nor should the voice of thanksgiving ever cease. As one generation drops it, "another" should take it up, and prolong the delightful strain, till the sun and moon shall be no more.

2. We are reminded of his providential goodness to all his creatures, and of his just and righteous administration towards all. He is the great Shepherd of nature, and all creatures receive their supplies from his hand. "The eyes of all look to thee; and thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of whatever liveth." But to his servants he is peculiarly attentive and gracious. He is nigh, to hear and answer their prayers, to fulfil their holy and pious desires; to preserve them, in the greatest danger, and to

4. *His designs, &c.* That is, respecting this life, all perish; come to nothing, and never will by him be accomplished. So that if he had formed the best plans to assist and do good to others they are then all as nothing.

5. *In the God of, &c.* Who promised to Jacob, 'I will be with thee and keep thee,' Gen. xxviii. 15, who hath made all things, and whose promise can never fail either for want of power or faithfulness.

7—9. *Justice, &c.* In his moral government he punishes oppressors

The orphan and widow he supporteth,
But the way of the wicked he subverteth.
10 Jehovah shall reign for ever;
Thy God, O Zion, through all generations.
Praise Jehovah.

PSALM CXLVII.

In this Psalm, God's mercy to Israel and his works of nature and providence are celebrated. A Psalm of Haggai and Zechariah. Hallelujah.

1 Praise Jehovah, for he is good;
Sing praise to our God, for it is pleasant;
Praise becometh [a] the upright."
2 Jehovah rebuildeth Jerusalem;
He assembleth the outcasts of Israel.
3 He healeth the broken of heart,
And bindeth up their wounds.
4 He counteth the number of the stars;
He calleth them all by name.
5 Great is our Lord, and of great power,
And his understanding is infinite.
6 Jehovah supporteth the humble,
But casteth down the wicked to the earth.
7 Sing with thanks responsively to Jehovah;
Sing praise with the harp to our God;
Who covereth the heavens with clouds; 8
Who prepareth rain for the earth;
Who causeth herbage to grow on mountains:
Who giveth to the cattle their food; 9
To the young ravens also, which cry to him.
He delighteth not in the courage of the horse; 10
Nor hath pleasure in the stout warrior.
Jehovah hath pleasure in those who fear him; 11
In those who hope in his mercy.
Praise Jehovah, O Jerusalem; 12
Praise thy God, O Zion.
For he strengtheneth the bars of thy gates; 13
And blesseth thy children within thee.
He maketh peace in thy borders; 14
With the best wheat he satisfieth thee.
He sendeth forth his injunction to the earth, 15
And his command runneth swiftly.
He giveth snow like wool; 16
He scattereth the hoar-frost like ashes.
He casteth down pieces of ice: 17
Who can stand before his cold?
He sendeth his word, and melteth them; 18
He maketh the wind to blow, and the waters flow.
His word he hath declared to Jacob; 19

Psalm clxvii.

save them from all their enemies. But the wicked he destroys, as opposed to his nature, and as refusing to yield to him a reasonable service, and spiritual homage.

Reflections upon Psalm cxlvi. 1. How forcibly does the Psalmist teach us the vanity of confidence in man; even of the wisest, best, and most powerful. Even princes are feeble, insufficient helps, both as fickle and as mortal creatures. Our dearest relatives and friends are not too much to be depended on; their affections may alter, their circumstances change, or their lives end. Let us therefore learn to "cease

1. [a] Ps. xxxiii. 1.

from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

2. We have one never-failing source of comfort amidst the changes and uncertainties of life, that the God of Jacob never changes. Our friends die, princes die, and we must die; but "the Lord shall reign for ever." He will take care of our families, govern the world, and guard the church, when we are gone; and he will make all his people completely and eternally happy. He is "the blessed and only potentate, who hath immortality. Happy is he who hath the God of Jacob for his help, for in the Lord Jehovah is everlasting strength."

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and saves the oppressed; provides for the needy, releases prisoners, and brings those shut up in darkness to the light.

PSALM CXLVII. 1. *Becometh the upright.* Is suitable to their character, and a duty which they love to perform. I have added 'the upright' from Ps. xxxiii. 1. where the same words occur. See note, Heb. Bible.

2. *Outcasts.* Or the dispersed, as 1 Pet. i. 1. & Jam. i. 1. This comprises both those in captivity, and those who had sought a retreat in foreign lands. This and the next verse prove that the Psalm was composed after the captivity.

4. *He counteth, &c.* Which to man with all the assistance from glasses of the greatest magnifying power, is wholly impossible. Gen. xv. 5. Isa. xl. 26. Jerem. xxxiii. 22.

5. *His understanding, &c.* Or, 'the things which he understandeth, are unsearchable,' as Dathe paraphrases the text.

9. *Young ravens, &c.* There is evidently something particular in the habits of young ravens, which led the author of Job as well as the Psalmist to select them as singular instances of the care of providence: some however think that the young ravens are mentioned only as belonging to the class of birds for which God provides as well as for cattle. Compare, Luke xii. 24. with Mat. vi. 26. Bochart asserts that the raven expels her young from the nest, as soon as ever they have the power to fly; and in this weak state they make a croaking noise, which God is said to hear, and to defend and provide for them. This species of bird was unclean and hence despised by the Jews; yet even for these God made provision.

10. *In the courage of the, &c.* The horse is put for cavalry, as the 'stout warrior' is for infantry. In their horse and foot, kings take pleasure, and in them they are wont to place their confidence; but, Jehovah, the great king, prefers his humble worshippers to all other objects. I have adopted Green's version, as giving the sense of the idiom 'the legs of a man.' Compare, Ps. xxxiii. 15, 16.

15. *Runneth swiftly.* There is an allusion to the messengers of kings; whose decrees are swiftly spread abroad and executed.

His statutes and judgments, to Israel.
20 Thus hath he not done to any other nation:
For as to his judgments, they know them not.
Praise Jehovah.

PSALM CXLVIII.

All creatures, animate and inanimate, are invited to praise God. A Psalm of Haggai and Zechariah. Hallelujah.

PRAISE JEHOVAH.

1 PRAISE Jehovah from the heavens:
Praise him, all ye that dwell on high.
2 Praise him, all ye his angels:
Praise him, all ye his hosts.
3 Praise him, ye sun and moon:
Praise him, all ye stars of light.
4 Praise him, ye heavens of heavens:
And ye waters, which are above the heavens.
5 Let these praise the name of Jehovah;
For he commanded, and they were created:
6 He established them for ever and ever;
He made a decree, which they never transgress.
7 Praise Jehovah, on the earth:
Sea-monsters, and all the deeps;
8 Fire and hail, snow and vapour;
Stormy wind, fulfilling his word:
Mountains, and all hills; 9
Fruit-trees, and all cedars;
Wild-beasts, and all cattle; 10
Reptiles, and *all* winged birds;
Kings of the earth, and all people; 11
Princes, and all the judges of the earth:
Young men, and maidens; 12
Old men, and children:
Let these praise the name of Jehovah; 13
For his name alone ought to be extolled:
His glory is above the earth or the heavens.
Since he hath exalted the horn of his people, 14
He is the praise of his pious servants;
Of the sons of Israel, his favoured people.
Praise Jehovah.

PSALM CXLIX.

This is a song of praise for victory obtained over enemies. Some refer it to Nehemiah. See ch. iv. & vi. *It has no title but Hallelujah.*

SING to Jehovah, a new song; 1
His praise, in the assembly of the saints.
Let Israel rejoice in his Maker; 2
Let the sons of Zion exult in their king.

REFLECTIONS UPON PSALM CXLVII. 1. What is said of Israel after the flesh, applies to God's spiritual Israel. The "broken hearts and wounded spirits" of the Israelites were "healed and made whole," when they returned to their own land, when they beheld Jerusalem rising again in beauteous majesty, and sung the songs of Zion in the courts of the temple. Thus Christ came to "preach deliverance to the captives, and to bind up the broken hearted;" Isa. lxi. 1. Luke iv. 18. to speak pardon and peace to the wounded and contrite spirit, and to put a new song of thanksgiving in the mouth of the penitent, which he might sing, when restored to the holy city, and the house of his heavenly Father.

2. We may gather matter for praise to God from all the objects of nature, and from his kindness to his church. He has ordained the seasons of the year, and through his overruling providence, summer and winter do not cease. "He feeds us with the finest of wheat, strengthens our gates," without which their bars would be vain, "and giveth peace in our borders." Let us own him, as the guardian of the church, who builds up Jerusalem, gathers strangers into it by converting grace, and will at length gather the Jews, the outcasts of Israel, into his church. For those favours then which we enjoy, and those we expect from his promises, let us praise him, for it is pleasant and comely, highly decent, reasonable, and delightful.

REFLECTION UPON PSALM CXLVIII. The manner in which the Psalmist here calls upon universal nature to praise the Lord, intimates to us, that he esteemed God most worthy to be praised, that he delighted in this duty, and wished that the whole creation were vocal in his praise. The perfections of God displayed in his works, furnish us with matter for praise, and call upon us to adore him. The capacities and instincts

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18. *The wind to blow, &c.* Doubtless from a warm quarter, and then the rivers and torrents are again supplied with water.

20. *Thus hath he, &c.* Compare, Deuter. iv. 7, 8, 32, 34.

PSALM CXLVIII. 1. *Ye that dwell on high.* Or, 'in the high-places.' I have filled up the ellipsis for the sake of precision and clearness. The celestial powers are meant, as in the next verse.

4. *Above the heavens.* Gen. i. 7. Hence the 'heavens of heavens' mean the highest celestial heavens in opposition to the aerial heavens.

6. *Never transgress.* Though the text be singular it refers to the particular objects mentioned, and here must be understood as embracing them all.

7. *On the earth, &c.* From the heavens and their phenomena, he descends regularly to the waters under the firmament.

14. *His favoured, &c.* I have given the sense. The Hebrew is, 'near to him,' admitted to intimacy and friendship, which was a peculiar favour. Deuter. iv. 7. Rom. ix. 4, 5.

PSALM CXLIX. 2. *His maker.* The text is plural, 'they who made him,' according to the points, but none of the old translators have so rendered; and it seems used to denote excellence, if it be not a mere error. Some argue from this and a few other similar passages, that the personality of the father, son and spirit is indicated. The next line makes it certain, that the common version is right as 'his maker' is parallel with 'king.' Compare, Ps. lix. 5. Is. xliv. 2. and li. 13.

4. *Adorneth, &c.* Those who were clothed with sack-cloth on account of their oppressions, he saves, and clothes with the robes of joy.

3 Let them praise his name with the lute;
Let them sing to him with the tabret and harp.
4 For Jehovah taketh pleasure in his people;
The humble he adorneth with salvation.
5 Let the saints gloriously exult;
Let them sing aloud on their couches;
6 Let the high praises of God be in their mouths,
And a two-edged sword in their hand;
7 To execute judgment on the heathen,
And inflict corrections on the peoples;
8 To bind their kings with chains,
And their nobles with fetters of iron:
9 To execute on them the judgment decreed:
This honour *awaiteth* all his saints.
Praise Jehovah.

PSALM CL.

This Psalm was most probably composed by David, for the annual festivals and used on that occasion after the captivity. Hallelujah.

PRAISE God for his own holiness; 1
Praise him for the expanse of his power.
Praise him for his mighty deeds; 2
Praise him for his excellent greatness.
Praise him with the sound of trumpet; 3
Praise him with the psaltery and harp.
Praise him with the tabret and lute; 4
Praise him with flute and pipe.
Praise him with the soft-toned cymbal; 5
Praise him with the loud-toned cymbal.
Let whatever breatheth praise Jehovah. 6
Praise Jehovah.

of the creatures, the provision he has made for them, their serviceableness to man, all should lead us to praise him. Let us look on the frame of nature with such seriousness and devotion, that we may see the hand and goodness of God in all, and be engaged to praise him. We have peculiar reason to do it, as we are a people near unto him; once afar off, but now brought nigh. "Let us therefore show forth the praises of him who hath called us out of darkness into his marvellous light."

REFLECTIONS UPON PSALM CXLIX. 1. Let Christians, who are now the saints, the Israel of God, and the children of Zion, sing this holy and sublime song. Let them sing it "new," in its evangelical sense, as new men, celebrating new victories, new and greater mercies, a spiritual salvation, an eternal redemption. Let them "rejoice" with hearts, voices, instruments, and every other token of joy, "in him who hath made," or created them again, in righteousness and true holiness. Let them "be joyful in their King," who hath himself overcome, and is now leading them on to final conquest and triumph, to honour and immortality.

2. We have the strongest proof that the Lord hath pleasure in his people; for he who is both Lord and Christ hath not disdained to become like one of them; to partake of their flesh and blood, and to give them his Spirit; he was made man, to purchase them by his death; and, as man, he is gone into heaven, to prepare a place for them. He will return, to adorn the humble "with salvation," and place on the heads of his true disciples, the lowly, patient, and peaceable ones, a bright and incorruptible crown. Therefore, shall they gloriously exult in this life in hope, and in a future, in triumph.

REFLECTIONS UPON PSALM CL. It is our duty to praise God for this whole Book, and that we have such excellent helps for our devotion by it; that we have so many songs of praise on record, both as forms and models of praise; and in such sublime, devout, and pathetic strains; sufficient, one would think, to animate and warm the coldest heart; compositions, which furnish delightful entertainment in our closets and families, and in the solemn assembly. This is a part of scripture for which we have peculiar reason to be thankful; and for all those sacred hymns which are composed upon this divine model.

2. However delightful instrumental music may be, let us remember the Apostle's admonition, to "sing with the spirit, and the understanding also;" with our hearts and our mouths to glorify God. If we rest in the tune and the modulation of the voice, there is no more devotion in us than in an harp or an organ; the pipe of brass and the pipe of flesh are much alike. Let our hearts therefore be engaged to praise God. All the harmony of Solomon's temple would be nothing to him without grace in the heart; without a principle of reverence, faith, and love. "Let all that is within us praise God:" and while our best services are so imperfect, let us rejoice to think in how much better a manner he is praised by saints and angels above; and long to join that grand chorus and partake of their work and happiness for ever and ever. Amen.

5—9. *Let the saints, &c.* This whole paragraph applies to the Israelites who built the wall of Jerusalem, armed as if ready for battle; and perhaps this Psalm was sung to animate and encourage them. Neh. iv. 13. &c.——*Gloriously exult.* Hebrew, 'exult in or with glory,' which means, 'gloriously.'——*Couches.* While conversing together in the *divan*; let them sing to him who gives them such happiness and security.

6. *High praises, &c.* In this and the following verses there is a reference to the conquest of Canaan under Joshua; and the author both prays for and predicts some future similar triumph of his people over their enemies.——*Two-edged sword.* Some understand the conquest and victory in a figurative sense, and suppose the conquests and victories of our Lord by the Gospel to be meant; and hence the 'two-edged sword,' will signify his word. Compare, Rev. i. 16. Heb. iv. 11. and Eph. vi. 16, 17.

PSALM CL. 1. *His own holiness.* Ainsworth renders, 'sanctity;' and Dathe. The word is ambiguous and signifies either 'for his holiness,' or 'in his sanctuary,' but as the next verse contains the subjects of praise, I conceive it is more natural to render this in the same manner. His 'holiness,' his essential purity and perfection is the first subject of praise. The second is for the exertion of his almighty power, forming the *expanse* of heaven; and including the whole of his works.

2. *Mighty deeds.* In the preservation and government of all his works. This is the third subject of praise; and the fourth is, 'his excellent goodness,' his majesty and glory as the king of Israel, displaying his moral attributes, and receiving the homage and worship of his people.

3—6. Here are enumerated the various instruments which the Jews used in their solemn services, as accompaniments to the voice. With them instrumental music was dedicated to the sanctuary.

PROVERBS.

INTRODUCTION.

ONE method of communicating wisdom among the ancients was, by stating some weighty truth in a short and compressed form, and in poetic language, that it might be the more easily remembered. Thus the wise men of Greece delivered moral maxims; and thus God was pleased to direct Solomon to write, for the instruction of youth and for the direction of old age. The Proverbs are indeed adapted to all ages, conditions and ranks among men. The king and the subject; the rich and the poor; the wise and the foolish; the sensualist and the self-denying man of God, are all alike admonished. The author of these Proverbs was Solomon, who is said to have wrote *three* thousand; 1 King. iv. 32.: and doubtless, those considered of the greatest use are here collected together. The *first* part, from chapter one to ten, contains an exhortation to wisdom; the *second*, from chapter ten to the twenty-fifth, contains those moral axioms in which this wisdom consists; and the *third*, the Proverbs collected by Hezekiah's order, chapter twenty-five to the twenty-ninth inclusive; and the *fourth*, the two last chapters, which were probably written by some other inspired author.

CHAPTER I.

The title and design of the book, 1—6; the nature of wisdom 7—10; an exhortation to regard it as a preservative from the ways of the wicked, 11—19; and the remainder is the address of wisdom to men.

1 THE Proverbs of Solomon, King of Israel,
which are designed,
2 To impart wisdom and instruction;—
To make known the words of prudence;—
3 To render skilful instruction acceptable;—
To teach justice, judgment, and equity;—
4 To give to the simple discernment;
To the young man knowledge and discretion.
5 The wise will attend, and increase knowledge,
And the prudent will acquire sound judgment;
6 To understand a proverb and its just sense;
The words of the wise, and their acute sayings.
7 The sum of wisdom is the fear of Jehovah;
But wisdom and instruction the foolish despise.
8 Listen, my son, to the instruction of thy father,
And forsake not the admonition of thy mother.
9 For they shall be as a graceful ornament to thy head,
And as chains [a] of gold" to thy neck.
10 My son, if sinners entice thee,
[v]Consent thou not" unto them.
11 If they say, "Come thou with us;
"Let us lay wait for blood;
"Let us lurk for those who in vain are innocent;
12 "Let us destroy them, as hades, though vigorous;
"Though perfect, as those that go down to the pit.

CHAP. I. 9. [a] Sept.

10. [v] Sept. Vulg. 58 mss.

CHAP. I. 2. *To impart, &c.* Hebrew, 'for the knowing of &c.' Michaelis supplies, '*which are written*, that one may know wisdom, &c.' ——*Words of prudence.* Or 'maxims of prudence.'

3. *Skilful instruction.* Hebrew, 'instruction of skill,' which denotes as I have rendered, as is admitted in other instances.

4. *Simple.* Those inexperienced, and who for this reason are most likely to be led astray by evil examples.——*Discernment.* The word ערמה is often used in a bad sense for 'craft, cunning, &c.' but it is here used in a good one, for the effect of wise instruction.

5. *The prudent.* So I render נבון here and frequently, as being more proper than 'understanding.'——*Sound judgment.* Such as the skilful pilot possesses who knows how to steer the vessel properly. By the use of the word תחבלות Solomon beautifully represents human life as a voyage, and wisdom as the pilate directing its course.

6. *A proverb.* A sententious, wise saying—*And its just sense.* Its real meaning. I have preferred what the word is allowed to signify, to avoid the absurdity of 'understanding an interpretation.'——*Acute sayings.* Those which contain force and weight, or which penetrate the mind. So Parkhurst and others explain the word.

7. *Sum of wisdom.* The term ראש is ambiguous, having both the sense of 'beginning,' or of 'sum,' chief part, as our margin has it. I prefer the latter sense as it is more consistent with Job, xxviii. 28, where the fear of God is said not to be the beginning, but 'to be wisdom.' To fear and serve him is doubtless our chief wisdom.

8. *Admonition.* The term תורת in this connexion is parallel to 'instruction' and signifies, not a *law*, an authoratative statute, but admonition or advice.

9. *Graceful ornament.* Or, turban. All the orientals wear them; and the rich are distinguished, both by the form and costly materials of which they are made. Both sexes are equally fond of gold-chains, and other ornaments.

10. *Sinners, &c.* This term means here, men, who, to obtain wealth, stick at nothing, but are ready to commit both robbery and murder, as the following verses prove.

11. *In vain are, &c.* That is, their innocence shall be no defence to

13 "Every kind of precious treasure shall we find;
"We shall fill our houses with spoil:
14 "Cast thy lot among us;
"Let there be one purse for us all."
15 My son, walk not in the way with them;
Withdraw thy foot from their path:
16 For their feet run to evil,
And they haste to shed [a] innocent" blood.
17 Surely in vain is the net spread out,
Before the eyes of any bird!
18 But these lay wait for their own blood;
They lay snares for their own lives.
19 Such are the ways of all greedy of lucre;
For it taketh away the life of its possessors.
20 Wisdom crieth aloud in the streets;
In the public places she sendeth forth her voice;
21 Amidst the noisy throng she crieth out;
At the entrances of the gates of the city,
She uttereth her words, saying,
22 "How long will ye simple love folly,
And ye scoffers delight in scoffing,
And ye fools hate knowledge?
23 Turn ye at my reproof:
Lo! to you I will freely utter my mind;
To you I will make known my words."
"Because I have called and ye have refused; 24
Stretched out my hands, and no one regarded:
But ye have rejected all my counsel, 25
And would not incline to my reproof:
I will also laugh at your calamity; 26
I will mock, when what you feared cometh;
When what you feared cometh like a tempest, 27
And your calamity rusheth on like a whirlwind;
When distress and anguish come upon you.
Then will they call on me, but I will not answer; 28
Then will they seek me, but shall not find me:
Forasmuch as they hated knowledge, 29
And did not choose the fear of Jehovah;
Did not incline to my counsel; 30
But contemptuously rejected all my reproof;
Therefore shall they eat of the fruit of their ways, 31
And be satisfied with their own devices.
For the defection of the simple shall slay them, 32
And the security of fools shall destroy them;
But he that heareth me shall dwell safely, 33
And rest secure from the dread of evil."

16. [a] Syr.

REFLECTIONS UPON CHAPTER I. 1. The great principle here inculcated is the fear of God! Without this no instruction will avail to secure a holy conduct, and prevent our compliance with the allurements of vice. This is the sum of practical, religious wisdom. It implies, that we not only know, that there is a God, but that he has made us, governs, and supports us, and that we are accountable to him; and that

them. We will not regard their character, but destroy their persons and seize their property.

12. *Though vigorous.* In the vigour of their days. The term חיים is rendered, *alive, the living,* and *lively* or vigorous, in different places. I take it in the last, and suppose חם or כ understood. 'Let us destroy them, as hades:' that is wholly, as those gone to the other world. 'And though perfect,' in their health and flourishing in their circumstances, 'let us *destroy* them as those that go, &c.' I conceive the terms *living* or vigorous, and *perfect* are parallel; and this is the sense of our common version.

17. *Surely in vain.* There is no bird so silly, but when it sees the net spread for it, flies away; but these men are more silly, and foolish, as they are but seeking their own destruction. In this sense, *in vain* refers to the fowler, and what frights them away and renders his labour in vain is *the spreading out* of the net. Others take it in a contrary sense and apply *in vain* to the bird-tribe; as they are so greedy of the bait they rush into the snare. I prefer the former sense, with Dr. Grey and other critics.

19. *For it taketh, &c.* It occasions the destruction of those who acquire it by robbery and murder. Hodgson, after Schultens, renders, 'it seduceth the soul of those addicted to the love of it;' which he explains of covetousness. The context favours the common version: and so Dathe. 'It brings destruction on its possessors.' The Chaldee and Syriac, 'such are the ways of those working iniquities; of those who take away souls or lives from their possessors.' The Septuagint, 'by their own impiety, they take away their own life.' Symmachus more literally. 'It taketh away their life from them.'

20. *Wisdom, &c.* Wisdom is here personified, and represented as a woman who opens her school in the most public place, to which she invites all with whom she meets. Her address is partly contrasted with the language of sinners given in the preceding paragraph.

22. *In scoffing.* Hodgson, renders, or rather paraphrases, 'how long will libertines take pleasure in vice.' The scoffer is undoubtedly a libertine, who laughs at all seriousness and religion. Ps. i. 1.

23. *Freely utter my mind.* Michaelis, 'I will open my whole heart.' The next line proves that רוח is here used in the sense given; the mind, metanymically for the thoughts and sentiments of the mind. Comp. Ps. lxxviii. 2, where the verb is rendered *utter,* in the common version. In the Syriac and Arabic it denotes, *to divulge, to manifest,* as well as *to pour out.* See Mich. Supp. Heb. Lex.

24. *Because I, &c.* Wisdom having invited men to receive her instructions, and after waiting some time for their compliance, and perceiving that men in general despised her, indignant she predicts the calamities which would soon come upon them.

26. *What you feared.* Hebrew, 'your fear,' which is used for the object of it; and so in the next verse.

27. *Whirlwind.* They seem to have been subject to whirlwinds of uncommon violence, which swept away every thing. Comp. Job, xxi. 18. Is. xxi. 1.

28. *Then will they, &c.* Calamity will constrain them to cry out; distress and anguish of mind will force them to think on their folly in neglecting wisdom and piety.——*Will not answer.* 'Because, they cry not from a principle of sincere contrition or real love to me, but from fear only.' The reason is assigned in what follows.

32. *For the defection.* Or 'aversion,' as Michaelis and Dathe render,

CHAPTER II.

Solomon shows that wisdom may be obtained, and represents the advantages of it, in securing from the snares of the evil, and leading in the way to happiness.

1 My son, if thou wilt receive my words,
And lay up my commands with thee;
2 [v] And incline" thine ear to wisdom,
And apply thy heart to understanding;—
3 Yea if thou wilt cry for prudence,
And raise thy voice for understanding;—
4 If thou wilt seek for her as for silver,
And search for her, as for hidden treasures;—
5 Then shalt thou learn the fear of Jehovah,
And shalt attain the knowledge of God.
6 For Jehovah imparteth wisdom;
From his mouth come knowledge and understanding.
7 He layeth up [v] salvation" for the just;
A shield is he to them that walk uprightly,—
8 To them that keep the paths of judgments;
For the way of his saints he guardeth.
9 Then shalt thou know justice and judgment,
And equity, and every good path.
10 When wisdom entereth thy heart,
And knowledge is pleasant to thy soul;
Discretion shall watch over thee; 11
Understanding shall so preserve thee,
As to keep thee from the way of the wicked; 12
From men that speak perverse things;
Who forsake the paths of integrity, 13
And walk in the ways of darkness;
Who rejoice in doing what is evil, 14
And exult in the most profligate deeds;
Whose ways are perverse, 15
And their paths crooked:—
As to keep thee from the strange woman— 16
From the adulteress who flattereth with her words;
Who hath forsaken the guide of her youth, 17
And forgotten the covenant of her God.
Truly her house leadeth down to death; 18
And her paths to the miserable in hades.
Not any who approach her shall return, 19
Nor shall they revisit the paths of life.
Therefore walk in the way of good men, 20
And keep the paths of the just.
For the upright shall inhabit the land, 21
And the perfect shall be established therein;
But the wicked shall be cut off from the earth, 22
And transgressors shall be rooted out of it.

CHAP. II. 2. [v] So Syr. and Sept. *wilt let thine, &c.*

7. [v] So Sept. Vulg. Arab.

the great end of our life should be to serve and please him. This is the only just foundation of morals; for he that fears not, and regards not God, will not fear or regard man, but seize every opportunity of injuring or oppressing him.

2. It is our duty to pay a serious attention to the instructions which are delivered by our parents and other teachers. Children should "hear the instructions of their fathers, and forget not the admonition of their mothers;" for the divine law secures a regard to mothers. If children think themselves wise enough, and too wise to learn, let them remember what Solomon says, "a wise man will hear and will increase learning." It is a mark of wisdom to hear; and none of us shall lose our labour by studying this book. The aged and experienced, as well as the young, may improve in knowledge and piety by it, and should therefore seriously attend to it.

3. Let us observe the bad consequences of despising and neglecting this advice; fear and anguish, distress and destruction, shall come upon such. They may call for mercy, but God will not hear. "I will laugh at your calamity; I will mock when what you feared cometh." Dreadful expression! enough to make one tremble: and what a sad reflection will it be, that they brought all their misery upon themselves, and that "they eat" only "the fruit of their own doings." They live and die fools, and perish, without hope and without remedy. Let us then "receive instruction, and be wise," that we may not thus perish, but live and be happy for ever.

Their neglect of wisdom, or piety shall be their ruin. The simple, uninstructed or unwise, neglect the means of knowledge and happiness, and so perish.——*Security of fools.* Secure in their own opinion; having nothing to fear, though abandoned to every vice. This denotes a hardened impenitent state.

CHAP. II. 1—6. *My son, &c.* These verses strongly represent the necessity of employing means to acquire knowledge and wisdom; and especially studying God's word; for Jehovah imparteth wisdom, &c.

7. *Salvation.* I have preferred this reading, as more agreeable to the context, and as parallel with shield in the next line.

8. *To them that keep, &c.* I join this line in construction with the preceding, with Michaelis, Hodgson and others; and a much better sense arises, than by referring it to God.

10—15. *When wisdom, &c.* The advantage of divine wisdom is, that it preserves from the paths of such men, as are destitute of all prudence, integrity, and honour; and whose delight is in folly and vice.

16. *As to keep thee.* This verse depends in construction on the eleventh. 'Understanding' shall so preserve thee, as to keep thee from the strange woman, &c.——*Adulteress,* as is clear from the next verse, as she is said to forsake her guide, that is 'her husband;' and 'to forget the covenant of her God,' the marriage covenant which God has appointed, and the breach of which he will punish.

CHAPTER III.

Solomon recommends wisdom, by the many blessings connected with it; and cautions against various evils.

1 My son, forget not my admonitions;
But let thy heart keep my precepts:
2 For length of days and of years,
Life and peace shall they add to thee.
3 Let not mercy and truth forsake thee,
Bind them *around* thy neck;
Inscribe them on the table of thy heart:
4 So shalt thou find favour and great esteem,
In the eyes of God and man.
5 Trust in Jehovah with all thy heart;
But on thine own prudence rely not.
6 In all thy ways acknowledge him;
And he shall direct thy paths.
7 Be not wise in thine own eyes;
But fear Jehovah, and depart from evil.
8 This shall be health to thy [v] flesh",
And marrow to thy bones.
9 Honour Jehovah with thy riches;
With the first-fruits of all thine increase;
10 So shall thy storehouses be wholly filled,
And thy vats overflow with new wine.
11 Despise not, my son, the chastisement of Jehovah,
Nor be impatient under his correction.
12 For whom Jehovah loveth he correcteth,
Yet as a father the son, in whom he delighteth.
13 Happy the man that findeth wisdom;
The man that attaineth understanding!
14 For her merchandise is better than that of silver,
And her increase than that of fine gold.
15 She is more precious than pearls;
And all the objects of desire are not equal to her.
16 In her right hand is length of days,
In her left, riches and honour.
17 Her ways are ways of pleasantness;
And all her paths are peace.

CHAP. III.

REFLECTIONS UPON CHAPTER II. 1. Let us reflect on the importance of gaining wisdom, and the certainty of succeeding in the attempt, as a motive to diligence in the pursuit of it. It is of the utmost importance, as it will teach the fear and knowledge of God, which is the noblest science; and lead us in the paths of religion, which are the most pleasant paths. We are likewise sure of success, for God will give wisdom. But he will not give it to the slothful; we must take pains for it. Let us observe the expressions, we must "incline our ear, apply our hearts, lift up our voice, seek and search," as men who dig in the mines; we must exert all the powers of the soul; must not be discouraged by any difficulties, but persevere in the attempt; for the gain will amply repay all the toil and labour.

2. In order to make progress in religion, and experience its good effects, it is necessary that we take pleasure in it. It must enter the heart, and be pleasant to the soul; take possession of the affections, and be pursued and entertained with relish and delight; yea, it must be preferred to every other gain and pleasure. Men neglect religion, or make very little improvement in it, because they come to it with reluctance; do not take delight in it, but esteem it a task, and therefore find it a burden. Let us labour to conquer this unhappy aversion, and regard religion as our most important business and highest pleasure.

3. The study of wisdom, and the practise of piety, are the best securities against evil company and all its snares. The love of reading and study is very useful to all, especially to young minds, and particularly when it is attended with a suitable disposition to receive and obey useful instructions. It will keep them from those that speak froward things, that would corrupt their minds, argue or laugh them out of their good principles; from men that rejoice to do mischief, and take pleasure in the destruction of their fellow creatures. It will also keep them from the company of those abandoned women, who are still more dangerous. If such should ever tempt young persons, let them remember those awful words, "none that go unto her return again;" Abide therefore in the paths of wisdom and piety; "ask for the good old way, and walk therein, and ye shall find rest to your souls."

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8. [v] So Syr.

18. *Miserable in hades.* For the reasons of this version see note Job xxvi. 6. and the subject here evidently supports the opinion there stated.

CHAP. III. 2. *Life and peace.* I have followed the obvious order of the text, without regarding the usual method of construing; and I think a better sense arises. Not only are many days promised, but a life, however long, attended with peace and prosperity.

4. *Great esteem.* The connexion leads to this sense of the text. As a verb שכל signifies *'to consider,'* and as a noun 'consideration,' 'success,' 'prosperity.' To find 'good consideration' in the eyes of another, is to find great esteem. Dathe renders 'benevolence.'

8. *Thy flesh.* This reading is supported by other places, where the *bones* and the *flesh* are opposed to each other; but the *bones* and the *navel* occur in no other place. Ch. iv. 22. and xiv. 30. Ps. xxxviii. 4. The difference arises from the omission of a letter, or of a vowel (לשארך.)

11. *Be impatient.* The verb קוץ signifies, to boil, to be angry, to bear with difficulty any thing, that is, 'to be impatient.' See Michaelis in verb.

12. *Yet as a father, &c.* The text naturally yields this sense; yet the versions vary. The Chaldee and Syriac, 'Whom the Lord loveth he correcteth, as a father correcteth his own son:' as if they had read יכיח in the second line instead of ירצה. The Septuagint and Arabic render the latter line, 'And scourgeth every son whom he accepteth;' and this reading the Apostle follows. Heb. xii. 6. It arises from reading כאב as a verb, and for את their copy had כל. This version shows that the Septuagint translators read with other vowels; as they did in many other places. See Crit. Sacr. Capp. l. iv.

14—18. The reader of taste cannot but discern the beauty and delicacy of this fine personification.——*Her merchandise.* The things in which she

18 A tree of life is she to those who possess her;
And happy is he who retaineth her.
19 By wisdom Jehovah founded the earth;
By understanding he established the heavens.
20 By his knowledge he made the depths to burst forth,
And the skies to drop down the dew.
21 My son, let them not depart from thine eyes;
Keep sound wisdom and discretion;
22 For they shall be life to thy soul,
And a graceful ornament to thy neck.
23 Then shalt thou walk securely in thy way,
And thy foot shall not stumble.
24 If thou lie down thou shalt not be afraid;
Yea thou shalt lie down and thy sleep shall be sweet.
25 Of sudden terror thou shalt not be afraid,
Nor of the approaching desolation of the wicked:
26 For Jehovah shall be thy confidence,
And shall keep thy foot from being snared.

Withhold not a favour from its proper object, 27
When it is in the power of thy hand to do it.
Say not to thy [v] neighbour", "Come again, 28
"And to-morrow I will give to thee;"
When thou hast what he needeth.
Devise not evil against thy neighbour; 29
When he dwelleth securely by thee.
Strive not with a man without cause; 30
When to thee he hath done no harm.
Envy not the man of violence, 31
Nor choose any of his ways.
For the abomination of Jehovah are the froward, 32
But with the upright is his counsel.
The curse of Jehovah is on the house of the wicked, 33
But the habitation of the just he blesseth.
Surely he scorneth the scorners; 34
But to the humble he showeth favour.
The wise shall inherit glory; 35
But disgrace raiseth fools to notice.

28. [v] Syr. Chald. mss.

REFLECTIONS UPON CHAPTER III. 1. The happy consequences of getting wisdom, should excite us diligently to pursue it. Solomon was so sensible of the weakness of human nature, of the importance of gaining wisdom, that he urges it by a variety of arguments. It tends to our success in business, and adds an additional charm to all the comforts of life; above all, it ensures the favour of God. How justly then does Solomon represent this as the best trade and merchandise! Let us therefore apply our minds to religion, that we may find by our own experience, the truth of these observations. "Godliness hath the promise of the life which now is, and of that which is to come."

2. Humility and prayer are the best means of engaging the divine direction and blessing. The first maxim of importance to young people is, "not to be wise in their own eyes, nor lean to their own understandings." Conceit makes them rash, keeps them in ignorance, and makes them unwilling to submit to the rules and restraints of religion. But "God giveth grace to the lowly," and therefore, sensible of our own weakness, let us trust in him; and by daily, serious prayer, "acknowledge him in all our ways," especially in all affairs of difficulty and importance. We must not only believe that there is an overruling providence, but seriously acknowledge it. Then will God direct us in the right way; and though we meet with affliction in it, it will end well, in everlasting peace and joy.

3. Let us learn how we are to behave under the afflictions of life. The apostle quotes the 11th verse of this chapter, in Heb. xii. 5. and calls it "an exhortation that speaks to us as unto children." This is an important hint, viz. that all these exhortations speak to us, as well as to those for whose immediate use Solomon wrote them. May we not despise the chastening of the Lord, nor think lightly of it, or that it is not sent with a good design, and capable of being very useful. Though it should grow heavier and heavier, we ought not to murmur, nor take unlawful methods to remove it: we should not think it more than we need, or that it is continued longer than is for our good. All proceeds from love; it is not the sword of an enemy, but the rod of a father; that is, a token of his love, and the means of his children's happiness.

traffics are far superior to the traffic of silver; and 'her increase' or revenue, or advantages are above those of gold.

18. *A tree of life.* He alludes to Gen. ii. 9. and iii. 22.; and doubtless means that this divine, spiritual wisdom is the pledge and means of everlasting life and happiness.

21. *Let them not depart, &c.* Here the added pronoun *them* refers to 'sound wisdom and discretion' in the next line. Security and confidence are the constant companions of this wisdom.

25. *Of sudden terror, &c.* Comp. Ps. xci. 5. and cxii. 7.

27. *Its proper object.* The Geneva and margin, 'its owners;' but if טוב signifies here a 'favour,' as it appears to do, then must בעלי mean those needing it, or in other words, 'its proper objects.' See Levit. xxv. 35. and Deut. xv. 7. &c. The next verse explains and illustrates the same sentiment as this.

29. *When he dwelleth, &c.* When he trusts to thy honour and honesty, and has given thee no just ground of offence. The next verse, I think, has a reference to the same person.

32. *Is his counsel.* Comp. Job. xix. 19. and Ps. xxv. 15. and notes.

35. *Disgrace, &c.* This seems to be the sense of the present text; but Houbigant supposes the true reading, to be (קנין) according to the Chaldee and Syriac. 'But fools *shall possess* shame.'

CHAPTER IV.

Solomon enforces instruction by example; presses the study of wisdom, and of watchfulness over the heart.

1 Hear, ye children, the instruction of a father;
And attend that ye may attain understanding.
2 For to you will I impart good doctrine:
Hence forsake not my precepts.
3 For the beloved son of my father was I,
And most dear in the sight of my mother.
4 And he taught me, and said unto me,
"Let thy heart firmly retain my words;
Keep my commands and thou shalt live.
5 Acquire wisdom, acquire prudence;
Forget not, nor turn from the words of my mouth.
7 Wisdom is the chief thing; acquire wisdom;
With all thy acquisitions acquire prudence.
6 Forsake her not, and she will keep thee;
Love her, and she will preserve thee.
8 Exalt her, and she will exalt thee;
Embrace her, and thee will she honour.
9 She will give a graceful ornament to thy head;
A crown of glory will she confer on thee."
10 Hear, my son, and receive my sayings,
And the years of thy life shall be many.
11 For the way of wisdom do I teach thee;
I conduct thee in right paths.
12 When thou goest thy steps shall not be straitened;
And when thou runnest thou shalt not stumble.
13 Firmly retain instruction; let her not go;
Preserve her; for she is thy life.
14 Enter not into the path of the wicked,
Nor walk in the way of evil men.
15 Shun it; pass not even over it;
Turn from it, and pass away.
16 For they sleep not unless they have done evil;
Yea their sleep is taken away,
Unless they have caused some one to fall.
17 For they eat the bread of wickedness,
And the wine of violence do they drink.
18 The path of the just is like the shining light,
Which shineth more and more to the perfect day.
19 But the way of the wicked is like darkness;
They know not against what they stumble.
20 My son, attentively regard my words;
Incline thine ear to my sayings.
21 Let them not depart from thine eyes;
Keep them within thy heart.
22 For life are they to those who find them,
And health to all their flesh.
23 Keep thy heart with all diligence;
For it is the fountain of life.
24 Frowardness of mouth remove from thee,
And perverseness of lips put far away.
25 Let thine eyes look straight on,
And thine eyelids be directed forward.
26 Ponder the path of thy feet,
And all thy ways shall be established.
27 Turn not to the right or to the left,
But keep back thy foot from evil.

REFLECTIONS UPON CHAPTER IV. 1. We here see the wisdom and advantage of giving good instructions to children. Solomon was tenderly beloved by his father and mother; and observe how they showed their affection, not by neglecting and humouring him, but by catechizing and instructing him. The true way in which parents ought to show their love to their children, is to teach them the excellency of wisdom and piety; to inculcate it upon them again and again, with warmth and importunity. The happy consequence of this will be, that

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CHAP. IV. 3. *Beloved son, &c.* With Durell and others I join ורך to this line, to which it evidently belongs, that both the sense and parallelism may be complete.——*Most dear, &c.* Or the 'only one.' The word signifies either. Comp. 1. Chron. xxix. 1.

4. *He taught me, &c.* Some confine the instruction which David gave Solomon, to the two next lines of the verse. I think it extends to the close of the ninth; and that in the tenth Solomon again speaks.

7, 6. *Forsake her &c.* As the pronoun *her* cannot agree to 'the words of my mouth,' which close the fifth verse, I think it is evident these verses have been transposed. Accordingly I have followed what seems the natural order. Wisdom, or prudence, is the chief thing, and ought to have the chief regard. Whatever we get or acquire, this should not be neglected.

9. *A graceful, &c.* Comp. chap. i. 9.

11. *I teach thee.* I render after the Septuagint in the present tense; which seems to be more suitable to the context. Solomon assures his son, or scholar that he may follow him as a teacher and guide with safety.

16. *To fall.* Either into sin or mischief. They not only sin, but tempt others to follow their example.

17. *Bread, &c.* That is, they acquire their food and support by sinful deeds.

18. *The path of, &c.* The metaphor is beautiful, and the sense of it instructive. As the light first tinges the east and increases until the sun has attained its meridian glory and splendour; so is the course of a just man. His knowledge, purity and holiness gradually increase, and the light of his pious example shines more and more, until he is exalted to a better world to shine as a star in the heavens for ever and ever. How different this, from the path of the wicked.

23. *For it is the, &c.* Hebrew, 'the goings forth of life.' I have

CHAPTER V.

Solomon still presses the study of wisdom, cautions young men against the seductive arts of harlots, and recommends marriage, and conjugal fidelity.

1 My son, be attentive to my wisdom,
And incline thine ear to my instruction;
2 That thou [a] mayest preserve" discretion,
And that thy lips may keep knowledge.
3 [a] Attend not to a deceitful woman":
For though the lips of the harlot drop honey,
And her mouth be smoother than oil;
4 Yet at last she is bitter as wormwood;
Piercing as a two-edged sword.
5 Her feet rush down to death;
Her steps boldly invade hades.
6 The course of *her* life she doth [v] not "regard;
Changeable are her paths and cannot be known.
7 And now, my son, hearken to me,
And depart not from the words of my mouth.
8 Far removed from her be thy way;
Approach not the door of her house,
9 Lest thou give up thy glory to others,
And thy years to the cruel;
10 Lest aliens be satiated with thy wealth,
And thy labours pass into the house of strangers;
11 And in thy latter end thou roar out,
When the flesh of thy body is consumed,
12 And say, "Why did I hate instruction?
"Why did my heart detest reproof?
13 "Why did I not hearken to my teachers,
"And to my instructors incline mine ear?
14 "I was near falling into the chief calamity,
"Amidst the congregation and the assembly."
15 Drink waters out of thine own cistern,
And flowing waters out of thine own well.
16 Should thy fountains be dispersed abroad?
Thy streamlets of water, through the streets?
17 Let them be for thine own use alone,
And let not strangers *partake* with thee.
18 Let thy fountain belong to thyself only,
And rejoice with the wife of thy youth.
19 Lovely as the hind! graceful as the roe!
Let her love always satisfy thee;
With her affection be thou ever delighted.
20 For why be delighted my son, with a harlot,
And embrace the bosom of a stranger?
21 For the ways of man are before the eyes of Jehovah,
And he pondereth all his paths.

CHAP. V. 1. [a] Sept. Syr. 3. [a] Sept. Arab. 6. [v] Sept. Syr. Vulg.

they will be likely to remember their instructions, as Solomon did, and take care to impress them on their own children. It is an important argument for giving children a good education, that "they will teach their children." Thus will religion be kept up in families, and in the world.

2. While we are again admonished to shun the way of the wicked, we are taught, that if we would be holy and happy, we must "keep our hearts with all diligence;" must begin with the government of the thoughts and affections, watch over the workings of the mind, and keep it with more care than any thing else. There is a very important reason given for this, "for it is the fountain of life." Our living well or ill depends upon this very thing; and our lives will either be good or bad, as this watchfulness over the heart is kept up or neglected.

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adopted the version of Michaelis, which in my opinion, gives the real sense of the author. The Syriac read in the singular, 'For, from it is the *origin* of life.' The Vulgate, which Dathe follows, 'Because from it life proceeds.' Junius renders, 'For, from it proceed the actions of life.' There is a double sense in the text. The *heart*, understood literally, is the fountain, whence issue all the streams of blood which flow through every part of the body; and the blood is said to be the life. Comp. Gen. ix. 4—6. Levit. xviii. 4. The *heart*, understood figuratively, for the mind with its dispositions is the fountain of the moral life. For as the heart is pure or corrupt, so is the course of a man's life. Comp. Matt. xv. 19.

24. *Frowardness, &c.* The noun is here necessary; and so most of the versions render. For to remove or put away *a mouth*, as Hodgson observes, is scarcely justifiable.

CHAP. V. 3. *Attend not, &c.* I have admitted this line, as properly introducing what follows; and because it cannot, I conceive, be a various rendering of the text.——*Drop honey.* Though her language is soothing and sweet to a depraved mind, yet the end of her ways is bitter and destructive.

5. *Her feet rush, &c.* She is fearless of that destruction, which she is bringing on herself and on others. For the version see Schultens.

6. *The course, &c.* The common version supposes that בּוֹ in the first verse is the nominative to the verb תִּפְלֹס; and if the text be followed there is no other method of rendering; but as three versions have לֹא for לוֹ, and as the verb may be the third person feminine, I have adopted this reading, which gives a more appropriate sense.——*Cannot be known.* Schultens renders, 'yet is she void of all care;' but the common version is preferable. The sense is, that she has no regard to her conduct; but lost to all sense of decency, honour and religion, makes use of such arts of allurement as cannot be described.

9. *Thy glory—thy years, &c.* Thy strength and vigour; thy best days, the years of thy youth, give not up to such characters, lest thy property be spent in supporting them and their dependants.

11. *The flesh of, &c.* When thy health is destroyed, and thy emaciated body shows that thy end is near, and when thou wilt be constrained to utter unavailing regrets.

14. *I was near, &c.* I have adopted the version of Dathe and Michaelis, which is more clear than the common one, by giving to כִּמְעַט the sense of *chief*. The meaning is, that his conduct had nearly exposed him to be seized, tried and condemned, amidst the congregation and assembly.

15—18. *Drink waters, &c.* Under this emblem matrimony is recommended; for marriage is honourable to all. Comp. Numb. xxiv. 7. Is. xlviii. 1. and li. 1.

16. *Should thy, &c.* I conceive, that 'fountains and streamlets' are

22 [a] By his iniquities the transgressor is ensnared,
And by the cords of his sins is he bound.
23 He shall die, as he would not receive instruction,
But through his great folly went astray.

CHAPTER VI.

Advice against suretiship, idleness, and taunting; the blessings of obedience, and the mischiefs of whoredom and adultery.

1 If, my son, thou hast become surety for thy friend;—
Hast stricken thy hand for a stranger;
2 By the words of thy mouth thou art snared;
Thou art caught by the words of thy lips.
3 Do this now, my son, and get free:
Since thou art in the power of thy friend,
Go, make haste, and urge on thy friend.
4 Give not sleep to thine eyes,
Nor slumber to thine eye-lids;
5 Escape as the antelope from the toils,
And as a bird from the fowler's snare.
6 Go to the ant, thou sluggard;
Consider her ways, and be wise:
7 Who though she hath no leader,
No governor or ruler,
Prepareth her food in summer, 8
And in harvest storeth up her provision.
How long, O sluggard, wilt thou repose? 9
When rise up from thy sleep?
Yet a little sleep, yet a little slumber, 10
Yet a little folding of the hands to rest!
Truly thy poverty shall come as a traveller, 11
And thy want as an armed man.
A worthless man, a wicked man, 12
Walketh after the frowardness of his mouth.
He winketh with his eyes, 13
He maketh signs with his feet,
He instructeth with his fingers.
In his depraved heart he deviseth evil; 14
At all times he spreadeth discords.
Suddenly therefore shall his destruction come; 15
In a moment he shall perish without remedy.
These six things Jehovah hateth, 16
Yea seven are his abomination:
Lofty eyes, a false tongue, 17
And hands that shed innocent blood;
A heart that formeth wicked designs; 18

22. [a] Syr.

Chap. vi.

Reflections upon Chapter v. 1. We are again admonished to hearken to the voice of wisdom, lest we should lay a foundation for bitter, and in one sense, unavailing regret. O let thoughtless sinners remember, that a time will come when the scene here described will be realized! They are now cheerful and merry; think religion too strict, and ministers too precise. But the period is hastening on when they will most certainly be of another mind; especially "when the flesh of their bodies is consumed," and they sick and dying. Then they will mourn; and none will mourn more bitterly than the children of good parents, who have been both instructed and reproved. They will then remember the instructions which they have neglected, and the reproofs which they have despised; and will reproach themselves for their folly, and under agonies of conscience roar out O then receive advice, and avoid that sinful conduct which leads to such an awful and miserable end.

2. Here all persons are warned, and especially youth, to guard against the lusts of the flesh. There are many temptations to indulge them, and there is need to make a covenant with the eye and the heart. The best antidote is to remember that "the ways of man are before the eyes of Jehovah; and that he pondereth all his goings;" no darkness can hide them; and however light men may make of such crimes, (which it seems to be the design of most modern plays and romances, at least to palliate,) the eternal and almighty God hath declared, that "whoremongers and adulterers he will judge;" and that "they all shall have their portion in the lake that burneth with fire and brimstone." "Therefore, dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts which war against the soul."

synonymous with 'well' in the preceding verse, and that the sense is, 'shouldst' thou converse with a woman, who is common to all, as water flowing in the streets?' The common version is, 'Let thy fountains be dispersed abroad, &c.; and is explained to signify 'children,' the issue of marriage; but in this view, how can we explain the next verse? I am satisfied the whole refers to the wife.

CHAP VI. 1. *A stranger.* That is, another person. It is used here as parallel with friends.

3. *Urge on, &c.* That is urge him to fulfil his engagements as soon as possible. For the sense of the verb given I have the support of the Septuagint, Aquila, and Theodosius; and the two following verses support this sense.

10—11. *Yet a little sleep, &c.* With Hodgson I connect the two verses, and make the latter the consequence of the former. Indolence and inattention to one's business is speedily followed by poverty.——*Traveller,* or *robber,* as some render, and which the word may signify; but as the next line has *armed man,* which I understand to mean 'a robber,' I have retained the common version. Michaelis gives a forced sense, the words איש מגן 'to a liberal man,' a rendering unsupported by any of the versions.

12—15. *A worthless man, &c.* Solomon here describes one who employs his time in buffoonery; who by his jests and mimicry amuses but corrupts others; and who makes his members the instruments of his feats. He spares no one, but indiscriminately sports with the characters of all; and thus spreadeth discords; yet at length shall he receive due punishment.

16—19. *These six, &c.* This kind of enumeration seems to have been proverbial. Comp. chap. xxx. 15,18, 29. Job v. 19. Amos i. 3.

22. *Instruction shall, &c.* I supply the noun from the 20th verse,

Feet that hastily run to evil;
19 A false witness, that uttereth lies,
And one spreading discords among brethren.
20 Keep, my son, the precepts of thy father,
And forsake not the instruction of thy mother.
21 Bind them on thy heart continually;
With them encollar thy neck.
22 When thou goest, instruction shall lead thee;
When thou sleepest, she shall guard thee,
And when thou awakest, converse with thee.
23 For precept is a lamp, and instruction a light;
And correction [a]and reproof are the way of life:
24 To keep thee from the wife of another;
From the flattering tongue of the stranger.
25 Let not thy heart lust after her beauty,
Nor be thou ensnared with her glances.
26 For [y] the price of a harlot is only a piece of bread;
But the adulteress hunteth the precious life.
27 Can a man take fire in his bosom,
And his garments not be burned?
28 Can a man walk on burning embers,
And his feet not be scorched?
29 So is he that approacheth his neighbour's wife;
Whosoever toucheth her shall not be guiltless.
30 The thief is not overlooked when he stealeth,
To satisfy his appetite when famished;
But if found, he must restore sevenfold; 31
He must give all the substance of his house.
But he that committeth adultery is altogether foolish; 32
He that doeth this destroyeth his own life.
Punishment and shame shall he experience, 33
And his reproach shall not be wiped away.
For jealousy renders a man furious, 34
Nor will he spare in the day of vengeance.
He will not accept of any ransom, 35
Nor be pacified with the offering of many gifts.

CHAPTER VII.

Regard to wisdom urged; the arts of the adulteress described, and the misery of those allured by her.

My son, keep my sayings, 1
And my precepts lay up with thee.
Keep my precepts, and thou shalt live, 2
And my instruction as the apple of thine eyes.
Bind them upon thy fingers, 3
Inscribe them on the table of thy heart.
Say to wisdom, "Thou art my sister;" 4
And call prudence thy kinswoman:
That they may keep thee from the adulteress, 5
From the stranger that flattereth with her words.
Standing at the window of my house, 6
I looked through the lattice,

23. [a] So all the versions, except Vulg.

26. [y] Sept. Vulg.

REFLECTIONS UPON CHAPTER VI. 1. The caution against suretiship and idleness deserves general regard. If in some cases it be an act of justice or charity, care should be taken not to injure ourselves or families. Young people, who are destitute of experience, ought especially to guard against entering into engagements for others; as by so doing they may be ensnared and ruined. It is easy to make promises and to execute bonds, but how difficult to get free? Besides, in most cases those whose circumstances make this necessary, are undeserving; either extravagant, or idle. In each case no reliance can be placed on them, and he that is bound for them must smart. How often has the neglect of this advice occasioned distress!

2. We again see the danger of dallying with temptation. "Can a man take fire in his bosom, and his garments not be burned? Can a man walk on burning embers and his feet not be scorched?" Those who break the bounds of chastity, modesty and honour, will suffer for it sooner or later. Sometimes their sin finds them out in this world, and exposes them to shame and disgrace; but it will assuredly end in misery, if not repented of and forsaken, in another world; for sin like the adulteress hunteth the precious life, the life of the soul. Let the impenitent sinner tremble, lest God, like the jealous husband, should arise in his fury; and in the day of vengeance should not spare. Miserable man, break off thy sins and fly to his mercy for life.

which is understood in the text.——*Converse, &c.* This is a beautiful thought, intimating that instruction will be his companion, and adviser on all occasions.

24. *The wife of another.* It is well known that יע signifies, as it is pronounced, either 'evil, wicked,' or 'a neighbour.' I take it in the latter sense with the Septuagint, Arabic, Michaelis and others.

26. *For the price, &c.* I have followed the reading of the versions noticed, as I think there is a contrast between the effects of the two sinful characters mentioned. The harlot pursues her trade for bread, as well as through depravity of heart, and a man must pay for his crime; but the adulteress, by awakening the jealousy of her husband occasions both the loss of her own life and of his who goes in to her. See Introd. Pt. 2. Chap. 11. § 2.

30. *Not overlooked, &c.* He is not despised, as, if deserving no notice; or as I have rendered, is not overlooked, though his crime is mitigated by his necessity; but if detected, he must restore sevenfold, &c. How foolish then is he to incur this risk? And how much more he that committeth adultery? For he incurs the greatest disgrace, and destroys his own life.

CHAP. VII. 4. *Say to wisdom, &c.* To signify the most intimate familiarity with, or relation to a thing, the orientals use terms expressive of consanguinity. So Job xvii. 18. 'To corruption, I exclaim, thou art my father; to the worm, thou art my mother and my sister.' See also xxx. 29.

7 And I saw among the simple ones;
I observed among the youths,
A young man without prudence,
8 Passing on the street near her corner;
And he went the way to her house:
9 (*This he doth* in the twilight, in the evening,
Or in the gloomy darkness of the night.)
10 And, behold, the woman at length met him,
In the attire of a harlot, and subtle of heart.
11 (She is clamorous, and ungovernable,
And will not abide at home.
12 Now she is in the market, then in the streets,
And at every corner she lieth in wait.)
13 Then she lay hold on him and kissed him,
And, with an impudent face, said to him,
14 "Feast-offerings have I at home;
"I have this day been paying my vows.
15 "There forecame I forth to meet thee,—
"To seek thee in the dusk, and I have found thee.
16 "I have decked my bed with tapestry,
"With coverlets of the fine linen of Egypt.
17 "I have perfumed my couch with myrrh,
"With aloes and with cinnamon.
18 "Come let us drink our fill of love, until morning;
"Let us delight ourselves with caresses.
19 "For my husband is not at home;
"He is gone upon a long journey.
20 "A purse of silver he hath taken with him;
"At the new moon he will come home."
21 With her much fair speech, she enticed him;
With the flattery of her lips she constrained him.
22 He goeth after her immediately,
As an ox goeth to the slaughter,
Or as [v] the hart" boundeth into the net,
23 Until a dart pierce through its liver:—
As a bird hasteneth to the snare,
And knoweth not, that it is laid for its life.
24 Therefore, my son, now hearken to me,
And attend to the words of my mouth.
25 Let not thy heart incline to her ways;
Go not astray in her paths.
26 For she hath cast down many wounded;
But, many more are they whom she hath slain.
27 Her house is the way to hades,
Leading down to the chambers of death.

CHAPTER VIII.

The fame and evidence of wisdom, 1—10; the nature, excellence, and riches of it, 12—18; power and eternity of it.

1 Doth not wisdom cry aloud,

Chap. vii.

Reflections upon Chapter vii. 1. We hence learn the regard we should show to wisdom. We should keep it as the most valuable treasure, have its dictates familiar to our minds, and, by frequent meditation, ready for our use. A superficial knowledge of divine things, a general acquaintance with them only, will not be sufficient: by this alone we shall not perceive their beauty and excellence, whatever degrees of religious knowledge we have gained. By this we shall be led to ponder and weigh the consequences of our actions. When temptation presents a pleasure in the most alluring colours, holds the sweetened cup to our lips, and solicits us to drink; wisdom directs us to reflect on the result; she presents for our admonition, the ox going to the slaughter, the hart caught in the toils and pierced with a dart, the bird fluttering in the fowler's snare in vain, and ready to perish! Such a picture speaks to the eye, and to the heart.

2. Let the zeal of the harlot and other sinners, to make men the children of hell, awake that of good men, to pluck them as brands from the burning. How ought such to seek out, take notice of, and encourage, those who appear to be serious; to warn them of the snares of sin; to represent to them the pleasures of religion; and exhort them "to taste and see that the Lord is good?" The artifices and zeal of sinners ought to shame and humble us, that we do no more for one another's souls, and take so little pains to warn, admonish, and encourage one another; especially since so much is to be said in favour of religion, and we may hope for the concurrence of divine grace in our pious attempts to promote it. "He that turneth a sinner from the error of his ways saveth a soul from death. Therefore exhort one another daily, while it is called to-day, lest any be hardened through the deceitfulness of sin," and thereby fall into irretrievable ruin.

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10. *The woman, &c.* I render definitely, as it appears to indicate something of an appointment, an assignation, which the imprudent youth had made with the adulteress. In the two next verses Solomon describes her conduct.

14. *Feast-offerings, &c.* Thus we find the forms of religion observed as a cloke to the most shameful profligacy. The chief part of what is called feast-offerings belonged to the offerer, and was eat at home. Hence she suggests that her house was stored with plenty.

20. *New moon.* So our margin renders, and Michaelis contends that it refers to the feast of booths particularly, when all the Jews were to assemble at Jerusalem.

22—23. *As the hart, &c.* This reading is approved by the best critics; and the connexion favours it. The words rendered 'to the correction of the stocks,' have no such signification. Parkhurst renders, 'as a fettered fool to correction.' This is better; but then it interrupts the comparisons. Dr. Hunt has established the sense I have given; and other critics agree with him. See Hunt. in Prov. The incautious youth is here forcibly reminded of the consequence of his conduct.

22. [v] So the versions. The text, *as a fool.*

And understanding raise her voice?
2 At the top of high-places, by the way;
Where cross-paths meet she standeth.
3 At the gate-way, the entrance of the city;
At the door-way, she crieth aloud.
4 "To you, O men, *saith she*, I call;
To you, sons of men, is my voice directed.
5 O ye simple, learn prudence;
O ye foolish, attain understanding.
6 Hear, for I will speak of excellent things;
And my lips shall utter things that are right
7 For my mouth shall speak truth,
And [v] falsehood" be the abomination of my lips.
8 All the words of my mouth are just;
In them is nothing winding or perverse.
9 They are all of them plain to the intelligent,
And right to those who have attained knowledge.
10 "Receive my instruction rather than silver,
And knowledge rather than pure gold.
11 For wisdom is more precious than pearls,
And all the objects of desire are not equal to her.
12 I wisdom dwell with prudence,
And find out the knowledge of every invention.
13 I fear Jehovah, and hate wickedness;
Pride, arrogance, and the way of the wicked,
And the froward mouth do I hate.
14 With me is counsel and sound wisdom:
With me is prudence, with me is might.
Through me kings reign, 15
And counsellors make just decrees.
Through me princes possess dominion, 16
The nobles, and all the [v] judges of the earth".
I love those who love me, 17
And those who seek me shall find me.
Riches and honour are with me; 18
Yea, durable riches and righteousness.
My fruit is better than the finest gold, 19
And my revenue, than the purest silver.
I lead in the way of righteousness, 20
In the midst of the paths of judgment.
I will enrich those who love me; 21
And their treasuries I will fill.
"Jehovah possessed me at the beginning of his 22
way;
Before his works, from the remotest period.
From eternity I was anointed to reign; 23
Before the beginning, before the earth was.
When there were no seas I was brought forth,— 24
No fountains abounding with water.
Before the mountains were settled, 25
Before the hills, I was brought forth:
When as yet he had not made the earth, 26
Or the water, or an atom of the dust of the globe.
When he established the heavens, I was there; 27
When he drew a circle around the ocean;
When he established the clouds above; 28
When he made strong the fountains of the deep;

CHAP. VIII. 7. [v] The versions.

16. [v] *The just judges*, mss. & ed.

CHAP. VIII. 1. *Doth not wisdom, &c.* It has been disputed whether wisdom here signifies the attribute so called, by which God knoweth all things, and maketh known to all men, what he deems proper; or, our Lord, who Luke xi. 49. is called 'the wisdom of God.' Had not the New Testament spoken of our Lord, as the person by whom all things were created, John i. 1—3; and as the person who made known the divine will to the prophets from the beginning, 1 Pet. i. 11. and iii. 18; I should have inclined to the first view of it; but as he is thus represented, I think the spirit might intend to give such a representation as would suit both the natural attribute of divine wisdom, and our Lord by whom it was exercised and displayed. ——*Cry aloud.* Adopt every proper method to arrest the attentions of men. Solomon represents her as visiting the most frequented places, and addressing all men without exception; but more especially the ignorant and the wilful sinner.

6. *Hear, for I, &c.* To gain attention, she declares, that in her discourse would be found nothing low, or false; but every sentence should be as apples of gold in pictures of silver; she would speak of excellent things.

10. *Rather than silver.* I have here preferred the sense to the idiom. Comp. chap. iii. 15.

12. *Every invention.* This line is ambiguous, and admits various senses. I have adopted the sense of the common version which is as probable as any. The meaning is, she assists men to find out every invention.

13. *I fear Jehovah, &c.* I have followed the conjecture of Dœderlein, in reading here as a verb, because it preserves the connexion, and makes no real difference in the sense. Wisdom dwells with the lowly.

15. *Kings reign.* That is, wisely and justly. When wisdom is their counsellor, their power and authority are established.

17. *I love those, &c.* Those who love divine wisdom discover it by seeking it in preference to all other things; by seeking it in the works, but especially in the word of God; and he who is wisdom will reward their love, by the tokens of his own.

18. *Righteousness.* Dathe considers this term as meaning, wealth 'justly acquired,' and which will remain, in apposition to 'false wealth,' or wealth obtained by sinful methods.

22. *Jehovah possessed, &c.* This description applies peculiarly to our Lord by whom the worlds and all things therein, were made, as well as to that wisdom which is essential to the divine nature.——*At the beginning, &c.* When he formed the design of bringing into existence innumerable worlds, and their inhabitants.

23. *Anointed to, &c.* I have thus rendered with Michaelis, to give the full force of the verb. Dathe adheres to the common version, and Hodgson renders, 'I was formed,' when it is evident that this wisdom existed from eternity. She is said 'to be brought forth,' before any other thing was made, but this applies, I think, not to her existence, but to her operations. Our

29 When he appointed to the sea its bounds,
So that its waters should not pass their limits;
When he traced out the foundations of the earth,
30 Then was I as a workman with him;
And from day to day was I delighted,
Rejoicing continually in his presence;
31 Rejoicing in the habitable part of the earth;
And my delight was with the sons of men.
32 "Now, therefore, hearken to me, O children;
For happy are they who keep my ways.
33 Hearken to instruction, and be wise,
And turn not aside from it.
34 Happy is the man that hearkeneth to me,
That watcheth daily at my doors,—
That waiteth at the posts of my doors!
35 For whoso findeth me, findeth life,
And shall receive favour from Jehovah.
36 But he that erreth from me, wrongeth his own soul;
All who hate me, love death."

CHAPTER IX.

Wisdom and Folly are represented as sending their invitations to men; and the different treatment of their respective guests.

Wisdom hath builded her house 1
Upon seven finely wrought columns.
She hath killed her beasts and mixed her wine; 2
Yea her table hath she prepared.
She sendeth her maids *to invite guests;* 3
And she crieth in the high-places of the city,
"Whoso is simple, let him turn hither;" 4
And to those void of understanding, she saith,
"Come eat of my bread, 5
And drink of the wine which I have mixed.
Forsake the foolish, and live; 6
And walk in the way of prudence.
He that reproveth a scoffer, receiveth disgrace; 7
And he that rebuketh the wicked, a blot.
Rebuke not a scoffer, lest he hate thee; 8
Rebuke a wise man, and he will love thee.
Instruct the wise, and he will be more wise; 9

Reflections upon Chapter viii. We should hence learn to observe and adore the wisdom of God, as it is displayed in his works. We should take notice of their beauty, order, and exactness; and consider that it is he who hath prepared and adorned the heavens, laid the foundations of the earth, set a bound to the sea, and provided sustenance for man and beast. The more attentively we survey the works of God, the more evident and striking marks of wisdom and goodness shall we perceive; and often take up the Psalmist's admiration, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

2. Let the noble description given of the effects of wisdom increase our regard for it. It is to be preferred to gold and rubies, and every thing the heart of man can desire. It brings us substance; what is solid and durable, and will afford us the highest and noblest delight. It directs in the government of kingdoms, churches, and families; discovers the useful arts of life, and especially ennobles, enriches, and sanctifies the soul. It is absolutely necessary for all the sons of men; all their learning and wealth, without this, will only make them so much the more contemptible and miserable.

3. Let us raise our thoughts to him, in whom this wisdom dwelt and by whom it was so clearly displayed. The Word who was with God, and who was God, became incarnate, and dwelt among the sons of men. In human nature he revealed the divine will and exercised mercy towards sinners; taught them how they may be saved, and procured the blessings of salvation for them. Grace dwelt upon his lips; and his kind invitations are addressed to all! "Happy indeed is every one that hearkeneth to her, that watcheth daily at her doors, that waiteth at the posts of her doors! For whoso (saith she) findeth me, findeth life, and shall receive favour from Jehovah. But he that erreth from me wrongeth his own soul; All who hate me, love death."

Lord was 'anointed to reign,' first as the persons by whom the Father resolved to do all his works; and secondly, as the redeemer of men. Coloss. i. 16. &c.

30. *A workman.* So both the Greek and Syriac render; and Geierus, and many others, follow them. The word is so rendered Cant. vii. 1. I have supplied *as* because wisdom is a feminine noun.

31. *With the sons, &c.* Wisdom rejoiced in the effects of her own skill and power, in the formation of all things, but especially in the human race. So the delight of our Lord was in the sons of men; as first made in the divine image, and as fallen still possessing the noble powers of the mind. He so loved them as to engage in the work of redeeming them, and restoring them to holiness and happiness. Hence to him we should seek, and follow his ways.

CHAP IX. 1. *Wisdom hath, &c.* Wisdom is here represented as a queen who has built for herself a magnificent palace, and where she has prepared a sumptuous feast, to which she invites all, but especially the poor. Matt. xxvii. 2. Luke xiv. 16.

2. *Killed her beasts, &c.* Made ample provision; which may denote the ordinances and blessings of grace, which come to men through our Lord.

3. *She sendeth, &c.* Her maids denote the servants of wisdom, the ministers of the word, whose office it is to invite men to the feast which wisdom and love have prepared. But this work wisdom herself also performs. 'She crieth on the high, &c. So she did in the person of our Lord, who spoke and taught as no other ever did.

4. *Simple.* Thoughtless and inexperienced, come to this feast; and partake of its dainties.

7. *A scoffer.* Wisdom refuseth to invite scoffers, as being incorrigible, and turning the reproof intended to reform them, into disgrace to him that kindly gives it. Hence she forbids her maids and servants to waste their time on such characters. The language of this and the next verse conveys the same sentiment as that of our Lord, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

10. *Holy things.* Of whatever relates to the service of God; for all these things are called holy. Some understand 'holy persons' to be meant,

Teach the just, and he will increase in learning.
10 "The beginning of wisdom is the fear of Jehovah;
And the knowledge of holy things, understanding.
11 For through me shall thy days be multiplied,
And years of life shall be added to thee.
12 If thou be wise, thou wilt be wise for thyself;
And if thou scoffest, thou alone shalt suffer for it."
13 "Folly is clamorous;
She is thoughtless, and knoweth no shame".
14 For she sitteth at the door of her house,
On a seat, in the highest part of the city,
15 To call in those who pass on the way;
Who are directing their steps in right paths:
16 "Whoso is simple, let him turn hither;"
And to him void of understanding, she saith,
17 "Stolen waters are sweet,
And bread eaten in secret is pleasant."
18 He knoweth not that miserable ghosts are there,
And that her guests are in the depths of hades."

CHAPTER X.

What follows are properly proverbs, consisting of short, forcible remarks concluded in a single verse.

PROVERBS OF SOLOMON.

"A wise son giveth joy to his father; 1
But a foolish son is the grief of his mother.
Treasures wickedly obtained profit nothing; 2
But righteousness delivereth from death.
Jehovah will not suffer the righteous to famish; 3
But the substance of the wicked he taketh away.
Poor will he be who labours with a slack hand; 4
But the hand of the diligent maketh rich.
He who gathereth in summer is a wise son; 5
But a disgraceful son is he that sleepeth in harvest.
Blessings are upon the head of the just; 6
But violence covereth the mouth of the wicked.
The memory of the just shall be blessed; 7
But the name of the wicked shall rot.
The wise in heart will receive precepts; 8
But the prating fool will be offended.
He that walketh uprightly, walketh surely; 9

Chap. ix.

Reflections upon Chapter ix. 1. How thankful should we be for the invitation which wisdom gives us, and for the blessings which she has prepared for us. We need her instruction; for who is not, in respect to divine things, simple and void of a clear, full understanding of them? If we would live, we must forsake the foolish; have no fellowship with them. We must fear God, and attain the knowledge of his will, of the holy things which respect his service; and then shall we eat of the spiritual food provided, and find it wholesome and nutricious; our souls will be satisfied with God's kindness and mercy. We shall reap the fruits of wisdom and piety, in pardon, peace, and holy joy; our days will be without clouds, and his song will be with us in the night; in the night of adversity and death, light will spring up, and our sun go down no more.

and others think the plural is used by way of excellence to denote 'the most holy one.'

12. *Wise for thyself.* 'Thou receivest the advantage of it, but conferest nothing on me; so if thou scoffest, thou wilt not injure me,' but thyself. Wisdom gives blessings to men, but receives nothing from them. Comp. Jbb xxxv. 5—8.

13. *Folly is, &c.* Hebrew, 'the woman or wife of folly;' or 'the woman folly;' for the text admits these senses. As *wisdom* is represented as a queen inviting guests, so *folly* is represented as also inviting guests, and using the same language which wisdom had used; 'whoso is simple let him turn hither.'

17. *Stolen waters, &c.* Wisdom cried, 'forsake the foolish and live;' she invited her guests 'to eat the fat and drink the sweet;' but folly has nothing to offer, but stolen waters, and bread eaten in secret; unlawful and forbidden pleasures; she addresses the depravity of men, and allures by proposing the pleasure of enjoying what is forbidden.

13. So Sept. and Arab.

2. While wisdom on the one hand invites, folly on the other is soliciting us. How desirable is it that men should make a wise choice. Wisdom and folly, holiness and sin, each address them, and solicit their compliance. O that they would examine the proposals of each, but always remember to take into the account future consequences. Wisdom's address is mild and rational, she proposes your benefit, and only requires you to forsake what will be your destruction. But carnal and criminal pleasures are noisy and pressing; they promise you much delight in forbidden enjoyments; but "the dead are there;" and if you are the guests of folly, the entertainment will end in the depths of hell. Thus does Solomon set before them, thus do faithful monitors and friends, set before them life and death, the blessing and the curse; forsake then the foolish and wicked that ye may live.

18. *Miserable ghosts.* Dathe and others render 'the manes.' Solomon represents the abode of folly as the haunt of ghosts, and her guests as already 'in the depths,' in the miserable part, of the unseen world.

CHAP X. 1. *Proverbs.* Some learned men suppose that the preceding nine chapters were published by Solomon himself; and that what follows to the 25th were collected and published by some other person. From the 25th to the end, were collected in the reign of Hezekiah.

3. *The righteous.* Hebrew, 'soul of the righteous' or 'righteous soul' or 'person.' Some take נפש as denoting 'appetite or desire.' I prefer the version given.

5. *Wise son.* 'Son' is here an expletive; but as it may be retained without occasioning any mistake, I have admitted it.

6. *Blessings are, &c.* Men value such characters, and pray for blessings to rest on them; and God hears their prayers.——*Violence covereth, &c.* The violence they have done shall be repaid, and they be as condemned malefactors, whose faces were wont to be covered. Est. vii. 8. Job ix. 24.

But he that perverteth his ways shall be exposed.
10 He that winketh with the eye causeth grief;
And the prating fool shall fall.
11 A fountain of life is the mouth of the just;
But violence covereth the mouth of the wicked.
12 Hatred stirreth up contentions;
But love pardoneth all offences.
13 On the lips of the prudent wisdom is found;
But for the back of the fool is found a rod.
14 The wise treasure up knowledge;
But the mouth of fools bringeth destruction.
15 The wealth of the rich is his strong city;
But the destruction of the poor is their poverty.
16 The labour of the just is for life;
But the increase of the wicked, for sin.
17 He that keepeth instruction is in the way of life;
But he that rejecteth reproof, goeth astray.
18 He that covereth hatred hath false lips;
But he that uttereth a slander is a fool.
19 In a multitude of words,
There will not be wanting transgression;
Hence wise is he that restraineth his lips.
20 The tongue of the just is as refined silver;
But the heart of the wicked is as mere dross.
21 The lips of the righteous feed many;
But fools die for want of understanding.
The blessing of Jehovah maketh rich; 22
And with it, he giveth no sorrow.
As, to do mischief, is pleasure to a fool; 23
So is it, to act wisely, to a man of knowledge.
The dread of the wicked shall come on him; 24
But the desire of the righteous shall be granted.
As the passing whirlwind, so the wicked is not; 25
But the just shall be established for ever.
As vinegar to the teeth, or smoke to the eyes, 26
So is the sluggard to those who send him.
The fear of Jehovah prolongeth the days *of life;* 27
But the years of the wicked shall be shortened.
The expectation of the just *endeth in* joy; 28
But the hope of the wicked shall perish.
A strong-hold to the upright in the way is Jehovah; 29
But destruction shall be to the workers of iniquity.
The righteous shall never be removed; 30
But the wicked shall not inhabit the earth.
The mouth of the just bringeth forth wisdom; 31
But the froward tongue shall be cut out.
The lips of the just know what is acceptable; 32
But the mouth of the wicked is frowardness.

REFLECTIONS UPON CHAPTER X. 1. We may learn how much wisdom and piety are to be preferred to riches and wickedness. The former give joy to our best friends, and secure to ourselves peace and safety on earth, and happiness hereafter in heaven. While the rich man's wealth is his confidence; while he is expecting all his felicity from it, he often finds a curse entailed with it, so that it yields not the profit he expected. He deemed it his strong city; but in the day of affliction and death, it fails; it gives no relief in pain, it cannot soothe the tortured mind, nor inspire the soul with the hope of immortal life. But righteousness delivereth from death; from the fear and the sting of it; shows it to be a conquered enemy; and leadeth good men to rejoice in hope of an inheritance, glorious and eternal.

2. We also learn that our language and converse will discover our wisdom or our folly. On the lips of the prudent wisdom is found; because they have diligently sought it and treasured it up in their hearts; and from the abundance of their hearts their lips speak. They speak of divine things from their own experience, and they feed and instruct many; yea, a fountain of life is their mouth, pouring forth living streams of knowledge and piety. Hence their tongue is as choice or refined silver, having no dross. They speak for edification. How different the mouth and the tongue of fools! They open the one and use the other only to bring destruction. Hence while blessings are on the head of the just, and their expectation ends in joy; the name of the fool and his hope perish alike. "The dread of the wicked shall come on him; but the desire of the righteous shall be granted." For as a man soweth so shall he reap, either here or hereafter.

8. *Be offended.* The sense of the verb לבט is doubtful and variously rendered. The most common is *to fall*; but the sense given seems more suitable here, and this Buxtorf attributes. In the 10th verse I give the other; and render the second line, not in apposition, but as consecutive.

12 *Love pardoneth, &c.* So the words naturally signify, as Ps. xxxii. 1. &c. Michaelis renders, 'Love overlooketh,' and Dathe 'willingly excuseth,' all offences.' The sense is, love to a person, leads us to forgive all his offences against ourselves.

14. *Treasure up, &c.* For use when wanted; and they apply it for their own advantage as well as for the edification of others.——*Bringeth, &c.* I read קרב as in Pyket. As it is pointed, it has no just sense. A verb is wanted, and the ה may be paragoric. Hodgson renders the whole verse, 'Wise men conceal what they know; But misfortune attendeth the loquacity of a fool.' I take the sense of the latter part to be the fool, by his foolish and wicked discourse, destroys both himself and others. He neglects all that is good and induces others to do so.

16. *For life.* That is, the support of life, and he receives and enjoys what is necessary.——*For sin.* Occasions it, as it affords the means of gratifying their depraved desires.

20. *As mere dross.* Hebrew, 'of no value.' I have rendered after Hodgson, as it conveys the sense, in opposition to refined silver.

21. *Feed many.* This implies, not only instruction, but guidance and government; such as a shepherd exercises over his flock.

25. *Passing whirlwind.* Or tempest, which rages with violence but is

CHAPTER XI.

A false balance is an abomination to Jehovah;
But a just weight is his delight.
When pride cometh, then cometh disgrace;
But with the humble is wisdom.
The integrity of the upright shall guide them;
But the perverseness of transgressors will destroy them.
Riches profit not in the day of wrath;
But righteousness delivereth from death.
The righteousness of the perfect will direct his way;
But by his own wickedness shall the wicked fall.
The righteousness of the upright will deliver them;
But transgressors by their own depravity shall be snared.
When the righteous dieth hope doth not perish;
But the expectation of the unjust perisheth.
The righteous is delivered out of distress;
But the wicked shall come into his place.
By his mouth the hypocrite destroyeth his friends;
But by knowledge the just are delivered.
When the just prosper, the city rejoiceth;
But when the wicked perish, there is shouting.
By the blessing of the upright a city is exalted;
But by the mouth of the wicked it is overthrown.
One void of wisdom despiseth his neighbour;
But a man of understanding will be silent.
A tale-bearer goeth about revealing secrets;
But he of a faithful spirit concealeth a thing.
Through want of wise counsels a people fall;
But by much counsel there is safety.
He that is bound for another shall smart for it;
But he that hateth suretiship is secure.
A gracious woman secureth honour,
As brave men secure riches.
He that doeth good to his soul is a kind man;
But he that troubleth his own flesh is cruel.
The wicked laboureth for a false recompense;
But to him that soweth righteousness is a sure reward.
For as righteousness conducteth to life;
So he that pursueth evil hasteneth to death.
The froward in heart are an abomination to Jehovah;
But those upright in their way are his delight.
Though hand be joined with hand,
The wicked shall not go unpunished;
But the seed of the righteous shall be delivered.

CHAP. XI. 7. v Sept.

14. v Sept. Syr. Arab.

soon over; so vanish the wicked, when the day of vengeance cometh.

29. *A strong hold, &c.* A place of defence and security, as the word is often rendered. I consider ב understood before *way*, and Jehovah to be the strong-hold of such characters, as he is often called. I think we have no instance of 'the way of Jehovah' being elsewhere styled the strong-hold of the upright.

CHAP. XI. 1. *A false balance.* The use of false weights and measures in commerce is highly displeasing to God.

2. *When pride, &c.* As pride is the offspring of ignorance and folly, it exposes a man sooner or later to disgrace.——*But with the humble, &c.* Such as are conscious of their liability to mistakes, and who act cautiously in every affair.

5. *Will direct, &c.* His principles will influence his conduct; and the tree being good, the fruit will be so.

7. *When the righteous, &c.* The common text is, 'when the *wicked*, &c. and the next line is a mere repetition of the same sentiment. I have with others, preferred the reading of the Greek, as giving us that contrast, which so generally prevails in the Proverbs.

8. *The righteous, &c.* Their integrity shall be made manifest, and in the providence of God they shall be delivered from unfounded accusations; and their false accusers shall come into their place, and suffer the punishment which they intended to bring on them.

9. *By his mouth, &c.* By his artful but unholy counsel, he ensnares and ruins his associates.——*By knowledge, &c.* Of God and his word, good men are saved.

11. *By the blessing, &c.* By their wise plans, their holy and benevolent exertions; such men are a blessing to their country, but the wicked a curse.

12. *Despiseth his, &c.* Will not regard either his advice or his instructions, but will boldly and rashly venture on every scheme; while a man of wisdom will silently listen to advice and follow it, when good.

14. *By much counsel, &c.* The common text has, 'counsellor;' but the versions noticed, 'counsel,' which I have preferred. By 'much counsel' every matter is weighed, and the best plan chosen, which leads to security; while rash counsels end in disgrace.

16. *A gracious woman, &c.* A woman adorned with the virtues of her sex, and with those of religion, not only attains, but secures honour as her inalienable possession.——*As brave men, &c.* Dathe follows the common version (viri strenui) *strong men*; but Hodgson, renders, *men of rapine.* The verb עָרַץ signifies, either *to terify* or *be terrified*; and as a verbal noun, *terrible, formidable.* But as courage and valour may render men formidable either in attacking or defending, without implying aggression, or any injustice, I have rendered by a general term.

18. *A false recompense.* The term פעלה signifies, not only, *labour* or *work*, but the recompense of what a man doeth; and this sense is most suitable here as the 'false recompense' of the wicked is opposed to 'the sure reward' of him that soweth righteousness.

21. *Though hand be, &c.* Though the wicked form confederacies, to support and defend one another, and to preserve their power, and ill-gotten wealth, yet the day of retribution will come. Schultens explains, 'hand in

22 As a ring of gold in the snout of a swine,
Is a beautiful woman without discretion.
23 The desire of the righteous is truly good;
But the hope of the wicked passeth away.
24 One distributeth, and yet increaseth the more;
Another unjustly withholdeth, and yet becometh poor.
25 The liberal person shall be made fat;
And he that watereth shall himself also be watered.
26 Him that withholdeth corn, the people will curse;
But blessing cometh on the head of him that selleth it.
27 He that studies *to do* good shall find favour;
But he that seeketh mischief, on him shall it come.
28 He that trusteth in his riches shall fall;
But the just, like a growing branch, shall flourish.
29 He that troubleth his own house shall inherit the wind;
And the fool shall be servant to the wise in heart.
30 The fruit of the righteous is a tree of life;
And he that winneth souls is wise.
31 If the righteous be rewarded on earth,
How much more the wicked and the sinner?

CHAPTER XII.

1 He that loveth instruction, loveth knowledge;
But he that hateth correction, *abideth* ignorant.
2 A good man obtaineth favour from Jehovah;
But the man of evil devices he will condemn.
3 No man, by wickedness, shall be established;
But the root of the just shall not be moved.
4 A virtuous wife is the crown of her husband;
But one bringing shame, is as rottenness to his bones.
5 The purposes of the righteous are right;
But the counsels of the wicked are deceitful.
6 The watch-words of the wicked are to lay wait for blood;
But the mouth of the upright shall deliver them.

REFLECTIONS UPON CHAPTER XII. 1. We are taught that honesty and uprightness in our dealings with men, and the cultivation of a humble spirit before God, will be found our highest wisdom. Those who speak evil of their neighbour, or treat him with contempt, or deceive and impose upon him to increase their own gain, proclaim their own wickedness, and may justly expect to receive the due reward of their deeds.' No alliance, no confederacy of such characters shall afford them security; nor shall they go unpunished. Though they may prosper for a season, and pride may encompass them as a chain, yet shall they be exposed to shame and contempt. But the just, who, for a season, may be oppressed, and their real characters unknown, shall be delivered; and even in death shall enjoy the consolations of a good hope; for the wise shall inherit glory.

2. We may learn that wise and good men are not only blessed, but a blessing to others. By their prudent counsels, and just and equitable conduct a city is exalted; and in times of danger they are its best defence. Their desires are truly good; they desire the good and happiness of all around them, and they endeavour to secure these blessings. They do not oppress the poor to increase their own wealth; but they are ready to distribute, and given to hospitality. They devise liberal things; they water others, and shall themselves be watered. While some are making a god of their riches and trusting to them, these are making their riches subservient to the glory of God and their own best interests. All their kindness, all their good fruits, their wisdom, prudence and piety, are used to win souls to religion and piety; and verily they shall not lose their reward.

hand' to mean posterity, because property is conveyed down as it were from hand to hand, from father to son. I prefer the sense given.

22. *As a ring of gold, &c.* Would be disgraced in the snout of a filthy swine, so is female beauty, when unsupported by modesty and discretion.'

23. *Truly good.* Good in its nature, having what is good for its object; and in its degree, not exceeding due bounds.——*Passeth away.* 'The Septuagint and Arabic read עכרה as a verb, and not as a noun, and I conceive the sense requires it. Dathe gives another sense to the verb and renders, 'The hope of the wicked exceedeth all bounds.'

24. *One distributeth, &c.* Giveth liberally to the poor. Ps. cxii. 2. and yet through the divine blessing increaseth in wealth.——*Another, &c.* What is due to the poor, and by degrees his wealth is diminished.

26. *But blessing cometh, &c.* The people pour out their benedictions on him who timely bringeth forth this article for their use.

30. *Winneth souls, &c.* If by 'the fruit of the righteous,' we understand his kindness, his charity, in words and deeds, we may understand this clause the effect of his labours. He winneth souls or persons, gaineth their esteem and favour and turneth them to God. Such a man will not win them or catch them for any other purpose. Hodgson renders, 'The bounty of the righteous is like the tree of life; for it attracteth the admiration of the wise.' Michaelis follows Schultens, 'The wise maketh souls fruitful.' I see no reason to alter the common version.

31. *If the righteous, &c.* Be chastised and punished for his sins, how much more the wicked, &c. The latter clause supports the sense given of the former. The Septuagint renders, 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' Though this is not a literal version of the Hebrew, it gives a good paraphrase of the sense.

CHAP. XII. 1. *Abideth ignorant.* This is the natural consequence of hating correction. Coverdale rendered well, 'whoso loveth wisdom will be content to be reformed; but he that hateth to be reproved is a fool.'

4. *One bringing shame.* By her immodesty and unfaithfulness, *is as rottenness, &c.* Michaelis renders כרקב *as a gnawing worm* to his bones. The other sense, I think, is best supported.

6. *The watch-words.* Such characters have their agreed signals, and their peculiar terms for the regulation of their unrighteous conduct. I have followed Michaelis in the version given, which here seems most suitable.

7 The wicked are overthrown, and are not;
But the house of the righteous shall stand.
8 According to his wisdom will a man be praised;
But he perverse of heart shall be despised.
9 Better is the ignoble, who is servant to himself,
Than he who glorieth, and yet wanteth bread.
10 A just man regardeth the life of his beast;
But the mercies of the wicked are cruel.
11 He that tilleth his land shall have plenty of bread;
But he that followeth vain things is foolish.
12 An evil man coveteth the net of the wicked;
But the root of the righteous yieldeth fruit.
13 By the offence of his lips the wicked is snared;
But the just shall come out of trouble.
14 By the fruits of the mouth shall a man enjoy good;
And the reward of a man's hands shall be given to him.
15 The way of a fool is right in his own eyes;
But he that hearkeneth to counsel is wise.
16 A fool maketh known his wrath at once;
But a prudent man covereth a disgrace.
17 A ᵛjust man" will utter and declare the truth;
But a false witness *will utter* deceit.
18 A babbler is like the piercings of a sword;
But the tongue of the wise is as a medicine.
19 The lip of truth shall be established for ever;
But the false tongue, only for a moment.
20 Deceit is in the heart of those that devise evil;
But to the counsellors of peace there is joy.
21 Not any thing sinful doth a just man ᵛdesire";
But the wicked are full of evil.
22 False lips are the abomination of Jehovah;
But they who utter truth are his delight.
23 A prudent man concealeth knowledge;
But the heart of fools proclaimeth its folly.
24 The hand of the diligent shall bear rule;
But the hand of the slothful shall pay tribute.
25 Grief in the heart of man boweth it down;
But a kind word maketh it joyful.
26 The righteous examineth his own thoughts;
But the way of the wicked seduceth them.
27 The slothful will not take what he hunteth;
But the wealth of a diligent man is precious.
28 In the way of righteousness is life;
But the common way *of sin* leadeth to death.

Chap. xii. 17. ᵛ 1 ms. Sept. Syr. Arab.

21. ᵛ Sept. Syr. Chald.

Reflections upon Chapter xii. 1. We may learn that the way to become wise is to love instruction. This implies a desire to attain divine knowledge, and a teachable disposition. Without the former, we shall abide inactive; for desire is the appetite of the soul, and necessary to the attainment of its object; and without the latter, we shall desire in vain, because we shall be ready to despise the means of knowledge. They who love instruction will assuredly obtain favour of Jehovah; for such he will teach the way in which they ought to go. The meek he will guide in judgment; while obstinate and froward men of evil devices he will condemn.

2. We infer from many of these proverbs, how great is the sin of such as utter falsehood when giving testimony in any cause, or who are guilty of uttering falsehood and lies in their conversation. As God requires truth in the inward parts, so falsehood is his abomination; and those who practise it display the image of the great deceiver, who is a liar and the father of it. It is the glory of God to be the God of truth, and the lip of truth is the honour of man, and shall be established for ever. If we are to be justified by our words or by our words condemned, what has he that beareth false witness, or he that uttereth lies to expect? Let such offenders know that they shall not escape the just judgment of God. This way of sin as well as others leadeth to death, and to everlasting misery.

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9. *The ignoble, &c.* The common version of this verse I conceive is neither perspicuous nor faithful; not giving the real sense of the text. The version I have given is in sense, that of the best critics. The meaning is, a person in low life, who is his own servant, and provides and does what is necessary for himself *is better* and more happy than a person, who boasts of his rank, when he is reduced to misery and poverty.

11. *Vain things, &c.* Instead of tilling, and sowing his land.——*Is foolish.* Without heart, without prudence and wisdom.

12. *Coveteth the net, &c.* By which they catch their prey, and become rich. He approveth and maketh use of those cunning arts by which, for a season, they prosper. Rabbi Solomon attributes the sense of *munition* to the word מצור; and Schultens renders, *hunting.* Dathe adopts the sense of munition, or strong-hold; but the other I deem preferable.——*But the root, &c.* The righteous are like a tree firmly rooted; and the natural consequences of their own conduct are the enjoyment of such good things as are necessary without adopting any sinful methods to obtain them.

16. *At once.* Immediately on any provocation he rages, unmindful of time, persons or circumstances.——*Covereth a, &c.* He bears it with patience, and if deserved, it leads such to repentance.

17. *A just man, &c.* This reading the context requires, and it consists only in adding a different vowel point.

21. *Not any thing, &c.* With the versions noticed, I read יאיה for אנה; because it is not true, that *no evil* befalleth the just; but it is true that such a character *does not desire* any thing sinful, or to do what is wrong.

26. *The righteous, &c.* The ambiguity of the two words יתר מרעהו has occasioned very different renderings of this line. The ancient versions are various. The Syriac, 'A just man consults good counsel for his friend.' The Septuagint and Arabic, 'A just man knoweth his friend.' The Vulgate, 'He that overlooks an injury on account of his friend is just.' The Chaldee, 'The righteous is better than his neighbour' which is that of our version. I am satisfied that none of these contains the sense of the text. The version I have given arises from reading יתר as a verb from תור, with Durell and many

CHAPTER XIII.

1 A wise son regardeth the instruction of his father;
But a scoffer attendeth nōt to reproof.
2 By the fruit of the mouth shall a man eat good;
But the soul of transgressors, violence.
3 He that guardeth his mouth keepeth his life;
But to him that openeth wide his lips is destruction.
4 The sluggard desireth, but his soul receives nothing;
But the soul of the diligent shall be made fat.
5 A just man hateth a false word;
But the wicked is odious and cometh to shame.
6 Righteousness keepeth the upright in their way;
But wickedness overthroweth the sinner.
7 One pretendeth to be rich, and yet hath nothing;
Another to be poor, and yet hath great wealth.
8 The ransom of a man's life are his riches;
But a poor man heareth not rebuke.
9 The light of the just shall shine with brightness;
But the lamp of the wicked shall be put out.
10 A vain man by pride causeth contention;
But with the well-advised is wisdom.
11 The wealth of those given to vanity shall be diminished;
But he that gathereth by labour shall increase.
12 Hope deferred maketh the heart sick;
But desire accomplished is as the tree of life.
13 He that despiseth the word shall be held guilty;
But he that regardeth the precept shall be rewarded.
14 The law of the wise is a fountain of life,
By turning men from the snares of death.
15 The wise conduct of a good man obtaineth favour;
But the way of transgressors is hard.
16 A prudent man doeth all things with knowledge;
But a fool spreadeth abroad his folly.
17 A wicked messenger bringeth into trouble;
But a faithful ambassador is as health.
18 Poverty and shame attend him that refuseth instruction;
But he that regardeth reproof shall be honoured.
19 The desire of what is forbidden is sweet to the soul;
And to depart from evil, the abomination of fools.
20 He that walketh with the wise shall be wise;
But the companion of fools shall be destroyed.
21 Evil pursueth sinners;
But good shall be rendered to the just.
22 A good man leaveth for his son's sons to inherit;
And the wealth of the sinner is laid up for the just.
23 The tilled land of the poor yields much food;
Yet some, for want of judgment, come to want.
24 He that spareth the rod hateth his son;
But he that loveth him soon chastiseth him.
25 The just eateth to the satisfying of his appetite;
But the stomach of the wicked shall want.

REFLECTIONS UPON CHAPTER XIII. 1. We have here stated the misery of an indolent, listless person, and the advantages of prudence and diligence. "The sluggard desireth, but his soul receives nothing." Such characters, says Henry, desire the gains which the diligent get, but they hate the pains which the diligent take; they covet every thing that is to be coveted, but will do nothing that is to be done;

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others. For the sense of מרעיו Comp. Ps. cxxxix. 2. where it is rendered 'thoughts.' The sense is, that such a man doeth nothing without due deliberation, and hence he succeeds in his designs; but the way of the wicked, their thoughts and purposes being rash and precipitate, seduce them to their ruin. We have here a consistent sense; but how is it true, that a righteous man is more excellent than his neighbour, when his neighbour may be righteous too? If it be said, that his wicked neighbour is intended, is the proverb then worthy of Solomon? For it is a mere truism that a good man is better than a bad or wicked man.

CHAP. XIII. 3. *He that guardeth, &c.* The person who thinks much, and only speaks when necessary, consults both the peace and comfort of his natural and spiritual life, while he that talks at random exposes himself to danger and ruin.

5. *Is odious, &c.* By his profane and false assertions, his unprofitable jests he makes himself odious and cometh to shame at last.

7. *One pretendeth, &c.* That he may gain credit among men, and cheat them the more he boasts of his riches, when he has in reality nothing; and another hideth his wealth under the guise of poverty that he may keep it more safely.

8. *Heareth not rebuke.* Riches sometimes are the ransom of a man's life, but poverty secures a man, so that thieves or oppressors let him alone.

9. *Shine with brightness.* I have adopted the Syriac sense of ישמח as the *light rejoiceth* I conceive is not admissible in our language; nor does it form so good a contrast with the next line.

10. *A vain man, &c.* With many critics, I consider רק as a noun, as the Septuagint, Syriac, and Arabic translators did. It is not true that contention cometh *only* by pride; it arises from many other causes.

11. *Given to vanity.* To vain pleasures and pursuits. These by inducing a man to neglect his affairs, and by the expense incurred, soon diminish what a man has; but the diligent hand will make rich.

12. *Hope deferred.* Or when what we hope for ever recedes from our grasp, the heart sickens with disappointment.

13. *Shall be held guilty.* By *word* is probably meant the word of God; which cannot be despised without incurring guilt.

CHAPTER XIV.

1 A wise woman buildeth up her house;
But a foolish one by her hands pulleth it down.
2 He that walketh in uprightness feareth Jehovah;
But he that perverteth his ways despiseth him.
3 In the mouth of a fool is a sharp spear;
But the lips of the wise preserve them.
4 Where there are no oxen the stall is clean;
But by the strength of the ox is much increase.
5 A faithful witness will not lie;
But a false witness will utter only lies.
6 A scoffer seeketh wisdom, but findeth it not;
But knowledge is easily found by the prudent.
7 Go from the presence of a foolish man,
When thou perceivest not the lips of knowledge.
8 To understand his way is the wisdom of the prudent;
But the folly of fools is self-deception.
9 Common guilt associates the foolish;
But among the upright, mutual regard.
10 The heart knoweth its own bitterness;
Nor can another be partaker of its joy.
11 The house of the wicked shall be destroyed;
But the tabernacle of the upright shall flourish.
12 Often doth a way seem right to a man,
Yet the end of it leadeth to death.
13 Even in laughter the heart is sorrowful;
And the end of that joy is sadness.
14 The backslider in heart shall be filled with his way;
But a good man, with *the fruits* of his works.
15 The simple believeth every word;
But the prudent looketh well to his steps.
16 The wise feareth and departeth from evil;
But a fool transgresseth, and yet is confident.
17 The passionate man worketh folly;
And the man of wicked devices is hated.
18 The simple possess folly as an inheritance;
But the prudent ardently seek knowledge.
19 The evil bow in the presence of the good;
And the wicked at the gates of the just.

and therefore it follows, they have nothing; for he that will not labour, let him hunger, and let him not eat, 2 Thess. iii. 3. The desire of the slothful, which should be his excitement is his torment, which should make him busy, makes him always uneasy, and is really a greater toil to him than labour would be. "But the diligent shall be made fat;" they shall have abundance, and shall have the comfortable enjoyment of it; and the more for its being the fruit of their diligence. This is especially true in spiritual affairs: They that rest in idle wishes, know not what the advantages of religion are; whereas they that take pains in the service of God, find both the pleasure and profit of it. Give then all diligence to make your calling and election sure.

2. We are also taught the happiness of the righteous, and the folly and disappointment of sinners. The former enjoy good from the fruit of their mouth. They speak the words of truth and soberness; being humble, they escape those contentions and quarrels into which sinners fall. Their light shines with brightness. They have some degree of outward prosperity, but as it respects their spiritual state and course, their light shines brighter and brighter unto the perfect day. But how often is the lamp of the wicked put out? It blazes for a season and ends in perpetual darkness. Given to pride and vain pleasures, their substance is wasted, and poverty and disgrace come upon them in this world, and misery awaits them in another. Reader, walk with wise and good men, and thou wilt be happy; but the companion of fools shall be destroyed.

15. *The wise conduct.* The latter clause requires the version given of this. See note, Heb. Bible.

19. *Of what is forbidden.* For the reason of this version see Michaelis in נחה. This connects the first line with the second. Forbidden things are more sweet to sinful men on that account.

23. *The tilled land, &c.* That is, land cultivated by his industry, will produce sufficient for his use; but some for want of prudence and discretion, in the management of their land, come to want.

CHAP. XIV. 1. *Buildeth up her house.* She promotes the prosperity of her family, while a foolish one by misconduct disgraces and ruins her family.

3. *In the mouth, &c.* In rendering חטר גאוה *a sharp spear*, I have followed Michaelis who has supported this sense. The first word signifies a branch, whether green or dry; and hence a rod, a sceptre, a spear; and a spear of pride is a spear fit for its office, a pointed, sharp spear. Solomon intends the cutting reproaches, the curses of wicked.

7. *Go from the, &c.* Remain not in the company of such men; nor hearken to their foolish and wicked conversation.

9. *Common guilt, &c.* The sense of this line has been disputed. Our common version is derived from the Vulgate; but the text will not fairly admit it. Poole and others render, 'Sin deludes or makes a mock of fools.' This is more agreeable to the text, but has no coherence with the next clause. On this account I have preferred the sense of *conciliating, associating*, which Schultens has proved belongs to the verb. Michaelis and Dathe adopt this rendering.

10. *The heart, &c.* No one can ascertain the degree of sorrow or joy which another experiences. 1 Cor. ii. 11.

12. *Leadeth to, &c.* The Chaldee read דרך which I consider a verb, and which gives a clear and connected sense.

13. *Even in, &c.* In this uncertain state, the cup of joy is succeeded by that of sorrow, and sometimes while the countenance wears a smile, the heart is full of grief.

14. *Fruits of his works.* This sense of the text arises from reading with different vowels; and the Greek and Arabic translators so read. How a good man can be *satisfied* or filled *from himself* I cannot conceive; but God may so bless his labours and his works of righteousness that, with their fruits he may be filled.

18. *Ardently seek, &c.* By reading בחר in Hiphil, it signifies to gird

20 A poor man is hated by his own friend;
But many profess regard to the rich.
21 He that despiseth his *poor* friend sinneth;
But blessed is he that is kind to the poor.
22 Do not they who devise evil miss their aim?
But those who devise good shall find true kindness.
23 In all labour there is profit;
But talkativeness tendeth only to want.
24 The crown of the wise is their wealth;
But the possession of fools is folly.
25 A true witness saveth lives;
But a deceitful one uttereth lies.
26 In the fear of God is strong confidence;
For to his children he will be a refuge.
27 The fear of Jehovah is a fountain of life,
To turn men from the snares of death.
28 In a numerous people is the glory of a king;
And in the want of people is the ruin of a prince.
29 He slow to wrath is of great understanding;
But he of a hasty spirit exalteth folly.
30 The life of the body is a sound heart;
But envy the rottenness of the bones.
31 He that oppresseth the poor dishonours his maker:
But he that is kind to the poor honoureth him.
32 The wicked is driven away in his wickedness;
But the righteous hath confidence even in death.
33 In the heart of the prudent wisdom reposeth;
But what is within fools is made known.
34 Righteousness exalteth a nation;
But sin is the reproach of a people.
35 A wise servant possesseth the king's favour;
But his wrath is against him bringing disgrace.

CHAPTER XV.

1 A soft answer turneth away wrath;
But a provoking word stirreth up anger.
2 The tongue of the wise maketh knowledge useful;
But the mouth of fools poureth out folly.
3 The eyes of Jehovah are in every place,
Beholding the evil and the good.
4 A healing tongue is as the tree of life;
But a perverse one, like a destructive wind.
5 A fool despiseth his father's instruction;
But he that regardeth reproof is prudent.
6 The house of the righteous hath great stores;
But the revenue of the wicked is troubled.
7 The lips of the wise spread abroad knowledge;
But the heart of fools, what is not right.
8 The sacrifice of the wicked Jehovah abhorreth;
But the prayer of the upright is his delight.
9 Jehovah abhorreth the way of the wicked;
But him that followeth righteousness he loveth.
10 To one forsaking the way shall be grievous correction;

REFLECTIONS UPON CHAPTER XIV. 1. We may learn how much the happiness or misery of families depends on the conduct of mothers. If they are wise, prudent and pious, the children will be well educated and maintained, and order and peace preserved; the family will have comfort within and credit abroad. When they are inattentive to their domestic duties, the injury done to their offspring is incalculable. They lay a foundation for every vice; and such women may justly be considered the ruin of their families.

2. We may observe the misery of departing from God even in heart, and the peace and happiness of being stedfast with him. Some professors maintain an outward respect to ordinances, and are perhaps free from any open irregularity, and yet have turned aside in heart after that which is evil. That holy ardour, decided attachment, and child-like confidence in God, which they once enjoyed, have been lost, and coldness, indifference, and listlessness prevail. In this state all is dark and gloomy; there is no satisfaction in any thing. "Repent and do thy first works," is the language of Christ to such a man. But O how happy to walk close with God! To enjoy his smiles and his favour, and to find in his service our sweetest pleasures and delights. O fear the Lord, ye his saints; for there is no want to them that fear him.

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one's self, to pursue a thing with earnestness. In the former line, *as an inheritance* denotes, that they hold and retain folly, as a man does his inheritance.

21. *Poor friend, &c.* I have supplied as evidently understood in the text, and the cause why his friend despiseth him.

22. *Miss their aim?* Their object is, by their evil counsels, to secure wealth, peace, and honour, but they find themselves disappointed.

26. *To his children, &c.* That is, God's children. To them he will afford his aid and protection.

32. *In his wickedness.* Hodgson and others render, 'The wicked man sinketh under his calamity; But the just is intrepid, even in death.' Though this contains a just sentiment, yet I cannot see any reason to desert the common version, which is both faithful and perspicuous; and especially as it contains a strong proof of the belief of a future state of rewards and punishments in the time of Solomon.

CHAP. XV. 4. *A destructive wind.* So Piscator and many others render. The Hebrew is, 'a breaking or destroying by the wind;' the sense of which I have given.

6. *Is troubled.* Being obtained unjustly, it is enjoyed with fear and trouble.

10. *Forsaking the way, &c.* The way of duty, either to man or God. In this case God will chastise them to bring them to repentance; but he that hateth reproof and will not receive it shall die.

But he that hateth reproof shall die.
11 Hades and destruction are before Jehovah;
How much more then the hearts of the sons of men?
12 A scoffer loveth not one that rebuketh him;
And with wise men he will not walk.
13 A joyful heart maketh a cheerful countenance;
But by grief of heart the spirit is made sad.
14 The heart of the prudent seeketh knowledge;
But the mouth of fools feedeth folly.
15 All the days of the afflicted are evil;
But a cheerful heart is a constant feast.
16 Better is a little with the fear of Jehovah,
Than great treasure, and anxiety therewith.
17 Better is a dinner on herbs, where love is,
Than a fatted ox, and therewith hatred.
18 A wrathful man stirreth up quarrels;
But one slow to anger appeaseth strife.
19 The way of the sluggard is as if hedged with thorns;
But the way of the upright, is as the highway.
20 A wise son maketh a father glad;
But a foolish son despiseth his mother.
21 Folly is joy to one destitute of prudence;
But a man of understanding walketh uprightly.
22 Without consultation designs miscarry;
But by a multitude of counsellors they are established.
A man hath joy by the answer of his mouth; 23
And how good is a word spoken in due season?
The path of life to the wise is above, 24
That he may depart from hades beneath.
The house of the proud Jehovah will demolish; 25
But the widow's landmark he will establish.
The thoughts of the wicked Jehovah abhorreth; 26
But pleasing are the words of the pure.
He that is greedy of gain troubleth his own house; 27
But he that hateth bribes shall live.
The heart of the just studieth what to answer; 28
But the mouth of the wicked poureth out evil things.
Jehovah is far from the wicked; 29
But he heareth the prayer of the just.
The light of the eyes rejoiceth the heart; 30
And a good report maketh fat the bones.
The ear that hearkeneth to salutary reproof, 31
Shall abide among the wise.
He that refuseth correction, despiseth his soul; 32
But he that heareth reproof gaineth wisdom.
The fear of Jehovah is what wisdom teacheth, 33
And that before honour is humility.

CHAPTER XVI.

THE preparations of the heart belong to man; 1
But the utterance of the tongue is from Jehovah.

REFLECTIONS UPON CHAPTER XV. 1. We are admonished to govern our temper, and not to provoke wrath by insulting language. If we have to do with a person addicted to passion, and whose spirit is already raised; let us not add fuel to the fire. Mild and gentle words will do much to abate their passion, and induce them to hearken to reason; and by preserving our own temper we shall preserve our peace. Those who say our tongues are our own, who is lord over us? and who pay no regard to truth or to persons, are fire-brands, and have much to answer for both to God and man. The tongue thus used is a world of iniquity, and is set on fire of hell. That man's religion is vain, who bridleth not his tongue. "A healing tongue is as the tree of life; but a perverse one, like a destructive wind."

2. We may learn that God doth not regard men's outward circumstances, but their inward dispositions. If men are wicked, whatever may be their revenues, whatever their sacrifices, they are not acceptable to Jehovah. Nor can they remain unknown to him; for if hades and destruction are open before him, how much more the hearts of men? This thought, so alarming to sinners, is a source of comfort to the sincere and pious. They can appeal to God as knowing their dispositions, and as knowing the way that they take. The prayer of the upright is his delight, and their prayer he ever heareth. They fear him; and prove that they are the disciples of wisdom, and shall be raised to honour. They humble and abase themselves before God and shall be exalted.

11. *Hades, &c.* The whole invisible world is under the inspection of Jehovah. The language of this passage shows, that שאול cannot mean the *grave*, but implies a state more difficult to inspect than the hearts of men.

13. *Is made sad.* Or is broken, and loses all its vigour and fortitude.

15. *Are evil.* That is, no affliction is in itself joyous but grievous, but through grace it may have salutary effects.

16. *And anxiety, &c.* When a man's mind is distracted with fears, cares, and other things, he has no enjoyment of what he possesses.

19. *Is as if hedged, &c.* That is, it seems so to him. It is full of difficulties, which his indolence suggests, it is impossible to overcome.

23. *By the answer, &c.* When he answereth to a matter wisely and prudently, he has joy in reflecting on it; and what comfort does a word fitly spoken yield?

24. *Is above.* The way to attain life is for a man to set his heart on things above; to have a constant regard to the glories of another world, that he may live holily in this.

CHAP. XVI. 1. *The preparations, &c.* By thinking, purposing, &c. belong to man. They are his duty, but the answer, or utterance of the

2 All the ways of man are pure in his own eyes;
But Jehovah pondereth the spirits *of men.*
3 Commit thy works unto Jehovah,
And thy purposes shall be established.
4 Jehovah maketh all things to serve his designs;
Yea, even the wicked, in the day of calamity.
5 Every one proud in heart Jehovah abhorreth;
Though hand join in hand he shall not be unpunished.
6 By mercy and truth iniquity is covered;
And by the fear of Jehovah men depart from evil.
7 When a man's ways are pleasing to Jehovah,
He reconcileth even his enemies unto him.
8 Better is a little with righteousness,
Than great revenues without right.
9 The heart of a man deviseth his way;
But Jehovah directeth his steps.
10 Mature counsel should be on the lips of a king,
That his mouth may not transgress in judgment.
11 A just weight and balance are from Jehovah;
All the weights of the bag are his work.
12 To do wickedly should be the abhorrence of kings;
For by righteousness is a throne established.
13 Righteous lips should be the delight of kings;
And they should love those who speak right.
14 The wrath of a king is as the messenger of death;
Yet a wise man will pacify it.
15 In the light of a king's countenance is life,
And his favour is as the cloud of autumn rain.
16 It is far better to acquire wisdom than gold;
And to acquire prudence, is preferable to silver.
17 The highway of the upright is to depart from evil;
And he that keepeth his way preserveth his soul.
18 Pride precedeth destruction,
And a haughty spirit, a fall.
19 Better is it to be humble in spirit with the lowly,
Than to divide the spoil with the proud.
20 He that acteth with prudence will find good;
But happy is he that trusteth in Jehovah.
21 The prudent shall be called wise in heart,
And his honeyed lips will increase learning.
22 Wisdom to its possessor is a fountain of life;
But the instruction of fools is folly.
23 The heart of the wise maketh his mouth prudent,
And addeth learning to his lips.
24 Like drops of honey are pleasant words;
Sweet to the soul, and health to the bones.
25 Often doth a way seem right to a man;
But the end of it leadeth to death.
26 A labouring person laboureth for himself;
For his own mouth imposeth it upon him.
27 A worthless man diggeth up evil;
And on his lips there is a flaming torch.
28 A froward man soweth contention;
And a whisperer separateth chief friends.
29 A violent man allureth his friend,
And leadeth him in a way not good.
30 He closeth his eyes to devise froward things;
He biteth his lips,—then doeth the evil.
31 The ho ry head is a crown of glory,
When found in the way of righteousness.
32 He slow to anger is better than the mighty;
And he ruling his spirit than he that taketh a city.
33 The lot is cast into the urn;
But its decision is wholly from Jehovah.

REFLECTIONS UPON CHAPTER XVI. 1. We are taught how to attain the object of our thoughts and cares, by committing our works to Jehovah. The great concerns of our souls must be committed to the grace of God, with a dependence upon and submission to the conduct

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tongue is from, &c. He teacheth what to say and gives ability to say it with propriety. Some, by the answer of the tongue, understand an answer to prayer uttered with the tongue. Coverdale, 'A man may well purpose a thing in his heart; But the answer, &c.

4. *To serve his designs.* I adopt the version of Grotius, Secker, and others, by reading לְמַעֲנֵהוּ as a verb; and I understaud the meaning to be, that as God hath made all things, so all things, both in the natural and moral world are under his wise, unerring direction and government; yea, even the wicked, who refuse to obey his word, are manifestly under his control, in the day of calamity, when he punishes their sins. That לְיוֹם may, and is often rendered, *in the day, &c.* see Noldius. This version removes the difficulty of the common one, which represents God as making or creating the wicked for the day of evil. The Chaldee and Syriac took לְמַעֲנֵהוּ for a verb in the sense of *obeying*, and render, 'All the works of God are for those who obey him, &c.' Dathe considers רָעָה as a verb and renders, 'Yea, he daily nourisheth the wicked.' No forced rendering, were it necessary, and agreeing in sense with our Lord's remark, Matt. v. 15.

6. *Is covered.* The verb is thus translated Ps. lxix. 9. and this is the primary sense of it. By the exercise of mercy, fulfilling his promise, God covers, or pardons iniquity.

8. *Better is, &c.* Comp. xiii. 23.

10. *Mature counsel.* Some render, 'The words of a king are as oracles.' I have given that sense which the use of the word and the context support.

15. *As the cloud, &c.* Comp. Deuter. xi. 14. and note.

21. *And his honeyed, &c.* I have rendered the noun adjectively: and by honeyed lips is meant eloquence, persuasive and alluring speech.

CHAPTER XVII.

1 Better is a dry morsel and peace with it,
Than a house, full of feastings, with strife.
2 A wise servant ruleth over a profligate son,
And divideth among the brothers the inheritance.
3 As the test the silver, and the furnace the gold;
So Jehovah trieth the hearts *of men.*
4 A wicked man hearkeneth to false lips;
But [v] the upright will not" listen to a naughty tongue.
5 He that derideth the poor, reproacheth his maker;
And he that rejoiceth at calamity shall not be guiltless.
6 Grand-children are the crown of old men;
And the glory of children are their fathers.
7 Excellent speech becometh not a fool;
Much less do false lips become a prince.
8 A present to its receiver is as a precious stone;
Whithersoever it turneth, it prospereth.
9 He that covereth an offence gaineth love;
But he that repeateth a word separateth chief friends.
10 A rebuke affects more deeply the prudent,
Than to strike the fool a hundred times.
11 A rebellious man procureth only evil;
For a cruel messenger shall be sent against him.
12 It is better for a man to meet a bereaved bear,
Than to meet a fool in his folly.
13 He that returneth evil for good;—
From his house evil shall not depart.
14 As the bursting forth of water is the beginning of strife:
Hence desist from strife before it come to reproaches.
15 He justifying the wicked, and he condemning the just,
Even they both are the abomination of Jehovah.
16 For what end is money in the hand of a fool?
To acquire wisdom? but he hath no heart for it.
17 A friend loveth at all times,
And a brother is born for a time of adversity.
18 A man, void of prudence, striketh hands,
And becometh surety for his friend.
19 He that loveth strife loveth transgression;
And he that maketh high his gate seeketh ruin.
20 He of a froward heart shall not find good;
And he perverse with his tongue shall fall into evil.
21 He that begetteth a fool *bringeth* on himself sorrow;
And the father of a profligate hath no joy.
22 A cheerful heart maketh the countenance bloom;

Chap. xvii.

of that grace, 2 Tim. i. 12. All our outward concerns must be committed to the providence of God, and to the sovereign, wise, and gracious disposal of that providence. "Roll thy works upon the Lord," so the word is; roll the burden or thy care from thyself upon God: Lay the matter before him b yprayer, "make thy works known unto the Lord," so some read it; not only the works of thy hand, but the workings of thy heart; and then leave it with him, by faith and dependence upon him; "the will of the Lord be done." We may then be easy, when we resolve that whatever pleaseth God shall please us.

2. We are also taught the value of a humble spirit as contrasted with the misery of a proud one. "Pride precedeth destruction, and a haughty spirit, a fall." They that divide the spoil are commonly proud; they value themselves and despise others, and their mind riseth with their condition; those therefore that are rich in this world, have need to be charged that they be not high-minded, 1 Tim. vi. 17. Humility, though it should expose us to contempt in the world, yet, while it recommends us to the favour of God, qualifies us for his gracious visits, prepares us for his glory, secures us from many temptations, and preserves the quiet and repose of our own souls, is much better than that high-spiritedness, which though it carry away the honour and wealth of the world, makes God a man's enemy, and the devil his master. Let therefore that mind be in us which was in Christ.

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4. [v] Sept. Syr. Arab.

26. *Imposeth it upon him.* That is, his appetite renders it necessary that he should labour for his support.

27. *Flaming torch.* His words are like fire-brands, full of bitterness and cursing.

CHAP. XVII. 2. *And divideth, &c.* The verb חלק admits both the sense of *dividing* and of *enjoying.* I prefer the former, as it shows in what manner such a servant rules over a profligate son. Comp. Gen. xv. 2, 3.

4. *But the upright, &c.* With Houbigant and others, I have followed the reading of the versions. The text is, 'And a liar giveth heed to a naughty tongue;' which is the same sentiment as the first line.

8. *To its receiver.* Hebrew, 'in the eyes of its lord,' or 'owner;' but from the connexion, it must have the sense I have given.——*Whithersoever, &c.* A gift maketh way for a man, and all love him that giveth gifts.

11. *A rebellious man, &c.* Bringeth on himself calamity and ruin; for against him all the power of the state is collected.

14. *Before it come, &c.* For the sense given to התגלע, see Michaelis. It occurs only three times, and all in this book. The sense given, suits all the places.

19. *High his gate.* The gate of his house, which marks his pride and ostentation, which bring on ruin. Some understand by *his gate,* the open-

But a broken spirit drieth the bones.
23 A wicked man receiveth a gift from the bosom,
That he may pervert the ways of justice.
24 In the countenance of the prudent is wisdom;
But the eyes of a fool are at the ends of the earth.
25 A foolish son is a grief to his father,
And bitterness to her that bare him.
26 To lay a fine on the just is not good;
Much less to strike nobles for their uprightness.
27 He that spareth his words hath attained knowledge;
And of an excellent spirit is a man of understanding.
28 Even a fool, when silent, may be accounted wise;
And he that keepeth close his lips, a man of prudence.

CHAPTER XVIII.

1 The self-opinionated seeketh his own desire;
He ridiculeth all sound wisdom.
2 A fool delighteth not in understanding;
But in discovering *the thoughts* of his heart.
3 When the wicked cometh, cometh also contempt;
And with public disgrace, reproach.
As deep waters are the words of a man's mouth; 4
And the fountain of wisdom as a flowing stream.
It is not good to respect the person of the wicked, 5
So as to overthrow the just in judgment.
The lips of a fool bring him into contention; 6
And his own mouth inviteth strokes.
The mouth of a fool is his ruin; 7
And his lips are the snare of his soul.
The words of a talebearer are greedily swallowed, 8
And they descend to the inward parts of the belly.
He that is slothful in his occupation, 9
Is the brother of the prodigal.
The name of Jehovah is a strong tower; 10
The righteous flieth into it and is safe.
The rich man's wealth is his strong city; 11
And like a lofty bulwark,—in his opinion.
Before destruction the heart of man is haughty; 12
But humility precedeth honour.
He that answereth before he hath heard a thing, 13
Showeth his folly, and deserveth contempt.
The spirit of a man will support his infirmity; 14

Reflections upon Chapter xvii. 1. We are taught, that the serious poor, have far more peace and enjoyment, than the foolish, though they abound in riches. The former have satisfaction in a DRY morsel, because they eat it with appetite, and because they have peace with it. They receive even this pittance with gratitude, as the gift of heaven. But the foolish and wicked, who fare sumptuously every day, and whose houses are full of sacrifices, have often little enjoyment, because of their own evil tempers and dispositions; as well as from satiety. Love will sweeten every morsel, but a murmuring and unthankful heart will embitter every enjoyment.

2. We are taught the value of *real friendship*, and the *duty* brother owes to brother. If friendship be grounded on talent, piety and worth, it will be constant and lasting; but if only on interest or accidental circumstances, it will neither be constant nor lasting. Hence there are so few friends to one fallen into poverty and distress. There is one friend who loveth at all times, the Lord Jesus, John xiii. 1. and we ought so to love him. He indeed acts the part of a brother in a time of adversity; not forsaking his people in a time of need, but being a very present help in trouble. Such should every brother be to one to whom he is joined so closely by nature, that he may the more sensibly feel for him in distress, and be the more strongly inclined to succour and help him according to his ability. In this case how pleasant it is for brethren to dwell together in love. He that would have friends must show himself friendly. "Love as brethren, and be courteous."

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ing of his lips, the door of his mouth;' a sense highly improbable.

22. *Bloom.* So Michaelis renders צהרה; and this sense is contrasted with *drieth* the bones, in the next line.

24. *In the countenance, &c.* Knowledge and wisdom are indicated by the looks and features of a man; while the vacant and wandering stare of another shows his folly.

CHAP. XVIII. 1. *The self-opinionated, &c.* I have followed Coccius, Schultens, and others in thus rendering; and the natural order favours the sense given. Our translators seem to have taken the passage in a good sense, contrary to all the old versions. The Greek, Vulgate, and Arabic render, 'He seeks occasions to separate from a friend, And is always reprehensible.' The Chaldee, 'He separated, seeks *his* desire,' And derides all counsel.' One separated, one who thinks no one right but himself, and despiseth the opinion and conversation of others; he ridiculeth, &c. or reproacheth all sound wisdom.

3. *Public disgrace.* Or the noun may be used for the adnoun. 'And with the ignominious reproach;' as Dathe renders.

4. *A man's mouth.* That is, the words of a wise man, as the next line proves.

6. *Inviteth strokes.* He provoketh others to give them.

8. *Greedily swallowed.* Schultens was the first who gave a just sense to the verb להם which only occurs here and chap. xxvi. 22. In the Arabic, it has the sense given. The common version is not appropriate. How can wounds descend, &c.? Or if the words of a talebearer are *as wounds*, how would they descend, &c. that is, be received with delight?

9. *The prodigal.* Hebrew, 'the master of wasting,' or one addicted to extravagance.

13. *Showeth his, &c.* Hebrew, 'it is folly to him, &c.'

14. *The spirit of a man.* Michaelis renders, 'A manly spirit, &c.' which I cannot think is the just sense. The spirit of a man may support

But a wounded spirit who can bear?
15 The heart of the prudent acquireth knowledge;
And the ear of the wise listeneth to knowledge.
16 A man's gift maketh a way for him,
And bringeth him into the presence of the great.
17 He who first stateth his cause may seem just;
But his opponent cometh and proveth him.
18 The lot causeth contentions to cease,
And parteth between the mighty.
19 A brother offended is like a strong city;
And *their* contentions are like the bars of a castle.
20 With the fruit of a man's mouth shall his belly be filled;
And with the increase of his lips shall he be satisfied.
21 Death and life are in the power of the tongue;
And they who love it shall eat of its fruit.
22 He that findeth a wife findeth what is good;
And shall obtain favour from Jehovah.
23 The poor man useth intreaties;
But the rich ensnareth with sternness.
24 A man by being friendly shall have friends;
And a friend often sticketh closer than a brother.

CHAPTER XIX.

BETTER is a poor man walking in his integrity, 1
Than he perverse[r] in his ways" though he be[r] rich".
It is not good for the soul to be without know- 2
ledge;
For he that hasteth with his feet sinneth.
The folly of a man perverteth his way; 3
And then his heart is angry with Jehovah.
Wealth maketh many friends; 4
But the poor is deserted by his neighbour.
A false witness shall not go unpunished; 5
And he that uttereth lies shall not escape.
Many seek the favour of a prince; 6
And every one is the friend of a liberal man.
All the brethren of the poor hate him; 7
How much more will friends stand aloof from him?
He followeth them with words, yet they regard not.
He that gaineth wisdom loveth his own soul; 8
And he that preserveth prudence shall find good.
A false witness shall not go unpunished; 9
And he that uttereth lies shall perish.
Authority becometh not a fool; 10
Much less for a servant to rule over princes.
The prudence of a man deferreth his anger; 11

CHAP. XIX.

REFLECTIONS UPON CHAPTER XVIII. 1. Let us learn to avoid *indolence* as a vice equally pernicious with prodigality and extravagance. He that is remiss in his work, whose hands hang down, that neglects his business, doth it not at all, or as if he did it not; he is own brother to him that is a prodigal, that is, he is as much a fool, and in as sure and ready a way to poverty; one scatters what he has, the other lets it run through his fingers. The observation is too true in the affairs of religion; he that is trifling and careless in praying and hearing, is brother to him that doth not pray or hear at all; and omissions of duty, and in duty, are as fatal to the soul as commissions of sin.

2. Let us learn the happiness and security of the righteous. The name of Jehovah is a strong tower. This name is a strong tower for them, in which they may take rest when they are weary, and take sanctuary when they are pursued, where they may be lifted up above their enemies, and fortified against them. There is enough in God, and in the discoveries which he has made of himself to them, to make them easy at all times; the wealth laid up in this tower is enough to enrich them, to be a continual feast, and a continuing treasure to them. The name of the Lord is all that whereby he has made himself known as God, and our God; not only his titles and attributes, but his covenant, and all the promises of it; these make up a tower, a strong tower, impenetrable, impregnable for all God's people. How different this tower from that in which the rich trusteth! His lofty bulwark is soon levelled with the ground. For riches endure not for ever.

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1. [r] Mss. versions.—[r] Syr.

some bodily infirmity, but when the spirit is wounded, how can this be supported?

18. *The lot, &c.* From this it appears that in litigations or quarrels the Jews had recourse to the lot in the days of Solomon, which was considered as giving the decision of the Almighty. With them the lot was a kind of ordeal.

19. *A brother, &c.* It has been observed by others, that when brothers quarrel and fight, they appear most enraged, and are scarcely ever reconciled.

22. *Findeth a wife.* I have followed the text, although Kennicott contends that it is deficient, and that we should read, *a good wife.* This I think is implied, and Solomon commends matrimony, as the ordinance of God.—*Shall obtain favour, &c.* The blessing of fruitfulness.

CHAP. XIX. 1. *In his ways, &c.* The readings adopted restore the antithesis, and give a just and proper sense. But what sense is there in the latter line, 'Than he that is perverse in his lips and is a fool?'

2. *For he that hasteth, &c.* A person without knowledge hasteneth after mischief. He falls into every snare.

6. *Liberal man.* Hebrew, 'the man who hath gifts to bestow.' All profess regard and friendship for such a man.

7. *Hate him.* That is, act towards him as if they did; and those who professed themselves his friends stand aloof, not regarding his intreaties.

10. *Authority, &c.* For this sense of תענג, see Hunt. The common sense of this term does not seem suitable here. If by *fool* we understand a wicked man, the delights and pleasures of affluence are what he desires and most suitable to his character; but power and authority in the hands of such

And it is his glory to pass over an offence.
12 As the roaring of a lion is the wrath of a king;
But his favour is as dew upon the grass.
13 A foolish son is the misery of his father;
And a contentious wife is like a constant roof-drop.
14 House and wealth are inherited from fathers;
But a prudent wife is from Jehovah.
15 Slothfulness casteth into deep sleep;
And an indolent person shall suffer hunger.
16 He that keepeth a command keepeth his life;
But he that neglecteth his ways shall die.
17 He that is kind to the poor lendeth to Jehovah;
And his recompence will he render unto him.
18 Correct thy son while there is yet hope;
And thy soul shall not long for his death.
19 A man of great wrath shall suffer punishment;
For if thou deliver him, he will still offend.
20 Hear counsel, and receive instruction,
That thou mayest be wise in thy latter end.
21 Many designs are in the heart of man;
But the counsel of Jehovah shall stand.
22 What maketh a man esteemed is his kindness;
And a poor man is better than a false rich one.
23 The fear of Jehovah tendeth to life;
He that hath it shall abide satisfied;
He shall not be visited with evil.
24 The slothful putteth his hand into the dish,
But will not raise it again to his mouth.
25 Smite a scoffer and the simple will become wise;
And reprove the prudent, and he will attain knowledge.
26 He that robbeth a father, or driveth away a mother,
Is a son that bringeth shame and disgrace.
27 Cease, my son, to listen to that instruction,
That leadeth astray from the precepts of knowledge.
28 An ungodly witness scorneth justice;
And the mouth of the wicked swalloweth iniquity.
29 Judgments are prepared for scoffers,
And stripes for the back of fools.

CHAPTER XX.

1 Wine maketh one to scoff; strong drink, to rage;
No one led astray by it, is wise.
2 The wrath of a king is as the roaring of a lion;
He that provoketh him sinneth against his life.

Reflections upon Chapter xix. 1. Let us learn from the spirit the men of the world discover, what should be our spirit in reference to religion. Many seek the favour of a prince; And every one is the friend of a liberal man! The prince that has power in his hand, and preferments at his disposal, has his gate crowded, and his anti-chamber thronged with petitioners, that are ready to adore him for what they can get. Even great men are humble supplicants to the prince. How earnest then should we be for the favour of God, which is far beyond that of any earthly prince. But it should seem liberality will go further than majesty itself to gain respect, for they are many that court the prince, but "every man is a friend to him that giveth gifts;" not only those that have received, or do expect gifts from him, will as friends be ready to serve him, but others also will as friends give him their good word. How ought we then to speak of him who hath given not only distinguished blessings, but his life for us!

2. We are taught the advantages resulting from the fear and love of God. They who fear and serve him, shall not be 'visited with evil,' as the effect of divine wrath. They may be visited with various and grievous trials and afflictions, but they shall be found to yield the peaceable fruits of righteousness; and so far from separating from the love of God, they shall display it the more. "They shall be satisfied." They shall abide satisfied; they shall have those comforts which are satisfying, and shall have a constant contentment and complacency in them; it is a satisfaction which will abide, whereas all the satisfactions of sense are transient and soon gone. They shall enjoy "life." They now live to God, and hereafter they shall live with him. The fear of God preserves life, and is the way to eternal life, which God will bestow through Christ. Reader reflect on the declaration, "That godliness is profitable to all things, having the promise of the life that now is, and of that which is to come." How precious should this promise be!

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men is very injurious. The word has still the sense given in the Arabic.

13. *Contentious wife.* Geierus has quoted a proverb of the Illyrians, 'That there is no necessity for him to go war who hath a smoking house, a dropping roof and a contentious wife; for he hath war in his own house.'

18. *Thy soul shall not long, &c.* Hebrew, 'Thou shalt not lift up thy soul for his death.' Thou shalt not pray or wish for it. Both the Vulgate and Chaldee support this version, and most modern critics adopt it. The common one is harsh, not to say unnatural. If a child be not timely corrected his conduct may become such as to lead a parent to wish that he had died.

22. *Maketh a man.* Here תאות *desire* is put for what is desirable or estimable by a frequent idiom of the Hebrew.——*Rich one.* I conceive that עשיר as used in contrast with רש *poor*, must have the sense ven. A poor man does not raise expectations, either by his circumstances or words; but the rich false one makes promises which he does not fulfil.

23. *He that hath it, &c.* I have followed the common version, as containing the sense of the present text, though Grey and others think it corrupted. The versions so read.

CHAP. XX, 1. *One to scoff.* Or a scoffer, &c. I consider that the

3 It is the honour of a man to cease from strife;
But every fool will use bitter reproaches.
4 The sluggard will not plow in winter;
Therefore shall he beg in harvest, but have nothing.
5 Counsel in a man's heart is as deep waters;
But a man of understanding will draw it out.
6 Many men proclaim ° their own kindness;
But a faithful man who can find?
7 The just walketh in his integrity;
And blessed shall be his children after him.
8 A king, sitting on the throne of judgment,
Disperseth all wickedness with his eyes.
9 Who can say, "I have cleansed my heart,
I have purified myself from my sin?"
10 Divers weights, and divers measures,
Are both alike the abhorrence of Jehovah.
11 Even a boy will dissemble as to his actions;
Is he pure, is he upright in his conduct?
12 The ear that heareth, and the eye that seeth,
Jehovah hath made even both of them.
13 Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt have bread enough.
14 *The article* is "bad, bad," saith the buyer;
But when he is gone, then he boasteth.
15 Lips of knowledge are *as* gold,
A multitude of pearls, or precious jewels.
16 Take his garment that is surety for another;
And his pledge for the debts of strangers.
Sweet to a man is the bread of deceit; 17
But after it his mouth is filled with sand.
Designs are established by counsel; 18
And with good advice make war.
A talebearer going about revealeth secrets; 19
Hence converse not with him that enticeth with his lips.
Whoso curseth his father, or his mother, 20
His lamp shall be put out in thick darkness.
An inheritance may at first be hastily gotten; 21
But its end shall not be blessed.
Say not, "I will recompense an evil;" 22
Wait on Jehovah, and he will save thee.
Divers weights are Jehovah's abhorrence; 23
And deceitful balances are not good.
The steps of a man are directed by Jehovah; 24
For what man can understand his way?
It is a snare to a man to retain what is holy; 25
And after vows to make inquiry.
A wise king disperseth the wicked, 26
And bringeth over them the threshing-wain.
The spirit of man is the lamp of Jehovah, 27
Which searcheth all the inward recesses.
Mercy and truth preserve a king; 28
And by mercy his throne is supported.
The glory of young men is their strength; 29
But the hoary head is the honour of the aged.
As the suppuration of a wound cleanseth the evil, 30
So do stripes the inward parts of the belly.

CHAP. XX.

REFLECTIONS UPON CHAPTER XX. 1. We are taught to avoid the sin of drunkenness from its evil effects. Those addicted to it are justly charged with the want of wisdom. They have no self-government, and are the slaves of a habit worse than brutal. They lose the dignity of rational beings, and become contemptible in the eyes of all who have regard to the decencies of civil life. They scoff, and quarrel with one

6. ° *each one.* Versions.

effects of wine or strong liquor are evidently intended; and with others have rendered so as to express them.

2. *Sinneth against his life.* Exposeth his life to danger. For absolute kings do according to their pleasure.

6. *Many men, &c.* By omitting איש with the versions, the construction and sense are restored. Solomon notices how common it was for men to proclaim their own good deeds; but how little of fidelity was to be found!

8. *Disperseth all, &c.* The due administration of justice checks the boldness of offenders.

11. *Even a boy, &c.* The term נער is used with considerable latitude, implying both a boy and a young man. Such an one soon begins to conceal what he knows to be wrong, and when interrogated will equivocate and dissemble. Is he pure? &c.

13. *Open thine eyes.* That is, awake, and rise early to labour, and thou shalt have abundance.

16. *Take his, &c.* This is not so much a precept as a caution to avoid suretiship, from the general consequences of it.

17. *Bread of deceit.* Gain or pleasure procured by unlawful methods. This shall be at last as disagreeable as sand in the mouth.

21. *Hastily gotten.* By injustice or oppression; and such inheritance shall not abide.

25. *To retain what, &c.* For this sense of ילע, see Michaelis. The connexion requires it; and Solomon refers to the law respecting vows, Lev. xxvii. 1—27.

26. *The threshing-wain.* This must have been a capital and severe punishment. Comp. Is xxviii. 25. and xxx. 22, &c.

27. *Which searcheth, &c.* Discerning not only a man's outward actions, but his inward thoughts, affections and motives, which no other man can see. 1 Cor. ii. 11.

30. *The suppuration, &c.* Se Parkhurst on חבר. The *blueness* of a

CHAPTER XXI.

1 The heart of a king, is in the hand of Jehovah,
And as the water-stream he turneth it wheresoever he will.
2 Every way of man is right in his own eyes;
But Jehovah pondereth the hearts *of men.*
3 The practice of justice and equity,
Is more acceptable to Jehovah than sacrifice.
4 Haughty looks and a puffed up heart,
And the light of the wicked, *show their* sin.
5 The designs of the diligent tend to plenty;
But those of such as are too hasty, only to want.
6 He that acquireth treasures by a false tongue,
[v] Pursueth vanity and the snares of death.
7 The plunder of the wicked terrifieth them;
Yet, they refuse to do what is right.
8 The way of a vile man is full of turnings;
But the pure is upright in his works.
9 Better is it to dwell on the corner of a roof,
Than with a contentious woman in a wide house.
10 The soul of the wicked desireth what is evil;
Nor doth his friend find favour in his eyes.
11 When a scoffer is punished the simple is made wise;
And when the wise is instructed he attains knowledge.
12 A just man teacheth the household of the wicked,
That he may turn away the wicked from evil.
13 He that closeth his ear at the cry of the poor,
Shall himself cry, but shall not be heard.
14 A gift in secret will pacify anger,
And a reward in the bosom, strong wrath.
15 It is joy to the just to do what is right;
But vexation, to the workers of iniquity.
16 A man who strayeth from the path of wisdom,
Shall rest in the assembly of departed sinners.
17 He that loveth pleasure shall be a man of want;
And he that loveth wine and oil shall not be rich.
18 The wicked shall be a ransom for the just;
And the transgressor, for the upright.
19 Better is it to dwell in a desert land,
Than with a contentious, angry woman.
20 Most desirable treasure and ointments
Are in the house of the wise;

CHAP. XXI.

another; and without regard to the obligations of gratitude, are ready to insult their greatest benefactors. They rage and rave as madmen, and like such either injure themselves or others. Be not drunk with wine then, wherein is excess, but be filled with the spirit.

2. We are taught the sinfulness of our nature, and how impossible it is to purify and cleanse ourselves either from guilt or impurity. To think that we can effect this in any measure, by our own power, or to pretend that we have done it, will only prove our ignorance or presumption. Our guilt can only be removed by the blood of the Saviour; and it is the work of the blessed spirit to cleanse and purify our hearts. Let us be thankful that through the grace of God in the gospel, sinners may be pardoned, sanctified, and made holy. What our efforts cannot effect, God can, and in his own way, will do for us. If no one can say, "I have cleansed my heart, &c." there are many that can say that the blood and spirit of Jesus have cleansed them, in some good degree, and will finally cleanse them from all sin.

6. [v] Sept. Vulg. 2 mss.

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wound cannot be said to cleanse it; but suppuration does, by collecting and throwing off the evil matter. So do stripes the evil humours of the mind.

CHAP. XXI. 1. *As a water-stream, &c.* I have transposed these words a little, so as to give the sense. The order of the text cannot be adopted in a version without creating obscurity. The allusion is to the manner of watering lands in the east. See Ps. i. 3.

3. *The practice, &c.* I consider עשות the true reading, and to be used here as a noun, the *doing* or *practice, &c.*

4. *Light of the wicked.* Which I take to be the sense of נר here, as our marginal version has it. The meaning is, the *light* or prosperity of the wicked by giving occasion to self-indulgence and gratification, show to all their sins. Michaelis renders, 'Haughty looks and a puffed up heart, are a lamp to show the sin of the wicked.' I prefer the version given.

6. *Pursueth vanity, &c.* Or, as others render, 'a vapour;' and in his eager pursuit he falleth into the snares of death; his crimes find him out and he perisheth.

7. *What is right.* That is, they refuse to make restitution to those whom they have robbed and plundered.

8. *A vile man.* I read with 2 mss. Chaldee, Syriac, and Vulgate איר as the ו is both unnecessary and confounds the construction. The conduct of such a man is regulated by principles of honour or honesty.

9. Compare chap. xix. 13.

12. *Teacheth the, &c.* The verb שכל in Hiphil has the sense given frequently; and the Vulgate has given the same turn that I have done to the last line. I consider מסלף as the infinitive with the preposition; and the sense of 'perverting, turning aside,' is certainly that of the verb, as well as that of subverting, overthrowing, &c. As the text stands I have given, I believe, the best version of it; but many think it corrupted. Grey omits רשע in the first line, and read it in the second instead of לרע, and renders, 'the righteous prospereth in his house or family, But wickedness overthroweth the wicked.' The common version is forced, and arbitrarily supplies several words. As the text will bear the sense I have given; and as it is conformable to the character of a good man to instruct his ignorant and wicked neighbours, and to labour to turn them from evil, and prevent their everlasting ruin, I acquiesce in it.

16. *In the assembly, &c.* I cannot but think there is a reference in the term רפאים not to the dead only, but to the *miserable* dead; for on no other

But a foolish man swalloweth them up.
21 He that followeth righteousness and mercy
Shall find life and honour.
22 The wise scaleth the city of the mighty,
And casteth down its strong defence.
23 He that keepeth his mouth and his tongue,
Keepeth his soul from troubles.
24 Proud, arrogant scoffer is his name,
Who only acteth through the rage of pride.
25 The desire of the slothful killeth him;
Because his hands refuse to labour:
26 He greedily coveteth all the day;
But the righteous giveth and withholdeth not.
27 The sacrifice of the wicked is an abomination;
How much more when brought with an evil design?
28 A false witness shall perish;
For the man that heareth will speak the truth.
29 A wicked man hardeneth his face;
But the upright considereth his steps.
30 Neither wisdom, understanding, nor counsel,
Shall prevail against Jehovah.
31 The horse is prepared for the day of battle;
But the victory is from Jehovah.

CHAPTER XXII.

A distinguished name is above great riches; 1
And good esteem better than silver and gold.
The rich and the poor meet together; 2
Jehovah is the maker of them all.
The prudent foreseeth an evil and avoideth it; 3
But the simple pass on and are punished.
The reward of humility and the fear of Jehovah, 4
Are riches, and honour, and life.
Thorns and snares are in the way of the froward; 5
But he that keepeth his soul shall be far from them.
Train up a child in the way he should go; 6
And he will not, even when old, depart from it.
The rich man ruleth over the poor; 7
And the borrower is servant to the lender.
He that soweth iniquity shall reap trouble; 8
And the rod shall consume his [v] works".
The liberal man shall be blessed, 9
Because he giveth of his bread to the poor.
Expel the scoffer, and strife will depart; 10
Contention and reproach will cease.
[a] Jehovah" loveth the pure in heart; 11
And for his eloquence the king is his friend.

Chap. xxii. 8. [v] Sept. Text, *rod of his anger.*

11. [a] Sept. Chald. Arab. Syr. *God.*

Reflections upon Chapter xxi. 1. We may learn how wise and powerful God is, who can turn the hearts of men as he pleaseth, without violating their freedom or in any wise lessening their accountableness. He can change their minds, by various providential circumstances, and means and motives, as well as by a secret influence; so that they alter their intentions, and pursue objects and measures to which they were before most opposed. As the God of grace, he has thus turned the hearts of thousands to love himself and to obey his holy will; and as the God of providence he has turned the hearts of kings from their schemes of ambition or tyranny, and made them accomplish his pleasure, without their knowing, or, in the least, intending it. May his powerful influence, change, govern, and direct our hearts, that we may love and serve him for ever.

2. How lovely is the conduct of the righteous man, as represented to us. He sees the wicked neglecting their own souls, and inattentive to the education of their household. His heart melts in compassion for them. He admonishes the parents, and labours to instruct the children. He adopts every prudent method to turn them from evil; from the evil of sin by bringing them to repentance, that they may escape the evil of punishment. Such a character resembles the God of love, who has no pleasure in the death of sinners; but who invites them to turn that they may live; and surely such a character shall not lose his labour or his reward. While sin and folly, noise and strife make up the life of many on earth, and fit them for endless misery; the wise and good go on their way in peace, are useful to others, and their ends shall be peace and glory. Their names shall be had in everlasting remembrance.

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principle can I explain such passages as this. Some particular punishment is evidently intended, as what shall be inflicted on such as forsake the path of wisdom; but none is expressed, unless we give the sense which I have done to this term.

18. Compare chap. xi. 8.

20. *Treasures and ointments.* The wise lay up something for their children; and ointments were and are considered as peculiarly valuable, because so necessary to health in the hot regions of the east.

28. *Speak the truth.* Parkhurst renders יצא, 'will reply with success.' For the sense given, see Michaelis on the word.

CHAP. XXII. 2. *Meet together.* They live together and need one another's assistance. It is the will of God, their common Creator, that they should be useful to one another.

8. *Reap trouble.* So אן signifies as well as vanity.——*The rod.* The rod of punishment. 'God's curse, shall consume his works.' This reading consists in the change of a single letter; and, in my opinion, is the true one. Some would render the text, 'And *with* or *by* the rod of his anger shall he consumed,' supposing ב understood and the nominative, *God*, as to be supplied. The reading of the Septuagint yields a good sense, and is parallel with the first line.

9. *The liberal man.* Hebrew, 'He of a good eye,' which idiom signifies a kind, liberal person.

12 The eyes of Jehovah keep the man of knowledge;
But he confoundeth the words of the transgressor.
13 The slothful saith, 'There is a lion abroad;
I shall be slain in the streets.'
14 The harlot's mouth is a deep pit;
The abhorred of Jehovah shall fall into it.
15 Folly is firmly fixed in the heart of a child;
But the rod of correction will drive it from him.
16 He that oppresseth the poor to enrich himself,
And he that giveth to the rich, shall surely come to want.
17 Incline thine ear, and hear the words of the wise;
And apply thy heart to my instruction.
18 For pleasant is it, if thou keep them in thy breast;
If in like manner they be ready on thy lips.
19 That thy trust may be in Jehovah,
I have this day made known these things unto thee.
20 Have I not written to thee [r] heretofore",
As to the attaining of counsel and knowledge;
21 Showing to thee most certain words of truth,
That thou mayest truly answer those that send to thee?
22 Rob not the poor, because he is poor;
And oppress not the afflicted in judgment:
23 For Jehovah will plead their cause,
And spoil those who have spoiled them.
24 Make no friendship with the passionate;
And with a wrathful man go not;
25 Lest thou shouldst learn his ways,
And thy soul be caught in a snare.
26 Be not among those that strike hands;—
Among those that are sureties for debts.
27 If thou hast nothing wherewith to pay,
Why should thy bed be taken from under thee?
28 Remove not the ancient land-mark,
Which thy forefathers made.
29 Seest thou a man diligent in his business?
He shall stand in the presence of kings;
He shall not stand in the presence of the mean.

CHAPTER XXIII.

1 When thou sittest to eat with a ruler,
Consider in whose presence thou art;

Chap. xxii.

Reflections upon Chapter xxii. 1. We are taught, that the condition of men in this world is various. Some are rich and others poor; yet Jehovah is the maker of them all; both the author of their beings and the disposer of their lot. The greatest man in the world must acknowledge God to be his maker, and is under the same obligations to be subject to him that the meanest are; and the poorest have the honour to be the work of God's hands as much as the greatest: "Have they not all one father?" Mal. ii. 10. Job xxxi. 15. God makes some rich that they may be charitable to the poor, and others poor that they may be serviceable to the rich; and they have need one of another, 1 Cor. xii. 21. He makes some poor to exercise their patience, and contentment, and dependence upon God; and others rich to exercise their thankfulness and beneficence. In most things 'they meet together.' They are alike guilty at the bar of God's justice, and alike need divine mercy. They must alike come, by repentance and prayer, to the throne of grace; alike exercise faith in the Lord Jesus, and obey his will, if they would meet in heaven. There is the same heaven for poor saints as for the rich; and the same hell for rich sinners as for poor and miserable ones.

2. We may also learn our duty to our offspring, and the advantages of discharging it. To neglect instructing them in their early days will be our sin, and an injury to them which can scarcely ever be repaired. Uneducated and neglected children become like the wild-asses colt; but those trained up in the nurture and admonition of the Lord; taught their duty to God and man; led in the way in which they should go, will become the comfort and joy of their parents. Our early habits usually attend us through life. How necessary then is it, to instil into our minds, and imprint on our hearts, in early days those truths which form the basis of religion and morals, and which will ever be a light to our paths and a lamp to our feet. When our early sentiments, our associations and practical habits, are all wisely directed, it may fairly be presumed, when old, we shall not forsake the good way; or if through temptation we do, that we shall return by repentance to it. As parents, let us obey the precept; and as children, let us listen to the instruction of a father, and despise not the admonitions of a mother.

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20. [r] Many mss.

11. *Jehovah loveth, &c.* This line in the common text is clearly defective; and had we not the authority of the versions, we ought to supply the word adopted.——*For his eloquence.* Hebrew. 'The grace of his lips,' a frequent idiom for speaking properly, or eloquence. Such a man utters the honest unvarnished dictates of his heart; and while Jehovah loveth him he enjoys the favour of his king.

14. *The abhorred of, &c.* The impure and licentious, who seek only the gratification of their own lusts.

15. *Firmly fixed.* Or, 'bound fast.' By the depravity of nature, it is deeply rooted and so firmly fixed, that frequently nothing but the severest discipline will drive it from him.

19. *I have this, &c.* I read אף אתי with 1 ms. instead of the unusual and improper reading of the text אף אתה; which appears awkward in the common version, though some liberty is taken with it. The literal version of the text is, 'I have this day made known to thee, *yea thou*,' which must be wrong.

CHAP. XXIII. 2. *Puttest a knife, &c.* That is, if a man indulge

2 For thou puttest a knife to thy throat,
If thou indulgest to intemperance.
3 Be not desirous of his dainties;
For they are deceitful food.
4 Labour not to become rich;
And cease from thine own prudence.
5 Wilt thou dart thine eye on riches?—they are not;
For assuredly they make for themselves wings,
And fly away as the eagle towards heaven.
6 Eat thou not the bread of the envious,
Nor desire any of his dainties.
7 For as he thinketh in his mind, so is he;
He will say to thee, 'Eat and drink,'
But his heart is not with thee.
8 The morsel which thou hast eaten
Thou shalt vomit up;
And deem thy courteous words corrupt.
9 Speak not in the hearing of a fool;
For he will despise thy wise discourse.
10 Remove not the ancient land-mark,
And enter not the fields of the fatherless;
11 For [a] Jehovah", their avenger, is mighty;
He will plead their cause against thee.
12 Apply thy heart to instruction,
And thine ears to the words of knowledge.
13 Withhold not correction from a child;
For if thou smite him with the rod, he shall not die:
14 Yea, if thou shalt smite him with the rod,
Thou shalt deliver his soul from hades.
15 O my son, if thy heart become wise,
My heart, yea mine, shall rejoice.
16 My reins shall even exult,
When thy lips speak right things.
17 Let not thy heart envy sinners;
But *live* daily in the fear of Jehovah:
18 For there is a certain future reward,
And thy hope shall not be cut off.
19 Hear thou, my son, and be wise;
And let thy conscience direct thy way.
20 Be not among those drunk with wine;
Among those addicted to revellings;
21 For the drunkard and reveller shall be poor;
And drowsiness shall clothe one with rags.
22 Hearken to thy father, who begot thee,
And despise not thy mother, when old.
23 Buy the truth, and sell it not;
Wisdom, instruction, and understanding also.
24 The father of the just shall greatly exult;
And the father of a wise son shall have joy in him:
25 Yea thy father and thy mother shall have joy;
And she that bare thee will exult.
26 Give to me, O my son, thy heart,
And let thine eyes [v] observe" my ways:
27 For a harlot is as a deep ditch,
And a prostitute as a narrow pit.
28 She lieth in wait, as if to seize the prey;
And increaseth the transgressors among men.
29 Who have woe? who have sorrows?
Who have contentions? noisy babblings?
Who have wounds without cause?
Who have redness of eyes?
30 They that tarry late over wine;
Who associate to prove mixed wine.

Chap. xxiii. 11. [a] Sept. Arab.

26. [v] Versions and mss.

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to excess in the presence of a wise prince, he will incur his displeasure and expose his own life to danger.

5. *On riches.* With our translators, I think it is necessary to supply the evident ellipsis.——*They make, &c.* Or, 'they have wings and fly away.' They are lost suddenly and unexpectedly.

6—8. *Eat thou not, &c.* These verses describe a vice peculiarly odious, but very common. How often do men invite others to partake with them, and yet grudge every morsel they take. When their disposition is discovered a man will judge his thanks for their hospitality undeserved.

11. *Jehovah, their avenger.* I render גאלם their avenger, and not 'redeemer,' because the context requires this sense, and because it is the radical sense of the term.

13. Compare chap. xix. 18.

17. *Live daily, &c.* Or, continually in the fear of God. This comprises not only a single day, but the whole time of life.

18. *For there is, &c.* This is the version of Michaelis and Dathe; and I conceive it is the genuine sense of the text, as the next line most naturally refers to the hope of a better state.

19. *Thy conscience.* Or heart, direct and guide thy way. I regard לבך as the nominative of the verb, and בדרך as in the objective case. I have rendered conscience, because I think this expresses more clearly the sense of the word.

29. *Who have woe?* Dathe renders, 'who have lust? who concupiscence?' and the terms אבוי and אוי are ambiguous and as pointed may admit this version. I prefer the usual sense, because the versions support it.

30 *Who associate.* Confederate together, being addicted to the same vice. *To prove* mixed wine, to taste it and try its strength. Mixed wine was stronger than pure, and hence the reason why such characters fly to it.

38. *Thine eyes, &c.* How just is this remark! 'Thy heart will *suggest*, literally *will speak*, but the sense given our language requires.

31 Look not on the wine when it is red,—
When it sparkles in the cup,
And so floweth down smoothly:
32 For at last it will bite as a serpent,
And diffuse its poison as the bosilisk.
33 Thine eyes will look on harlots;
And thy heart will suggest perverse things.
34 Yea thou wilt be as one sleeping amidst the sea;
Or as he that lieth down on the top of a mast.
35 'They have smote me, *thou wilt say*, but I am not sick;
They have beaten me, but I felt it not;
When I awake I will seek it yet again.'

CHAPTER XXIV.

1 Envy thou not wicked men,
Nor even desire to be among them.
2 For their heart studieth destruction,
And their lips speak mischief.
3 By wisdom a house is built up;
And by understanding it is established.
4 By knowledge the chambers are filled,
With every sort of precious and lovely treasure.
5 The wise prevaileth over the strong,
And the man of knowledge over the mighty.
6 Hence by wise counsel make thou war:
For through much counsel there is victory.
7 Wisdom is too high for a fool;
He durst not open his mouth in the assembly.
8 He that formeth plans for doing evil,
Shall be called, 'A master of devices.'
9 The thought of foolishness is sin;
But the scoffer is an abomination to men.
10 If thou faint in the day of adversity,
Thy fortitude is indeed small.
11 Deliver those who are led away to death;
Even those who are about to be slain.
12 If thou forbear, and say, 'Lo, [r] I know him not';'
Will not he that pondereth the heart, consider it?

Chap. xxiv.

Reflections upon Chapter xxiii. 1. We are admonished against that anxiety to attain wealth, and that attachment to it, which are so common among men. When a man resolves to be rich, and this is the supreme object of his labour, thoughts and schemes, he will violate every principle of justice, honour, and honesty in the pursuit of it; and riches thus acquired cannot be expected to abide. As Henry observes, those that hold them never so fast cannot hold them long; either they must be taken from us, or we must be taken from them. The goods are said to flow away as a stream, Job xv. 28. here to flee away as a bird. Perhaps they may leave us suddenly; when we have taken a great deal of pains for them, and begin to take a great deal of pride and pleasure in them. The wings they flee away upon are of their own making; they have in themselves the principles of their own corruption, their own moth and rust. They go irresistibly and irrecoverably, as an eagle towards heaven, that flies strongly, there is no stopping her, and flies out of sight, and out of call, there is no bringing her back; thus do riches leave men, and leave them in grief and vexation if they set their hearts upon them.

2. We have various interesting precepts given to parents and children. The former are not to spoil by indulgence, nor to ruin by withholding proper correction; the latter to listen to advice and to follow good counsel. Then will parents be a blessing to children, and children cause the hearts of parents to exult. Then will both find the happiness of living daily in the fear of Jehovah, and that there is a certain future reward. By such principles youth will be preserved from impurity, and all the bad effects of it.

3. The picture of the drunkard here drawn ought to deter from following his ways. 'Who have woe? who have sorrows? who have contentions? noisy babblings? who have wounds without cause? who have redness of eyes? They that tarry late over wine; who associate to prove mixed wine. Look not thou on the wine, when it is red. For at last it will bite, &c. All sin will be bitterness in the end, and this sin particularly. When the drunkard is made sick by his surfeit, thrown into a dropsy, or some fatal disease by it; beggared and ruined in his estate, especially when his conscience is awakened; and he cannot reflect upon it without horror and indignation at himself: but worst of all, at last, when the cup of drunkenness shall he turned into a cup of trembling, the cup of the Lord's wrath, the dregs of which he must be for ever drinking, and shall not have a drop of water to cool his inflamed tongue.

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12. [r] Sept. Syr. Arab.

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34. *Yea thou, &c.* Become insensible of danger, and buried in sleep.

35. *They have, &c.* Hodgson renders, 'And thou shalt be like one sleeping in the midst of the sea; yea like one slumbering on the mast head.' This version supposes the drunkard reflecting on his sin and folly and resolving to avoid it, which is sometimes happily realized. My version, as the common one, implies that he apologises for his sin and resolves to repeat it; and this is but too general a practice: Habitual drunkards are rarely reformed.

CHAP. XXIV. 5. *The wise prevaileth, &c.* This version arises from reading גבר as a verb instead of a noun. So Michaelis and others render.

7. *Durst not, &c.* He is conscious of his inability to speak in public, and therefore it is his wisdom to be silent.

8. *Master of devices.* Michaelis renders 'a cheat or imposter.' Indeed such a character is meant as lives by his cunning and wickedness.

9. *The thought.* Device or purpose of folly, or as the Syriac and Vulgate, 'of the fool is sin.' His design is wrong in its principle.

11—12. In the latter verse I read יועדי with the versions mentioned, which restores the grammatical propriety; and I consider the force of האמר

Will not he that keepeth thy soul, regard it?
And will he not render to man according to his work?
13 As thou eatest honey, my son, because it is good;
And the honey-comb, because sweet to thy taste:
14 So shall the knowledge of wisdom be to thy soul,
When thou hast found it; for it hath a reward,
And thy hope shall not be cut off.
15 Lay not wait, O wicked man, for the house of the just;
Make not desolate his resting-place:
16 For the just may fall seven times and rise again;
But the wicked shall be overwhelmed with evil.
17 Rejoice not when thine enemy falleth,
Nor when he stumbleth let thy heart exult;
18 Lest Jehovah see, and it be displeasing to him,
And he turn his wrath from him *upon thee.*
19 Vex not thyself, because of evil men,
Nor envy thou the wicked;
20 For to the evil is no durable happiness,
And the lamp of the wicked shall be put out.
21 My son, fear Jehovah and the king,
And associate not with innovators:
22 For their destruction shall come suddenly,
And the ruin from both who knoweth?"

These also are the sayings of the wise: 23
"It is not good to respect persons in judgment.
He that saith to the wicked 'thou art just,' 24
Him the people will curse, and him men will abhor:
But delight will be in those that rebuke him, 25
And a choice blessing shall come upon them.
The lips of that man shall be kissed, 26
Who returneth a right answer.
Prepare thy materials abroad, 27
And fit them for thyself in the field;
And afterwards build thy house.
Be not a false witness against thy neighbour, 28
And deceive not others with thy lips.
Say not, 'As he did to me, so will I do to him, 29
I will render to the man according to his work.'
I passed over the field of the slothful man, 30
And over the vineyard of the man void of prudence;
And, lo, it was all grown over with weeds; 31
Its surface was covered with nettles,
And its stone-wall was broken down.
When I had seen, I considered it well; 32
I looked and received instruction:
A little more sleep, a little more slumber, 33
A little more folding of the hands to rest;
And thy poverty shall come as a traveller, 34
And thy want, as an armed man."

REFLECTIONS UPON CHAPTER XXIV. 1. We are taught the advantages of wisdom, 3—6. Sinners grow rich by unlawful means; and good men are sometimes tempted to envy their prosperity. Yet reflection will disarm the temptation of its force and direct us to seek this blessing in the way of wisdom and prudence; that is, both piety towards God, for that is true wisdom, and prudence in the management of our outward affairs. We must govern ourselves in every thing by the rules of religion first, and then of discretion. Some that are truly pious, do not thrive in the world for want of prudence: and some that are prudent enough, yet do not prosper, because they lean to their own understanding, and do not acknowledge God in all their ways; therefore both must go together to complete a wise man. These will build up a house, and fill it with precious treasures. They will establish and secure it; for the wise prevaileth over the strong, &c.

2. We are taught the duty of compassion to a suffering fellow man. In some circumstances innocence is no security to a man. False witnesses may rise against him; and unprincipled judges may hastily condemn him. Thus was our blessed Lord treated. When we can be of service to deliver such an one, by our testimony, or by our influence, or in any other way, let us stand forward, and do it, lest we be partakers in the evil deeds of others. We must not make vain excuses; we must not say, 'we know him not.' There is a God who inspecteth our conduct and who will render to us according to our deeds. How much more is it our duty to endeavour to save the souls of men, by winning them to Christ. Let us not see men ready to perish for ever, without praying for them and exhorting them to flee from the wrath to come.

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to extend to the next lines, which it does in other instances. The meaning I take to be, If thou see a man unjustly seized or condemned, when it is in thy power to deliver him; and if thou say, 'I know him not, and I care not what is done to him,' will not God, who pondereth the heart, consider it? Will he not charge thee with the crime of blood? because thou neglectest to defend and rescue thy fellow man?

13. *As thou eatest.* The verb is in the imperative, but must be rendered conditionally, to answer the next verse. So shall knowledge be, &c.

15—16. *Lay not wait,* &c. The connexion makes it clear, that the falling of the just means his falling into calamities and misfortunes. He may often suffer these and yet regain his prosperity; but the wicked will be overwhelmed at last with evils; his crimes will be punished.

18. *Upon thee.* These words are necessarily understood, and ought to be supplied; or else a strange sentiment is delivered indeed! That a man must not rejoice when his enemy falleth, lest Jehovah should become favourable to him; that is, a man must not rejoice that God's anger may be continued towards his enemy!

20. *No durable,* &c. No prosperity, no reward, riches or prosperity; or no satisfaction in these things. So אחרית I think here signifies as it is parallel with (נר) *lamp* in the next line, and which metaphorically denotes, a family and prosperity.

22. *From both,* &c. From Jehovah and the king. I take the ם to be

CHAPTER XXV.

1 These are also the Proverbs of Solomon,
which the men of Hezekiah, king of Judah,
collected.
2 "It is the glory of God to conceal a thing;
But it is the glory of a king to search a thing out.
3 The heavens as to height, and the earth as to
depth,
And the heart of kings are unsearchable.
4 Remove the dross from the silver,
And pure metal will come forth to the refiner;
5 Remove the wicked from the king's presence,
And his throne shall be established in righte-
ousness.
6 Honour not thyself in the king's presence,
And stand not in the place of great men;
7 For better it should be said to thee, 'Come
hither,'
Than to be put lower in the presence of a prince,
Whom thine own eyes see.
8 Enter not hastily into contention;
Consider what thou wilt do in the end
When thy neighbour hath put thee to shame.
9 Debate thy cause with thy neighbour,
But discover not *his* secret to another;
10 Lest he that heareth condemn thee,
And thy infamy be not turned away.
11 Like apples of gold among figures of silver,
Is a word spoken at the proper time.
12 As a golden pendant, or jewel of fine gold,
Is a wise reprover to an obedient ear.
13 As a vessel of snow in the time of harvest,
Is a faithful messenger to him that sendeth him:
For he refresheth the mind of his master.
14 Like clouds and wind without rain,
Is he who falsely boasteth in respect to a gift.
15 By forbearance a ruler is persuaded;
And a soft tongue breaketh the bones.
16 Hast thou found honey? eat only what is
sufficient,
Lest thou be cloyed with it and vomit it up.
17 Visit not too often the house of thy neighbour,
Lest he be weary of thee, and then hate thee.
18 Like a club, or sword, or pointed arrow,
Is he that beareth false witness against his
neighbour.
19 Like a broken tooth, or a lame foot,
Is confidence in the treacherous in a time of
distress.
20 As he that taketh off a garment on a cold day;
Or as vinegar poured upon nitre,
Is he that singeth songs to a distressed mind.
21 If thine enemy be hungry, give him bread to eat;
Or if he be thirsty, give him water to drink:
22 For thou wilt heap coals of fire on his head;
And Jehovah shall reward thee.
23 As the north wind bringeth forth rain,
So a whispering tongue, angry looks.

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understood. Some understand *both* to refer to those who fear not God, and those who regard not the king; but this seems forced.

29. *Say not, &c.* Compare chap. xx. 22.

31—34. *With weeds.* So קמץ signifies, according to Michaelis, and not nettles exclusively. Compare chap. vi. 9—11.

CHAP. XXV. 1. *These are also, &c.* From this verse it appears, that the two former parts of this book, chap. 1.—9. and 10.—24 were among the sacred books in the time of Hezekiah; and that he searched for any remaining proverbs of Solomon, that they might be added to these.

2. *To conceal a thing, &c.* To keep his counsels and designs in his own breast, and to carry them into effect by secret and unknown methods; but a king derives his honour for prudence and wisdom by searching out a matter; and not less by keeping secret his own intentions.

4—7. *Remove the dross, &c.* What dross is to silver, evil courtiers are to kings. Let them be removed, and good men put in their places. Compare Luke, xiv. 10.

8. *Consider, &c.* This version arises from considering פן as the imperative from פוז and not as a particle. This verb occurs Ps. lxxxviii. 16. See Lex. Simon. Michaelis doubts the sense given, but Dathe adopts it; and it is suitable here.

10. *Condemn thee.* As acting disgracefully, by betraying the confidence reposed in thee. The term דבה as a noun and as a verb is used in a bad, as well as a good sense, denoting 'something disgraceful.' I have given the sense which the context supports.

11. *Apples of gold.* Harmer judges *citrons* are meant. *Among figures, &c.* Faber whom Dathe follows, renders, baskets of silver; but this sense of במשכיות rests on a forced etymology. The word is used for 'an imagination,' a picture in the mind, 'a figure,' sculptured on stone, drawn on a wall, &c. Compare Levit. xxvi. 1. Ezek. viii. 12. Numb. xxxiii. 52. *Is a word,* or sentiment, properly and seasonably expressed. It is difficult to give the force of the text.

12. *Obedient ear.* He who hearkens to reproof will regard it as proper, and beautiful as a golden pendent, &c.

13. *As a vessel, &c.* The Chaldee sense is cold, but Hunt has proved that it most probably denotes some *vessel* in which snow was preserved for the purpose of cooling their liquors. Compare Exod. xvi. 33. See Hodgson and Harmer.

14. *To a gift.* Either pretending that he has given, or will give something, without doing it. Like clouds and wind without rain, he disappoints expectation.

18. *Like a club, &c.* From this it should seem the club was used as an offensive weapon, as well as the sword and arrow. A false witness is as destructive to a man as these weapons of death.

19. *Is confidence, &c.* A broken tooth or a lame foot are unfit for their office; and as any reliance on them is vain, so is confidence in the treacherous.

20. *Is he that singeth, &c.* This is as improper as to strip on a cold day, and raises a ferment of conflicting passions, like vinegar poured upon nitre.

22. *Coals of fire, &c.* Your kindness shall melt him; and reflections

24 Better is it to dwell in a corner of a house-roof,
Than with a contentious woman, in a wide house.
25 Like cold water to a thirsty person,
Is good news from a far country.
26 As a fountain troubled, or spring polluted,
Is a just man offending before the wicked.
27 As to eat much honey is not good,
So the contempt of honour springs from honour.
28 As a city invaded, without walls,
Is the man that hath no rule over his spirit.

CHAPTER XXVI.

1 As snow in summer, and as rain in harvest,
So honour doth not beseem a fool.
2 As the wandering bird, or circling swallow,—
So the curse causeless shall not come.
As the whip for the horse, and the bridle for 3
the ass,
So is the rod prepared for the back of fools.
Answer not a fool, according to his folly, 4
Lest thou also become like unto him.
Answer a fool according to his folly, 5
Lest he should become wise in his own eyes.
As one lame on his feet, yet drinketh violence, 6
Is he that sendeth a message by a fool.
As the legs of the lame are feeble, 7
So is a proverb in the mouth of fools.
As one that bindeth a stone in a sling, 8
Is he that giveth honour to a fool.
As a thorn-branch in the hand of a drunkard, 9

REFLECTIONS UPON CHAPTER XXV. 1. We may learn the folly of pride, and the wisdom of being truly humble. Such as arrogate to themselves honour, and are ready to occupy the first place in company, are often mortified by being either despised or disgraced; despised for their pride, or disgraced by being ordered to take a lower seat. Thus a haughty spirit precedes a fall; but before honour is humility. Humble persons make no claims to distinction; they are not offended because others are preferred; and can be content to occupy the lowest place. This temper sheds a lustre on their conduct; and the honour which they do not covet, awaits them. Thus in our spiritual concerns, we must humble ourselves for our sins and offences, and in due time God will comfort and exalt us.

2. We are also taught how we may prudently preserve friendship, by the caution against visiting too often the house of our neighbour. They who visit too frequently, stay too long, and eat and drink, or intermeddle in the domestic affairs of a neighbour or friend, will soon excite disgust, and be justly regarded with contempt. We ought to study the advantage of a neighbour; and our visits should neither be burdensome to his pocket nor his mind. We should do to him, as we wish him to do to ourselves.

3. We may improve the remark of "good news," by applying it to the glorious discoveries of God's will. The Gospel signifies 'glad tidings,' tidings from heaven respecting the kindness, love and grace of God towards a world of sinners; tidings of a blessed Saviour, sent to seek us lost sheep, and save us ruined mortals. When sensible of our sins and of our dangers, how acceptable are these tidings! They are more refreshing to the mind than cold waters to a thirsty person. Good news indeed is the proclamation of liberty to the captive, pardon for the guilty, peace to the distressed, hope to the desponding, and happiness for the miserable. Such are the glad tidings of the Gospel.

on his own unjust enmity shall be painful to him; and if not melted and reconciled, God will judge him. Paul quotes this proverb. Rom. xii. 20.

23. *Bringeth forth, &c.* So our marginal version, which is the sense of the text ——*So a whispering tongue, &c.* When there is much whispering in company, it begets suspicion that something is said against some present, and this produces angry looks.

26. *Offending before, &c.* Being moved from his stedfastness, so as to do what is wrong, either in respect to God or man. *Falling* does not express the force of מט. Dathe renders, *sinning before, &c.* To the same purpose Hunt. The comparison supports this sense. The fountain or spring was accustomed to send forth pure streams, but when troubled and polluted, it sends forth muddy waters; such are the sinful deeds of a man who hath been accustomed to act uprightly.

27. *So the contempt, &c.* This version arises from adopting the Arabic sense of חקר *contempsit*; and supplying the ב before the last word, as eating too much honey will produce nausea and sickness; so from experiencing the emptiness and vanity of honour arises the contempt of it. Michaelis renders, 'And to contemn honour is greater than honour itself.' See his German version. This does not suit the comparison.

CHAP. XXVI. 1. *As snow, &c.* As these are unseasonable, and unsuitable, so honour, &c.

2. *As the wandering, &c.* The meaning seems to be, as these birds fly here and there without any particular intention, so imprecations uttered rashly shall have no effect.

4, 5. These opposite directions may be proper when referred to different times and circumstances. 'Answer not a fool, &c.' when he is in a passion, or drunk; for in this case thou wilt be guilty of the folly of casting pearls before swine. 'Answer a fool, &c.' when he is calm and sober, rebuke him sharply, and convince him of his folly, that he may be ashamed of it, and not be wise in his own eyes. I adhere to the text as thinking it correct, notwithstanding the remarks of Kennicott. See his 2 Desser. p. 359.

6. *As one lame, &c.* With Hodgson, I consider תלצה as the passive participle, *payal*; and the meaning I take to be, that as a lame man who *drinketh violence*, or is eager after spoil, but unable to obtain it. *Is he that,* &c. That is, he is disappointed, because he employs an unfit instrument. Our version inverts the order of the text, as it does frequently.

7. *As the legs, &c.* Hunt deriving the verb with De Dieu from רלל, and making מ in מפסח the preposition, renders thus, "The legs are weak through lameness—so is a parable in the hands of fools." I have followed the text. *So is a proverb, &c.* It loses its force, its point from the manner in which it is applied.

8. *That bindeth, &c.* And which cannot of course be thrown out; so improperly doth he act who giveth honour to a fool. The first line has been very differently rendered; but after weighing long the terms of the text, I conceive the common version best supported. Michaelis has retained it, Dathe renders to the same purpose as our marginal version, which is, 'As one that bindeth a stone in a sling is he that giveth honour to a fool.'

9. *As a thorn-branch, &c.* Which may injure both himself and others;

So is a proverb in the mouth of fools.
10 Every drunkard causeth much grief;
And the fool and the drunkard are transgressors.
11 As the dog returneth to his vomit,
So the fool repeateth his folly.
12 Seest thou a man wise in his own eyes?
There is more hope of a fool than of him.
13 The slothful saith, 'There is a lion in the way;
A fierce lion is in the street.'
14 As a door turneth on its hinges,
So doth the slothful upon his bed.
15 The slothful putteth his hand into the dish;
It is labour to him to raise it to his mouth.
16 The slothful is wiser in his own eyes,
Than seven who can answer prudently.
17 Like him that taketh a dog by the ears,
Is he that interfereth in another's quarrel.
18 As one that pretendeth only to play,
Who casteth firebrands and deadly arrows;
19 So is he that deceiveth his neighbour
And then saith, 'Am I not in sport?'
20 Where there is no wood the fire goeth out;
So when there is no talebearer contention ceaseth.
21 As fuel to live coals, and as wood upon fire;
So is a contentious man to kindle up strife.
22 The words of a talebearer are greedily swallowed,
And descend to the inmost recesses of the breast.
23 As silver dross spread on an earthen vessel,
Are [v] flattering" lips, and a wicked heart.
24 He that hateth dissembleth with his lips,
But layeth up deceit within him.
25 When he speaketh kindly, believe him not;
For his heart is full of abominations.
26 He that covereth hatred by deceit,
His wickedness shall be exposed in the assembly.
27 He that diggeth a pit shall fall into it;
And the stone shall return on him that rolleth it.
28 A false tongue hateth those whom it hath injured,
And a flattering mouth worketh ruin.

CHAPTER XXVII.

1 Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
2 Let another praise thee, and not thy own mouth;
A stranger, and not thine own lips.
3 A stone is heavy, and the sand weighty;
But a fool's wrath is heavier than both of them.
4 Wrath is cruel, and anger as a sweeping rain;

Chap. xxvi.

Reflections upon Chapter xxvi. 1. We are admonished to avoid "slothfulness," by several of the proverbs read. The slothful indulges imaginary fears, or makes pretention to them to avoid labour. 'A lion is in the way.' A lion, which he dare not face; some difficulty, which he cannot surmount. Labour is the lion, which terrifies and alarms him. He loves sleep, and will not rise up from his bed; and by this kind of life equally injures body and soul. He is too listless to attend to himself: he is vexed, when forced to any kind of exertion. How odious such a character! Let us cultivate habits of industry, as best adapted to our health, as affording high enjoyments of every kind; and especially let us give all diligence to make our calling and election sure.

23. [v] Sept. The rest, *burning*.

2. We are cautioned against a quarrelsome, mischievous meddling temper. He that interferes with the concerns, or quarrels of others, will find that he intermeddleth to his own hurt. His conduct is like taking a dog by the ears, which may bite us, when let go, and which cannot long be held fast. Nor should we attempt to impose on a neighbour, and then laugh at his credulity. This argues that we have no regard to truth; and that we value not another man's peace. Much less should we be talebearers, and sow dissentions among friends and neighbours; or flatterers, covering hatred with lying lips. Such characters shall one day be exposed and punished. The pit which they have dug for others, into it shall they themselves fall.

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so is a proverb, &c. It may be applied improperly, and so become the cause of contention.

10. *Every drunkard, &c.* The text is here uncertain, and the meaning of every word ambiguous; so that we have as many versions as translators. That of our translators is formed from the interlineal, by supplying *God*. I remove שבר from the last line to end the first, and with the Chaldee and Syriac, give the sense of 'drunkard.' With the same versions I consider רב as an adverb; and the sense attributed to the participle מחולל is common. I begin the second line with וכסיל and take the words in their usual meaning. Thus without any violence a suitable sense is elicited. The Vulgate readers, "Judgment determines causes: And he that imposeth silence on the foolish restraineth wrath." Dathe follows this version in the second line, but renders the first, 'The litigator troubleth all things." Symmachus and Theodosion nearly agree with the Vulgate. The Chaldee, and Syriac, "The flesh of the fool hath much grief; And the drunkard passeth over the sea." Here we find the words transposed, and בשר read for שכר, and עברים made into two words עבר ים. The attempts of moderns are as various. I have given what is to me most probable.

13—17. *The slothful, &c.* Compare chap. xix. 25. and xxii. 13.

18—19. *As one that, &c.* As such a man may do real injury, so doth he who deceiveth his neighbour.

23. *As silver dross, &c.* As this appears beautiful, and hides and covers the clay; so flattering lips are often agreeable, but they are only the guilding of a wicked heart.

26. *His wickedness, &c.* He shall be brought to public shame and punishment; his deceit being detected and exposed.

But who can stand before jealousy?
5 Better is rebuke openly given,
Than love studiously concealed.
6 Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful.
7 The full person loatheth a honey-comb;
But to the hungry a bitter thing is sweet.
8 Like a bird that wandereth from her nest,
Is the man that wandereth from his place.
9 Ointment and perfume rejoice the heart;
But more sweet is the counsel of a person to his friend.
10 Thy friend, and thy father's friend, forsake not;
That thou mayest not go to thy brother's house
In the day of thy calamity;
For better is a friend near, than a brother afar off.
11 My son, be wise, and give joy to my heart,
That I may answer him that reproacheth me.
12 The prudent foreseeth an evil and avoideth it;
But the simple pass on and are punished.
13 Take his garment that is surety for another;
And his pledge for the debts of strangers.
14 He that blesseth his friend with a loud voice,
To him it will be imputed as meanness.
15 A constant roof-drop on a stormy day
And a contentious woman are alike *unpleasant:*
16 He that would hide her, attempteth to hide the wind;
Or the ointment of his right hand, which discovers itself.
As iron brighteneth iron; 17
So a man brighteneth the countenance of his friend.
He that tendeth a fig-tree shall eat of its fruit; 18
And he that guardeth his master shall be honoured.
As from water face answereth to face, 19
So the heart of one man to that of another.
Hades and destruction are never satisfied; 20
So cannot the eyes of man be satisfied.
As the crubible the silver, and the furnace the gold; 21
So is a man *tried* by the mouth that praiseth him.
Though thou shouldst bray a fool with a pestle, 22
In a mortar among bruised vetches,
Yet will not his folly be removed from him.
Acquaint thyself with the state of thy flock, 23
And look well after thy herds;
For riches do not abide for ever, 24
Nor a crown to every generation.
The grass shooteth, the tender herb appeareth, 25
And the herbage of the mountains is collected.
The lambs are for thy clothing, 26
And the he-goats for the rent of the field.
The she-goats will give milk enough for thy food, 27
For the food of thy household,
And for the support of thy maidens.

REFLECTIONS UPON CHAPTER XXVII. 1. We may learn from verse 7. that poverty has some advantage over wealth. Good Henry observes, "That the poor have a better relish of their enjoyments than the rich have; hunger is the best sauce: Coarse fare, with a good appetite to it, has a sensible pleasantness in it, which they are strangers to, whose hearts are overcharged with surfeiting. They that fare sumptuously every day, nauseate even delicate food, as the Israelites did the quails; whereas they that have no more but their necessary food, though

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CHAP. XXVII. 4. *Sweeping rain*, or an inundation. *Jealousy* is our marginal version, which I prefer to *envy*. Envy is a repining at another's happiness or prosperity; but jealousy is a suspicion of the affection and fidelity of one we love, and usually becomes an ungovernable passion of hatred or revenge towards the person we suspect as a rival. Hence jealousy is said to be the fury of a man.

6. *Deceitful.* Hunt after Houbigant so renders from the Arabic, which is most suitable to the context.

8. *His place.* That is, from his home, leaving his family and neglecting his own concerns.

9. *But more sweet, &c.* I consider that there is a trajection of the preposition in the text, and have rendered accordingly. I have in part followed Durell; and at least the sense is clear.

12. *The prudent, &c.* Compare chap. xxii. 3.

13. *Take his, &c.* Compare chap. xx. 16.

14. *To him it will be, &c.* I omit with 1 ms. and Septuagint, the two words בבקר השכים *rising early in the morning*, as unnecessary and as unmeaning as to the sense of the proverb. The point of this is, blessing or praising *with a loud voice:* and he who doth it betrays a mean sneaking spirit, which his friend will discover and despise.

15. *A constant, &c.* Compare chap. xix. 13.

16. *He that would, &c.* Conceal from others her noise and reproaches, undertakes what is as impossible, as it is to hide the wind that it shall not blow, or the perfume that it shall not spread abroad.

17. *As iron, &c.* With Hodgson I consider, that the verb יחד means *to polish* or *brighten*, rather than to point or sharpen, as the contrast implies.

19. *As from water, &c.* Various turns have been given to this proverb. Castellio and others render, "As water representeth the face to the face; so doth the heart, the man to the man." In this version a man's heart suggests to himself his own moral character, as the water represents his face. In mine the sense is, that there are the same natural powers and affections in one man as in another; and the same depravity is alike found in the hearts of all. Dathe renders, 'so the disposition of one man is like to that of others;' and he explains the meaning to be, 'As from water face answereth to face: so man returns to man the same affection which he experiences.

CHAPTER XXVIII.

1 The wicked flee, when no one pursueth;
But the righteous are bold as the lion.
2 By rebellion in a land many are its princes;
But by a prudent man order will be restored.
3 A needy ruler who oppresseth the poor,
Is like a sweeping rain, that leaveth nothing for food.
4 They who forsake the law praise the wicked;
But they who keep the law contend with them.
5 Wicked men do not regard what is right;
But they that seek Jehovah regard it in all things.
6 Better is a poor man, that walketh in his uprightness,
Than he perverse in his ways, though he be rich.
7 He that observeth the law is a wise son;
But the friend of prodigals disgraceth his father.
8 He that increaseth his wealth by griping usury,
Gathereth it for one that will be kind to the poor.
9 He that turneth his ear from hearing the law,
Even his prayer will be an abomination.
10 He that enticeth the upright to an evil way,
Shall himself fall into his own pit;
But the perfect shall inherit prosperity.
11 The rich man is wise in his own eyes;
But a poor wise man despiseth him.
12 When the just triumph, there is great glory;
But when the wicked rise, a man is stripped.
13 He that covereth his sins shall not prosper;
But he that confesseth and forsaketh them shall obtain mercy.
14 Happy is the man that feareth always;
But he that hardeneth his heart shall fall into evil.
15 Like a roaring lion or a hungry bear,
Is a wicked ruler over a poor people.
16 A prince void of prudence is a great oppressor;
But he that hateth exaction shall prolong his days.
17 A man oppressed with the guilt of blood,
Flieth to the pit, lest men should seize him.
18 He that walketh uprightly shall be safe;
But he, perverse in his ways, shall fall into the pit.
19 He that cultivateth his land shall have bread enough;
But he that followeth the idle, shall have want enough.
20 A faithful man aboundeth with blessings;
But he that hasteth to be rich shall not be innocent.

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it be such as the full soul would call bitter, to them it is sweet; they eat it with pleasure, digest it, and are refreshed by it. They are more thankful for their enjoyments. The hungry will bless God for bread and water while those that are full think the greatest dainties and varieties scarce worth giving thanks for. The virgin Mary seems to refer to this, when she saith, Luke i. 53. that the hungry, who know how to value God's blessings, are filled with good things, but the rich that despise them, are justly sent empty away.

2. We are taught that attention to our calling is the way to obtain the comforts of life. Art thou a farmer? Acquaint thyself with the state of thy flock. And look well after thy herds. Mind the proper season for ingathering; that there may be food in winter. Avail thyself of the fleece of thy sheep, and of the milk of thy goats for thy clothing and support. Art thou a tradesman, or mechanic? Be diligent in thy business. Spend not that time in idleness or in intemperance which should be otherwise employed. Be diligent in the concerns of thy soul. Work while it is called to-day; for the night of death cometh in which no one can work. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." To-morrow thou mayest be in eternity. To-day, then, hearken to God's voice and repent.

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22. *Though thou, &c.* That is, no correction, however severe, will cure him.

23—27. *Acquaint thyself, &c.* We have here attention to the breeding of cattle and the cultivaton of the land recommended.

CHAP. XXVIII. 2. *But by a prudent, &c.* I omit ידע with 2 mss. as being included as to sense in the term prudent; for this implies knowledge.——*Order may, &c.* So Schultens and others render.

3. *A needy ruler.* Hunt has justified this sense of the text, which removes all obscurity.

5. *All things.* I have followed Hodgson in this version, which limits and confines the subject to what is right. The verb יבן signifies, to attend, regard, as well as to know and understand; and the former sense is more suitable.

8. *Gathereth it, &c.* That is, it sometimes so occurreth through the providence of God. I render the two words בנשך ובתרבית by, *griping usury*, which I conceive gives the full sense,

11. *Despiseth him.* For his ignoranoe, notwithstanding his riches. 1 have adopted, with Dathe, the Arabic sense of חקר as *to search him* does not seem appropriate.

12. *The just triumph.* Over their opponents, and are raised to places of power and trust, then is the glory of a state secured. I have adopted Parkhurst's version of the latter clause, *is stripped* even of his upper garment. He is plundered of all things. Others render, with our version, 'a man is hidden,' which does not afford a good antithesis.

15. *Hungry bear.* The first sense of שוח is *to desire*, and it is only in Hiphil it denotes to range or go about, and I think the former more suitable here. These animals destroy more than they can eat.

17. *A man oppressed, &c.* I have rendered equivalently. That אל signifies *lest*, see Noldius. A man guilty of murder often destroys himself. The fear of being seized and punished, leads to this awful deed.

18. *Fall into the pit.* I have followed the Septuagint as containing the better reading.

22. *Coveting eye.* So the Septuagint, Vulgate, and Arabic render. Such

21 To respect persons *in judgment* is not good;
Even for a morsel of bread that man will transgress.
22 A man with a coveting eye hasteth to be rich;
But knoweth not that want shall come upon him.
23 He that reproveth a man shall find more favour after,
Than he that flattereth with the tongue.
24 He that robbeth his father or his mother,
And saith, it is no transgression,
Is a fit companion for the high way robbers.
25 He that hath a covetous soul stirreth up strife;
But he that walketh wisely shall escape it.
26 He that trusteth in his own heart is a fool;
But he that trusteth in Jehovah shall be made rich.
27 He that giveth to the poor shall not want;
But he that regards them not shall have many a curse.
28 When the wicked rise, men hide themselves;
But when they perish, the righteous increase.

CHAPTER XXIX.

1 A man often reproved, that stiffeneth his neck,
Shall suddenly be destroyed beyond remedy.
2 When the just are in power the people rejoice;
But when a wicked man ruleth the people mourn.
He that loveth wisdom giveth joy to his father; 3
But he that feedeth harlots spendeth his substance.
A king by justice establisheth the land; 4
But he that receiveth gifts overthroweth it.
The man that flattereth his neighbour, 5
Spreadeth a net for his feet.
By his own transgression the wicked man is snared; 6
But the righteous shall sing and rejoice.
A just man will regard the cause of the poor; 7
But the wicked will not attain the knowledge of it.
Profligate men blow up a flame in a city; 8
But wise men turn away wrath.
When a wise man contendeth with a foolish one; 9
Whether he be angry or laugh, he is not dismayed.
Blood-thirsty men hate the perfect; 10
But upright men study to preserve his life.
A fool letteth out all his whole mind; 11
But a wise man keepeth it back for a season.
The ruler who listeneth to a false report, 12
Will make all his servants wicked.
The poor and the noble meet together; 13
Jehovah giveth light to the eyes of both.
If a king faithfully judge the poor, 14
His throne shall be established for ever.
The rod and reproof give wisdom; 15

REFLECTIONS UPON CHAPTER XXVIII. 1. We learn the misery of a guilty conscience. The wicked flee when no one pursueth. Guilt makes men a terror to themselves. Though they pretend to be easy, and even happy, yet their fears haunt them wherever they go. They even fear, where there is no ground for it, no real danger being apparent. Conscience aroused represents God as their enemy; and they cannot but dread his awful wrath. They know that he can arm all nature against them; and hence all self-enjoyment, all courage and confidence fail. They are tortured with the dreadful apprehensions of that fiery indignation, which shall devour his adversaries. O what need of deep repentance, and application to that blood which cleanses the conscience from guilt, by giving the assurance of that mercy which secures the enjoyment of eternal life.

2. We also see the confidence, peace and safety of good men. In every difficulty or danger they have a refuge, a God of almighty power in whom they can trust. Hence they enjoy a holy security and serenity of mind; and the joy of the Lord is their strength. They fear God always, and this happily delivers them from the tormenting fear of other objects. Hearkening to reproof, observing the law, doing justly, loving mercy and walking humbly with God, they go from strength to strength until they come to the new Jerusalem, the city o the great king.

Such a man grasps at all within his reach; and often meets with disappointment.

25, 26. *Covetous soul.* Hebrew, *He of wide or large desire*, or *soul*; which may be applied either to liberality or covetousness, but I have transposed the second line of each verse as forming a better contrast.

CHAP. XXIX. 1. *A man often, &c.* That becometh as a restive untamed beast, that obstinately persists in his sins, shall utterly perish.

3. *He that feedeth.* The old version renders, as did the Geneva translators; and I see no reason for any change.

4. *Receiveth gifts.* The word תרומות frequently occurs, and in all other places denotes *oblations* or *gifts* offered to God; but if it be the true reading it must here denote *bribes*. The versions probably read some other word. "But a *wicked* or *deceitful* man overthroweth it."

7. *Will not attain, &c.* They despise the poor, and care not how they are treated.

9. *He is not dismayed.* That is, the fool maintains his cause, being alike insensible to the sharp rebukes, or cutting taunts of the wise. I derive נחת from חתת with most of the versions; and this affords a better sense than the common version.

But a child left to himself, bringeth shame on his mother.
16 When the wicked increase, transgression increaseth;
But the righteous shall see their fall.
17 Correct thy son, and he shall give thee comfort;
Yea, he shall give delight to thy soul.
18 Without revelation a people will be dissolute;
But happy is he that keepeth the law.
19 That servant will not be corrected by words,
Who understandeth but will not answer.
20 Seest thou a man hasty in his words?
There is more hope of a fool than of him.
21 He that tenderly bringeth up his servant from a child,
Will in the end regard him as a son.
22 An angry man stirreth up strife,
And a wrathful one aboundeth in transgression.
23 The pride of a man will cast him down;
But he of a humble spirit will retain honour.
24 He that shareth with a thief hateth his soul;
He heareth the adjuration, but will not confess.
The fear of man bringeth into a snare; 25
But he that trusteth in Jehovah shall be safe.
Many seek the favour of him that ruleth; 26
But from Jehovah is the sentence of man.
A wicked man is the abomination of the just; 27
And the upright is the abomination of the wicked.

CHAPTER XXX.

The words of Agur, the son of Jakeh; 1
The divine sayings which he spoke to Ithiel° and Ucal.
"Surely I am more ignorant than any one; 2
Nor have I the understanding of some men:
For I have never learned wisdom; 3
Nor have I the knowledge of holy things.
Who ascendeth up to the heavens, or descendeth? 4
Who gathereth the wind in his fists?
Who bindeth the waters as in a garment?
Who establisheth all the ends of the earth?
What is his name, or the name of his son?°
The whole word of God is pure; 5

Chap. xxix. 1. ᵛ *Ithiel*, 6 mss. and versions, except Chald.

4. °*if thou knowest*, Sept. Vat. and Arab.

Reflections upon Chapter xxix. 1. How dreadful is the state of incorrigible sinners! All reproof is lost on them, however mildly and properly given. Parents and friends, with pity and compassion address them, show the folly and consequences of their conduct, and by every motive of interest and safety press them to engage in a wise, prudent, and holy conduct. Ministers plead with them; God, in his providence, reproves and rebukes them, and their own consciences often admonish them; and yet they persist in their way. They stiffen the neck, brave all danger, insult the patience and mercy of God and defy his power; until at length vengeance comes on them. O that such would be warned! and flee from the wrath which will surely come.

2. Let us be thankful for God's word and improve it. It will be a light to our paths and a lamp to our feet. Without it ignorance, folly and vice prevail; and the people perish for want of knowledge. They are dissolute, profligate and shameful in their conduct! They are as sheep having no shepherd, exposed as a prey to the great enemy of mankind. Happy then are they that have the law, and still happier they that keep it! for in keeping it there is great reward. Converse, my reader, with God in thy bible. Lay up his words in thy heart; and they shall be health to thy soul.

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12. *A false report.* This will encourage the malicious, and spies and informers will abound. The whole people will be corrupted.

18. *Without revelation.* Or vision, such as the prophets had. How true this remark is, may be proved from the state of the heathen world. Compare Num. vi. 18.

21. *Will in the end, &c.* The text and the sense of this verse are doubtful. Hunt has properly observed, that our version is not conformable to any of the old ones. He considers מתמך as the participle *puh.* and adopting the various reading עבד and deriving מתן from אתן, renders, "He that is indulged from a child, shall be a servant: And his latter end shall be miserable." Dathe adheres to the text in the first line, and renders the second line, "Will at length sigh concerning him." And the Septuagint and Symmachus render in like manner. They derived מתן from the same root as Hunt. Either reading yields a good sense, but which is right I cannot decide; and for this reason I have followed the common version.

24. *Confess.* Or declare what he knoweth. This alludes to the form of administering an oath amongst the Jews; see Matt. xxvi. 63. Compare Lev. v. 1.

CHAP. XXX. 1. *Ithiel and Ucal.* There is much uncertainty respecting the sense of this verse. The Greek and the Vulg. read not as proper names, but as appellatives. I however think the common version best supported, omitting the repetition of Ithiel. We have one of these persons mentioned Neh. xi. 7. and with Grotius, I consider them friends of Agar. I render משא weighty sentences, because we have nothing like a prophecy in any part of the chapter.

3. *Learned wisdom.* In the schools of the prophets; nor have I attained that knowledge of holy things, which those taught there possess. Like Amos, Agar was not a prophet, nor the son of a prophet, yet the Lord taught him to utter divine and weighty truths.

4. *Who ascendeth, &c.* These questions imply that man's knowledge of God's works is limited and imperfect, and much more so of God and of his son. The Septuagint Alexandrian has, *sons*, by which may be meant, the angels. Grabe has restored son, and Calovius and others understand it to mean our Lord, the eternal son of God. Comp. John. iii. 13. I have omitted, on the authorities noticed, the words, *if thou knowest*, which as Secker observes do not improve the sense.

5. *The whole word, &c.* As by searching we cannot find out God or

He is a shield to those that trust in him.
6 Add thou not to his words,
Lest he reprove thee, and thou be found a liar.
7 "Two things do I request of thee *O God!*
While I live withhold them not from me.
8 Remove far from me vanity and falsehood;
Give me neither poverty nor riches;
Feed me but with bread sufficient for me;
9 Lest I be full and deny thee,
And say, 'Who is Jehovah?'
Or lest I become poor and steal,
And take the name of my God *to a falsehood.*"
10 Accuse not a servant to his master,
Lest he curse thee, and thou be found guilty.
11 There is a race who curse their father,
And bless not their own mother;—
12 A race that are pure in their own eyes,
But are not washed from their pollution;—
13 A race, how lofty are their eyes,
And their eye-lids, how are they lifted up!—
14 A race whose teeth are like swords,
And their jaw-teeth as knives;
To devour the poor from off the earth,
And the needy from among men.
15 The horseleech hath two daughters,
Which are ever crying, Give, give:
There are three things that are not satisfied;
Yea, four that say not, 'We have enough:'
16 Hades and the barren womb;
The earth not to be satisfied with water,
And the fire never saith, 'There is enough.'
17 The eye that derideth a father,
And despiseth the instruction of a mother;
The ravens of the valley shall pick out,
And the progeny of the eagle devour.
18 There are three things to me inscrutable;
Yea, there are four which I know not:
19 The way of an eagle through the air,
The way of a serpent upon a rock,
The way of a ship through the midst of the sea,
And the way of a man [v] in his youth".
20 Thus also is the way of the adulteress;
She eateth and wipeth her mouth,
And saith, 'I have done no iniquity.'
21 By three things a land is shaken;
Yea, there are four which it cannot bear:
22 By a servant when he is made a king;
And a fool when he is filled with bread;
23 By a hated wife, when she obtaineth power,
And a maid, when she supplanteth her mistress.
24 There are four things little upon earth,
Yet do they possess the greatest wisdom:
25 The ants, though a race of no strength,
Yet do they prepare their food in summer.
26 The Jerboas are a race not vigorous,
Yet they make their houses in the rocks:
27 The locusts, though they have no king,
Yet they all go forth in bands:
28 The spider taketh hold with her hands,
And she dwelleth in the palaces of kings.

CHAP. XXX.

19. [v] Sept. Syr. Vulg. Arab.

his works to perfection, it will be our wisdom to submit to his revealed will. This is true and important, and nothing can be added to it without corrupting it.

7. *While I live, &c.* Hebrew, 'Before I die,' but the sense is what I have given. The noun has dropped from the text, which I have supplied.

8. *Bread sufficient.* As Mede has observed, there is a twofold sufficiency, one of nature, and another of condition, to both of which there may be a reference. Comp. Matt. vi. 11.

9. *To a falsehood.* These words must be supplied to fill up the sense. The danger of perjury upon committing of theft was greater among the Jews than amongst us, by reason of a custom, or law amongst them, to tender an oath to those who were accused or suspected of theft, to clear and purge themselves.

10. *Lest he curse, &c.* And the curse being deserved come upon thee. For God is the avenger of all those who are unjustly treated.

12. *A race that, &c.* Compare Matt. xxiii. 27.

14. *A race, &c.* This whole paragraph represents a set of proud and unprincipled hypocrites, who make gain of godliness and plunder the poor and needy.

15. *Two daughters.* Hunt contends these are, "Give, give." That is, he calls the insatiable desire of blood the two daughters of the horse-leech. By this emblem, Agar represents the character of ambitious and avaricious men. He amplifies the same subject in the following lines.

16. *The earth not, &c.* That is, in hot countries.

17. *Shall pick out, &c.* Such sons shall forfeit their lives, and become a prey for the birds of the air.

19. *The way of a man, &c.* The comparisons precediug show that this last refers to something of which no account can be given, or of which no trace can be discovered. Thus Agar could not account for the flight of the eagle, nor for the motion of a serpent, nor that of a vessel through the deep; none of which leaves any mark of its path. Equally unaccountable to him was the way of a man in his youth; hurried on by the force of his passions, and governed by no fixed principles. So secret frequently in the indulgences of his vices, that no trace of them could be perceived. Such I take to be the sense of this passage; and I think the versions noticed equal in authority with the printed text, and especially as the text itself may admit the version which I have given.

20. *Thus also, &c.* Dathe contends that this verse has been added to

29 There are three that walk with dignity;
Yea, four that are majestic in their gait:
30 The lion, most powerful among beasts,
And that turneth not away from any:
31 The war-horse, and the he-goat,
And a king against whom no one can stand.
32 If through pride thou hast done foolishly,
Or devised mischief put thy hand on thy mouth:
33 For as the churning of cream bringeth forth butter,
And the wringing of the nose bringeth forth blood;
So the provoking of wrath bringeth forth strife.

CHAPTER XXXI.

1 The words of his mother to the king;
The divine sayings with which she instructed him,
"*O what shall I say*, my son! what, O son 2
of my womb?
O what shall I say, thou son of my vows!
Give not thy substance to women, 3
And thy ways to what hath destroyed kings.
It is not for kings, O Lemuel, 4
It is not for kings to be lovers of wine;
Nor for princes to covet strong drink:
Lest they drink and forget the law, 5
And pervert the cause of any of the oppressed.
Give strong drink to one ready to perish, 6
And wine to him distressed in mind.
Let him drink and forget his poverty, 7
And remember his misery no more.
Open thy mouth for one that cannot speak; 8
In the cause of such as are ready to perish.
Open thy mouth, judge righteously, 9
And defend the oppressed and needy."

Reflections upon Chapter xxx. 1 From the requests of Agar we are taught to moderate our desires after worldly things. His first request is, 'Remove from me vanity and falsehood.' Deliver me from all sinful principles, practices and affections; and suffer me not to follow vanity and falsehood, to live in sin and then at last meet disappointment. The second request is, 'Bread sufficient;' what nature and his condition inlife required. Sensible of the temptations both of *poverty* and of *riches*, he desires to be in that state most favourable to the interests of his soul. That poverty and want has temptations peculiar to it is certain. A man in want may be tempted to charge God foolishly, and to arraign the wisdom and goodness of divine providence; or he may be tempted to acts of dishonesty, fraud and theft, and to all the sins and crimes connected with them, such as lying, false swearing, &c. Agar dreaded these sins, and wisely and piously requested that he might be preserved from that state which might lead to them. *Riches* have also their temptations. How hard or difficult is it for those that have them to enter into the kingdom of God? They foster *pride*, encourage *lust*, and lead to an awful *forgetfulness* of God. Like Jeshurum they kick and forsake God. May grace keep us from these temptations; or at least support us under them; that whatever may be our condition in life, we may glorify God therein; if rich be kind and liberal; and if poor, humble and submissive.

2. Let us also learn to detest such characters, as abuse the sacred name of religion for the purpose of covering their transgressions. They are disobedient to their parents; instead of loving and honouring them, they revile and execrate them. They pretend to purity, while polluted with every vice. They say to others, 'Stand by, we are holier than you.' They make long prayers for a pretence, while they devour widows houses. Insatiable in their avarice, they would devour the poor from off the earth. How can such sinners escape the damnation of hell!

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words of Agar, as containing a similar instance of secrecy in the commission of sin.

23. *By a hated, &c.* For this elegant, and I think, just version, the public are indebted to Dr. Hunt. Compare Deut. xxi. 15, &c. These four evils occasion much trouble in a land.

25, 28. These little creatures are noticed for that instinct which impels them to provide for their future support and welfare.

31. *The war-horse.* After reading and thinking much on the text, I have followed Schultens and Michaelis in the version given. The former has supported this version with strong reasons. I read אל קום in the second line, and adopt the common version.

CHAP. XXXI. 1. *The words, &c.* The text is doubtless corrupted, as appears from the Greek and Arabic versions. They render, 'My words are spoken by God. The admonition of the king, with which his mother taught him.' With the ingenious author of Commentaries on Select Passages, I consider the true text to be אמו אל מלך, which only consists in the change of one letter. The context requires and justifies this reading; for in fact we find that the words are so far from being the words of Lemuel, that they are the words of his mother to him. I have rendered here and chap. xxx. 1. משא 'divine sayings,' because there is clearly nothing prophetical, and because the word signifies any divine, weighty truth.

2. *What shall I say, &c.* I have supplied, as the sentences are elliptical.

4. *O Lemuel.* I have here retained this name, though there may be some reason to doubt concerning it. For we never read of any such king in any other part of Scripture. Schultens considers that it is synonymous with Jedidiah, 2 Sam. xii. 25. given to Solomon by Nathan; and he derives it from the Arabic למא and אל *peculium*. 'God's own property or favourite.' If these are the words of Bathsheba, the name must be considered as an epithet. The advice given is important, and happy had it been for Solomon had he followed it.

6. *Strong drink, &c.* Mr. Wintle thinks, "that שכר here has a reference to the intoxicating draught that was usually administered by the Jews to a man just ready to suffer death, to the bitter of soul at the point of suffering by the executioner, in order to make his departure more easy. See Matt. xxvii. 34, &c. Thus the 2nd clause will be explanatory of the former."

8. *In the cause of, &c.* There is some uncertainty respecting the sense of בני חלוף 'sons of changing,' or 'passing away.' I have adopted the common opinion, that, 'like sons of death,' they mean 'persons ready to perish.'

10 "Who is he that hath found a virtuous wife?
For her value is far above pearls.
11 The heart of her husband trusteth in her,
And of his property he will not be deprived.
12 She will render good to him and not evil,
All the days of his life.
13 She seeketh wool and flax,
And worketh cheerfully with her hands.
14 She is like the ships of a merchant;
She bringeth in her food from afar.
15 She ariseth, while it is yet night,
And giveth food to her household,
And appointeth to her maids their task.
16 She considereth a field and buyeth it;
With the fruit of her hands she planteth a vineyard.
17 She girdeth up her loins for strength,
And by exercise giveth vigour to her arms.
18 She findeth that her traffic is profitable;
Nor at night is her candle put out.
19 She applieth her hands to the spindle;
And in her palms she holdeth the distaff.
20 She openeth her hands to the poor,
And stretcheth them out to the needy.
21 She feareth not for her household in winter;
For all of them are clothed with double garments.
22 She worketh for herself beautiful coverlets;
Her vestment is of cotton, died purple.
23 Her husband is known in the assemblies;
When he sitteth among the elders of the land.
24 She maketh up linen, and selleth it;
And girdles she disposeth of to the merchant.
25 Strength and honour are her clothing;
And she shall rejoice in time to come.
26 She openeth her mouth in wisdom,
And the law of kindness is on her tongue.
27 She observeth the conduct of her household,
And eateth not the bread of idleness.
28 Her children rise up, and bless her;
Her husband, and praiseth her.
29 "Many women have done virtuously,
But thou excellest them all."
30 Gracefulness fadeth and beauty is vain,
But the woman that feareth Jehovah
Shall be greatly praised.
31 The fruits of her hands shall be given to her;
And in the assemblies her works praise her."

REFLECTIONS UPON CHAPTER XXXI. 1. Mothers are here taught their duty. They should be solicitous to guard their children against licentiousness and profligacy. Nothing can be more destructive, both to body and soul. Whatever may be the rank of persons, unrestrained indulgence of any appetite or passion will soon convert health to disease, and honour to disgrace; and when their flesh is consumed, how will they mourn in their latter ends? It is not for kings or for others to waste that time in riot and folly, which should be employed in the conscientious discharge of personal, private and public duties. If we attend to these we shall have no time to spare; and we shall have the high satisfaction of a self-approving mind, as well as the good opinion of others.

2. The picture of a good and virtuous wife is such as to command esteem, and what every wife should study to copy as far as varying circumstances will admit. Nothing can be more improper in the sex, than to trust to the accomplishments of their persons as a solid ground for the confidence and esteem of their husbands: Gracefulness fadeth and beauty is vain! When real piety is the basis of their character,—when they fear, love and serve Jehovah, then will their conversation, temper and deportment, daily gain the esteem and increase the attachment of their husbands. When such women speak, it will be in wisdom; and the law of kindness will be on their tongues. Their industry, domestic economy, and prudent management of the household, will permit their husbands to pursue their business abroad; and when they find every thing done to promote their peace and comfort, their home will be endeared to them, and they will not be driven to seek peace and pleasure elsewhere. Such a woman deserves and will be praised.

Schultens from the Arabic, renders, 'sons that want vicarious aid,' that is, orphans. Michaelis refers the words to the cause, and renders the line, In the judgment of those whose cause is perplexed or intricate!

10. *Who is he, &c.* I render in the past time, as I think the sense obviously requires. To render potentially is a reflection on the sex, which does not in the least seem to be intended. We are not informed who was the author af this poem on a virtuous wife. It is composed in the order of the Hebrew Alphabet, each verse beginning with its proper letter.

11. *And of his property, &c.* With Schultens, I consider ושלל as here denoting the fruits of a man's industry and labour, what he acquires, his income or property; and this he may safely confide to such a wife.

16. *With the fruit, &c.* That is, by her gains she planteth a vineyard. Did the Hebrew women occasionally labour in the field? From this it should seem that they did, as well as spin, weave, sew, &c.

17. *By exercise, &c.* I have adopted the sense in this version rather than the bald rendering, 'she maketh strong her arms.'

18—20. *She findeth, &c.* Here her industry is praised; and illustrated by her candle not being put out at night. Her kindness and charity are next noticed.

21. *In winter.* Hebrew, 'on account of the snow.' I consider that משלג is used to denote the cold season. *Double garments.* So our marginal version, which is much better than *scarlet.*

22. *Cotton, &c.* Compare Gen. xli. 42. and note.

24. *Girdles, &c.* These were a common article of traffic, and variously ornamented. Some were very costly, and worn only by the rich. Sir J. Chardin, judged that סדין 'fine linen,' signified drawers.

ECCLESIASTES.

INTRODUCTION.

WHO was the author of this book has been much disputed. The most common opinion attributes it to Solomon, because he styles himself the son of David; but any king descended from David, might so call himself, or be so called, according to the Hebrew idiom. A stronger argument is derived from what the author says of his works, riches, possessions and pleasures, which all agree to Solomon in a particular manner, according to the history in Kings and Chronicles. Grotius, Eichhorn and others contend that it was written after the captivity, and attributed to Solomon by the author. But it is difficult to believe that the Jews would admit a work of this kind into their sacred canon, when they did not admit the Wisdom of Solomon and other books attributed to Solomon in the Apocrypha. They support their opinion by the use of certain words found in this book; but nothing is more uncertain than this, as Calovius has shown. The Jews uniformly ascribe it to King Solomon; and their opinion on this subject has great weight with me.

From the circumstances mentioned in this book, the author could not be young when he wrote it. It must have been written towards the close of life, when on a review of the magnificent works which he had built, and the anxieties and toils which he had experienced, and the sins and follies which he had done, he confessed that there is vanity in every thing in this world. We may then consider this book as an evidence of Solomon's repentance after having revolted for a season to idols.

CHAPTER I.

Vanity of creatures from their perishing nature, and of human toils from their yielding no lasting satisfaction.

1 The discourses of the preacher, the son of
David, who reigned at Jerusalem.
2 "Vanity of vanities, saith the preacher;
Vanity of vanities! all is vanity.
3 What profit hath man in all his labour,
With which he toileth under the sun?
4 One generation goeth, and another cometh;
But the earth abideth for ever.
5 The sun also riseth, and the sun goeth down,
And hasteth to the place where he arose.
6 He moveth on towards the south,
And then returneth towards the north.
Around, around veereth the wind,
And is ever repeating its circuits.
7 All the rivers run into the sea,
Yet the sea doth not overflow:
To the place whence the rivers issue forth,
To the same do they return, to flow again.
All the things that are thus full of labour, 8
A man is not able to recount;
Nor would the eye be satisfied with seeing them,
Nor would the ear be filled with hearing them.
What is that which hath been, but what shall be? 9
What hath been done, but what shall be done
again?
So that there is nothing new under the sun.
Is there a thing, of which it can be said, 10
'Behold! this is new!'
This same thing hath been already,
In ages which were before us:
But of former things there is no memorial, 11
Nor will there be any of future things,
Among those who shall come after them.
I king over Israel, at Jerusalem, am the 12
preacher;
And have applied my heart to seek, 13
And wisely to search into all things
Which are done under the heavens.
This evil occupation hath God given to men,

CHAP. I. 1. *Who reigned, &c.* I read מלך as a partiple, with Hodgson and others. The Septuagint read, *king of Israel* at Jerusalem. This is better; but the version adopted is clear.

2. *Vanity of vanities.* That is, 'most vain;' but as there is a kind of emphasis in this repetition of the noun I have retained it. This may be regarded as the text of all that follows.

3. *What profit, &c.* He can find very little true satisfaction in all his pains about earthly things; and none at all considered in themselves. He argues this from the shortness of human life in general, which he illustrates by the continual changes which we behold in the natural world.

4—8. Here things most durable are subject to change; have their vicissitudes, and nothing created is at rest; nor have we any reason to expect any thing better in future, For,

9—11. *What is that, &c.* Men's labours and enjoyments are the same in general now as formerly. Nothing new has been or can be discovered to secure happiness in earthly things. What is called new hath been before

That they may weary themselves therein.
14 I have considered all the works
Which are done under the sun;
And, lo, all is vanity, and a feeding on the wind.
15 What is crooked cannot be made straight,
Nor can the defects of things be numbered.
16 I communed with my own heart, saying,
Lo, I have increased wisdom far beyond any,
Who hath been before me in Jerusalem;
For I attained much wisdom and knowledge:
17 For I applied myself to the study of wisdom,
And to know excellence and prudence:
But even this I found to be feeding on the wind.
18 For in much wisdom is much vexation,
And he that increaseth knowledge increaseth grief.

CHAPTER II.

The vanity of human labours, as yielding no solid satisfaction, 1—11; *of human wisdom as not exempting from the common lot of nature,* 12—17; *and from not knowing who may enjoy the fruits of our labours.*

1 I said to my heart, 'Come now,
Make trial of mirth and enjoy pleasure:'
But behold, this also was vanity.
To laughter I said, 'Art thou mad?' 2
And to mirth, 'Why doest thou thus?'
I examined my own heart 3
Whether I should give myself to wine,
My heart being still led by wisdom;
Or whether I should embrace folly,
Until I might see in what is that good,
For which men labour under the heavens,
During all the days of their lives.
I raised magnificent works; 4
I built palaces; I planted vineyards;
I made for myself gardens and groves, 5
And planted in them fruit-trees of every kind;
I made also pools of water 6
To water therewith the growing plantations.
I bought men-servants and maid-servants, 7
And had servants born in my house;
I possessed also herds and flocks in abundance,
More than any had before me in Jerusalem;
I collected also silver and gold, 8

REFLECTIONS UPON CHAPTER I. 1. From the experience of the wisest man, we are taught the vanity of earthly things, from their changeable nature. This is Solomon's first and strongest proof of their vanity. All nature is in continual fluctuation. Generation after generation passeth off; men are engaged in the same pursuits as their ancestors; the same follies are acted over and over again. Old arts are recovered; old fashions restored; the disorders, corruptions, and complaints of every age are much the same. Let this therefore abate our pride in our own discoveries and attainments; restrain the folly of despising former ages; and teach us particularly, that what is so changeablecan never afford substantial happiness to an immortal spirit.

2, We also learn, that however flattering it may be to our pride to increase our stores of speculative knowledge, yet this also is attended with vanity, and often occasions an increase of anxiety, care and sorrow. If we have sometimes our pleasures multiplied, we are doomed to feel more sensibly disappointments and vexations. May we all, therefore, and especially those who have little time for reading and study, apply our minds chiefly to that which "will make us wise to salvation." He that increaseth in the knowledge of God and divine things, will increase in joy; and find in the end that "this is life eternal, to know the only true God, and Jesus Christ, whom he hath sent." Like Paul may we know him and the power of his resurrection.

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12. *I, king over, &c.* In what follows, the preacher shows the vanity and insufficiency of human wisdom to make men happy; although it appears best adapted to secure this end.

13. *Weary themselves, &c.* If men would attain knowledge, they must search for it with great labour and acquire it by slow degrees.

14. *Feeding on the wind.* That is, ends in the disappointment of hope. Compare Hos. xii. 2. "Ephraim feedeth on the wind;" follows vain things, which disappoint his desires and expectations. This is the version of Aquilla and Symmachus, and the terms רעות *et* רעיון cannot be derived from רוץ or רעע but from רעה *to feed,* in the same manner as נקיון from נקה, or פדיון from פדה, or גלות from גלה. Hence the common version 'vexation of spirit,' seems unsupported, and contrary to the radical sense of the terms.

16. *I have increased, &c.* The two verbs הגדלתי והוספתי I consider as only increasing the sense, and both referring to wisdom, as an idiom, which occurs elsewhere.

17. *Applied myself.* Hebrew, 'I gave my heart.'——*Excellence, &c.* The term הללות has some degree of ambiguity; I have preferred its radical sense, because the following term שגלות denotes, not 'folly,' but prudence; and the two nouns are nearly related. The versions are thought to have read סכלות; but none of the manuscripts support this reading. Solomon laboured to know and understand whatever was most excellent and becoming, most fit to yield satisfaction, or to regulate conduct.

CHAP. II. 1. *I said to my, &c.* Solomon having found no pure, or continued delight in the extent and variety of his knowledge, resolved to indulge in all lawful enjoyments, and to try every agreeable scene.

2. *Art thou mad?* Desveoux and others render, 'made to shine;' but the former is preferable. Houbigant adopts the Syriac, מה יעיל or מה תועיל, which he contends the next member requires, "I said to laughter, what dost thou profit? And to mirth what dost thou effect?" Laughter carried to excess, seemed madness; and mirth soon ended, left him but the more dissatisfied.

3. *Give myself, &c.* Hebrew, 'Draw my flesh to wine;' which signifies, indulge or give up myself to wine.——*Embrace folly.* Pursue carnal pleasures, indulge my desires which may justly be called folly.——*What is that good, &c.* To find in what true contentment and happiness consisted,—for which men labour upon earth; but here I experienced only disappointment.

6. *The growing plantations.* Hebrew, 'the growing forest of trees.' I have given the sense.

And precious treasure from kings and provinces;
I procured men-singers and women-singers,
And the sweetest instruments of music,
The delight of the children of men.
9 Thus I became great and possessed more
Than any who had been before me in Jerusalem;
My wisdom also remained with me.
10 And whatsoever mine eyes desired
I withheld not from them;
I restrained not my heart from any joy;
For my heart rejoiced in all my labour:
And in all my labour this was my portion.
11 But when I considered all the works of my hands,
And the labours in which I had been employed,
Behold! all was vanity and feeding on the wind!
For nothing remaineth under the sun.
12 I then turned myself to contemplate
Wisdom, and vain-glory, and folly;
(For what can the man do that cometh after the king,
But that which he hath already done?)
13 And I perceived that wisdom excelleth folly,
As far as light excelleth darkness.
14 For as to the wise his eyes are in his head;
But the fool walketh on in darkness:
Yet I know that one event happeneth to all.
15 I therefore reasoned thus with myself;
As it happeneth to the fool, so will it happen to me,
And to what purpose am I then more wise?
In this also *I perceived* vanity.
For there will be no perpetual memorial, 16
Either of the wise or of the fool,
Since in future days all shall be forgotten;
For the wise must die in like manner as the fool.
I therefore was disgusted with life; 17
Because grievous to me is the work
Which I have done under the sun;
For all is vanity and feeding on the wind.
Moreover I was disgusted with all my labours 18
In which I had laboured under the sun,
Because I must leave them to my successor:
And who knoweth whether he will be wise or 19
foolish?
Yet will he become lord of all my labours
In which I have wisely laboured under the sun.
In this also *I perceive* vanity.
I now thought that I must abandon all hope, 20
In respect to all the labour
In which I had laboured under the sun.
For one laboureth with wisdom, knowledge and 21
skill;
But to another who hath not laboured therein
Shall he leave it for his portion.
This is also vanity and a great evil.
What then is there to man after all his labour, 22
And after all the vexation of his heart,
With which he hath laboured under the sun?
For all his days are sorrows, and his labour grief 23
Yea, in the night his heart hath no rest.
In this also, *I perceive* much vanity.

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8. *And the sweetest, &c.* With Piscator I deem this sense of the words שדה שדות as probable as any, on account of the connexion. The Septuagint and Arabic render, *cup-bearers*, but why these should be called, the delight of men, it is difficult to divine. De Dieu adopted the Syriac sense, and rendered, 'of every kind,' which our translators followed. Michaelis applies the words to the females Solomon collected for his haram. "Und die wollust der menschen, ein zahlreiches harame." "And the delight of men, a numerous haram." I think the radical sense of שדה to pour forth, may with propriety be applied to musical instruments; and the feminine nouns may be used to denote those which gave the softest sounds, and most like the female voice. Music and song have ever been the delight of men.

10. *Was my portion.* I found entertainment in these things; the forming of plans, and seeing their rising beauties, gave me some pleasure; but this was all my portion, the pleasure ceased with the novelty, and I quickly wanted some fresh object.

11. *Nothing remaineth, &c.* Every human work must come to an end. The versions support this sense. Others, 'no surplus, no gain, under the sun.'

12. *Vain-glory and folly.* I consider that הוללות here signifies, *the fame* arising from riches, magnificent buildings, &c. and that *folly*, denotes the madness of such as expect happiness from these things. True wisdom will lead a man to moderate his desires, while in every undertaking it will be of use to regulate his conduct.

14. *Yet I know, &c.* Though the wise man hath many advantages over the fool, in the affairs of this life; yet the same end awaits them both.

16. *No perpetual memorial, &c.* It is promised to the righteous that "their memorial shall endure for ever," but there is no such promise respecting the mere wise men of this world. Where is the wise? where the scribe? Thousands of such are all forgotten along with the meanest of mankind.

17. *Which I have done.* Though the verb be in the third person passive, I have rendered in the first active, as I think the author refers only to his own toils and labours, as in the next verse.

18. *To my successor.* He mentions another source of vanity and disquiet; that a wise man must leave his labours to others, and is uncertain whether they will be wise or foolish; and that such must enjoy his labours without any trouble of their own. Had not Solomon his own son in mind? Surely he could not be insensible to his weakness.

23. *In the night, &c.* A man is so anxious to accomplish some scheme, to gain some earthly good, that his thoughts will not suffer him to rest.

24. *The good of man, &c.* Hebrew, "It is not good for man, &c." It is not proper for man to place his felicity in eating and drinking, &c. So Gierus, Dathe, and others render. The common version contains an epicurean sentiment, which I think the context refutes. For he adds, that a proper and tranquil enjoyment of the blessings of life comes from God; which

24 The good of man is not that he may eat and drink,
And delight himself amidst his labour;
(Also this, I perceive is from the hand of God.)
25 For who can eat or accomplish more than I?
Truly to the man that is accepted in his sight,
26 God giveth wisdom, knowledge, and joy;
But to the sinner he appointeth the labour
Of gathering and heaping up *riches*,
To give them to him who is accepted before him.
This also is vanity and feeding on the wind.

CHAPTER III.

Vanity of human wisdom as confined to a certain time of acting, which if we miss our schemes and designs are vain; yet God's works are perfect, &c.

1 For all things there is a season,
And a time for every purpose under the heavens.
2 There is a time to be born, and a time to die;
A time to plant, and a time to root up what is planted.
3 There is a time to slay, and a time to preserve;
A time to pull down, and a time to build up.
4 There is a time to weep, and a time to laugh;
A time to lament, and a time to dance.
5 There is a time to cast away stones, and a time to gather stones;
A time to embrace, and a time to refrain from embracing.
6 There is a time to get, and a time to lose;
A time to keep, and a time to cast away.
7 There is a time to rend, and a time to repair;
A time to be silent, and a time to speak.
8 There is a time to love, and a time to hate;
A time to make war, and a time to make peace.
9 What profit hath he who laboureth from his labour?
10 I have seen all the distressing toils
Which God hath appointed to the sons of men,
That they may be exercised thereby.
11 He hath made every thing beautiful in its season,
And hath put it in their heart *to survey* the world;
Yet can no man find out the works of God,
From their beginning unto their completion.
12 I perceived then that there is nothing better
Than for one to rejoice and to do good in his life.
13 But even this, that a man may eat and drink,
And enjoy the fruit of his labour, is the gift of God.

Reflections upon Chapter II. 1. We here see the vanity of expecting happiness in mirth and pleasure, grandeur and luxury. In spite of all Solomon's reasoning and experience, every age is trying the experiment over again; yet all at last join in his conclusion. Remember that these things cannot quiet a guilty conscience, comfort a drooping spirit, ease a dying body, or save an immortal soul.

2. We also learn that there are many things which are excellent in themselves, and of great use in life, that will not make a man happy. Prudence, diligence, and regularity in business, are things highly commendable, and favourable to men's worldly interest, therefore many place all their religion in them; but they are not "the one thing needful." Let us be careful that we are not mistaken; and while we study the arts of prudence and economy, "forget the weightier matters of the law," and continue destitute of the love of God.

3. We are here taught the importance and necessity of true religion to make a man comfortable even in this world. Though men may slave and toil ever so much, gain ever such abundance by sagacity, diligence, and frugality, yet it will not prolong their lives or their memories; it will not insure them a worthy heir; nor even a comfortable use of their own substance. The cheerful enjoyment of what we have must come from God. It is therefore to be sought by fervent prayer; and is generally given to good men; and this they may have with a little. So that upon the whole, "Godliness hath the promise of the life that now is, and of that which is to come."

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cannot be reconciled with the notion that there is nothing better for a man than that he should eat and drink, &c.

25. *For who can eat, &c.* I render יחוש accomplish, which sense it has still in the Arabic. See Michaelis. Its Hebrew sense may also be, 'to do a thing promptly.' Solomon confirms by his own experience the remark in the preceding verse. For if felicity consisted in eating and drinking, or in accomplishing great works, who could enjoy it more than himself? He had every advantage on his side, if felicity consisted in these things. For יחש some read (ישתה) *drink*.

26. *This also is vanity, &c.* That is, as it respects sinners, whom God gives up to an insatiable, discontented mind, so that they labour and toil to heap up what in the course of his providence, he often gives to the righteous.

CHAP. III. 1—8. *There is a season.* In this paragraph, Solomon shows the vanity of human life, from the circumstance that all things are subject to change, endure only for a time, have their own period, to which another and nearly opposite order of things succeed. This he confirms from numerous examples taken from daily occurrences and experience.

9. *What profit, &c.* Since all things are thus changing, what lasting advantage hath he who laboureth, from all his care?

11. *And hath put, &c.* Given them the desire to examine and contemplate the objects and beauties of nature. I suppose that there is an ellipsis of some verb, and have supplied accordingly. The text את העלם makes this necessary; for it has no proper sense to consider these words governed by נתן. "He hath put the world in their heart.' The verb usually governs a dative. The sense I have given removes every difficulty, and is suitable to the context.——*Find out, &c.* The nature of things and their dependance on, and connexion with one another. The whole series of things it is impossible for man to discover and understand.

14 I perceive also that whatsoever God purposes to do,
That will always be done;
To it nothing can be added, and from it nothing taken:
Yea, God doeth it that men may fear him.
15 The thing that hath been is now,
And what shall be hath already been;
For God bringeth again what is past.
16 Moreover, I have seen under the sun,
The place of judgment, but wickedness was there;
And the place of justice, and wickedness was there.
17 I then considered with myself,
That God will judge both the just and the wicked;
Since for every purpose, and for every work,
He hath appointed a proper season.
18 I also further said to myself,
Concerning this state of the sons of men;
God proveth and inspecteth them,
Though they are *in some respects* as the beasts.
For it happeneth to the sons of men, 19
As it happeneth to the beasts;
Yea, one event happeneth unto them:
As the one die, so die the other;
Yea, they have all one breath;
So that man hath no pre-eminence over the beast;
They are all but vanity.
They all go to one place; 20
They are all of the dust, and to dust they return.
Who knoweth the spirit of man that goeth on 21
high?
Or the spirit of the beast that goeth down to the earth?
I see then that there is nothing better, 22
Than for a man to rejoice in his works,
Since this is the portion *allotted* to him:
For who can bring him hither to see
What may come to pass after his departure?

CHAPTER IV.

The preacher here shows that vanity is increased by oppression, envy, idleness, covetousness, solitariness, and obstinacy.

I then considered all the oppressions 1

Reflections upon Chapter iii. 1. It is comfortable among the many changes of life to think, that they are under the direction of an over ruling providence. We live in a world full of changes; the conditions of men are different, yet continually altering. There are many favourable circumstances in life, which it is our wisdom to observe and improve. Whatever may appear to us as casual or contingent, is determined by providence; we must not therefore complain of changes, troubles, and labours, for God has allotted them to us; they are all beautiful in their season, make upon the whole an admirable scheme of providence, and are for the good of the world.

2. The end of God's government and providence, and of the variety of his dispensations, is, that "we may fear before him." They were not designed to perplex and disturb us, but to edify us, by keeping alive in our minds a sense of our constant dependence upon God. They ought to direct our thoughts to him, and engage us to pray to him for what we want, to give him thanks for what we receive, and to seek wisdom so to improve them, that they may turn to a good account at last.

3. The iniquity and oppression which there is in the world, should confirm our faith in a future judgment, when "God will judge every purpose and every work." This implies the immortality of the soul, which so few consider. What pity is it that rational creatures should live like beasts, only to eat, drink, sleep, work, and play. Few live under the power of this truth, that their souls are immortal. Let us then seriously dwell upon the thought that we may take due care of our immortal spirits, and "lay up a good foundation against the time to come, and finally lay hold on eternal life."

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14. *Will always be done.* The event which he determines will infallibly come to pass, and the work which he designs, he will effect; and so perfect is whatever he purposes or doeth, that no created agent can add to, or take from it. He possesses and exercises this sovereign power and dominion that men may fear him.

16. *Wickedness is there.* Solomon observed that oppression was exercised instead of justice; and from this wisely inferred that God will sometime rehear such causes, and judge both the righteous and the wicked.

17. *Hath appointed.* I consider עת as a verb, with many modern writers. Compare xv. 25. and 2 Sam. xiii. 32. for the sense given.

18. *God proveth, &c.* That is, God hath placed men in a state of trial, and will hereafter reward or punish them according to their conduct; though considered in reference to their birth, death and corruption, they are but like the beasts.

21. *Who knoweth the, &c.* Some would render, "who knoweth whether the spirit of man goeth upward?" So Luther; but as Dathe observes, this is contrary to the express words of the author, chap. xii. 7. Man and beast have the same organised bodies; they have the same breath; and this may be the object of human knowledge; but who can know the nature of the powers of the spirit which ascends to God its judge? who knows the place where it resides after death? The state is revealed, but the place and manner of being are altogether unknown to mortals.——*Which goeth down, &c.* This, I conceive, supports the opinion, that whatever may be the nature of the brutal spirit it perisheth after death; for whatever goeth down to the earth perisheth.

22. *To rejoice. &c.* As the doctrine of a future state was not so clearly and fully revealed to the Jews as it is in the Gospel, Solomon infers that a man's wisest course in respect to this life, is to enjoy in reason, the fruits of

Which are done under the sun;
And behold the tears of the oppressed!
But to them there was no comforter:
Yea, on the side of their oppressors was power,
But to them there was no comforter.
2 Hence I praised those already dead,
As more happy than those that are alive;
3 Yea, I judged happier than they both,
Him who hath not as yet existed;—
Who hath not seen the evil work
Which is done under the sun.
4 I then viewed every labour and every right work;
But even for such is a man envied by his neighbour.
This also is vanity and feeding on the wind.
5 The fool foldeth his hands together,
And devoureth his own flesh.
6 Better is a handful with tranquillity,
Than both hands full, with toil and feeding on the wind.
7 Again I considered the vanity under the sun.
8 There is a man alone and without companion,
Who hath neither child nor brother;
Yet is there no end to all his labour,
Nor is his eye satisfied with riches:
Still *he saith not,* 'For whom do I labour,
And deprive myself of the good things *of life?*'
This also is vanity and a distressing toil.
Two are better than one; 9
Because in their labour they have a better reward.
If one fall his companion may help him up; 10
But wo to him that falleth, being alone,
And hath no companion to help him up!
Also if two lie together they will be warm; 11
But how can one be warm alone?
If a man be too strong for one of them, 12
The two will be able to withstand him;
And a threefold cord is not easily broken.
Better is a poor but wise youth, 13
Than an old and foolish king,
Who will no longer be admonished.
For from prison he came forth to reign, 14
Yet, in his own kingdom, was he born poor.
All the living, who walk under the sun, 15
I saw attending a second youth,
Who is about to stand up in his stead.
There is no end to all the people, 16
To all to whom he becomes a leader;
But they that come after shall not rejoice in him.
Surely this also is vanity and feeding on the wind.

REFLECTIONS UPON CHAPTER IV. 1. We are taught how odious the vices of oppression, envy, and covetousness are. There is too many instances of the first both in public and private life, but especially of the latter. Many unfeeling masters oppress their servants and workmen, and landlords their tenants. And how common is it, for a man to be envied, when he prospers by his diligence and integrity more than others. A christian should hate such a temper; and while it is his duty to comfort the oppressed, to wipe away their tears, and afford them every aid in his power, it is equally so, to rejoice in the temporal and spiritual prosperity of others. He should ever remember that "the love of money is the root of all evil;" both of oppression and envy, and other vices. It robs the soul of present good and enjoyment, and fits it for future perdition. By this vice how many have been miserable here, and lost their own souls.

2. The benefit and comfort of society should lead us to cultivate social and kind affections. There are noble helps and comforts from it in almost every circumstance of life. Let us then labour to gain and keep friends; and in order to this, "show ourselves friendly." This temper should be carried with us into religion; there we shall find the benefit of pious friendship and religious associations; and "strengthening one another's hands in God," and "provoking one another to love and to good works," we shall have great assistance in our attack of spiritual enemies; and the body of Christ will be edified, while the members are knit together in love.

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his labour, to be content with the allotments of providence, and not to torture our minds about what shall be in the world when we are departed.

CHAP. IV. 1. *Tears of the oppressed.* How often are the poor injured, and treated with the greatest injustice; and none are found ready to support or comfort them? If any are inclined to do it, the power of their oppressors intimidates them.

4. *This also is vanity, &c.* That is, as to those who envy and are unhappy because others do what is right. These indeed feed on the wind!

6. *With toil, &c.* And after all his toil have no peace or satisfaction, which is no uncommon occurrence.

7, 8. *Again, &c.* This describes the state of a wretched miser, who, though he have none to possess what he acquires, yet pursues riches, however much he may possess, with an insatiable avidity; and even deprives himself of the necessary enjoyments of life.

9—12. *Two are, &c.* While covetousness deprives a man of the friendship, and in a great measure, of the society of others, the benefits of friendship and society are so great, that every wise man should seek to secure them. Friends may assist one another in many ways, and especially in a time of adversity.

13—16. *Better is a poor, &c.* In this paragraph Solomon adverts to the inconstancy of popular favour, even towards princes; and consequently the vanity of it. Some think that there may be a reference to events in

CHAPTER V.

Errors to be avoided in religious service; and the vanity of power and wealth.

1 Take heed to thy foot
When thou goest to the house of God;
And be thou more ready to hearken,
Than to offer the sacrifice of fools:
For they know not that they do evil.
2 Be not rash with thy mouth,
And let not thy heart be hasty
To utter any word before God;
For God is in the heavens, and thou upon earth,
Let, therefore, thy words be few.
3 For as a dream cometh through much business,
So is the voice of a fool known by many words.
4 When thou vowest a vow to God,
Delay not to perform it;
For he hath no delight in fools:
Pay then whatever thou hast vowed.
5 It is better that thou shouldst not vow,
Than that thou shouldst vow and not pay.
6 Suffer not thy mouth to cause thee to sin;
Lest thou should say to the priest, 'It was an error.'
Why should God be angry at thy voice,
And destroy the work of thy hands?
For as in many dreams is great vanity. 7
So also in many words; hence fear God.
If thou see the oppression of the poor, 8
And the perversion of law and justice in a land,
Be not too much moved at this matter;
For one higher observes the high,
And he that is highest observes them both.
The produce of the earth is for the use of all: 9
And the king himself is supplied from the field.
He that loveth silver, silver will not satisfy; 10
Nor his increase, him that loveth riches.
This also is vanity.
The more goods are increased, 11
The more increased are they that consume them:
And what profit have their possessors,
Unless the beholding of them with their eyes?
Sweet is the sleep of a labouring man, 12
Whether he hath eaten little or much;
But the fulness of the rich deprives him of rest.
A painful evil have I seen under the sun, 13
Riches kept to the affliction of their possessor,
For these riches by misfortune perish: 14
And having a son, he hath nothing to leave him.
As he came naked from the womb of his mother; 15

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one of the states bordering on Judea, where an old and foolish king had been deposed, and a poor, but wise youth, brought out of prison and raised to the throne.

18. *A second youth.* The people become weary of the king of their choice, are ready to set up a second youth, either his son or some other, to reign in his stead. All the living, all the people of that country espouse his cause, and this "second youth" becomes their leader; yet such is their inconstancy, that they will not rejoice in him. What safety is there in the highest stations! With Dathe, I render לכל אשר היה לפניהם, "To all to whom he becometh a leader." If this be not the sense, I do not perceive what the words can mean.

CHAP. V. 1. *To thy foot, &c.* Behave in a proper manner, and show the greatest regard and reverence for God. In this direction there is an allusion to the eastern custom of putting off the shoe in token of reverence; as putting off the hat, and uncovering the head is among us.——*Sacrifice of fools.* With our translators, I suppose a trajection of the words זבח וכסילים, which the Vulg. countenances. Others would render, "Be more ready to hearken than fools to offer sacrifice." Hodgson after Castalio, supposes an ellipsis of the preposition עם, "than to offer sacrifice *with* fools." I prefer the common version.——*They know not, &c.* For they are destitute of those principles, from which acceptable sacrifices should proceed; and they add to their guilt by abusing the forms of religion, and continuing in their sin and folly.

2. *In the heavens, &c.* Most highly exalted; hence let thy words be *few*; that is, well weighed and considered. For it is evidence of a wicked and foolish heart to speak rashly and boisterously.

4—6. *When thou, &c.* Compare Lev. xxvii. 2. &c. and Introduction, part 2. chap. vii. 1, &c.——*To cause thee to sin.* Hebrew, *thy flesh* to sin; but here I think בשרך is used for the pronoun, as it is, chap. ii. 3. as our translators considered it. Absolute vows against marriage and abstinence from certain food, &c. should be avoided; for by breaking the vow those things which are indifferent in their own nature, may become sinful.——*Say to the priest.* It was the office of the priest to judge and decide respecting vows; and the priest is called angel or messenger of the Lord, Malachi ii. 7. ——*It was an error.* I vowed ignorantly and foolishly; and I hope that you, as God's messenger, will absolve me on offering the sacrifice for sins of ignorance, Numb. xv. 26.——*God be angry, &c.* At thy vain excuses, and bring upon thee some calamity.

8. *One higher, &c.* Inferior judges are amenable to the superior, and these to the king, as he is to a just and righteous God, who will at last pass sentence on all according to their deeds, having no respect to persons. If a king animadverts on the conduct of magistrates, justice will be regarded, and he will prevent the oppression of the poor, whose labours in cultivating the earth are so important to the interests of a state.

9. *The produce, &c.* This verse is exceedingly obscure, and has been variously translated. The ancient versions afford little assistance to understand it. The Vulgate has no clear sense. The Greek and the Arabic are similar. The Syriac is, "The inheritance of the earth belongeth to all. A king should take care that the land be cultivated." I have adopted the sense of our common version. Dathe paraphrases, "Great is the felicity of that land, whose king favours agriculture." The Syriac countenances this version; but that given is more agreeable to the usual sense of the words. I take the connexion to be, that the king should watch over the peasantry, and preserve them from unjust exactions, as himself as well as they must be supplied with the necessaries of life from the cultivation of the earth.

10. *This also, &c.* That acquisition should, instead of satisfying, only increase the desire of gaining more.

12. *Fulness of the, &c.* His cloyed stomach often prevents any com-

So, as he came, must he certainly return;
Nor is there ought gained by his labour,
Which he can take away with him.
16 And this is also a painful evil,
That in like manner as he came he must depart:
What profit hath he, when he laboureth in vain?
17 That even all his days he should eat in darkness,
With much sorrow, pains, and vexation?
18 Behold that which I have seen:
It is good and proper for one to eat and drink,
And to enjoy the good of his labour in the world,
All the days of his life which God granteth to him:
For this is his portion *upon earth:*
19 To every man to whom God hath given riches and wealth,
He hath granted the right to partake thereof;
To take his own share, and to rejoice in his labour.
This is the free grant of God.
20 For he will not much remember the days of his life,
When God ministereth to the joy of his heart.

CHAPTER VI.

Vanity of riches unenjoyed; of wandering and unsatisfied desires, &c.

1 There is an evil which I see under the sun;
And it is common among men:
A man, to whom God giveth riches, wealth, and 2
honour,
So that he wanteth nothing that his soul desireth;
Yet God giveth him not the spirit to enjoy them;
But some other man shall enjoy them.
This is vanity and a painful disease.
Though this man should beget a hundred 3
children,
And should live ever so many years;
Yet, however many were the days of his life,
If his soul be not satisfied with good,
The very abortive, which hath no burial,
I say, is far happier than he.
For though it came in vain, and went in darkness, 4
And though its name be covered with darkness;
Though it saw not the sun, nor knew aught, 5
Yet had it more rest than the other.
Yea, should he live a twice thousand years, 6
He would not have any enjoyment:
And do not all go to one place?
All the labour of man is for his mouth; 7
But the appetite is never satisfied.
What then hath the wise more than the fool? 8
Or what the poor man who understandeth,
How to walk among the living?
Better is the enjoyment of present things, 9

Reflections upon Chapter v. 1. We are taught to guard against rashness and the indulgence of an improper spirit in the services of religion. We should enter upon divine worship with a solemn pause, with great composure of mind, and all external marks of reverence. Sensible of the infinite distance between God and us, let us attend to the words we utter, and join heartily in those which are uttered in our name. Our prayers in general ought to be short, because if they be long, it is next to impossible to keep up a due attention and exercise suitable affections. Let us also remember the caution here given about our vows. As christians, we ought to recollect and pay them. To imagine that God will connive at our sins, because we pay him solemn worship, is a high affront and indignity. By such services men are contracting new guilt, instead of atoning for past sins and offences.

2. The frequent views which Solomon gives us of the vanity of riches, should engage us all to seek a better, even an enduring substance. We see Solomon's observations on the vanity, uncertainty, and troubles attending wealth, daily verified. But religion is a substantial good; it satisfies the soul; contributes to the usefulness of the day, and the repose of the night; it assuredly brings true prosperity to those that possess it; and furnishes them with peace and comfort even in sickness and death. They do not regret to leave the world, as their treasure is laid up in heaven. On the whole, religion makes wealth a blessing, or turns poverty into an honourable and happy state; as it gives that joy of heart which the greatest abundance of the world can never give.

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fortable rest: and he is often tempted to envy the health and enjoyments of the poor.

14. *For these riches, &c.* Some would apply the words בעניין רע to improper conduct, extravagance and dissipation; but with others, I understand them to signify calamity and misfortune, by which they are lost, and thus become a source of bitter affliction to their possessors.

15—17. *As he came naked, &c.* Should a man enjoy his wealth until the close of life, then he must leave it. Death will strip him of all. What then is his profit from these things, when God taketh away his soul?

18. *To eat and drink, &c.* In this and the following verses, Solomon shows that men ought to enjoy in moderation the bounties of providence; that this is their portion of the things of this life; and of course, that it is equally the sin of any not to enjoy them, as it is to abuse them. A man who thus uses the things of the world, will not have reason to be ever complaining of the misery of life; for God in his providence ministereth to the joy of his heart.

CHAP. VI. 2. *Giveth him not the spirit, &c.* That is, he often permits and suffers men in the midst of abundance, to indulge their own avarice, so that they have no mind, no spirit to partake of what they possess.

3—6. *Though this man, &c.* Such a character is blessed with a nu-

Than to pursue *every object* of desire:
For this is vanity and feeding on the wind.
10 Every one born hath long ago received a name,
And it is known that it is Adam (of the earth.)
Let him not then dare to contend
With one stronger than himself.
11 Since many things do but increase vanity,
What profit can man derive *from contending?*
12 For who knoweth what is good for man
During the few days of his vain life,
Which pass away as a shadow?
Or who can inform him
What shall be after him in the world?

CHAPTER VII.

Remedies against vanity are a good name, patience, and wisdom, &c.

1 A "good" name is better than precious perfume;
And the day of death than the day of one's birth.
Better is it to go to the house of mourning, 2
Than to go to the house of feasting;
For that is the end of all men,
And the living may reflect on it.
Better is sorrow than laughter; 3
For by a sad countenance the heart is improved.
The heart of the wise is in the house of mourning, 4
But the heart of fools in the house of mirth.
Better is it to hear the rebuke of the wise, 5
Than for one to listen to the song of fools.
For as the crackling of thorns under a pot, 6
Such is the laughter of a fool:
For this also is vanity.
Oppression maketh a wise man to be praised; 7
But a gift corrupteth the heart.
Better is the end than the beginning of a thing; 8
And better he who is of a patient spirit
Than he who is of a haughty spirit.

CHAP. VII.

REFLECTIONS UPON CHAPTER VI. 1. Considering how differently earthly things are distributed by providence, we may be sure that they are not the best things. God often gives wealth, and honour, and children to the wicked; to those who have no wisdom or grace to improve them; which is a plain proof that he does not esteem them as his choicest favours; therefore let us not seek them inordinately; nor value ourselves too much upon them. Let us be content and thankful without them: especially if we have been taught to seek better blessings, and hope for substantial, everlasting good.

2. Whatever differences and distinctions there are among men, "they all go to one place." The rich and the poor, the aged and the young, the wise and the foolish, go alike to the grave, the land of silence and darkness. We are all but men of the earth, and must quickly return thither again; let this thought check the risings of pride, envy, and detraction; and promote candour, meekness, and love. And instead of pursuing every object of desire, and being discontent and dissatisfied with what we possess, let us thankfully acknowledge, that we deserve nothing; and that every enjoyment is from the free favour of God. Let the vanities, vexations, and many disappointments of life, lead us to seek the better blessings of grace and salvation. These are the best treasure; afford the greatest delights, and in their own nature are imperishable. Happy are the heirs of grace both in time and in eternity.

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merous family; is favoured with a long and prosperous life, yet can never have any enjoyment; so that the very abortive, in one respect is far happier than he, that it never knew any of his cares and miseries.

7. *For his mouth.* And his hunger is soon satisfied; but the appetite, the desire of the mind, is never satisfied.

8. *What then hath, &c.* The advantage of wisdom is, that it curbs and regulates unreasonable desires; so that a poor man who understandeth how to walk and conduct himself properly among the living, and to bring his mind to his circumstances, is far happier than the rich miser. Such I take to be the sense. Hodgson renders the latter clause, "Or than the poor man who knoweth how to earn his bread." I cannot think this the sense of the text; and for the version I have given, I have the authority of the best critics.

9. *Better is, &c.* I have given what our best commentators allow to be the sense of the text, as the idiom does not admit of a literal version. Poole explains to this purpose, as others had done before him.——*This is vanity, &c.* Indulging vain desires after things which are beyond our reach.

10. *Every one born.* Hebrew, "He that is, or exists," is already named; every one born hath long ago received a name, alluding to Gen. ii. 7.; iii. 19. And it is known that it is Adam (of the earth) to intimate man's origin, sin, weakness and frailty.——*Let him not.* Let not any of the human race, contend with God, and murmur against him, but rather bear with patience the various vanities and afflictions of life. In the version given I have followed Michaelis, Dathe, &c.

11. *Since many things.* Or words; for דברים may signify either. What profit can it be to man to multiply words against providence? Can this alter the nature of things? Nay man does not know what may be best for him, and should therefore submit to the all-wise dispensations of God.

CHAP. VII. 1. *A good name.* Founded on religion, and supported and maintained by a humble, holy, and upright conduct. This affords a man while living, more comfort than the most agreeable perfumes.——*The day of death.* Of such a man's death, as it is the end of his trouble, and the commencement of his perfect felicity.

2—6. *It is better to go, &c.* These are observations founded on experience, and they are both true and important. While laughter, mirth, and folly dissipate and unfit the mind for serious and profitable reflection, the view of death, and of the afflictions which lead to it, naturally inspire just sentiments on the vanity of life, excite compassion and sympathy, and rouse a spirit of inquiry respecting the only antidote and sovereign remedy to these evils, which is salvation.

7. *Oppression, &c.* Owing to the ambiguity of the verb יהולל, this line admits of the common version. I have followed Desvoux and Dathe. Such

1. [a] Versions.

9 Be not hastily provoked to anger;
For anger resteth in the bosom of fools.
10 Say not thou, 'How is it
That former days were better than these?'
For thou dost not inquire wisely concerning this.
11 Wisdom is better than an inheritance,
And more useful to those who see the sun;
12 For wisdom is a defence—money is a defence,
But the excellence of attained wisdom is,
That it giveth life to its possessors.
13 Consider any work of God:
Who indeed can make straight what is crooked?
14 In the day of prosperity be joyful,
Yet have respect to the day of adversity:
For this hath God made near to that,
To the end that man may not find out
What may next happen unto him.
15 Many things have I observed
During the days of my vain life.
Oft-times the just perisheth through his integrity;
And the wicked liveth long through his wickedness.
16 Be thou not over righteous,
Nor pretend to be over wise;
For why shouldst thou destroy thyself?
Be not over wicked nor be thou foolish; 17
For why shouldst thou die before thy time?
Happy if thou retain this precept, 18
And from that withdraw not thy hand:
He that feareth God will escape both evils.
Wisdom giveth more strength to the wise, 19
Than ten governors, who are in a city.
Truly, there is not a just man upon earth; 20
One that doeth good, and never sinneth.
Attend not to all things which are spoken, 21
Lest thou hear thy servant revile thee.
For thy heart knoweth, that often-times 22
Thou also hast reviled others.
All these things have I wisely tried: 23
I said, 'I will be wise;' but it is far from me.
Far off is that which hath been, 24
And exceedingly deep, who can find it?
Thus I applied my mind to know and to search, 25
And to find out wisdom and the reason of things:
To know also the wickedness of folly,
And the mad deeds of the foolish.
And I found more bitter than death, 26

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a man when brought into difficulties, displays his own wisdom and other virtues. The other version means, 'that though a wise man by oppression, may be enraged; yet he is not corrupted, like one that receiveth bribes.' I prefer the rendering given, because it is more appropriate to the following remarks, about patience, meekness, and forbearance.

10. *Say not thou, &c.* It is common to praise old times, and to think that they were better than present times; but the folly of this is, that those who then lived, did the same with respect to the times before. History records few of the events of former times; and no one can properly judge of the degree of good and evil, happiness or misery which then obtained. It is our duty to be good in the worst of times; and if we serve God faithfully, we shall experience both peace and comfort.

11. *Wisdom is, &c.* The various senses of the preposition בְּ has occasioned various renderings of this line. The common version is opposed to other passages, "Wisdom is good *with* an inheritance;" which implies that it is *not good*, or at least *of little value*, without an inheritance; although Solomon asserts that 'wisdom is more precious than rubies, that nothing is to be compared with her.' Gierus and Durell render, "Wisdom *is as good as* an inheritance." This is better; but I prefer the version given, because of what follows in the next verse, where wisdom is preferred to riches and wealth, as *giving life* to its possessor. See Noldius in בְּ and note.——*Who see the sun.* That is, to the living.

14. *Have respect, &c.* Never forget, even in the most prosperous state on earth, that adversity may come; for in this changing state the one often succeeds the other, and no one can tell how near a change of circumstances may be.

16. *Be thou not, &c.* This has been considered a singular precept; but when the connexion is observed, its propriety is evident. When we see a just man perish through his integrity or righteousness, or the wicked prolong his life through his wickedness, let not any one pretend to be 'more righteous or wise than God,' by arraigning the wisdom or justice of his providence. For he has reasons for permitting these things, though they are inscrutable to us.——*Destroy thyself.* By impenitence as it respects thy own sins, and unbelief as it regards the wise government of God. In the sense given, this precept applies to all men who notice or observe the events of providence; but others apply it to magistrates and rulers, and consider that Solomon's design was to dissuade them from being too severe in observing and punishing faults, which rigour might occasion dissatisfaction and opposition, and terminate in their own destruction. In either of these senses the precept is proper.

17. *Be not over wicked, &c.* This must be understood as opposed to the preceding precept. Be not over wicked, by totally denying a divine providence, and thus plunging into all manner of iniquities, so as to injure thy health and bring on premature death. We must not suppose that Solomon allows of any degree of wickedness, when he speaks of being "over wicked;" but his meaning is that excessive wickedness soon ends in the death of those who practice it. They who apply the former precept to magistrates, apply this also. Hodgson explains it in this sense, 'Be not faulty in the other extreme, by neglecting the due administration of justice towards offenders.'

18. *Both evils.* Hebrew, "All these things;" but as this is limited by the context, I have preferred the sense. The fear of God, a holy regard to him will inspire submission, will teach a man to bow to his judgment, and not to charge God foolishly, on the one hand, nor daringly to sin and transgress on the other.

19. *Wisdom giveth, &c.* By teaching a man to rely on providence, and yet directing him to adopt the most prudent methods to secure himself and others. This will be of more advantage than the ower of ten governors.

20—22. *Truly there, &c.* This is a humble confession of the lapsed state of man. For in the opinion of Solomon, there is no one sinless. Those who have been educated in the best principles, and who through grace, have been enabled to walk uprightly, cannot and will not pretend to be blame-

The woman whose heart is snares and nets,
And whose hands are chains;
He that is truly good shall escape from her,
But by her shall the sinner be taken.
27 Behold, this I have found, saith the preacher,
Comparing one thing with another to find out the reason;
28 Which as yet I seek, but have not found:
One *wise* man among a thousand I have found,
But one *wise* woman, among all these, I have not found.
29 Behold, this only have I found out,
That God made man upright,
But that they have sought out many corruptions.

CHAPTER VIII.

Wisdom commended; kings are to be respected, providence observed, and adversity united with piety, better than the prosperity of the wicked.

WHO is like the wise man? 1
And who knoweth, as him, the reason of things?
Wisdom maketh a man's face to shine;
And restoreth boldness to his countenance.
Keep, I *advise thee,* the king's commandment, 2
And that, on account of the oath before God.
Depart not confounded from his presence; 3
Nor persist in an evil matter;
For he doeth whatsoever pleaseth him.
A king's command is enforced by power; 4
And who may say to him, 'What doest thou?'

REFLECTIONS UPON CHAPTER VII. 1. We are admonished to seek diligently improvement in religious knowledge and principles. And for this reason we should prefer whatever may contribute thereto, to unhallowed mirth, and sinful folly. We should accustom ourselves to reflect on sickness and death, as events which await us, and as what may soon come. We should not shun, but go to the house of mourning, that serious thoughts may be excited and cherished; and that our desires after spiritual blessings may be strengthened. We must not account sympathy weakness, nor be ashamed to shed the tears of regret at the sight of miseries we cannot relieve; but rather regard such feelings as honourable to our nature and as what religion demands. When our Lord visited the tomb of Lazarus *he wept;* he wept as a brother and a friend.

2. We are taught to regard God's works both of nature and providence, with respect and submission; while we lament the depravity and corruptions of human nature. God formed man upright; in his own holy and blessed image made he him. But alas! how is the fine gold changed! It is become dross. The glory of innocence has departed, and man is the victim of sin, guilt and misery. All kinds of evils abound in human nature. Men quarrel with God's works, and refuse obedience to his will; but their opposition is vain. They cannot make straight what he has made crooked; they cannot change his wise and just appointments. How becoming then is it to confess our follies and our sins, and seek mercy to pardon, and grace to renew our minds and restore us to the divine image!

Jews. Their hearts are conscious of many improper and sinful emotions, as well as of their having uttered many sinful words.

23. *Wisely tried.* Attempted to investigate and understand; I resolved to know the reasons of the divine government and proceedings, but this is far from me. The reason of what hath been done, or is doing, is too deep for me to fathom, or for any other man.

25. *And the mad, &c.* Hebrew, 'The foolishness of madness,' In this book abstract nouns are often used, when the actions of which they are the qualities are intended. The Vulgate and the Douay versions are clear, "To know the impiety of the fool, And the error of the imprudent."

26. *I found, &c.* The worst of sinners I found to be a woman without virtue. She lays snares and nets to catch the unsuspecting; and when once they fall within her toils, they find it almost impossible to get out; they are held fast as if bound with chains.——*He that is truly good.* Hebrew, 'good before God,' good in his sight, or *truly* good, shall escape, &c. God will keep such an one from her; but the sinner, &c.

28. *As yet I seek.* Hebrew, 'My soul seeketh;' but the next words prove that עוד is used as a pronoun.——*One wise man, &c.* One seems used for a few; and I think wise is implied. There are a few men who study and attain wisdom, and who understand in some degree the reason of things; but owing to the habits of women, there are fewer of that sex, who devote themselves to such studies and investigations. Solomon only states his own experience; and many suppose that he refers to the thousand women of his own harem, 1 Kings, ii. 3. They had been selected for their *beauty,* and not for the endowments of the mind. Hodgson renders חשבון one worthy of esteem; but I doubt the justness of this version. Castel gives no such sense in any of the other dialects.

29. *Have I found out.* My researches have led me to this conclusion, That though God made man upright, yet that he is fallen from that state, and his whole race have sought out, and practiced many corruptions. The term חשבנות occurs only 2 Chron. xxxvi. 15. where it is used for 'warlike machines,' and here. In this place it must denote all the arts and contrivances of men, in which they indulge, however opposed to the divine will. Dathe gives another turn to the second line, rendering, "What God doeth *with* men is right." Though את may admit this version, yet it must be allowed that it is not its usual, common signification. As the sign of the accusative, it most generally occurs, and the common version is here, I think, the true one.

CHAP. VIII. 1. *Who is like the, &c.* Whatever may be the imperfections of knowledge and wisdom, and though there are many things inscrutable to the wisest, yet who is as the wise? who knoweth as well as he the reason of things?——*Restoreth boldness.* While good sense beams in his eye, confidence in his own knowledge and integrity, produces an undaunted boldness of countenance. This line hath been differently rendered, on account of the different reading of the text and some of the versions. The text has ישמא and so the Greek and Syriac read; but many mss. the Keri, the Chaldee, and Vulgate, read ישוה, which I have followed with our translators, because I cannot see any connexion, that the other reading has with the subject.

2. *The oath before God.* The oath of allegiance. Compare 1 Chron. xl. 3.; xxix. 24. Ezek. xvii. 16, 18.

3. *Depart not confounded, &c.* Having violated some royal ordinance. The most usual sense of בהל is, to confound, be troubled or terrified, as Job xxiii. 15. where we have the same words. The sense of *haste* seems to be secondary, arising from the primitive.——*Persist not, &c.* If thou hast done wrong, persist not in it, but rather acknowledge thy fault, considering that the king has the power to pardon or to punish.

4. *A king's command, &c.* I have preferred the sense to the literal

5 He that keepeth the command shall not know evil;
And a wise man will discern a proper time;
6 For there is a proper time for every purpose:
Yet the misery of man is great in this respect,
7 That he knoweth not what shall be;
For what shall be, who can inform him?
8 As no man hath power over the wind to restrain it;
So no one hath power in the day of death:
There is no escape from that conflict;
Nor will wickedness deliver those that practice it.
9 All this have I seen, and attentively considered
Every work that is done under the sun,
And how man ruleth over man to his hurt.
10 And so I have seen the wicked buried and go away;
From the palace they depart, and are forgotten
In the very city where they have thus done:
This also may be accounted vanity.
11 Because sentence against an evil work
Is not executed speedily,
Therefore are the hearts of the sons of men
Fully set in them to do evil.
12 Though a sinner do evil a hundred times,
And should still prolong *his days;*
Yet I know that it shall be well with those,
Who fear God, and worship before him:
But it shall not be well with the wicked, 13
Nor shall he prolong his days, but as a shadow,
Because he worshippeth not before God.
This vanity also is done upon earth; 14
That there are righteous men to whom it happeneth
According to the work of the wicked;
And wicked men, to whom it happeneth
According to the work of the righteous:
I said that this also is vanity.
I then commended joy; 15
For in the world nothing is better for a man,
Than to eat and drink and rejoice;
For this is granted to him in his labour,
During the days of his life
Which God giveth him under the sun.
As I applied my mind to gain wisdom, 16
So also to see the business that is done on earth;
For neither by day nor by night
Do some men close their eyes to sleep.
Yet I saw, that, as to any work of God, 17
A man cannot find it out,
As to any work that is done under the sun:
For though a man labour to seek it out,
Yet will he not attain it;
Yea, though a wise man think to know it,
Yet will he not be able to find it.

REFLECTIONS UPON CHAPTER VIII. 1. We are taught our duty to civil governors. If we desire to be easy and happy, we must honour the king, and observe the laws of our country. We are many of us under the obligation of the oath of God, and all are obliged to al-

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version, because it is more clear.——*What doest thou?* Who shall call him to account? Who shall without extreme danger, arraign his conduct?

5. *A proper time.* I read with many mss. עת משפט a right time, a fit opportunity. That is, when it may be proper to give advice to a king, and to attempt to prevent those evils, which his precipitancy may occasion. For there is a proper time for every purpose, and it is a man's wisdom to discern it, and improve it.

7. *He knoweth not, &c.* I have followed the punctuation of Durell, joining the first line of the 6th verse to the 5th, and the last to this. Yet the misery of man is great in this respect. That he knoweth not what shall be, &c. However we may avail ourselves of proper times and seasons for accomplishing any design, yet how frequently do things turn out differently from what we expected? Events occur over which we have no control. Even kings feel their weakness on such occasions. For

8. *As no man hath, &c.* I render רוח *wind* and not spirit, because I conceive there is an evident comparison intended in the latter member of the text, which in the common version is wholly lost; besides it is mere tautology to say, that no man hath power over the spirit to retain the spirit; Neither hath man power in the day of death. For if the former line mean any thing, it must mean, that no man hath power to prevent the spirit departing at death; so that there is no opposition in the latter member. The Syriac and Arabic render as I have done; and the Greek admits the same sense. So also Castalio, Dathe and others.

9. *And how man ruleth, &c.* Persons possessed of power often abuse it, and oppress those whom they ought to protect.

10. *And go away.* Into hades, the mansions of departed spirits.——*From the palace, &c.* Hebrew, "from the holy place," where they dwelt. Kings were considered as sacred persons. Others think 'the holy place' signifies the throne, the seat of judgment.——*Where they had thus done.* Where they had acted unjustly, and ruled over others to their hurt; yet even there they are soon forgotten. Though they boasted of their power, lived in pomp, and struck terror into others, yet how soon is all this seen to be vanity.

11. *Because sentence, &c.* Human depravity abuses the patience and forbearance of God, which is seen in a thousand instances,

12. *Who fear God, &c.* I take the words אשר יראו מלפנים as meaning the expression of fear or reverence, the act of worshipping God. It shall be finally well with such characters; they shall rest from their sorrows and toils, and enjoy endless peace in another world.

13. *Nor shall he prolong, &c.* In the former Solomon states conditionally, 'should a sinner prolong his days;' but in this he asserts positively, that he shall not prolong them more than others. He shall find them to be few and fleeting as a shadow. Hence his folly in neglecting God and his own salvation.

14. *Righteous men, &c.* They are reproached, oppressed, and persecuted, while the wicked live in ease and splendour. This shows the imper-

CHAPTER IX.

Men alike subject to death; Gods providence general, and the excellence of wisdom.

1 TRULY to all these things I applied my mind,
And all these things I diligently examined.
I then pereived that the just and the wise,
And their works are in the hand of God;
Yet cannot men know either love or hatred,
By all that is before them.
2 For all things happen alike to all;
The same event cometh to the just and the wicked;
To the good [a] and the evil", to the clean and the unclean;
To him that sacrificeth and to him that sacrificeth not.
As it happeneth to the good, so to the sinner;
As to the swearer, so to him that feareth an oath.
3 This evil is in all that is done under the sun,
That the same event happeneth to all;
Yea, the heart of the sons of men is full of evil,
And madness is in their heart while they live,
And after that they depart to the dead.
4 Yet to him that is joined to the living there is hope;
For a living dog is better than a dead lion.
The living indeed know that they must die, 5
But the dead know not any thing;
And they have no more a reward *upon earth;*
And the memorial of them is forgotten.
Both their love and their hatred, 6
And their envy have already perished;
Nor have they a part any more for ever
In whatsoever is done under the sun.
Go then and eat thy bread with joy, 7
And drink thy wine with a cheerful heart;
For God now accepteth thy works.
Let thy garments be at all times white; 8
And let not thy head want ointment.
Live joyfully with thy wife; 9
Love her all the days of thy vain life
Which God granteth thee under the sun:
For this is thy portion in life,
And in thy labour in which thou toilest under the sun.
Whatsoever thy hand findeth to do, 10
Do it with thy might;
For there is no work, nor contrivance,
Nor knowledge, nor wisdom,
In the grave, whither thou art going.
For I have often observed in the world, 11

CHAP. IX.

legiance, as being born subjects of the kingdom, and enjoying the protection of the government. Let us then "be subject not for wrath only, but for conscience sake:" and if we would not be afraid of the power, let us do that which is good.

2. How sad is it to abuse the patience and goodness of God! What Solomon says of wicked princes, is true of other wicked men, ver. 11. They know God has passed sentence upon them for their iniquities; but because his patience bears long with them, they grow hardened, and sin the more. Yet the sentence will be executed; and though they live ever so long and prosperously, "it shall be ill with them." May the goodness of God then lead us to repentance, and his long-suffering be to us salvation.

2. [a] Sept. Syr.

fection of the present state, and the necessity of a future one.

15. *Commended joy.* I then considered that it is on the whole better to enjoy the good things of life in the fear of God, than to torment ourselves with the fear of losing them, or to pretend to account for many dispensations of providence.

16, 17. *To gain wisdom, &c.* If a man should employ all his time; should he never close his eyes to sleep yet will he not discover any of the works of God to perfection.

CHAP. IX. 1. *Love or hatred, &c.* Though fully aware that every thing is under the regulation of a wise and just providence, yet men cannot tell whether they are loved or hated by the events and occurrences of life only. For all things happen alike to all, &c.

2. *And the evil.* The structure of the sentence supports this reading of the versions, and without it the sense and parallelism are imperfect.

3. *Yea, the heart, &c.* While this inequality of providence perplexes the good, it encourages the wicked, so that they indulge themselves until death closes the scene. Yet life ought to be improved to other purposes. It is a blessing in itself, and only becomes otherwise, when spent in rebellion against God.

4. *That is joined, &c.* I follow the Keri, supported by all the versions. The text has, "Who is he that can choose?" which has no apposite coherence with the following words.

5. *Know not any thing, &c.* They have nothing to do with, nor any knowledge of, the various things of this life, which occupied and engaged their attention so much while living. The two following verses limit the sense of this as explained; nor does this in the least oppose the doctrine of a future state or that of the immortality of the soul. Compare Job xiv. 21, &c.

7. *Go then and eat, &c.* Enjoy the comforts of providence in the fear of God; and indulge thyself in the pleasure of believing that God accepteth thy works. Let thy appearance be neither sordid nor sad; but while thy garments are white, let thy beard want no ointment.

9. *With thy wife, &c.* Marriage is not only honourable, but contributes essentially to the comfort of life. While it furnishes him with a help-mate in his labours and toils, it provides for him a friend that sooths his sorrows and ministers to his consolation and joys.

11. *For I have, &c.* This verse I consider as containing another reason of that diligence and attention recommended in the preceding verse. For as it sometimes happens that our labours are not crowned with the success which

That the race is not always won by the swift,
Nor the victory obtained by the strong;
Nor have the wise always necessary food,
Nor the prudent riches, nor the skilful favour;
But time and chance happen to them all.
12 Truly man knoweth not what may befal him:
Like fish which are caught in the net,
Or birds that are taken in the snare,
Like them are men snared in an evil time,
When misfortune cometh suddenly upon them.
13 Yet this wisdom I have seen in the world,
And great it appeared unto me.
14 There was a small city and few men in it;
And there came against it a great king,
And besieging he built great bulwarks against it:
15 But in it was found a poor, wise man;
And by his wisdom he preserved the city:
Yet not any remembered this poor man.
16 Then I thought that wisdom is better than strength:
Yet the wisdom of a poor man is despised,
And his words are often disregarded.
17 The mild words of the wise are more attended to,
Than the clamour of a most foolish ruler.
Wisdom is better than weapons of war; 18
But one offending destroyeth much good.

CHAPTER X.

Observations on wisdom and folly; on kings and what is due to them.

As dead flies pollute and corrupt 1
The ointment of the apothecary;
So doth the least folly him
Who excelleth in wisdom and honour.
The sense of the wise is at his right hand; 2
But the sense of a fool is at his left hand.
Yea, as the fool walketh in the way, 3
He showeth his want of understanding,
And telleth all that he is a fool.
If the anger of a ruler be roused against thee, 4
Desert not thy place;
For mildness pacifieth for great offences.
This evil have I also seen in the world, 5
An error which proceedeth from the prince:
The foolish are raised to the highest dignity, 6
And the noble and rich sit in a low place.
I have seen servants riding on horses, 7
And princes as servants walking on foot.
He that diggeth a pit *shall* fall into it; 8

Reflections upon Chapter ix. 1. We are here taught not to judge of men by their outward condition, or the events that happen to them. Though we are so often exhorted to this in scripture, yet we are ready to forget it. God's love and hatred to men are not to be estimated by their external circumstances; but though the same events may happen to both, yet the design and end of them may be widely different.

2. We see what kind of provision the word of God makes for our living comfortably. How frequently are we admonished to enjoy the good things of life, and consult our own comfort, under the limitation of sobriety and wisdom. It is pleasing to him that we should rejoice in his favours, and show the cheerfulness of our minds by our dress, diet, and converse with others. There is no religion in an unbecoming dress, a meagre diet, or a gloomy spirit. God would have all his servants cheerful, and thus show that their master is good, and their work pleasant.

3. Let the uncertainty of all earthly things promote in us caution, diligence, and prayer: caution that we do not exceed in unreasonable mirth, and live without thought and fear. We know that we must die, and that there is nothing to be done in the grave; therefore we should be diligent; embrace every opportunity to do good and get good; be active in the business of our stations, and especially in the work of religion; for the diligent hand maketh rich.

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we expected, so we should be more diligent to embrace every opportunity which offers.

12. *Man knoweth not, &c.* Besides, calamities, public and general, may unexpectedly arise, and which may subvert the counsels and defeat the designs of men.

13. *Yet this wisdom, &c.* Dathe thinks that Solomon by this little history answers an objection which might be drawn from the preceding verses. 'If the event of things be so uncertain, let us leave them to chance. Of what use can wisdom and diligence be?' He shows that wisdom often effects more than power.

15. *Yet not any remembered, &c.* They did not regard him as they ought, nor properly reward him, because he was poor.

17. *A foolish ruler.* I consider the words מושל בכסילים idiomatical, and the latter to denote the adjective. Compare 1 Chron. xxvi. 14. Ps. xc. 4. The usual rendering is inapposite; for a wise man might happen to rule among fools.

18. *One offending.* Or sinning, by violating the law, does much injury to a city or a state; as well as to himself.

CHAP. X. 1. *As dead flies, &c.* In hot countries these effects would soon be produced by the corruption of dead flies, which would bring on fermentation.——*So a little folly.* When a wise and elevated character does any thing imprudently, it is more noticed than in common cases. Hence such should take particular care of their words and actions.

2. *The sense of the, &c.* The heart לב signifies the mind, the conscience, the sense, which term I have adopted after Hodgson, as best expressing the proverb.——*Is at his right hand.* Such a man is prepared to make use of every occurrence, but the fool has his sense to seek when he should use it.

3. *He showeth, &c.* Hebrew, 'His heart is wanting.' I have given the sense, which is free from ambiguity. Such a man by his words and actions betrays his folly.

4. *Pacifieth for, &c.* Will remove the anger they may occasion, and is the readiest way to obtain forgiveness.

And whoso breaketh a fence, be bit by a serpent.
9 He that removeth stones will be hurt by them,
And he that cleaveth wood, thereby be crushed.
10 If the iron-tool be blunt, and its edge not sharpened,
Then must a man use much more strength;
But wisdom directs to act to advantage.
11 If a serpent hath bitten without enchantment,
Then will there be no profit to the enchanter.
12 The words of a wise man procure favour;
But the lips of a fool swallow up himself.
13 The beginning of his discourse is folly,
And the end of his talk is mischievous madness.
14 A fool also multiplieth words,
When yet no one can know what may be:
For what may be after him, who can tell him?
15 The work of the fool wearieth himself;
For he knoweth not how to go to the city.
16 Wo to thee, O land, when thy king is a child,
And thy princes eat in the morning.
17 Happy land, whose king is the son of nobles,
And whose princes eat in due season,
For strength, and not for drunkenness.
By neglect the floor-beams decay, 18
And by idleness the house-roof is full of drops.
A feast is made to excite joy, 19
And wine maketh glad the living;
And money supplieth all these things.
Curse not the king even to thyself, 20
Nor curse one noble even in thy bed-chamber;
For a bird of the air will carry what is said,
And a winged creature will tell the matter.

CHAPTER XI.

Prudence and charity recommended; death and judgment should be regarded.

Sow thy bread-corn before the rains come; 1
For after many days thou wilt find it.
Give a portion to seven, and also to eight; 2
For thou knowest not what misery there is on earth.
If the clouds be full of rain, 3
They will empty themselves upon the earth;
And if a tree fall to the south or the north,
In the place where it hath fallen it will abide.

REFLECTIONS UPON CHAPTER X. 1. We here see the benefit of wisdom and prudence, even in the common affairs of life. If we have nothing to do with the government of the nation, yet we should be careful to rule ourselves and our houses well. Let us cultivate that wisdom which is profitable to direct; lay good plans, and pursue them with resolution and caution; that our judgment may not fail us when difficulties occur. There is room for improvement in every branch of wisdom, and by it we shall save ourselves much pains, and probably much shame.

2. We see that diligence and frugality are very necessary for private persons, as well as for governors, ver. 18. "By neglect the floor-beams decay, and by idleness the house-roof is full of drops." When men neglect their business to pursue their pleasures or to sit with vain persons, poverty, shame, and distress will soon come upon them. If money can supply all things necessary for a feast which may sometimes be enjoyed, let us remember that it cannot save from sin, sorrow, death, and hell: but it contains a proper caution, to young men especially, not to be expensive in entertainments, dress, or equipage; the feast of one day may consume the money that should support the family for a week; and leave none to do good with. We should use economy, that we may be the more charitable.

5—7. *This evil, &c.* Nothing is more common in Courts than for mean and worthless men to become favourites, and to be loaded with honours, while the noble, those who have the justest claims to regard, are often neglected. Such conduct reverses the natural order of things, and cannot fail to produce the worst effects.

8. *Shall fall into it.* That is, the mischief he intended to bring on others shall come on himself; which is the meaning of the next proverb.

10. *But wisdom, &c.* It is the property of wisdom to direct a man to avail himself of every circumstance to gain his object.

11. *To the enchanter.* The meaning is, it is too late to begin to enchant when the serpent hath already inflicted the deadly wound; nor will the enchanter be then rewarded. Remedies ought to be applied in due time.

12. *The words of, &c.* I consider ו a mere expletive. It is wanting in one good manuscript. Such a man gains esteem by the wisdom of his discourse, but the fool lays up only mischief which will come on himself.

14. *Multiplieth words, &c.* About future things, which the wisest cannot foresee, and respecting which the fool is most unfit to form or to give any opinion.

16. *Is a child, &c.* That is, weak as a child, possessing no capacity to govern. Such a man's court will be a scene of riot and intemperance; and miserable is the land that hath such a king and such princes!

18. *By neglect, &c.* This is true in private life; and neglect and mismanagement in government, destroys the political edifice.

19. *Money supplieth, &c.* It affords the greatest temporal advantages, which ought to be improved.

20. *Curse not, &c.* Neither his person, nor government, but pray for both and for all in authority.——*For a bird of, &c.* This is undoubtedly a proverbial expression, and intimates, that by some surprizing, unexpected method, it may be discovered, as if a bird flying by had heard and told it.

CHAP. XI. 1. *Bread-corn, &c.* The word נפש is clearly used in this sense Is. xxviii. 28; and it gives the best sense here.——*Before the rain, &c.* Hebrew, 'On the face, or at the appearance of the waters;' that is, before the rainy season commenced. This was the season for sowing. The words will bear the turn given.——*Then after, &c.* Harvest will assuredly come. In this direction there may be a secret sense recommending charity. Giving is like sowing our seed; and what is given may for a season seem lost to ourselves; but at last we shall find that God will return our kindness into our bosom with full interest.

3. *If the clouds be, &c.* They will some where shed their treasures, in due time; so the charitable will dispense their bounties.——*If a tree fall, &c.*

4 He that observeth the wind will never sow,
And he that regardeth the clouds will not reap.
5 As thou knowest not what is the way of the wind,
Nor how the bones grow in the pregnant womb;
So thou knowest not the work of God,
In what manner he maketh all things.
6 In the morning sow thy seed,
And in the evening withhold not thy hand,
For thou knowest not whether shall prosper,
Nor whether they both shall be alike good.
7 Truly the light is sweet,
And to see the sun pleasant to the eyes:
8 Yet should a man live many years,
And should he rejoice in them all,
Still let him remember the days of darkness,
That they may yet be many;
All that cometh may be vanity.
9 Rejoice, O young man, in thy youth,
And in the days of thy youth let thy heart cheer thee;
Yea, walk in the ways of thine own heart,
And pursue whatever thine eyes desire;—
Yet know, that for all these things
God will bring thee into judgment.
Hence remove provocation from thy heart, 10
And put away impurity from thy flesh;
For childhood and youth are vanity.
REMEMBER then thy Creator in the days of thy youth, 1
E'er the evil days come, and the years arrive,
When thou shalt say, 'I have no pleasure in them.'
E'er the sun, and the light of the moon and stars, become dim, 2
And the clouds return after rain:
E'er the day, when the keepers of the house shall tremble, 3
And the strong men shall bow themselves;
When the grinding-slaves shall cease, because few,
And the watching-maids are close in darkness;
When the doors shall be shut in the streets, 4
And the sound of the grinding is not heard;
When men arise at the voice of a bird,
And all the daughters of songs are depressed;
When they shall be afraid of high-places, 5
And when terrors shall be in the way;

There is no more of its yielding fruit; nor can we do good, after we are cut off by death. Let us work while it is day.

4. *Observeth the wind, &c.* And is afraid it will blow away his seed, will never sow; and that is afraid of rain will not reap; so he that will do no kind action, until every thing suits his mind will never do it.

5. *Of the wind, &c.* Our ignorance of God's works of providence, as well as nature, and the uncertainty respecting the event of things, should not prevent us from adopting every method and using every mean to secure the end. We must trust to the providence of God in all that we do. This seems to be the sense of this and the next verse. Some understand the *morning* and *evening* to mean youth and old age. In the morning of life even down to the close of it, and in every condition, be always doing good, and depend on God for the issue.

7. *Truly the light, &c.* That is, life and the comforts of it are very agreeable.

8. *The days of darkness.* That times of affliction sorrow and death will come.——*That they may yet.* I render conditionally, as the sense evidently requires.

9. *Rejoice, O young man, &c.* This verse is the application of the two former. A young man enjoys the sweetness of the light, and the advantages of life; and Solomon says ironically, Let him enjoy them, and pursue every object of his desire, but let him remember that there is a future judgment, when for all his actions he must give an account.

10. *And youth.* Hebrew, 'the morning dawn.' Michaelis renders, 'the morning of life;' and Dathe, 'For youth is fleeting as the morning dawn.' ——*Are vanity.* That is, soon gone.

CHAP. XII. 1. *Remember then thy, &c.* This verse is clearly an inference from the preceding; and the chapters are improperly divided; the conclusion is separated from the premises.——*Thy Creator.* The text has (בוראיך) *Creators*, which some apply to the doctrine of the trinity; but this reading is opposed by nearly all the manuscripts and editions collated, and all the versions.

2. *E'er the light of the moon.* I suppose that the ו has been inserted by mistake, and that we should read והאיר הירח with the Syriac. It is allowed that we have in this and the following verses a figurative description of the afflictions, weaknesses, and infirmities of old age. Some apply this verse to the senses, which become nearly extinct; while others think that the weakness of the mental powers, of the memory, imagination, and the judgment, are intended. These faculties, like the luminaries of heaven, are the glory of man.——*The clouds return, &c.* Before that continued rain come which is the winter of Judea; and when the lights of heaven are obscured. This seems the origin of the metaphor, which strongly paints old age as the winter of life.

3. *Keepers of the house.* The *hands* and *arms*, which are for the use and defence of the body, often called a house in the scriptures. Job iv. 19. and 2 Cor. v. 1.——*Strong men.* The *feet* and the *legs*. These like the trembling hands, become feeble, and unable to perform their functions.——*Grinding-slaves.* The *teeth*, whose office it is to masticate and grind down the food for the stomach. They become few in number, and those few of little use. He alludes to the custom of female slaves grinding the corn. Exod. xii. 5. ——*Watch-men.* Hebrew, 'those looking through the windows.' The *eyes* are intended. These are closed in darkness.

4. *When the doors, &c.* Most consider the *lips* to be meant, which are frequently compared to doors. These are shut; old people having a difficulty in speaking, from the loss of their teeth, &c. Others conceive that this means, that primæ viæ are intended, which are obstructed, so that the regular operations of the system are not performed.——*The grinding, &c.* Loss of appetite and want of digestion seem to be signified.——*Voice of a bird, &c.* Sleeplessness, when the least noise awakes, and when there is no power to *sing*, the throat, breast, and lungs, being unable to perform their office for this purpose.

5. *High-places, &c.* When men are old, they cannot ascend high-places; and they are even afraid of falling in the high way. Worn down, and unfit for any exertions, they dare not undertake any considerable journey.——

When the almond-tree shall flourish,
And the locust be a burden to itself,
And appetite shall utterly fail;
When man goeth to his long home,
And the mourners go about the streets:—
6 E'er the silver cord be relaxed,
And the golden bowl be broken,
Or the jar be shivered at the fountain,
Or the wheel be broken at the cistern.
7 Then will the dust return to the earth whence it was,
And the spirit return to God who gave it.
8 Vanity of vanities, saith the preacher;
All things are vanity.
9 The more wise the preacher became,
And the more he taught the people knowledge;
And he attentively sought and arranged many proverbs.
The preacher studied to find acceptable words; 10
And what is written are right words of truth.
The words of the wise are as goads, 11
Or as nails which are deeply fixed:
The collectors were appointed by one shepherd.
Moreover by these, my son, be admonished: 12
For in composing books there is no end,
And excessive study is weariness to the body.
Let us hear the conclusion of the whole matter: 13
Fear God, and keep his commandments;
For this is *the duty of* every man;
For God will bring every work into judgment, 14
Together with every secret thing,
Whether they have been good or evil.

REFLECTIONS UPON CHAPTERS XI. & XII. 1. The advice given to youth deserves their most attentive regard. This is the morning, the spring-time of life; and as they now sow, they may expect to reap hereafter. If they indulge in every folly, gratify every desire and lust as far as possible; if they are unmindful of their duty, and neglect all the opportunities which they enjoy for improvement in knowledge, wisdom, and piety;—if instead of affectionately remembering, and faithfully serving, their Creator, they wickedly forget him, despise his authority, and daringly transgress his laws; let them remember, that for all these things God will bring them into judgment.

2. This beautiful description of the infirmities of old age may be serviceable to all; particularly to old persons, to whom it ought to be familiar, and who should feel the force of every part of the description. Old age was the same in Solomon's days as in ours; its infirmities nothing but what are common to men, and therefore should be patiently borne. Let us pity the aged, endeavour to make their burdens as light as possible, and not increase them by contempt or neglect.

3. Let us hear the conclusion of the whole matter. It cannot be too often repeated: to stand in awe of God, worship him religiously, and observe all his commandments, is the duty of every man. This knowledge is plain. To compose and read many books is needless. If the scriptures will not make us wise, no other books will. Remember that this ought to be the principle care of all, young and old, rich and poor; for there is a day coming when every work and secret thing shall be brought into judgment. And let us remember that we are then to give an account of what attention we have paid to this book, and what advantage we have gained by this illustration of it; and, O that it may prove a savour of life unto life.

Almond-tree. I follow the usual sense attributed to השקד, as being as probable as any. This tree puts out white flowers in December; and may signify, that white locks are the attendants of old age.——*The locust, &c.* An old man is compared to a locust, on account of his emaciated frame, and its bending posture; and how true is it, that in this state a man is a burden to himself.——*Appetite,* Or relish for past pleasures and delights shall utterly fail. The Septuagint, Vulgate, Syriac, and Arabic, render האביונה *caper,* and Michaelis and others prefer this, because the two preceding terms, almond-tree and locust are used figuratively, but metaphors are sometimes joined with plain and proper expressions.——*When man goeth, &c.* These various evils of old age at length terminate in dissolution, when man goeth to his long home, the grave, &c.

6. *The silver cord.* There is a resumption here, of the subject; and the same affecting truths are illustrated by other metaphors. As the human frame had been compared to a house,—and its domestics, so now he compares its interior and essential parts to a deep well, whose aparatus is broken and useless. The silver cord is the spinal marrow which runs along the back-bone, and gives off nerves to the lower extremities.——*As the golden bowl,* the brain, with its yellow covering, does to the upper part of the fabric. The *jar* most probably denotes the stomach with its contents; or as others think, the *lungs.* The *wheel* at the cistern, the action of the heart by which the blood is circulated through the system. The heart is the cistern and its action the wheel. Thus are all the essential parts destroyed, and

7. *Then will, &c.* The body will be reduced to the dust, of which it was originally formed; but the spirit will still exist and return to God to receive its final reward. There is no testimony more express than this respecting the immortality of the soul; nor can critical refinement explain it away. It proves that the spirit does not die with the body; that it does not sleep, but retains its own consciousness, and that goes to God, to be treated according to what hath been done, whether good or bad!

8. *Vanity of, &c.* Such is truly human life, when considered in itself and without a reference to another.

9. *Attentively sought, &c.* Does Solomon allude to the many proverbs which he uttered and wrote, as well as to what is contained in this book? I think he does.

10. *What is written are, &c.* I consider the next words as in apposition. They are right because the words of truth.

11. *The collectors, &c.* "Masters of assemblies" are certainly not intended. The most clear and obvious sense is that given. By *one shepherd* Solomon means himself, as king of Israel. Dathe gives a very different version, "Embracing all things, observed by one;" which he explains that the author had written nothing but what had fallen under his own observation, and that these things were sufficient for religious instruction without writing more! I cannot think the text will bear this sense; if it would it cannot be denied but it would be more connected with what follows.

13. *This is the duty, &c.* The Hebrew is elliptical; and the words supplied are evidently necessary. The reason of this duty is stated as arising from a future judgment, and the account which all men must give unto God.

SONG OF SOLOMON.

INTRODUCTION.

RESPECTING the nature of this song very different opinions have been formed, and are still maintained by the wise and the good. It has been most generally regarded as a mystical allegory, in which the love of God to his people, and the love of his people to him, are intended to be set forth by the reciprocal affection of Solomon and some fair one; but no two commentators have agreed in explaining and applying the different parts of the allegory. The ingenious and learned Mr. Henley supposed that the building of the temple, and the feast of the dedication might give occasion to this mystical poem, or rather collection of poems; but on this principle I think it impossible to explain its separate parts. We find no quotation from this song, in any of the subsequent Jewish writers; nor any quotation or allusion to it in any of the books of the New Testament; nor, on the closest inspection, does there appear to me, any one thing in the song itself, which can fairly lead us to understand its allegorical sense. Some have referred to the 45th Psalm as similar; but we have there strong and striking proofs, that while Solomon's marriage might give occasion to the Psalm, a greater than Solomon was intended. Jehovah is celebrated, and every suitable expression of reverence is made; but in the whole of this song the name of God never occurs, and no act of homage or worship is paid to him.

The common opinion that this song was written to celebrate Solomon's marriage with Pharoah's daughter, and that there are references to a marriage ceremony, Michaelis has called in question; because there is no direct mention of the ceremony of marriage, and because Solomon is represented as tending his flocks and occupied in other labours, which would not occur during the marriage festival. He concludes that the design of the poem is to exhibit the chaste passions of conjugal life, as they existed among the Jews, to whom polygamy was allowed. If mutual love be itself lawful, why may it not be celebrated and recommended? And where men had many wives some one would be the favourite; and in this state there would exist all the perplexities, jealousies, and artifices of love. But as we live in a state of monogomy, the painting in this exquisite song is not suitable to our manners; and as the strong images and metaphors may be so easily abused, I cannot recommend the reading of it in families.

On the whole, I have no doubt that this song is the genuine work of Solomon, and contains some few of the most excellent of those one thousand and five songs, which he is said to have written, 1 Kings, iv. 32; nor do I deny that it may have a hidden and mystical meaning, but as no commentator or critic has consistently explained it, I have not ventured to undertake the task, confessing myself wholly incompetent. The song evidently consists of various parts, of which some are dialogues, and others soliloquies. I have adopted the division of several distinguished Critics, to whom I acknowledge my obligations; and to mark the names of the speakers, I have added 'King Solomon,' 'Royal Bride,' and 'Virgin-Attendants.'

CHAPTER I.

1 THE most excellent song of Solomon.

ROYAL BRIDE.

2 Let him kiss me with the kisses of his mouth;
For thy love is more pleasant than wine.
3 Like the odour of thy own excellent perfumes
Is thy name—a perfume poured forth:
For this reason do the virgins love thee.
4 Draw me—we would still follow thee,
The king hath led me to his apartments.

VIRGIN-ATTENDANTS.

We will exult and rejoice in thee;
We will celebrate thy love more than wine;
Thou art most justly beloved.

ROYAL BRIDE.

Brown am I, but comely, O daughters of 5
Jerusalem;
As the tents of Kedar, as the tapestries of
Solomon.
Yet look not on me because I am brown, 6

CHAP. I. 2. *Let him kiss, &c.* The masculine verb and affixed pronoun ascertain that the bride is the speaker. She addresses her virgin-attendants; or rather speaks in their hearing, and expresses her affection to her spouse, as if he were present.

3. *Like the odour, &c.* By this metaphor she expresses the amiableness of his character, and the lustre of his virtues, which justly entitle him to the love of all.

4. *Draw me, &c.* Here she expresses her satisfaction in being brought into his family; and her virgin-attendants then compliment her on her affection and beauty, promising to celebrate her love, and assuring her she deserved the tenderest regard of her royal bridegroom.

5. *Brown am I, &c.* Here the bride modestly states her own imperfections. I have rendered *brown* with Good, as the common version seems too strong.——*As the tents, &c.* Lowth has observed, that the clauses of the first line answer to those of this, "I am brown as the tents of Kedar, but comely as the tapestries of Solomon." This kind of reference often occurs

Because the sun hath discoloured me.
My mother's children were severe with me;
They made me keeper of the vineyards;
But my own vineyard I did not keep.
7 Tell me, O thou whom my soul loveth,
Where thou feedest *thy flock*;
Where thou makest it to rest at noon.
For why should I be as a wanderer,
Among the flocks of thy companions?

VIRGIN-ATTENDANTS.

8 If thou know not, O fairest among women,
Go forth in the footsteps of the flock,
And let thy kids feed by the shepherds' tents.

[KING SOLOMON AND ROYAL BRIDE.]

KING SOLOMON.

9 I compare thee, O my beloved,
To one of the steeds in Pharoah's chariot.
10 Beautiful are thy brows with rows *of jewels*,
And thy neck, with strings of pearls!
11 Yet rows of gold we will make for thee,
Together with studs of silver.

ROYAL BRIDE.

12 While the king sitteth at his banquet
My spikenard yieldeth its fragrance.
A bundle of myrrh is my beloved to me; 13
He shall lie all night in my bosom.
A cluster of cypress-flowers is my beloved, 14
From the vineyards of En-gedi.

KING SOLOMON.

Behold, thou art fair, O my love! 15
Behold, thou art fair!—thou hast doves' eyes.

ROYAL BRIDE.

Behold, thou art fair, O my beloved! 16
How pleasant, how green, is our spread couch!
The beams of our house are cedars, 17
And our rafters are firs.
I am only a rose of Sharon; 1
A mere lily of the valleys!

KING SOLOMON.

As the lily among thorns, 2
So is my love among women.

ROYAL BRIDE.

As the citron-tree among the trees of the wood, 3
So is my beloved among men:
Under his shade I desire to sit down,
For his fruit is sweet to my taste.

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in the Hebrew poetry.——*Tents of Kedar.* So the Arabs are called in scripture; and their tents to this day, are made of brown hair-cloth, obtained from their goats, according to Niebuhr.

6. *Yet look not, &c.* Do not scorn me because I am brown, &c.——*Mother's children.* Houbigant conjectured that these words signified the children of her mother by a former husband; and hence their more severe treatment of her.——*Of the Vineyards. Vineyard* was applied, synecdoche, to the estate at large, of whatever it might consist; and from such application to the whole of an estate real, it should seem to have been afterwards extended to an estate personal, and even to the individual person itself. By the phraseology of neglecting her own vineyard, and keeping those of her brethers and sisters, we may therefore readily understand the fair bride to assert that she had been compelled to neglect her own person through the perpetual toil and attention which was demanded of her by her brothers or sisters.

7. *Tell me, O thou, &c.* The bride by this fine apostrophe still displays her ruling passion. Speaking of herself in the pastoral style and character, she desires to enjoy the company of her beloved during the repose of mid-day. This is the custom in all hot climates.

8. *If thou know, &c.* The virgins answer her inquiries, and direct her to trace the footsteps of his flock, while she permitted her own charge to feed by the tents of the shepherds. She is supposed to follow this advice, and to go in search of her beloved. Here the first part ends, and the next begins as if Solomon seeing her, breaks out in praise of her affection. He compares her to one of the finest animals, and doubtless one of the finest of its species, richly caparisoned. Perhaps the allusion is to some steeds which Pharaoh had presented to Solomon, together with one of his own chariots.

10. *Are thy brows, &c.* I think that לחיך implies not only the cheeks, but the whole of the forehead; any prominent part.

11. *We will make, &c.* Thy ornaments shall be more splendid and rich.

12. *While the king, &c.* Here Solomon is addressed as king, and while enjoying a private repast, his bride hopes to regale him with her perfumes; and expresses her own ardent affection. The comparisons are all beautiful, as derived from the most agreeable natural objects.

14. *Cypress-flowers.* Its flowers are collected into clusters like the lilach, and diffuse around the sweetest odours. The women of Egypt carry them in their hand, and perfume their bosoms with them. Such a cluster is here meant.

15. *Behold, thou, &c.* Solomon returns the compliment of his fair one.——*Doves' eyes.* To conceive the force of this expression we must not refer to our common pigeons, but to the large and beautiful eyes of the doves of Syria.

16, 17. She elegantly applies his own language to himself, and describes the grove in which they were sitting, where the spreading branches of the firs and the cedars are poetically called the beams and the roof of their chamber.

CHAP. II. 1. *I am only, &c.* After having replied to his compliment the fair bride modestly asserts that she had no claims to such personal beauty as he ascribes to her; but was only a rose of *Sharon, &c.* This was a district of Judea, between mount-Tabor and the lake of Tiberius, according to Jerom. It was a plain fit for pasturage; and on this account the Greek translators sometimes render it *field*, and at others, *wood*, from the trees growing on it. See Reland, and compare Josh. xxii. 18. and 1 Chron. xxvii. 29. Is. xxxv. 2.; lxv. 10. Acts ix. 35. from which it appears that a town not far from Joppa was also thus named. Good ingeniously supposes that the bride refers to her native place in this allusion, as no writer has mentioned this district as noted for the peculiar beauty of its roses.

3. *Citron-tree.* So the Chaldee and the best modern critics render; and the allusion is much more elegant than 'apple-tree.' Solomon is supposed now to retire to rest, while the bride speaks to her virgin-attendants.——*Under his shade, &c.* Nothing can be more beautiful or poetic than this! Having compared him to a citron-tree, under its shade she desires to repose and to enjoy its fruit, the sweetness of which she had experienced.

4 [r]O bring me" to the banqueting house!
Spread the banner of love over me!
5 Support me with cordials;
Support me with citrons;
For still I languish with love.
6 His left hand is under my head,
And his right hand embraceth me.
7 I charge you, O daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake
My beloved, until he please.

CHAPTER II.

ROYAL BRIDE.

8 It was the voice of my beloved.
Behold, he came leaping over the mountains,
And bounding over the hills.
9 My beloved was like a roe, or a young hart.
Behold, he stood behind our wall;
He looked in through the windows;
He showed himself through the lattice.
10 My beloved spoke, and said to me,
"Arise, my love, my fair one, and come away.
11 "For lo, the winter is past;
"The rain is over, and gone;
"The flowers appear on the earth; 12
"And the time of bird-singing hath come,
"And the turtle's voice is heard in our land.
"The fig-tree sweeteneth her green figs, 13
"And the vine-flowers yield their odour.
"Arise, my love, my fair one, and come away.
"O my dove, through the clefts of the rocks, 14
"From the hiding-place of the precipices,
"Let me see thy countenance,
"Let me hear thy voice;
"For sweet indeed is thy voice,
"And thy countenance is lovely."
"And ye, *companions*, take for us the jackals, 15
"The little jackals that spoil the vines;
"For our vines are full of flowers."
My beloved is mine, and I am his; 16
He feedeth among the lilies.
Until the day-break, and the shades flee away, 17
Return unto me, O my love;
And be thou like a roe, or a young hart
Upon the mountains of Bether.

CHAPTER III.

ROYAL BRIDE.

On my bed, reposing by night, 1

CHAP. II.

4. [r] Sept.

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4. *Bring me, &c.* So the Greek translators read; and the imperative plural has much more force and spirit than the singular preterite. The next verse has the plural of the imperative.——*Banqueting house.* Hebrew, 'house of wine,' which Good renders, 'house of delight;' and Green, 'wine-grotto.' I conceive that it is a delicate periphrasis for the couch on which she and her beloved reposed.——*Spread the banner of, &c.* I consider דגלו as a verb with the Greek translators, though they have given another sense to it.

5. *Cordials.* Perhaps spiced wines are intended. Some render, 'perfumes.' The word adopted seems as apposite as any.

6, 7. *His left hand, &c.* These verses support the opinion expressed above; for the bride speaks as if her spouse had fallen asleep. Her address to her maids not to disturb his repose is expressed in allusion to pastoral life.

8. *It was the voice, &c.* This obviously begins a distinct song. The bride relates how the bridegroom, accompanied with his companions, and equipped for rural sports, was come, and called on her under her window, inviting her to come forth and enjoy the beauties of the spring. She repeats his fine pastoral address, and in conclusion breaks out into that charming Epiphonema. Having thus heated her imagination with repeating his tender words to her, in a transport of affection she addresses herself to him, as if he were present.

9. *My beloved, &c.* These animals are held in the highest estimation in the eastern countries for the beauty of their eyes, the elegance of their form, and their graceful agility. Compare 2 Sam. i. 19. and note. ——*Our wall.* Harmer supposes that this means the wall of a chiosk, or eastern arbour, which lady Montague thus describes: "In the midst of the garden in the midst of the choisk; that is, a large room, commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and inclosed with gilded lattices, round which vines, jessamines and honeysuckles, make a sort of green wall. Large trees are planted round this place, which is the scene of their greatest pleasure."

12. *The time of bird-singing, &c.* Harmer observes that the nightingale is probably intended, and that Solomon beautifully connects the time of bird-singing and the cooing of the turtle, with the appearance of the flowers.

13. *Sweeteneth, &c.* So Green properly renders, as the subject requires.——*Vine-flowers* This sense of סמדר I think is best supported, and as Michaelis observes, *tender grapes* cannot be said to yield their odour. The versions so render.

14. *O my dove, &c.* Solomon having personified his beloved under the character of a dove, here boldly ascribes to her the manners of this timid bird; and, secluded as she was from him, requests her to quit the shelter which the clefts of the rocks, and the caves or hollows of the precipices, to which he compares her palace of stone or marble, had afforded her. With Green and others I render המדרגה precipice. *Stairs* is here certainly improper.

15. *And ye, companions.* If Solomon considered himself as a sportsman going into the country, he would of course have companions, whom he here addresses. The text implies this.

16. *Among the lilies.* That is, so sweet is his breath that he may be said 'to feed among lilies.'

17. *Day-break.* Hebrew, 'breathe,' which Good adopts as more poetical. The common version gives the sense.——*Be like a roe, &c.* That is, return as swiftly as these agile animals.——*Bether.* Green reads as chap. viii. 14., as the Syriac and Theod. read. Reland mentions no such mountain, yet it might be the name of some hills.

CHAP. III. 1—5. *On my bed, &c.* The bride here relates a dream.

I sought him whom my soul loveth;
I sought him, but found him not.
2 I arose, and went about the city;
In the streets, and in the broad-ways,
I sought him whom my soul loveth;
I sought him, but I found him not.
3 The watchmen of the city found me;
"Saw ye, *said I*, him whom my soul loveth?"
4 But a little had I passed from them,
When I found him whom my soul loveth.
I held him, and would not let him go
Till I had brought him to my mother's house,
To the apartments of her who conceived me.
5 I charge you, O daughters of Jerusalem,
[a]By the roes and by the hinds of the field",
That ye stir not up, nor awake
My beloved, until he please.

(A new scene, from a Chiosk or arbour.)

ROYAL BRIDE.

6 What is this that cometh from the wilderness.
Like columns of smoke, perfumed with myrrh,
With incense, and all the powders of the merchant?

VIRGIN-ATTENDANTS.

7 Behold! this is the palanquin of Solomon:
Threescore valiant men are about it,
Of the valiant of Israel.
8 They all bear swords, being expert in war;
Each hath his sword on his thigh,
On account of the perils of the night.

King Solomon hath made for himself 9
This couch of the wood of Lebanon.
Its pillars hath he made of silver, 10
Its bases of gold, its cushion of purple,
The middle of it is spread with love,
By the daughters of Jerusalem.

ROYAL BRIDE.

Go forth, O ye daughters of Zion, 11
And behold King Solomon
With the crown with which his mother crowned him,
On the day of his espousals;
On the day of the gladness of his heart.

CHAPTER IV.

KING SOLOMON.

Behold! thou art fair, my love, 1
Behold! thou art fair!
Thine eyes beneath thy locks are as doves' eyes;
Thy hair is like that of a flock of goats,
That browse about mount-Gilead.
Thy teeth are like the shorn flock, 2
Which come up from the washing-pool,
All of which have twins
And none is bereaved among them.
Thy lips are like a thread of scarlet, 3
And thy speech is delightful.
As the blossom of the pomegranate
So are thy cheeks beneath thy locks.
Thy neck is like the tower of David, 4
Constructed for an armoury;
A thousand shields are hung against it,

CHAP. III.

5. [a] Sept. Chap. ii. 7.

Full of the image of her beloved, she seemed to herself to arise and go about the streets of the city making inquiries. She accosted the watchmen, and at length happily in her own fancy met her beloved, and took him and conducted him to her own home. In this view the passage is excellent

6. *What is this, &c.* A new song and a new scene commences here. The bride seated in a choisk or arbour, observing at a distance something, asks, What is this, &c.——*From the wilderness.* Percy explains it, from the quarter of the royal gardens, *towards* the wilderness; for if by wilderness be meant that of Judea, or the great wilderness through which the Israelites came from Egypt, it is impossible that the bride at Jerusalem could see any thing there.——*Columns of smoke.* Probably rich incense, or other perfumes might be burnt to regale the monarch as he was borne along.

7. *Behold! this, &c.* This is the reply of some one of her attendant-virgins, who now perceived what it was that had attracted the bride's notice. It is, says she, the *palanquin* of Solomon. The palanquin is the common vehicle in which the great are carried throughout the east; and in form like a sedan. Harmer adopted this term, perceiving the impropriety of the common rendering *bed*; and because the same vehicle is described in the 9th and 10th verses, which prove that it cannot mean a bed.——*Threescore, &c.* These were the king's personal guard, well armed for defence and attack.

9. *King Solomon, &c.* This couch or palanquin Solomon had ordered to be made probably on the day of his marriage with this fair one.

10. *Its pillars, &c.* This shows the magnificence of this vehicle. It was made of the richest materials, and in the finest style.——*Spread with love.* That is, with cushions wrought in the most elegant manner, and ornamented with flowers; and perhaps as Mrs. Francis thought with "little mottos," or short sentences expressing the power of love.

11. *Go forth, &c.* The bride now addresses the virgins, and exhorts them to go and see the monarch in his splendid robes.——*Crown, &c.* The nuptial crowns used among the Greeks and Romans were only chaplets of leaves or flowers. Among the Hebrews they were not only of these, but also occasionally of richer materials, as gold or silver, according to the rank or wealth of the parties. See Selden's Uxor Hebraica, lib. ii. cap. 15.

CHAP. IV. 1—7. Solomon being introduced to the bride, and struck with her charms, commends her person in strong and highly figurative language.——*Thy hair is like, &c.* The hair of the oriental goat is well known to be possessed of the fineness of the most delicate silk, and is often employed in modern times for the manufacture of muffs, which are vulgarly

All bucklers of mighty men.
5 Thy two breasts are like two young fawns,
Twins of the roe, and feeding among lilies.
6 Till the day break—and the shades flee away,
I will betake me to this mountain of myrrh,
7 To this hill of frankincense.—
Thou art all fair my love;
There is no defect in thee.
8 Come to me from Lebanon, my spouse,
Come to me from Lebanon.
Look from the top of Amana,
From the top of Shenir and of Hermon;
From the habitations of lions,
From the mountains of panthers.
9 Thou hast ravished my heart, my sister-spouse,
Thou hast ravished my heart at once with thine eyes,
At once with the turning of thy neck.
10 How delightful is thy love, my spouse,
How much sweeter is thy love than wine,
And the odour of thy perfumes than all spices!
11 Thy lips, O spouse, drop as the honey-comb;
Honey and milk are under thy tongue,
And the odour of thy garments is like that of Lebanon.
12 A garden enclosed is my sister-spouse,
A spring shut up, a fountain sealed.
13 Orchards and pomegranates are thy plantations,
With pleasant fruits, cypress, and spikenard;
14 Spikenard, and saffron, calamus, and cinnamon,
With all kinds of frankincense-trees;
Myrrh and aloes, with all chief spices:
The well of this garden is a fount of living water, 15
And its streams flow from Lebanon.

ROYAL BRIDE.

Awake, O north wind! and come thou south! 16
Blow on my garden, that its spices may flow out;
That my beloved may enter into his garden,
And eat its most pleasant fruit.

KING SOLOMON.

I am come into my garden, my spouse; 1
I gather my myrrh with my spice;
I eat my honey-comb with my honey;
I drink my wine with my milk.
Eat, O my friends, O drink;
Yea, drink abundantly, O my beloved!

CHAPTER V.

ROYAL BRIDE.

I was sleeping, but my heart was awake; 2
The voice of my beloved!—he knocketh.
"Open, *saith he*, to me, my sister, my love;
"My dove! my accomplished one;
"For my head is filled with dew,
"My locks with the drops of the night."
I have put off my vest—how can I put it on? 3
I have washed my feet—how shall I defile them?
My beloved put his hand through the hole, 4
And my bowels were moved for him.
I arose to open to my beloved, 5
And my hands dropped with myrrh,
And my fingers with fragrant myrrh,

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but erroneously said to be composed of the beard of this animal.

2. *Shorn-flock, &c.* I think he refers both to their whiteness and their order and perfection. The bride had lost none.

4. *Thy neck is, &c.* This elegant building was situated on mount-Zion. The graceful neck of the fair bride is compared to this consummate structure; and the radiance of the jewels that surrounded it, to the splendour of the arms and shields with which the tower of David was adorned.

5—7. This may suit oriental habits and passions, but is too strong for the delicacy and reserve of the Christian world. In what sense can our mystical interpreters apply this to the church? The *eyes* mean *teachers* or the *mind*; the *hair* inward thoughts, or the ornament of a meek spirit; the *teeth*, signify teachers also; the *lips*, excellent and edifying discourse, and the *cheeks*, modesty, &c.; the *neck*, the grace of faith by which we are united to Christ the head; the *two breasts*, the two testaments or sacraments, &c! So Poole, which certainly appears a singular method of explaining the language and imagery of this poem.

8. *Come to me, &c.* Here begins another distinct song. Solomon declares himself the protector of his bride, that he had received her pure and inviolate; and that he enjoyed all the comforts of the married state. The summits of the mountains mentioned were inhabited by wild-beasts; and nothing can be more finely conceived than this address, inviting the bride to his arms as to a place of safety. In this figurative language he informs her that she is under his protection, and ought to apply to him for relief under all dangers.

9. *At once.* I have followed the reading אחת which the sense requires. I have followed Percy in rendering סוי *turn*, which is more appropriate than 'chain.'

12—15. *A garden enclosed, &c.* This and the following metaphors Percy has explained well. He declares that he finds her as a garden secured from intruders, whose flowers have therefore been ungathered: as an inaccessible spring, whose waters had never been polluted; as an unsullied fountain under the sanction of an unbroken seal. And having here compared her to a garden, he pursues the figure and supposes all the finest and most precious vegetable productions to enrich and embellish it. She catching up the metaphor, wishes that this garden for which he has expressed so much fondness, might be so breathed on by the kindly gales as to produce whatever might contribute to his delight. The bridegroom returns the compliment, and professes that his wish is completely accomplished, that every possible delight is in his possession, and he is entirely happy.

CHAP. V. 1. *Eat, O my friends, &c.* Keeping up the metaphor in which he had addressed the bride, Solomon addresses his friends, and invites them to rejoice with him in his felicity. Geddes reads in the singular, and makes these two lines the answer of the bride; and were there any authority for this I should prefer it.

Upon the handles of the bolt.
6 I opened to my beloved;
But my beloved had departed, and was gone;
My soul fainted *on remembering* his words.
I sought him—but I could not find him;
I called him—but he gave me no answer.
7 The watchmen of the city found me;
They smote me, they wounded me;
The wall-keepers took my veil from me.
8 I charge you, O daughters of Jerusalem,
If you find my beloved—
That ye should tell him I languish with love.

VIRGIN-ATTENDANTS.

9 What is thy beloved more than another's,
O thou fairest among women?
What is thy beloved more than another's
That thou thus chargest us?

ROYAL BRIDE.

10 My beloved is white and ruddy,
The chief among ten thousand.
11 His head is as the finest gold;
Curling are his locks, and black as a raven;
12 His eyes are those of doves' washed with milk,
Sitting at rest by the rivers of water;
13 His cheeks are beds of sweet-flowered spices;
His lips ruby-lilies, dropping liquid myrrh;
14 His hands rings of gold, beset with the beryl;
His body polished ivory, inlaid with sapphires;
15 His legs are pillars of marble
Founded on bases of the finest gold;
His countenance is like Lebanon, 16
Majestic as the cedars.
His mouth is most sweet, 17
He is in all respects lovely.
Such is my beloved; such my friend,
O daughters of Jerusalem.

CHAPTER VI.

VIRGIN- ATTENDANTS.

WHITHER is thy beloved gone, 1
O thou fairest among women?
Whither is thy beloved turned aside,
That we may seek him with thee?

ROYAL BRIDE.

My beloved went into his garden, 2
To his beds of aromatics,
To feed in the gardens, and to gather lilies.
I am my beloved's, and my beloved is mine: 3
He feedeth among the lilies.

KING SOLOMON.

Beautiful art thou, my love, as Tirza, 4
Lovely as Jerusalem,
Awe-striking, as bannered hosts.
Turn away thine eyes from me, 5
For they have overcome me.
Thy hair is as a flock of goats
That browse about mount-Gilead;
Thy teeth are as a flock of sheep 6

2—7. *I was sleeping, &c.* Another part of the poem begins here. Solomon is absent and the bride relates to her attendant-virgins, a dream from this to the 7th verse inclusive. She imagined that her beloved came to her door and knocked and said, &c. "Open to me, &c." but she replied, I have put off my vest, &c. She then thought that he attempted to open the door. It was the ancient custom to secure the door of a house by a cross-bar, or bolt; which at night was fastened with a little button or pin. In the upper part of the door was left a round hole, through which any person from without might thrust his arm, and remove the bar, unless this additional security was superadded. It is clear the bridegroom attempted to open the door by removing the bar, but failed, and then departed. She thought that she arose to open the door to him, but he was gone; and that she sought him in vain;—that while she thus sought him, the watchmen found her and smote her.

8. *I charge you, &c.* Having told her dream she addresses her attendants, to whom they reply, by asking, What is thy beloved, &c.; which gives her an opportunity of describing the personal charms of Solomon.

11. *Finest gold.* This term is used for excellence of any kind.——*Black as a raven.* This is the favourite hue to the present day among all the orientals.

12. *Doves' washed, &c.* I have followed the construction of the text, and not the order of the words, which yields a better sense.

13. *His cheeks, &c.* How rich is this comparison.——*Ruby lilies.* Bishop Patrick thus interprets שושנים. He supposes the lily here instanced to be the same which, on account of its deep red colour, is particularly called by Pliny *rubens lilium*, and which he tells us was much esteemed in Syria. Unless we refer to this species of the lily, the comparison is inapposite. While this represents the beauty of his lips, the dropping liquid myrrh refers to the sweetness of his conversation.

14. *His body, &c.* Ivory was in great esteem with the ancients. Bishop Percy explains this to mean, that the blue veins appeared like sapphire through the white skin.

15. *On bases of, &c.* While she compares his legs to marble pillars for their elegant proportion, and perhaps refers to some envelope as to colour, she seems to refer to his sandals, whose strings might be of gold.

16. *Majestic as the, &c.* The cedar is a common emblem of majesty and greatness. She nearly exhausts metaphors to represent her beloved; and the conclusion is grand. As if lost in admiration, she says, He is in all respects lovely, &c.

CHAP. VI. 1—3. *Whither is thy, &c.* The bride having finished her eulogy on the person of her spouse, the Virgins ask, whither he is gone. She replies that he had gone down to his garden; and while they are thus conversing, the bridegroom returns, and expresses his admiration of the beauty and graces of his bride.

4. *As Tirza, &c.* He compares her to the two most beautiful cities in Judea. The very name of the place bespeaks its felicity of scenery—תרצה from רצה, 'delectable.' After the revolt of Rehoboam the kings of Israel made choice of this fascinating spot on which to erect the royal city: and it preserved its pre-eminence till the reign of Omri, who founded Samaria. Jerusalem was esteemed the most charming place in all Palestine; and is called by Jeremiah, Lament. ii. 15.—the perfection of beauty, the joy of the whole

Which come up from the washing-pool,
All of which have twins,
And none is bereaved among them.
7 As the blossom of the pomegranate,
So are thy cheeks beneath thy locks.
8 In my palace are threescore queens
And fourscore concubines,
And virgins without number.
9 But she alone is my dove, my accomplished one;
She is the darling of her mother,
The esteemed one of her who bare her.
The women saw her, and blessed her,
The queens and concubines, and thus praised her:
10 "Who is she that looketh forth as the morning,
"Fair as the moon, bright as the sun,
"And awe-striking as bannered hosts?

ROYAL BRIDE.

11 I went down into the garden of nuts,
To behold the fruits of the valley;
To see whether the vine flourished,
Whether the pomegranates blossomed.
12 [a] There I would have granted thee my love";
But I knew not *the timidity* of my mind,
Which made me as the chariots of Amminadab.

VIRGIN-ATTENDANTS.

13 Return, return, O bride of Solomon;
Return, return, that we may look on thee.

ROYAL BRIDE.

Why would ye look on the bride of Solomon?

VIRGIN-ATTENDANTS.

As we would on the squadrons of two hosts.

CHAPTER VII.

VIRGIN-ATTENDANTS.

How beautiful are thy feet 1
Within thy sandals, O prince's daughter!
The mouldings of thy limbs are as jewels,
The work of a skilful artist.
Thy waist is as a well turned goblet, 2
Which is full of mixed wine.
Thy bosom as twin-heaps of wheat,
Surrounded with lilies.
Thy breasts are as two twin fawns, 3
Thy neck is a tower of ivory; 4
Thine eyes as the fish-pools of Heshbon,
By the gate of Beth-rabbin:
Thy nose as the tower of Lebanon,
Which looketh towards Damascus.
Thine erect head is like Carmel, 5
And its tresses are *bound with* purple;
The king is held captive in the ringlets.

KING SOLOMON.

How beautiful art thou, how pleasant! 6
How *formed*, O my love, for delights.

CHAP. VI.

11. [a] Sept. Ethiop.

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earth.——*Awe-striking.* I think this compound happily gives the just force of אימה here; and it contains one of the finest compliments.

5,6. *Thy hair, &c.* Compare Ch. iv. 1—3.

8. *In my palace, &c.* Good ingeniously supposes from this number of women collected in Solomon's haram, that he could not be more than twenty-six, when he married the person celebrated in these poems. At one time his haram consisted of seven hundred queens, ladies who brought dowries with them, and three hundred concubines, or such as brought no dowries; so that he could not be above five or six years in collecting the number specified here, supposing the collection was made gradually during the whole of his reign.

9, 10. *But she alone, &c.* If we are to believe Solomon, no one of his wives or concubines engaged his heart as this rose of Sharon; and these two verses assure us that the transactions here related, were real and not fictitious. Solomon's queens saw this favourite, and admitted her claims to his regard: ——*Who is this, &c.* Compare Prov. xxxi. 29, &c. 2 Sam. xxiii. 4.

11—13. *I went down, &c.* These verses contain another short song. The bride went to the garden of *nuts*, or *almonds* as some render, doubtless to meet her spouse, and to enjoy converse with him. Bishop Percy, as well as others, suppose that this refers to putting the bride to bed; but to this circumstance I cannot see any allusion. I suppose that she went alone, but owing to her timidity, modesty, or bashfulness, she retired with the greatest precipitation, as the metaphor "chariots of Amminadab" signifies. Instead of a proper name some render, 'my willing people,' but the chariot of my willing people is more perplexed, than referring it to some Israelite, who like Jehu, was noted as a hasty driver.

13. *Return, &c.* I have rendered השולמית "bride of Solomon," as it is his name with a feminine termination, which imported her relation to him. So Green and others render.——*Look on thee.* Admire thy beauty and the accomplishments of thy person.——*Squadron of two hosts.* Dazzling, in their armour, and performing their evolutions with the greatest order and beauty. Green renders, 'the meeting of two companies in dancing.'

CHAP. VII. 1—5. *How beautiful, &c.* This is the language of the virgins, while they undress the bride, either for the purpose of bathing or of going to rest.——*The mouldings, &c.* This is an elegant rendering of Green. I however think that ירכיך implies here the limbs in general; at least this is more delicate.

2. *Thy waist, &c.* Compare Prov. iii. 7, and note.——*Full of mixed, &c.* I have expressed the sense. Negative prepositions often express affirmative ones.——*Twin-heaps of wheat.* It was customary among the Jews, as appears from Ruth iii. 7. and Hag. ii. 16. to lay their wheat in heaps when first thrashed out and fanned: which heaps, as it is ingeniously supposed by Lamy, were sportively strewed over, during the joyous time of harvest, with flowers of different descriptions, and especially with lilies.

4. *Fish-pools, &c.* That is, clear as these. Heshbon was well supplied with springs, and is celebrated for its fertility.

5. *Thy erect head.* Hebrew, 'head upon thee.'——*And its tresses, &c.* The text is elliptical, and something must be supplied. Good supplies *covered*. I think that there is a reference to the manner in which the tresses were tied.

7 Such thy stature—it is like a palm-tree,
And thy breasts are as clusters of dates.
8 I said, I will go up to this palm-tree,
I will lay hold on its branches.
Yea, thy breasts shall now be as vine-clusters,
And the odour of thy breath as citrons.
9 Yea, thy speech is as the choicest wine,
Which goeth down most pleasantly,
Flowing through the lips [r] and the teeth".

ROYAL BRIDE.

10 I am my beloved's, [r] and my beloved is mine",
And [r] to him I yield obedience".
11 Come, my beloved, let us go into the fields,
Let us sojourn in the villages;
12 Let us rise early to the vineyards;
Let us see if the vine flourish,
If the tender grape appear,
If the pomegranates blossom:
There I will show to thee my love.
13 The mandrakes diffuse their odour,
And at our gates are all kinds of fruits,
Both new and old,
Which I have laid up for thee, my beloved.

1 O that thou wert as my brother,
Who sucketh at the breasts of my mother!
Should I find thee abroad I would kiss thee,
And none would then reproach me.
2 I would lead thee—I would conduct thee,
Into the house of my mother,
[r] To the apartment of her who conceived me":
I would give thee to drink of aromatic wine,
Of the juice of my pomegranate.—
His left hand is now under my head, 3
And his right hand embraceth me.
I charge you, O daughters of Jerusalem, 4
By the roes, and by the hinds of the field,
That ye stir not up, nor awake
My beloved, until he please.

[VIRGINS, SOLOMON, AND BRIDE.]

VIRGIN-ATTENDANTS.

Who is this that cometh from the wilderness, 5
Leaning upon her beloved?

KING SOLOMON.

Under that citron-tree I excited thee *to love*,
There thy mother plighted thee,
There she that bare thee plighted thee *to me*.

ROYAL BRIDE.

Set me as a seal upon thy heart, 6
As a seal upon thine arms!
For love is strong as death,
And jealousy cruel as the grave:
Its flames are flames of fire,
And as the lightning of the heavens.

KING SOLOMON.

Yet many waters cannot quench love; 7
The floods cannot drown it.
If a man would give the wealth of his house
For love, he would be utterly despised.

CHAP. VII. 9, 10. [r] So the Versions.

CHAP. VIII. 2. [r] So the Versions.

I read לִמְשׁוּרִים which is a slight variation. Green renders, 'And its tresses as purple *shell-fish*.' Some noun must be supplied, and *in ribbands* are understood, which is more natural as referring to her head-dress.——*The ringlets.* Dr. Hodgson, from the Chaldee has given this sense to the term, which is certainly more apposite than 'galleries.' The idea suggested is, that such is the beauty of her head-dress, that the king is captivated with it. The virgins having finished this address, Solomon is supposed to come in, and takes up their speech, and says, "How beautiful," &c.

7. *Such thy stature.* Tall and well-proportioned, and full of fruits, ready to be plucked; and the enamoured monarch is for enjoying them.

9. *Yea, thy speech, &c.* Hebrew, 'thy mouth-roof;' but as Houbigant and others have noticed, the organs of speech is put for speech itself. I have adopted the various reading of the versions, as doubtless right; and for the rendering דודי למשרים as nouns used adverbially, I have the authority of the best critics.

10. *I am my, &c.* Here the bride acknowledges the interest he has in her person; and that it was her duty and pleasure to obey his will; but with delicacy invites him to retire into the country, and to enjoy the privacy desired in the gardens where she would give him proof of her love.

CHAP. VIII. 1. *O that thou, &c.* The speech of the bride is evidently continued to the fourth verse of this chapter. This wish of the bride's only means, that if he were an infant she might unblushingly caress him in public.

2. *To the apartment, &c.* I have followed the versions in reading here as chapter iii. 4, which is more pertinent, and free from difficulty. The text and reading here is embarrassed, and does not admit of any just rendering.

5. *Who is this, &c.* This is the last part of this song. The virgins see the bride leaning on Solomon, coming from the way in the royal grounds towards the wilderness; and they converse together.——*Under that citron-tree, &c.* The bridegroom reminds her of his first interview with her; and of the place where her mother plighted her to him. She replies

6. *Set me as, &c.* Let thy affection to me never abate. The seal or signet was sometimes worn over the breast, suspended by a chain from the neck. Hence the signet became expressive of affection. Jer. xxii. 24. Prov. vi. 12. and vii. 3.——*For love, &c.* The queen states the reason of her request; for love strong as hers can admit no rival; without being converted into the most enflamed jealousy. Its flames, in this case consume the person; they are as destructive as the lightning. *Lightning of Heaven.* Hebrew, 'lightning of Jah.' I have preferred the sense. Nothing could be more proper than this representation from a bride surrounded with no fewer than one hundred and sixty rivals, sixty queens, and eighty concubines.

7. *Yet many waters, &c.* Solomon catches the metaphor, and replies, if

ROYAL BRIDE.

8 We have a little sister,
Whose breasts are not yet formed.
How shall we provide for our sister,
When she shall be demanded in marriage?

KING SOLOMON.

9 If she be compared to a wall,
We will build on it a turret of silver;
If she be compared to a door,
We will inclose it with boards of cedar.

ROYAL BRIDE.

10 I myself am a wall,
And my breasts are as towers;
Hence have I found favour in his eyes.
11 Solomon hath a vineyard in Baal-hamon,
He hath let out the vineyard to tenants,
Each is to bring him for the fruit of it,
A thousand pieces of silver.
This vineyard which belonged to me, 12
But which is now thine, O Solomon,
Brought in to me a thousand pieces of silver;
And two hundred were the salary
To those who kept the fruits thereof.

KING SOLOMON.

O thou that dwellest in the gardens, 13
My companions listen to thy voice;
Let me also hear *thy voice*.

ROYAL BRIDE.

Make haste, O my beloved, 14
And be thou like to a roe, or young hart,
Upon the mountains of spices.

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love be a flame, it is of such a nature that waters cannot quench it; no trials will destroy it. Neither can it be purchased for money.

8. *We have a, &c.* The bride is anxious to provide for her sister; to whom the bridegroom replies in strong but expressive metaphors. If she be compared to a wall, we will ornament it with a turret of silver; in plain language, give her an ample fortune.

10. *I myself am, &c.* The bride seizes the metaphor and applies it to herself. She then relates the little history of her own patrimony, which she seems to wish might be transferred to her young sister.

12. *This vineyard, &c.* The common version is unintelligible. The Arabic seems to have read כרם without the affix, *my*; and לפני is often used as an adverb of time: Amos i. 1. Zech. viii. 10. Hence arises the version given of the first line. In construing the second, I have considered לך שלמה as naturally connected with the first, and אלף as referring and connected with the third. Percy, Green, and others nearly render in the same manner. Green, 'My vineyard, which before brought me in a thousand pieces, is now thine, O Solomon,' and the piece of silver meant is the shekel; and it should seem that this estate was considerable.

13, 14. The song concludes, with expressions of mutual delight, and a desire to enjoy each other's society.

ISAIAH.

INTRODUCTION.

THE tradition of the Jews is, that Isaiah was of the house of David, and that his father was brother of Amaziah, king of Judah. This tradition may be true, but it is impossible to prove it to be so, from the scriptures. His name signifies, 'Jehovah will save,' or, 'the salvation of Jehovah;' and no one prophesied so fully, and so clearly, of the great salvation by Messiah as he did. Hence we find the Evangelists most frequently appealing to his propheoies, and declaring them fulfilled, in the person, works, and miracles of our Lord.

Isaiah discharged the duties of the prophetic office during a long period of time. If he received his appointment to this office in the last year of Uzziah's reign, and lived to the reign of Manasseh, he must have prophesied *sixty-one* years. Eben-Ezra doubts the tradition, that he was sawn asunder by order of that king; and thinks it more probable, that he died before Hezekiah. It is, however, certain that he lived to the 15th or 16th year of the last-mentioned king; so that at the lowest computation he must have prophesied nearly sixty years.

His prophecies are placed the first in order, among the greater prophets, because he preceded them in time. Jonah is, however, the oldest of them all, 2 Kings xiv. 25; and Hosea was contemporary with him. It has been justly observed, that he excells them all in the elegance of his style, the force of his genius, the beauty and propriety of his metaphors, and the fulness and clearness of his predictions. As Paul may be justly called 'the chief of the Apostles,' so may Isaiah be regarded as the chief of the prophets!

CHAPTER I.

1 THE VISION OF ISAIAH, THE SON OF AMOZ, WHICH HE SAW CONCERNING JUDAH AND JERUSALEM, IN THE DAYS OF UZZIAH, JOTHAM, AHAZ, AND HEZEKIAH, KINGS OF JUDAH.

2 Hear, ye heavens; and give ear, O earth!
For Jehovah speaketh, *saying*,
"I have nourished and brought up children,
Yet have they rebelled against me.
3 The ox knoweth his owner,
And the ass the crib of his lord:
But Israel knoweth not [a] me",
Neither doth my people consider."
Ah, sinful nation! a people laden with iniquity! 4
A race of evil-doers! degenerate children!
They have forsaken Jehovah;
They have despised the holy one of Israel;
They are wholly estranged from him.
On what part shall ye be smitten again, 5
Should you increase *your* revolt?
The whole head is sick, and the whole heart faint:

3. [a] Sept. Vulg. Jer. iv. 22.

CHAP. I. 1. *The vision, &c.* It seems doubtful, whether this title belongs to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy; the latter part seems to extend it to the whole collection of prophecies delivered in the course of his ministry. Vitringa has, I think, very judiciously resolved this doubt. He supposes, that the former part of the title was originally prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. Some refer this prophecy to the reign of Ahaz, when the kingdom of Judah was assailed by the kings of Syria and Israel, and when the civil and religious state of the kingdom seems best to agree to the prophet's language.

2. *Hear, O ye heavens, &c.* With this sublime address compare Deut. xxxii. 1. Ps. i. 3, 4. Jer. ii. 12, &c. Lowth justly observes, there seems to be an impropriety in demanding attention to a speech already delivered. He reads as a participle; but as is well known the preterite is often used for the present.——*I have nourished.* The Greek, 'I have begotten,' but this reading is not supported by any other authority, except the old Italic.

3. *Knoweth not me.* This showeth the gross insensibility of the people, on whom neither favours nor judgments made scarcely any impression. They were more stupid than the most stupid of all animals, the ox and the ass. For these acknowledge their master; they know the manger of their lord; but they acknowledged not their Lord and their God; but despised his commandments, though in the highest degeee equitable and just.

4. *Degenerate children.* Whether we read the active or passive participle the sense is the same; and the term which Lowth has adopted properly expresses it.——*They are, &c.* I have given the sense, in preference to the idiom, 'estranged backward.' Lowth renders, 'They are estranged from him; they have turned their backs upon him.' This I consider unnecessarily paraphrastical. Michaelis and others give the Arabic sense, 'They have departed from me with disgust.'

5. *Should you, &c.* They had greatly revolted, for which the body po-

6 From the sole of the foot even to the head,
There is no soundness therein;
It is wound, and bruise, and putrifying sore:
It hath not been pressed, neither bound up,
Nor hath it been softened with ointment.
7 Your country is made desolate;
Your cities are burned with fire;
Your land—in your own sight strangers devour it;
It is desolate as if destroyed by an inundation.
8 And the daughter of Zion is left
As a shed in a vineyard,
As a lodge in a garden of cucumbers,
As a city taken by siege.
9 Had not Jehovah, God of hosts, left us a remnant,
We should soon have been as Sodom;
We should have become like Gomorrah.
10 Hear the word of Jehovah, ye princes of Sodom!
Give ear to the law of our God, ye people of Gomorrah!
11 What have I to do, saith Jehovah,
With the multitude of your sacrifices?
I am cloyed with the burnt-offerings of rams,
And with the fat of fed beasts;
And in the blood of bullocks, and of lambs,
And of goats, I have no delight.
When ye come to appear before me, 12
Who hath required this at your hands?
Tread my courts no more; 13
Bring no more a vain oblation;
Incense! it is an abomination unto me.
The new moon, the sabbath, the called assembly, 14
The fast, the day of restraint, I cannot endure.
Your months, and stated feasts, my soul hateth:
They are a burden on me: I am weary of bearing them.
When ye spread forth your hands, 15
I will hide mine eyes from you;
Yea, though ye pray often I will not hear;
For your hands are full of blood.
Wash ye, make ye clean; remove far away 16
The evil of your doings from before mine eyes.
Cease to do evil; learn to do well; 17
Seek judgment; "deliver the oppressed";
Judge the fatherless; plead the cause of the widow.
Come now, let us plead together, saith Je- 18
hovah:
Though your sins be as scarlet,
They shall be as white as snow;

litic had been severely smitten. The prophet asks, On what part, as yet unaffected, can the stroke next fall, if you increase your revolt? Lowth follows Houbigant, who supposes that the Prophet addresses, not the Israelites, but those who afflicted them. "On what part will ye strike again; will ye add correction?" But סרה never means 'correction.' His Lordship's criticism as well as Houbigant's is indefensible. From יסר we have מוסר, and from סור the noun סרה. This is the rendering of Ben-Melech cited by his Lordship.

6. *It hath not been, &c.* I have followed the Vulgate, Syriac, and Arabic, in reading in the singular. Sir John Chardin, in his note on Prov. iii. 8. observes, that the comparison is taken from the plaisters, ointments, oils, efrictions, which are made use of in the east upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines. So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine, cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing. Luke x. 34.

7. *As by an inundation.* In this version I have followed with Lowth some of the best Jewish critics, as the common rendering is mere tautology. Schultens, as Abendana had done, defends the reading זרים, and considers it as a noun in the form פקיד or נכיא. The sense is, that the enemy had spared nothing; they had made the land a desolation.

8. *As a shed, &c.* A little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman, that kept the garden or vineyard, during the short season, while the fruit was ripening; see Job xxvii. 18. and presently removed, when it had served that purpose. From Hasselquist we learn, that during the vintage the jackal abounds, and often destroys whole vineyards, and gardens of cucumbers. Hence the necessity of watching them. In the east, fruits of the gourd kind, melons, cucumbers, &c are much used on account of their cooling quality. See Numb. xi. 5.——*Taken by siege.* So Jerom and the Septuagint render; but some moderns, 'preserved from siege.' This arises from considering נצר and not יצר the root. I prefer the sense given. Zion was little more than a heap of ruins.

9. *God of hosts.* With Lowth, I consider the text elliptical; and that *God* should be supplied.

10. *Princes of Sodom.* The incidental mention of Sodom and Gomorrah in the preceding verse, suggested to the Prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. For similar instances, compare verses 29, 30. and Rom. xv. 4, 5. and xii. 13.

11—16. *With the fat, &c.* The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. Compare Levit. iv. and Amos v. 21—24.

12, 13. *Tread my courts, &c.* So the Septuagint divide the sentence, and the evident parallelism supports this division.——*Called assembly.* Vitringa has proved that those days of their feasts are intended, when no work was to be done, but when holy convocations were to be held. Compare Levit. xxiii. 2, 7, 8.——*The fast, &c.* I have preferred with Houbigant and Lowth and others, this reading. Compare Joel i. 14. and ii. 15.——*Day of restraint.* That is from all labour. I find I have followed the common version, and rendered solemn assembly. Numb. xxix. 35. Nehem. viii. 18. and Levit. xxiii. 36. Deut. xvi. 8. and 2 Kings x. 20. but now think, 'day of restraint,' better. The sense is the same, a convocation or assembly day being meant.

15. *Pray often.* Hebrew, 'multiply prayer,' but this idiom I cannot think natural, though adopted by his Lordship, Bishop Lowth.

16. *Wash ye, &c.* Referring to the preceding verse, "your hands are full of blood:" and alluding to the legal washings commanded on several occasions. See Levit. xiv. 8, 9, 47.

17. *Deliver the, &c.* I have preferred the rendering of the Septuagint as most suitable to the context; and the text will bear it literally, 'restore or make happy him oppressed.' Lowth after Bochart, 'amend what is corrupted.'

18. *Plead together.* Dr. Taylor renders, 'Let us settle the affair;' but

Though they be red as crimson,
They shall be *as white* as wool.
19 If ye be willing and obedient,
Ye shall eat the good of the land;
20 But if ye refuse and be rebellious,
The sword of [a]the enemy" [v]shall devour you".
21 How is the faithful city become a harlot!
[a]Zion" that was full of judgment!
Righteousness dwelt in her; but now murderers.
22 Thy silver is become dross;
Thy wine is adulterated with water.
23 Thy princes are rebellious, associates of robbers;
Each of them loveth a gift, and seeketh rewards.
They judge not the fatherless;
And the cause of the widow cometh not to them.
24 Wherefore, saith the Lord Jehovah,
God of hosts, the Mighty one of Israel;
Aha! I will be eased of mine adversaries;
I will be avenged of mine enemies.
25 And I will bring again my hand over thee;
And with potash I will smelt away thy dross,
And I will remove all thine alloy.
26 And I will restore thy judges, as at the first;
And thy counsellors, as at the beginning:
And afterwards thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed in judgment, 27
And her captives, in righteousness.
But the revolters and sinners shall perish 28
together,
And they who forsake Jehovah shall be consumed.
For [v]ye shall be ashamed" of the terebinths, 29
Which ye have so greatly desired;
And ye shall be confounded for the gardens,
Which ye have chosen;
When ye shall become as a terebinth, 30
Whose foliage is blasted;
And as a garden, wherein is no water.
And the strong shall be as tow, 31
And his work shall become a blaze;
And they shall both burn together,
And none shall quench them.

17. [v] Sept. 20. [a] Chald. —— [v] Sept. Vulg.

CHAPTER II.

Ch. II. III. IV. The kingdom of Messiah foretold; the punishment of the Jews for their idolatry; the Babylonian invasion and captivity, with the distress of the proud daughters of Zion; and finally, promises of restoration to the favour of God.

THE WORD WHICH WAS REVEALED TO ISAIAH, I

21. [a] Sept. 29. [v] Chald. Vulg. 3 mss.

REFLECTIONS UPON CHAPTER I. 1. National sins bring national judgments. This chapter contains a beautiful and strong description of the wickedness of Israel, aggravated by all the great things which God had done for them; who, not being reformed by corrections, should be awfully punished; and neither their holy temple nor royal city should secure them. Corruptions of the body politic, like the can-

I doubt the justness of this rendering. The sense I have given is supported by Mic. vi. 2. and by the versions.——*As scarlet.* Be of the deepest die, they shall be forgiven on your repentance, as is stated in the next verse. Michaelis renders, 'When your sins are as scarlet, they shall be, &c. as snow.'

20. *The sword of, &c.* I have supplied, 'enemy' with the Chaldee, and read the verb in the second person plural with the Septuagint and Vulgate. This correction seems necessary.

21. *A harlot.* It is common to the prophets to represent cities as women, and to speak of their virtues and vices accordingly. Zion had played the harlot, forgotten Jehovah, the guide of her youth, and her husband, and had gone after idols, and worshipped and served them.

22. *Thy wine is, &c.* Though *mixed* wine denotes wine made strong, by more stimulating ingredients, Prov. xxiii. 30. Song viii. 2; yet here the ingredient water, means, doubtless, deterioration; and the preceding comparison limits it to this sense. Thevenot says, "That the people of the Levant never mingle water with their wine to drink; but drink by itself what water they think proper for abating the strength of the wine." It is remarkable, that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water; the Hebrews on the contrary generally mean by it wine made stronger and more inebriating, by the addition of higher and more powerful ingredients.

24. *Aha! I will be, &c.* Bishop Lowth has explained this strong language with admirable judgment, arising from a sense of injury and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation: and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing and quieting, at least for the present. This is a strong instance of the metaphor called Anthropopathia; by which, throughout the scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections; the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God; and that with the utmost liberty and latitude of application. The foundation of this is obvious; it arises from necessity: we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images.

25. *My hand over thee.* To amend thee, by removing what is evil, as appears from what follows. The phrase is ambiguous, and the context must decide its genuine sense. Compare Amos i. 8.——*Smelt away, &c.* That potash is used to promote the liquefaction of metals is well known; and Michaelis has defended this sense of the term נר. Compare for the sense given to the verb, Ps. xii. 6; lxvi. 9. and Jer. vi. 29. The next verse explains the meaning of this.

27. *In judgment.* By the exercise of God's strict justice in destroying the obdurate, see ver. 28. and delivering the penitent: in righteousness; by the truth and faithfulness of God in performing his promises.

29. *Terebinths.* Lowth has rendered *ilex*, and doubts the rendering of Celsius; but Michaelis has given strong reasons to justify his opi-

THE SON OF AMOZ, CONCERNING JUDAH AND JERUSALEM.

2 It shall come to pass in the latter days,
That the mountain of the house of Jehovah
Shall be established on the top of the mountains,
And it shall be exalted above the hills;
And all nations shall flow unto it.
3 And many people shall go, and shall say,
"Come ye, let us go up to the mount of Jehovah,
"To the temple of the God of Jacob;
"And he will teach us of his ways,
"And we will walk in his paths."
For out of Zion shall go forth the law,
And the word of Jehovah, from Jerusalem.
4 And he shall judge among the nations,
And decide among many peoples;
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.
O house of Jacob, come ye, 5
And let us walk in the light of Jehovah.
Truly thou hast rejected thy people, the house 6
of Jacob,
Because they are filled *with diviners* from the east,
And with soothsayers, like the Philistines;
And have multiplied a brood of strange children.
And their land is full of silver and gold; 7
And there is no end to their treasures:
And their land is also full of horses;
Nor is there any end to their chariots.
Their land is also full of idols; 8

cer or leprosy spreading over the natural body, are exceedingly dangerous and loathsome, and will end in death, unless removed by repentance and reformation.

2. We learn how dangerous it is to rest in the externals of religion, while obedience is wanting. This people were punctual in their sacrifices and ritual observances; they kept their feasts and prayed; yea, prayed often, and spread forth their hands, to show their earnestness. But God would not hear; yea, he was greatly displeased, even by their religious exercises, because they continued wicked. If men are ever so zealous for the forms of religion, yet are destitute of the power of it, violate the laws of God, injure and oppress their brethren, all their prayers and services are hypocrisy. "He that turneth away his ear from hearing the law," shall find that "God will turn away his ear from hearing his prayer."

3. We may here see and admire the grace of God in inviting sinners to return to him. What ample encouragement is here given to this wicked people! Scarlet and crimson sins shall be pardoned, peace restored, and public blessings continued, if they will turn to God, be obedient to his laws, and willing and cheerful in his service. Thus does God reason the case with sinners now; thus does he promise them mercy upon their repentance; and if they will not hear, their condemnation will be righteous, and God will be justified when he judgeth them.

nion, and I have adopted it as most probable. These trees are propagated by the young shoots being bent to the earth, and which become so many trees. They afford from their stature, and large dimensions, a cool retreat during the heat of the day, in the eastern part of the world. They formed the Groves where the Canaanites and idolatrous Jews worshipped their various idols; and to this the prophet refers. Compare Ezek. xx. 28. Hosea iv. 13.

30. *Is no water.* Water is so essential to vegetation, that when this is wanting every herb and flower is withered. Hence these metaphors represent a state of total desolation.

CHAP. II. 1. *The word which, &c.* This is doubtless the title of the following prophecy. The prophecy extends to the close of the fourth chapter, and makes one continued discourse. It is supposed with great probability that it was delivered in the reign of Uzziah, when the kingdom enjoyed peace and abounded in wealth and luxury.

2. *In the latter days, &c.* It has been the opinion of the best Jewish Rabbies, that the 'latter days' always refer to the times of Messiah; and there can be no doubt that what follows must be so understood.——*Mountain of the house, &c.* The temple was built on mount Moriah, which was contiguous to mount Zion, if not reckoned a part of it. This mountain is to be established and exalted above all others, is to be esteemed and regarded. The language is figurative, and refers to the change which Messiah should introduce, by whom the church of God should be rendered glorious, and its gates opened for all nations.

3. *Teach us of his ways.* So Geneva version, and the prepositions are sometimes redundant in Hebrew.——*For from Zion, &c.* The new law, the glorious gospel of the blessed God. This was eminently fulfilled by the ministry of our Lord, and especially, when after his ascension, the Apostles went forth from Jerusalem, preaching every where the doctrines of the gospel.

4. *And decide, &c.* Terminate every strife, and remove every cause of difference, among many nations, as the next lines prove. For this sense of הוכיח compare Gen. xxxi. 37.——*And they shall, &c.* These rural and beautiful images pourtray general peace and security. Compare Mic. iv. 1—4. The sense seems to be that under Messiah's reign, Jew and Gentile shall be united,—and that all his subjects shall be men of peace, and that the tendency of his doctrine shall be to promote peace and harmony among mankind.

5. *O House of Jacob, &c.* The prophet speaks personating the pious Jews, who at that time should exhort one another to walk in this light of Jehovah. Deyling supposes that there is a reference to the lamps which were lighted up in the evening of the solemn feast days. The meaning is, let us walk in a manner becoming our privileges and mercies.

6. *Filled with diviners, &c.* Some noun has clearly dropped from the text, and that which Houbigant has suggested, after Brentius, seems most natural. I have, however, printed it in Italic, to show that it is not in the text.——*And have, &c.* For this just rendering we are indebted to the Septuagint, who probably read וישפיחו, as Dr. Jubb thought. The noun means corn springing up, not from the seed regularly sown on cultivated land, but in the untilled field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten.

7. *Full of horses.* This was contrary to God's express command. Deut. xvii. 16, 17. Uzziah imitated in this, Solomon, as he did also in the commerce of the Red-sea, whence his wealth was derived. 2 Chron. i. 15.

To the work of their own hands they bow down,
To that which their own fingers have made.
9 Therefore shall the mean man be bowed down,
And the mighty man shall be humbled:
For thou wilt not forgive them.
10 Go into the rock, and hide thyself in the dust,
From the fear of Jehovah, and the glory of his majesty,
[a] When he ariseth to strike the earth with terror".
11 The lofty eyes of men shall be humbled,
And the heighth of mortals brought down;
And Jehovah alone shall be exalted in that day.
12 For the day of Jehovah, God of hosts,
Is against every thing high and lofty;
Against every thing exalted, and it shall be humbled:
13 Even against all the cedars of Lebanon—
The high and the exalted ones;
And against all the terebinths of Bashan:
14 And against all the high mountains;
And against all the hills—the exalted ones;
15 And against every high-raised tower;
And against every fortified wall;
And against all the ships of Tarshish; 16
And against every desirable work of art.
And the loftiness of man shall be bowed down, 17
And the heighth of mortals shall be humbled,
And Jehovah alone shall be exalted in that day:
And the idols shall wholly disappear. 18
And they shall go into the caverns of the rocks, 19
And into the holes of the earth,
From the fear of Jehovah, and the glory of his majesty,
When he ariseth to strike the earth with terror.
In that day shall a man cast away 20
His idols of silver, and his idols of gold,
Which [r] he made for himself" to worship,
To the moles, and to the bats;
To go into the caverns of the rocks, 21
And into the cliffs of the craggy rocks,
From the fear of Jehovah, and the glory of his majesty,
When he ariseth to strike the earth with terror.
[Trust no more in man, 22
Whose breath is in his nostrils;
For of what account is he to be made?]

CHAP. II. 10. [a] Sept. Arab. 1 ms.

20. [r] Sept. Vulg.

REFLECTIONS UPON CHAPTER II. 1. We may justly say 'the lines are fallen to us in pleasant places; we have a goodly inheritance.' We live in 'the latter days,' when the predictions of the prophets have been fulfilled. God's church is no longer confined to the Jews; nor his worship to Jerusalem; but through the Saviour men of every nation and in every place may worship and find acceptance. The blessed gospel calls and unites men as brethren in Christ; and they equally share in the blessings of his reign. We see the end of ordinances, and what should be our view in attending upon them. We should come to learn in order to practice, to help each other forward, excite one another to

8. *Full of idols.* In both the reigns of Jotham and Uzziah, the legal worship of God was maintained. 2 Kings xv. 3, 4. and 34, 35; but from this it appears that the people generally, though privately worshipped idols.

9. *Be bowed down, &c.* Our version makes this verse to signify acts of worship paid to idols, in which the rich and the poor united; but I think there is no instance of שחח being used in this sense. It signifies 'to be cast down,' to be humbled with judgments,—and in this sense I take it here.

10. *When he ariseth, &c.* The Septuagint has retained this line, as well as the Arabic and one manuscript, with the 19th and 21st verses; and there can be no doubt, but it has been omitted here.

12. *The day of Jehovah, &c.* The day in which he will judge and deal with his people in righteousness.

13—16. *Even against, &c.* These verses Lowth considers a striking instance of the parabolical style of the prophets. Thus the cedars of Lebanon, and the oaks or turpentine trees of Bashan are used, in the way of metaphor and allegory, for kings, princes, potentates, of the highest rank; high mountains and lofty hills, for kingdoms, republics, states, cities; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life; such as those of Tyre and Sidon: for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.——*Ships of Tarshish.* Compare 1 Kings x. 22. Some think that the ships of Solomon sailed round Africa; and Dr. Jubb supposes that אופיר Ophir is the origin of the name Africa, and that Tarshish was some city in Africa. It is certain, that under Pharoah Necho, about two hundred years afterward, this voyage was made by the Egyptians. (Herodot. iv. 42.) They sailed from the Red-sea, and returned by the Mediterranean, and they performed it in three years; just the same time that the voyage under Solomon had taken up. It appears likewise from Pliny (Nat. Hist ii. 67.) that the passage round the Cape of Good Hope was known and frequently practised before his time; by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus king of Egypt.

19—21. *Caverns of the rocks, &c.* The country of Judea, being mountainous and rocky, is full of caverns; as it appears from the history of David's persecution under Saul. At En-gedi, in particular, there was a cave so large, that David with six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there. To these caverns the Jews betook themselves in times of distress and invasion. Compare Judg. vi. 2. and 1 Sam. xiii. 6.

22. *Trust no more, &c.* This verse is wanting in the Septuagint, and marked as doubtful in the Arabic. Origin, as we learn from Jerom, inserted it from Aquila. It does not seem to have any connexion with the subject; but rather to interrupt the narrative. For the first verse of the next chapter.

1 For behold, the Lord Jehovah, God of hosts,
Removeth from Jerusalem, and from Judah,
Every kind of stay and support;
The whole stay of bread, and the whole stay of water;
2 The mighty man, and the man of war;
The judge, and the prophet, and the diviner;
3 And the sage, and the ruler of fifty,
And the honourable man, and the counsellor,
And the skilful artist, and the persuasive orator.
4 And I will make boys their princes,
And infants shall rule over them.
5 And the people shall be oppressed, one by another;
And every one shall be insolent to his neighbour;
The boy to the old man, and the base to the honourable.
6 Hence shall a man take hold of his brother,
Of the house of his father, by the garment,
Saying, "Come, and be thou ruler over us;
"And let thy hand support our ruinous state."
[a] Then" shall he openly declare, saying, 7
"I will not be the healer *of your breaches;*
"For in my house is neither bread nor raiment;
"Appoint not me ruler of the people."
For Jerusalem tottereth, and Judah falleth; 8
Because their tongue [r] and their hands" are against Jehovah,
To provoke the eyes of his glory.
Their own countenance witnesseth against them; 9
For they publish their sin, like Sodom;
They hide it not; wo to their souls!
For upon themselves have they brought down evil.
Say to the righteous, that it shall be well with 10
them;
For the fruit of their deeds shall they eat.
Wo to the wicked! miserable shall they be; 11
For the work of their hands shall be repaid to them.
As for my people, children are their oppressors, 12
And women bear rule over them.
O my people, thy leaders cause thee to err,
And pervert the way of thy paths.

CHAP. III. 7. [a] Sept. Syr.

8. [r] Syr. The rest, *their doings.*

a christian behaviour, and "provoke one another to love and to good works."

2. We learn how easily God can humble the proud by his judgments, and make them sick of what they are most fond of. Pride is the reigning sin in the human heart; against this the judgments of God are peculiarly levelled, and when they come they will appear terrible to those that once defied them. The dearest lusts will be looked upon with abhorrence, and the most precious idols rejected with disdain. Gold or silver unjustly gotten, or covetously hoarded, will be grievous to the possessor, and the pleasant pictures of which men are so fond will be thrown away with contempt; yea, the nice and delicate will be glad to run into the caves of the earth, when God brings an enemy into the land. But especially at the great day, when the kings of the earth and the rich men shall hide themselves in dens and caves, and say unto the rocks "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

is clearly connected with the 21st of this, and contains an account how Jehovah would strike the earth with terror. On this account I have included it in brackets, as of doubtful authority.

CHAP. III. 1. *Every kind of stay, &c.* Hebrew, 'the support masculine, and the support feminine:' that is, every kind of support, whether great or small, strong or weak.

2, 3. *The mighty man, &c.* The best comment on these verses is the history of the event to which they refer. "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of people of the land." 2 Kings xxiv. 14,

4. *I will make boys, &c.* This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

6. *The house of, &c.* Where he lived retired, not meddling with public affairs. I read בבית, as nothing is more common than to omit this preposition; and this rendering makes unnecessary the addition which Lowth proposes, '*the head* of his father's house,' for it implies it.——*And let thy, &c.* Hebrew, 'And let this ruinous state be under thy hand;' under thy care or management. I have given the sense, after Lowth.

7. *Openly declare.* I suppose קול understood. Others think יד and render *swear;* but there is no necessity for him to take an oath. *Healer of, &c.* I have supplied from Ch. xxx. 26.——*Neither bread, &c.* It is customary through all the east, says Sir J. Chardin, to gather together an immense quantity of furniture and clothes; for their fashions never alter. Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. A great quantity of provisions for the table was equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionably great. 1 Kings iv. 22, 23. Neh. v. 17, 18.

8. *Eyes of his glory.* I consider this reading the best supported. Lowth, *the cloud* of his glory,' which is supported by the Syriac. Houbigant reads (עני) 'my humble one,' and applies the passage to the rejection of Messiah by the Jews, which to me appears forced.

9. *Their own countenance.* I consider that the term 'countenance,' in this connexion, answers to both the Hebrew words הכרת פניהם. Their looks testify their pride and obduracy.

10, 11. *Say to, &c.* I take the term צדיק in a collective sense, as the plural verb in the next lines proves it should be taken, and so in the second verse.

13, 15. *Jehovah ariseth, &c.* That is, he is prepared and ready to support his own laws and authority, which you have rejected; and to punish you for your injustice and cruel oppressions. Compare Mic. iii. 1–3.

13 Jehovah ariseth to plead his cause;
He standeth up to judge [v] his people".
14 Jehovah will enter into judgment,
With the elders of his people, and their princes:
As for you, ye have consumed my vineyard;
The plunder of the poor is in your houses.
15 What mean ye that ye crush my people,
And grind the faces of the poor?
Saith Jehovah, the Lord of hosts.
16 Moreover Jehovah hath said,
Because the daughters of Zion are haughty,
And walk, stretching out the neck,
And falsely setting off their eyes with paint;
Mincing their steps as they go,
And with their feet lightly tripping along:
17 Hence will the Lord humble the head of Zion's daughters,
And Jehovah will expose their nakedness.
18 In that day will the Lord take from them,
The ornaments of the feet-rings,
And the net-works, and the crescents,
The pendants, the bracelets, and the thin veils; 19
The tires, and the fetters, and the zones, 20
And the perfume boxes, and the amulets;
The rings, and the jewels of the nostril; 21
The embroidered robes, and the tunics, 22
And the cloaks, and the little purses;
The transparent garments, and fine linen vests, 33
And the turbans, and the mantles:
And instead of perfume shall be an ulcer; 24
And instead of well-girt raiment, rags;
And instead of high-dressed hair, baldness;
And instead of a zone, a girdle of sackcloth;
And a branded skin, instead of beauty.
Thy people shall fall by the sword, 25
And thy mighty men in the battle.
And her doors shall lament and mourn, 26
And desolate shall she sit on the ground.

13. [v] Sept. The rest, *the people*.

CHAP. VI.

16. *Stretching out, &c.* This is an instance of their haughtiness, stretching out and raising their heads, as if too great to notice others.——*Setting off their eyes, &c.* This version arises from reading שקרות as if derived from שקר, to lie, to deceive, 'deceiving with their eyes,' as the margin of our bible has it. Our translators thought that this meant, wanton, ensnaring looks; but I think it more probable that it refers to the custom of tinging the eye-lids with stibium, so as to make them black, and set off the eyes to greater advantage. Sandys and Dr. Shaw have described this custom as still prevailing; and the Chaldee explains this as referring to it. Compare Jer. iv. 30. Ezek. xxiii. 40.

17. *Humble the, &c.* The common reading has been rendered, 'smite with a scab,' and *make bare or bald*, as Jerom and Scroeder. I prefer the rendering given as most suitable, as I think the context manifests, whether we read שפּ, as Houbigant supposed the versions did, or שפה, which may have this sense, as Parkhurst explains it.——*Nakedness.* It was the barbarous custom of the conquerors of those tmes to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such as those here described, whose faces had hardly ever been exposed to the sight of man. Compare Nah. iii. 5, 6.

18. *Feet-rings.* Dr. Hunt has explained the term עכס, which as a verb means to skip, to bound, to dance along; and the noun, those ornaments of the feet, which the Eastern ladies wore; chains, or rings, which made a tinkling sound as they moved nimbly in walking.——*Net-works.* The word השבצים has been variously explained; but the rendering of our marginal version, which I have adopted, is as probable as any, and which rests on the authority of Kimchi, who considered it synonymous with שבץ. The versions favour this sense.——*Crescents.* Compare Judg. viii. 21, 26.

20. *The tires.* Head-dresses, rising high, as we learn from Exod. xxxix. 28.——*Fetters.* which they wore on the legs, to regulate their walk, and which produced a short quick step.——*Zones,* with which they bound their flowing garments.——*Perfume boxes.* Hebrew, 'houses of breathing,' which is doubtless descriptive of a perfume box. Tablets is altogether improper. These perfume boxes were hung on the Zones.——*Amulets.* Scroeder has proved that הלחשים does not signify ear-rings, but the images of serpents, which were worn as charms to secure from, and to drive away evils. An Arabic Historian says, "that the women of the villages had suspended over their bosoms, golden serpents, which they wore as amulets." Clemens Alexander has referred to the same custom. Pædag. L. ii. p. 209.

21. *Jewels of the, &c.* That the women had rings hanging from the nostril, is evident from Prov. xi. 22. Ezek. xvi. 11, 12; and this custom still prevails in many parts of the east. Paul Lucas, speaking of a village, or clan, of wandering people, a little on this side of the Euphrates; "The women says he, almost all of them travel on foot; I saw none handsome among them. They have almost all of them the nose bored, and wear in it a great ring, which makes them still more deformed."

22. *Embroidered robes, &c.* So Scroeder renders, and the term has this sense still in the Arabic. Others think robes lined with ermine are intended.——*Tunics.* The outermost garment. The Hyke, as the Arabians now call it, is meant, I think, by המטפחות *cloaks.* The word חרוט means a bag or purse, in the form of a cone. They were doubtless of different sizes. See 2 Kings v. 23.

23. *Transparent garments.* The word דגליונים is rendered, 'looking glasses,' by the Chaldee and Vulgate. The Greek renders as I, after others, have done; and the context demands some kind of garments. It was, according to Pliny, a kind of silken dress, transparent, like gauze; and was worn only by the more delicate, and courtezans. Hist. Nat. L. xi. 26. The Romans adopted it from the Greeks, for which Horace Satyrizes them. Sat. 2.

24. *Instead of perfume, &c.* A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes: an attention to which is, in some degree, necessary in those hot countries. Compare Esth. ii. 2. Song iv. 10, 11.——*A branded skin, &c.* I am indebted to Michaelis for this rendering. He has shown that כוה, whence is derived כי, as a noun, in the Arabic signifies a mark made with hot iron, a brand. This was done to slaves, and must have been insupportable to the proud daughters of Zion.

26. *Sit on the ground.* Sitting on the ground was a posture that denoted mourning and deep distress. Lament. ii. 8.

1 And seven women shall lay hold on one man
in that day, saying,
"Our own bread will we eat,
"And with our own garments will we be clothed;
"Only let us be called by thy name;
"Take thou away our reproach."
2 In that day shall the Branch of Jehovah,
Become glorious and honourable;
And the produce of the land excellent and
beautiful,
For such of Israel as have escaped.
3 And it shall be, that he who is left in Zion,
And he who remaineth in Jerusalem,
Holy shall he be called;
Every one written among the living in Jeru-
salem.
4 When the Lord shall have washed away
The filth of the daughters of Zion,
And removed the blood of Jerusalem from the
midst of her,
By a spirit of judgment, and a spirit of burning:
Then shall Jehovah create 5
On the station of mount Zion,
And on [t] all" her holy assemblies,
A cloud and a smoke by day,
And the brightness of a flaming fire, by night:
Yea, over all shall the Glory be a covering.
And it shall become a tabernacle, 6
For a shade by day from the heat;
And for a covert, and for a shelter,
From the wide-sweeping rain-storm.

CHAPTER V.

God's vineyard, and the judgments to be inflicted on it; the crying sins of his people, and their punishment.

I will now sing [s] a song" to my Beloved; 1

CHAP. IV. 5. [t] Sept.

CHAP. V. 1. [s] Sept. 1 mss.

REFLECTIONS UPON CHAPTERS III. & IV. 1. We learn what awful judgments the sins of a people bring down upon them. They are deprived of the necessary supports and comforts of life; and doomed to perish by famine and other calamities. The wise and the brave, the judge and the counsellor are taken off; the foundation of justice is subverted, and men oppress one another. A spirit of discord and faction prevails, and a kingdom or house being divided sinks and falls a prey to its enemies. While righteousness exalteth a nation, sin is the disgrace, and finally the ruin of a people.

2. We also learn how much pride and luxury contribute to bring down national judgments, especially when these vices prevail among the fair sex. What an affecting picture does the prophet give us of the daughters of Zion! Haughty in their spirit, vain of the beauty of their persons, studying only the arts of allurement, by the most expensive dress, and every sort of ornament which ingenuity could devise. They neglected and despised the virtues of modesty, frugality, and industry; the cultivation of their minds and the improvement of their hearts. How justly did they deserve the punishments which are threatened. The time was coming when they should be stripped of all their ornaments and become miserable captives. Let then the proud know that they shall soon experience a fall.

3. We see how God respects his sincere servants, and comforts them when he punishes his enemies. The prophet receives a commission to assure such, "that happy shall they be." They shall have peace and sometimes personal safety, while the wicked are filled with distress, miserable in their minds and the victims of divine wrath. The righteous are assured of the coming and work of him whose name is the Branch; and in and through whom they shall enjoy all spiritual blessings. Happily we see these promises fulfilled. Christ the Branch, hath as it were sprung up among us, and we enjoy the glorious fruits of it in the gospel of peace. We have the protection of heaven on our dwelling-places; and what deserves our special thankfulness, on our solemn assemblies. Let us seriously reflect how valuable these blessings are, and how few enjoy them, that we may be inspired with sentiments of gratitude to God.

CHAP. IV. 1. *And seven women, &c.* The division of the chapters has interrupted the Prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The Prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married; in spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (See Exod. xxi. 10.) and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy.

2. *The Branch of, &c.* The Messiah of Jehovah, says the Chaldee. The Branch is an appropriated title of the Messiah; and the fruit of the land means the great Person to spring from the house of Judah, and is only a parallel expression signifying the same: or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8.

3. *Written among.* To register the people was conformable to the law; and every one preserved alive should be called holy.

4. *A spirit of judgment.* Dathe observes that רוח *spirit* often signifies the force or *degree* of a thing to which it is applied. It seems here to denote the magnitude and the severity of the judgment which God would inflict, for the purpose of purifying his people. He will bring them into a furnace, and purify them by the fire of his wrath. Compare Ezek. xxii. 18—22.

5. *All her holy, &c.* I have followed the Septuagint in reading כל here, which seems more suitable. What follows is an evident allusion to the pillar of cloud and of fire which attended the Israelites, and to the glory which rested on the tabernacle. Compare Exod. xiii. 21, and xl. 38.—*Over all, &c.* That is, over the station of mount Zion and her assemblies, *shall the glory*, the display of God's favour to his people, be a covering. This is amplified

A song of love concerning his vineyard.
My beloved had a vineyard,
On a very high and fruitful hill:
2 And he fenced it, and cleared it of the stones;
And he planted it with the choicest vine;
And he built a tower in the midst of it,
And he hewed out also a lake therein:
And he expected that it should bring forth grapes,
But it brought forth poisonous berries.
3 And now, O inhabitants of Jerusalem, and men of Judah;
Judge, I pray you, between me and my vineyard:
4 What more could have been done to my vineyard,
Than I have done unto *it*?
Why, when I expected that it should bring forth grapes,
Brought it forth poisonous berries?
5 But come now, and I will make known to you,
What I purpose to do to my vineyard:
To remove its hedge, and it shall be devoured;
To destroy its fence, and it shall be trodden down.
6 And I will make it a desolation;
It shall not be pruned, nor shall it be digged,
But briers and thorns shall spring up in it:
And I will command the clouds
That they cause no rain to fall upon it.
7 Verily, the vineyard of Jehovah, God of hosts,
Is the house of Israel;
And the men of Judah, the plant of his delight:
And he looked for judgment, but behold tyranny;
And for righteousness, but behold a cry.
8 Wo unto you, who join house to house;
Who lay field unto field together;
Until there be no place left for others,
And yourselves are left alone amidst the land.
9 To mine ear hath Jehovah, God of hosts, revealed it;
Surely many houses shall become a desolation;
Great and splendid ones, without an inhabitant.
10 Yea, ten acres of vineyard
Shall yield but one bath of wine,
And a homer of seed shall yield but an ephah.
11 Wo to them who, rising early in the morning,
Follow after strong drink;

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in the next verse. The common version which connects *all* with *glory*, gives, in my opinion, no clear sense, though Rosenmuller tries to defend it.

CHAP. V. 1. *I will now sing, &c.* The prophet styles Jehovah 'his beloved,' and resolves to sing and to celebrate 'his love' to his vineyard, under which emblem he represents the house of Israel. For a similar allegory compare Ps. lxxx.——*On a high, &c.* Hebrew, 'on a horn the son of oil.' The expression is highly descriptive and poetical. He calls the land of Israel a horn, because it is higher than all lands; as the horn is higher than the whole body: and the son of oil, because it is said to be a land flowing with milk and honey. Kimchi.

2. *Choicest vine.* Lowth renders, 'the vine of Sorek,' which was a valley between Ascalon and Gaza. Judg. xvi. 4. The word only occurs Gen. xlix. 11. here and Jer. ii. 21. In the first place, Aquila, Theodotion, and Jerom retain the word שׂרק Sorek. So also both the Arabic versions. The Septuagint and Syriac in Gen. and here, 'the tendril of the vine.' Symmachus and the Chaldee render the term both in this place and Jer. 'the choicest vine,' and this sense I have adopted as the most probable. Rabbi Melech cites an ancient Rabbi who explained the word to mean, "a species of vine, whose grapes were without stones;" and Niebuhr and Sir J. Chardin describe such as yet common in Persia. Hence the word means 'the best kind of grapes,' a sense which suits every place where it is found.——*Built a tower.* Compare our Lord's parable, Matt. xxi. 33.——*A lake, &c.* The word יקב is so rendered by the Septuagint in four places. It means not the wine-press itself, but what the Romans called *lacus*, the *lake*; the large open place, or vessel which, by a conduit, or spout, received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under-ground, or in a cave hewed out of the side of the rock, for coolness; that the heat might not cause too great a fermentation, and sour the must.——*Poisonous berries.* Jerom rendered, 'wild grapes;' Aquila, 'the worst fruits,' which, in my opinion comes nearer to the truth. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as in the explication of it, to judgment is opposed tyranny, and to righteousness oppression. The vine is a common name, or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Num. vi. 4. גפן היין, the wine-vine. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha, 2 Kings, iv. 39—41. Compare Deut. xxxii. 32, 33. Hasselquist, Michaelis, and others, contend that "the hoary night-shade" is meant. It is common in Palestine, grows in vineyards, resembles a vine by its shrubby stalk, and its fruit is poisonous.

3. *And now judge, &c.* I consider that the owner of the vineyard is now introduced as addressing the inhabitants of Jerusalem, &c. By this method they are made to judge and pass sentence on themselves, as David, 2 Sam. xii. 1—6.

5—7. *But come now, &c.* No images can more forcibly paint the miseries that should come on the Jewish people. Jehovah would withdraw his protection, and permit their enemies to destroy them, lay waste their country, and leave it in a state of desolation.

9, 10. *Many houses.* This refers to the preceding verse. They were intent on adding 'house to house and field to field;' but their labour is vain. For their houses shall be uninhabited, and their fields barren; so that a vineyard of ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown.

11. *Strong drink, &c.* Theodoret and Chrysostom on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, inform us, that שׁכר in the Greek of both Testaments, rendered by us by the general term *strong drink*, meant properly palm-wine, or date-wine, which was, and is still much in use in the eastern countries. Judea was famous for the abundance and excellence of its palm-trees; and consequently had plenty of this wine. It was usual for the Jews to eat and drink but little in the morning, as we learn from Eccles. x. 16. and Acts ii. 15; the even-

Who sit late in the evening,
That wine may inflame them:
12 And the lyre, the harp, and the tabour,
And the pipe, and wine, are their entertainments;
But the work of Jehovah they regard not,
Nor consider the operation of his hands.
13 Therefore my people go into captivity,
Because they have no knowledge;
And their honourable men are famished,
And their multitude are parched up with thirst.
14 Therefore hath hades enlarged his appetite,
And opened his mouth wide beyond measure;
And down go her nobility, and her multitude,
And her populace, and they who exult in her.
15 Thus the mean man shall be bowed down,
And the great man shall be brought low,
And the eyes of the lofty shall be humbled:
16 And Jehovah, God of hosts, shall be exalted in judgment,
And God, the Holy One, shall be sanctified in righteousness.
17 Then shall the lambs feed unrestrained,
And the [r]kids" shall eat up what remaineth,
In the desolate fields of the fat ones.
18 Wo to them, who draw out iniquity as [r]a long cable";
And sin, as the thick traces of a waine:
19 Who say, "Let him make speed then,
"Let him hasten his work that we may see it;
"And let the counsel of the Holy One of Israel
"Draw near, and come to pass, that we may know it."
Wo to them, who call evil good, and good evil; 20
Who put darkness for light, and light for darkness;
Who put bitter for sweet, and sweet for bitter.
Wo to them, who are wise in their own eyes, 21
And prudent in their own conceit.
Wo to them, who are mighty to drink wine, 22
And men of strength to mingle strong drink:
Who justify the wicked for a reward, 23
And take the righteousness of the righteous from him.
Therefore as the fire devoureth the stubble, 24
And as the flame consumeth the chaff;
So shall their root become as touch-wood,
And their blossom shall go up like the dust:
Because they have despised the law of Jehovah,
And rejected the word of the Holy One of Israel.
Wherefore the anger of Jehovah 25
Is kindled against his people;
And he hath stretched out his hand against them:
And he smote them, and the mountains trembled;
And their carcases became as the dung
In the midst of the streets.
For all this his anger is not turned away,
But his hand is stretched out still.
And he will raise a standard for distant nations, 26
And will hiss for them from the ends of the earth;
And with the swiftest speed shall they come.
None among them is faint, and none stumbleth; 27
None shall slumber, nor shall they sleep;

17. [r] Sept. 18. [r] Sept. Aq. Sym. Theod.

24. [o] *God of hosts.* 2 mss.

ing being the customary time of their feasts. Hence the prophet reprehends their gross intemperance in not only drinking to excess, but indulging in it even in the morning.

13, 14. *Their honourable men.* These verses have a reference to the two preceding. They that indulged in feasting and drinking, shall perish with hunger and thirst: and hades shall indulge his appetite, as much as they had done, and devour them all.

16. *In judgment.* Which he executeth on them; and 'sanctified' or accounted *holy* by the display of his righteousness.

17. *The kids, &c.* This reading as parallel with *lambs* in the former line, is justly preferred by most critics. The sense is, that the houses of *the fat ones*, the rich and luxurious, should be destroyed so as to become a pasture for flocks.

18. *A long cable.* I adopt this reading as certainly more clear than the textual one. Houbigant supposes the metaphor derived from a rope-maker, who by adding hemp lengthens the cord; and by twisting several together, makes it as thick as he pleases. The meaning is, that men, from less faults proceed to greater, till at length they reach the highest pitch of wickedness, scoffing at religion and bidding defiance to God's threatened judgments, as it is expressed in the next verse. Dathe gives a different sense by considering *sin* and *iniquity* as denoting the *punishment* of it. 'Wo to them, who draw punishment as with cables, and the judgments of God as with the traces of a waine.' This does not appear so just as the version given.

20, 21. *Good evil, &c.* Who confound the nature of virtue and vice, and who are so self-opinionated as to despise all the instruction of prophets.

23. *And take the, &c.* Who condemn them, though innocent and righteous, while they acquit the guilty for the sake of gain.

24. *As the fire, &c.* Hebrew, 'tongue of fire,' the blaze; but the sense is contained in the common version.——*Of Jehovah.* I omit צבאות with two manuscripts as appearing to me unnecessary, and forming a better parallel without it.

25. *Mountains trembled.* Some refer to the earthquake in the days of Uzziah. What is here said and Amos i. 1. Zech. xiv. 5. Jarchi explains the mountains to mean kings and princes.

26. *And hiss to them, &c.* The metaphor is taken from the practice of those that keep bees; who draw them out of their hives into the fields, and

Nor shall the girdle of their loins be loosed;
Nor shall the latchet of their shoes be unbound;
28 Whose arrows are sharp, and all their bows are bent;
The hoofs of their horses shall be counted as flint,
And the wheels [a]of their chariots as a whirlwind.
29 Their growling is like that of the lioness;
Like the young lions shall they growl;
They shall roar, and shall seize the prey;
They shall bear it away also, and none shall restore it.
30 And in that day they shall roar against them,
Like the roaring of the sea;
And these shall look down to the earth,
And behold, darkness, distress!
For the light is obscured with gloomy vapour.

28. [a] Sept. Arab.

REFLECTIONS UPON CHAPTER V. 1. We see from the parable of the vineyard, that God expects suitable fruit from those who are favoured with the blessings of revelation and of divine ordinances. The Jews were his highly favoured people; redeemed by his powerful hand, taken into covenant, blessed with his laws and institutions, but how wicked and ungrateful were they! They brought forth poisonous berries. Hence their rejection. This parable addresses every person. We have conscience, scripture, ordinances, and ministers; if we are unfruitful, God will take away his grace; deny the dew of his blessing; and what was our inexcusable sin, will be our just and dreadful punishment, we shall be quite barren and useless. Let us labour therefore to answer and repay the divine cultivation, to "have our fruit unto holiness, and the end will be everlasting life."

2. Let the covetous and intemperate hear the woes denounced against them. The one may accumulate property, add house to house, but soon will they become a heap of ruins, and their riches and wealth others will seize and possess. The other may live in mirth for a short season, but quickly, alas! will it be found as the blaze of thorns! They may call

CHAPTER VI.

The vision which Isaiah saw; the obstinacy of the people, a remnant of whom only shall be saved.

In the year in which Uzziah the king died, 1
I saw Jehovah sitting on a throne, high and
lofty; and [r]his glory filled the temple. Above 2
him stood seraphs: each one of them had six
wings; with two of them he covereth his face,
with two of them he covereth his feet, and two
of them he useth in flying. And they cried one 3
to another, and said,
"Holy, holy, holy, Jehovah, God of hosts,
"The whole earth is filled with his glory."
And the pillars of the vestibule were shaken 4
by the voice of their cry; and the temple was
filled with smoke. And I said, "Alas for me! 5

CHAP. VI. [r] Sept. Others, *his train.*

themselves happy, deem excess pleasure, and regard the darkest deeds as harmless, yet will their sin find them out. What an account have they to give, who have spent that time in mirth and gay assemblies, which ought to have been spent in reading and prayer, in the discharge of personal and relative duties, and in preparation for another world.

3. We see here the progress of sin. Men advance by degrees in transgression, and at length become mockers, whose bands shall be made strong. They confound the difference between good and evil. The difference is as great as between light and darkness; yea, as plain and evident to the mind, as the difference between light and darkness is to the eye, or that between sweet and bitter to the taste. These are they who argue against the principles and practice of religion, and misrepresent the ways of God, gloss over the practices of sin, and labour to weaken the restraints of piety, and justify that which is evil. Surely for such offences God will visit. If we refuse to hearken to his reproofs, and despise his threatened judgments; if instead of repenting and turning from our sins, we persist in them, our doom is sealed and our destruction lingereth not.

lead them back again by a hiss or whistle, as Cyril and Theodoret explain the passage. Compare Ch. vii. 18.——*Swiftest speed.* This refers to the 19th verse. As the scoffer had challenged God to hasten his work of vengeance; so God now assures them that with the swiftest speed it should come.

27. *The girdle, &c.* Introduction, Pt. iv. Ch. iii. 2.

28. *The hoofs, &c.* As the ancients did not shoe their horses, it was of importance for the hoof of this animal to be hard and firm. Compare Amos vi. 12.——*Of their chariots.* Their military chariots. The prophet sets forth the strength and speed of the Babylonish cavalry, which would soon invade and overrun Judea, the effects of which are described in the concluding verses.

30. *Gloomy vapour.* This sense of ערף, Jarchi supports from Deut. xxxii. 2. It may be a mistake for ערפל. The Vulgate and Syriac render as if they had so read. Michaelis from the Arabic gives *clouds* as the sense. Lowth would correct the text, but as I think, without any necessity,

CHAP. VI, 1. *Uzziah died.* Some think that this vision was the first in order of Isaiah's prophecies, as it contains a solemn designation to the prophetical office. If we are to consider the first verse of the first chapter of any authority, he prophesied in the reign of Uzziah, and of course before his death; yet the words seem to mean, after his death. Ch. xiv. 28.——*Throne high, &c.* The scene of this vision is the temple, and particularly the most holy place, where was the ark and cherubs, above where Jehovah resided, attended by his ministers. Compare Jer. xvii. 12. Ezek. xliii. 7. Rev. iv.

2. *Seraphs.* So called from their splendid, *fiery* appearance, by which name holy angels seem to be represented, the ministers of God's providence, and burning with zeal in his service. Hence they had wings to represent the speed with which they discharged their office.

3. *Holy, holy, &c.* This hymn, performed by the seraphs, divided into two choirs, the one singing responsively to the other, is formed upon the practice of alternate singing, which prevailed in the Jewish church from the time of Moses to that of Ezra. Compare Exod. xv. 20, 21. and Ezra iii. 11.

5. *I am struck dumb.* So the Syriac, Vulgate, and Sym. render. They derive from דמם or דמם to be silent. He immediately gives the reason why he was struck dumb; because he was a man of polluted lips, and dwelt

"I am struck dumb: for I am a man of pollu-
"ted lips; and in the midst of a people of pol-
"luted lips do I dwell: for mine eyes have seen
"the king, Jehovah, God of hosts."
6 And one of the seraphs came flying unto me;
and in his hand was a burning coal, which he
had taken with the tongs from off the altar.
7 And he touched my mouth and said,
"Lo! this hath touched thy lips:
"Thy iniquity is removed, thy sin is expiated."
8 And I heard the voice of Jehovah, saying,
"Whom shall I send; and who will go for us?"
9 And I said, "Behold, here am I; send me."
And he said, "Go, and say thou to this people:
'Hear ye indeed, but understand not;
See ye indeed, but perceive not.
10 For the heart of this people is become gross;
And their ears are dull, and their eyes have
they closed;
Lest they should see with their eyes, and hear
with their ears,
And understand with their hearts, and be con-
verted;
And I should heal them."
And I said, "How long, O Jehovah?" And 11
he said,
"Until cities be laid waste, and there be no
inhabitant;
And houses, and there be no man *left therein.*
And the land be utterly made desolate:
Until Jehovah remove man far away, 12
And there be many a deserted woman in the
land.
And though there be a tenth part remaining in it, 13
Even this shall undergo repeated destruction:
Yet, as the terebinth, though cut down,
Hath its stock *remaining in the earth,*
So a holy seed shall be the stock of the nation."

REFLECTIONS UPON CHAPTER VI. 1. This vision exhibits to us some little of the glory of Jehovah, the great king! He sits on the throne, surrounded with myriads of holy and happy beings. Observe with what humility and reverence they appear before him, covering their faces. With what ardour and zeal do they praise him! with what activity and speed do they execute his commands! May we engage in religious services with the same disposition! contemplate and adore him as superlatively holy. What joy should it inspire in every christian to think that this Jehovah on the throne was the person who has become our Saviour. John xii. 41. The prophet saw his glory, saw him as the brightness of the father's glory, and the express image of his person.

2. When we seriously consider the infinite purity and holiness of God, we may justly tremble before him. We are ready to think Isaiah was very happy in such a sight as this; but, exalted as his genius and piety were, he cries out, "Alas for me! for I am undone." We are all men of polluted lips; have said many rash and unholy things; are unfit to appear before the Lord, and unworthy to be employed as his servants. Yet he can remove our pollution, pardon our iniquity, and fit us for his service, however difficult, and give a heart to discharge it. Let us pray then for these blessings, that we may be ever ready to do what he commands. Here am I, Lord send me.

3. This prediction of the obduracy and blindness of the Jews has been fulfilled. When Messiah came, they rejected him. They had ears, but heard not; eyes, but saw not; and hearts, but understood not. They shut their ears to all his instructions; they would not see the proofs of his character in the miracles which he wrought, nor submit to his authority. This man shall not reign over us, was their language; and having rejected him, he has rejected them. This is an awful state, and yet it is to be feared it is that of many called christians. They hear but understand not; will not apply their minds to consider and attend to their own concern in it; so that they continue in sin, and are not healed; yea, they are given up to spiritual blindness, and their hearts grow harder by their misimprovement of the means of grace. Let us beware that this case be not our own.

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among a people of polluted lips; and was unworthy either to join the Seraphs in singing praises to God, or to be the messenger of God to his people. Compare Exod. iv. 10. vi. 12. Jer. i. 6.

6. *Off the altar.* That is, the altar of burnt-offerings, before the door of the temple. The fire on this altar was kept perpetually burning. Levit. vi. 12, 13.

7. *Touched thy lips, &c.* The altar was considered peculiarly holy, and whatever touched it was also holy. It sanctified the gift offered on it. Hence the *coal* taken from it, and applied to the prophet's mouth, hallows him, and is a pledge that his pollution and sin were removed, so that he might now become the messenger of God to his people.

8. *Will go for us?* The Septuagint and Arabic read, 'Who will go to *this people?*' The Syriac simply, 'who will go?' omitting the pronoun *for us.* The manuscripts read as the text.

9, 10. *Hear ye indeed.* This prophecy is quoted Matt. xiii. 14, 15. Acts xxviii. 26. Mark iv. 12. Luke viii. 10; and agrees with the Greek version here. Cappellus has observed that the present text differs from the Greek chiefly by false pointing. In the tenth verse I have followed the Greek, as assigning the reason, why they heard but did not understand, &c. The beginning of the tenth verse, Bishop Lowth, with many others, renders in this manner, "Make gross the heart of this people; make their ears dull, and close up their eyes:" but surely the other construction of the words, which is authorized by the Septuagint and the New Testament, and which expressly chargeth the blindness and obduracy of the Jews on themselves, ought to be preferred. This construction is farther confirmed by the Syriac and Arabic versions; and by the old latin version preserved in Tertullian, p. 399.

11—13. *How long, O Jehovah?* How long shall this obduracy and wilful blindness continue? The answer to this question, may lead us to think both of the desolation of the country by the Babylonians and the Romans. In the former, the poor of the land were only left, 2 Kings xxv. 12—22; and even these fleeing to Egypt miserably perished. Jer. xl. 12. After the destruction of Jerusalem by Titus, how often were the remnant destroyed?

CHAPTER VII.

The prophet assures Ahaz that the design of the kings of Israel and Syria should not succeed, but that he and his people should be punished by the king of Assyria, in whom they trusted.

1 In the days of Ahaz, the son of Jotham, the
son of Uzziah, king of Judah, Retzin, king of
Syria, and Pekah, the son of Remaliah, king of
Israel, came up against Jerusalem, to besiege
2 it; and they could not overcome it. And when
it was told the house of David, that Syria was
supported by Ephraim; the heart of the king,
and the heart of his people, was moved, as the
trees of the forest are moved before the wind.
3 Then said Jehovah to Isaiah, "Go out now to
meet Ahaz; thou and Shearjashub, thy son;
at the end of the aqueduct of the upper pool,
4 at the causey of the Fuller's field; and thou
shalt say to him,
'Take heed and be still; fear not, nor be faint-
hearted;
For the two tails of these smoking fire-brands;
For the fierce wrath of Retzin, and of the son
Remaliah.
Because Syria hath devised evil against thee; 5
Ephraim, and the son of Remaliah, saying,
"Let us go up against Judah, and harass it; 6
And let us rend off a part of it for ourselves,
And let us set a king to reign in the midst of it,
Even the son of Tabeal."
Thus saith Jehovah, [v] God of hosts", 7
"It shall not stand, neither shall it be.
Though the head of Syria be Damascus; 8
And the head of Damascus, Retzin;
[t] And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's son";
Yet within threescore and five years, 9
Ephraim shall be broken from being a people.
If ye believe not, truly ye shall not be established."
And Jehovah spoke yet again to Ahaz, saying, 10
"Ask thee a sign from Jehovah, thy God; 11
Ask it either in the depth, or in the height above."
But Ahaz said, "I will not ask, neither will I 12

CHAP. VII.

7. [v] Sept. 1 ms.

And how frequently have they suffered since, and yet continue a numerous people. The stock remains, and will yet shoot forth again and flourish.——*Be left.* So the Septuagint and Vulgate, reading תשאר for ישאה which is better.

12. *A deserted woman, &c.* The feminine participle most naturally suggests this version; and the opposition to the former line justifies it. The men are to be cut off or removed, while their wives and daughters are left alone in the land. Others apply it to every thing the land contained, all should be deserted.

13. *Tenth part, &c.* Scarcely so many were left by Nebuchadnezzar, or Titus. This small remnant, like the tithe, should be sacred and preserved.——*Stock of the nation.* I adopt our marginal version of מצבת *stock*, which is that of Piscator; and with Dathe I consider בשלכת as the passive participle, referring to the terebinth or the oak. The Apostle perhaps alluded to this, Rom. ii. 18.

CHAP. VII. 1, 2. *In the days of Ahaz, &c.* Here we have the time and occasion of the following prophecy. Retzin and Pekah had combined to destroy the house of David, and set up Tabeal; most probably some factious Jew, as king of Judah. This alarmed in the highest degree, Ahaz and the people, and they were ready to sink into despondency. Compare 2 Kings xvi.

4. *Smoking fire-brands.* How lively, saith the very ingenious Mr. Harmer, the image! The remains of two small twigs, burning with violence at one end, as appears by the strong steaming of the other; sure therefore soon to disappear, reduced into ashes: so shall these two kings soon be no more.

6. *And harass it.* With Kimchi, I derive from קרץ, *to weary*; and with Schultens take the meaning to be, to distress the country by besieging the capital. Vitringa derives from קצה *to cut off.*——*Rend off a part, &c.* The verb בקע denotes, 'to break, split, divide, &c.' and the connexion favours the sense given. The confederate kings intended to occupy a part of the land of Judah, and make Tabeal king over the rest.

8, 9. *Head of Ephraim, &c.* The design of the prophet, the coherence of the subject, and the parallelism, show that two lines have been transposed, in the common text, as Dr. Jubb has observed. When they are restored to their proper place, the passage is beautiful.——*Threescore and five years.* Usher and Sir Isaac Newton date these years from the delivery of this prophecy, to the end of them with the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes, which had been left by Tiglath Pileser, and Salmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Salmaneser, appears from many passages in the history of Josiah; where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7, 33. and xxxv. 18. 2 Kings xxiii. 19, 20. Jackson begins them from the time that God had sent prophets to forewarn them of the captivity. Amos began to prophecy in the latter end of the reign of Jeroboam the second, and two years before the earthquake, which happened in the year before Christ 783, as is most probable:—so he began to prophecy in the year before Christ 785, and Hosea prophecied against the Israelites about the same time; and Isaiah a few years after them. Now from the year before Christ 785, when God first foretold the utter destruction of the kingdom of Israel, and the captivity of the people of the land, by Amos, to the year before Christ 721, when Samaria was taken, and all the people of it, and of the cities belonging to it, were carried into captivity, and the land inhabited by other nations sent from the Assyrian provinces, is sixty-four years; and so within sixty-five years, as Isaiah foretold, Ephraim was broken from being any more a people. And this was the explication of the ancient Jews, as Jerom relates in his commentary on the passage of Isaiah, ch. viii. 8. And by this interpretation the prophecy was exactly fulfilled; nor do I apprehend that it can be made out any other way. If, however, it be admitted, that Esarhaddon had sent a colony into the land of Israel forty-four years after the captivity of the ten tribes, how could this be a fulfilling of Isaiah's prophecy, which was fulfilled forty-four years before? For the Israelites were broken, and no more a people, after Salmaneser had taken Samaria and car-

13 tempt Jehovah." And he said,
"Hear ye now, O house of David;
Is it a small thing for you to weary men,
But will ye weary my God also?
14 Therefore shall Jehovah himself give you a sign:
Behold! the virgin shall conceive and bear a son,
And shall call his name Immanuel.
15 Butter and honey shall he eat,
When he shall know to refuse that which is evil,
And to choose that which is good.
16 For before this child shall know
How to refuse the evil, and choose the good,
The land shall be forsaken,
By whose two kings thou art distressed.
17 But Jehovah shall bring upon thee,
And upon thy people, and upon thy father's house,
Days, such as have not come,
From the day that Ephraim departed from Judah.
And it shall come to pass in that day, 18
Jehovah will hiss for the fly,
Which is in the utmost part of the rivers of Egypt;
And for the bee, which is in the land of Assyria:
And they shall come, and they shall all of them 19
light,
On the desolate valleys, and on the craggy rocks,
And on the thickets, and on all the caverns.
In that day Jehovah shall shave by the hired 20
razor,
By the people beyond the river, by the king of
Assyria,

ried them away captive into Assyria.——*If ye believe not, &c.* Compare 2 Chron. xx. 20. Secker and Durell propose to read בי for כי. 'If ye believe not *in me*, &c. I take כי as signifying, *truly, verily*, &c. and think the text correct.

11. *Ask a sign.* Some miracle, prodigy, as a testimony of the truth of what I have predicted. Compare Exod. iii. 12. and 2 Kings xix. 29.——*Ask it in the depth, &c.* Lowth, "Go deep to the grave, &c." and so the Vulgate, Aquila, Symmachus, and Theodotion, render. This difference depends on the pointing. I prefer our common version. The Chaldee, 'Ask for thyself that a miracle may be wrought *upon earth*, or that a sign may appear to thee in the heavens.' Compare Matt. xvi. 1. where 'signs from heaven,' are opposed to the miracles which our Lord performed on earth.

14. *Give you a sign.* That the house of David shall not be cut off; for Behold! the Virgin, some one of the family of David, shall be with child, &c.——*Immanuel.* That is, God with us. This name must have suggested, that the child which the Virgin should bear, must be the Messiah, the promised deliverer and king of Israel; and it implied, that the house of David should be preserved until this person had been born. I have rendered with the Septuagint in the future, as the sense requires.

15. *Butter and honey, &c.* Were this child now born, when he arrives at an age to know good and evil, there will be prosperity, and he and others shall enjoy the food usual in times of plenty. Harmer has shown, that butter and honey are delicacies in the East; and as such denote a state of plenty. Compare Josh. v. 6.——*When he shall know, &c.* For this sense of ל, see Noldius. The usual rendering, Butter and honey shall he eat, *that he may* know, or *until* he know, does not seem apposite.

16. *For before this child, &c.* Supposing him to be born, shall know how to refuse the evil, &c. the land of thine enemies, the kings of Israel and Syria, shall be made desolate. For the sense of קץ, see Note, verse 6th. I have given what seems to me the genuine sense of this prophecy. Dr. Jubb explains it to mean, That within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare ch. viii. 4.) the enemies of Judah should be destroyed. Kennicott contends that the child intended in this verse is the prophet's son, Shear-jashub, whom he might hold by the hand, while he was speaking; but it is obviously most natural to understand the child here mentioned as the same as mentioned in the preceding verses. Dr. Jubb's statement is opposed, I think, to the design of the prophecy, and undoubtedly to the application of it by Matthew, i. 23. and Luke i. 26. The prophet, though intending a future event, speaks of it, as if present. He sees, as it were, the virgin with child; and bearing a son; and on supposition that he was actually born, he assures the king, that he would not attain the years of discretion, before the accomplishment of their deliverance, and the restoration of peace and plenty.

The Jews being pressed with this prophecy by the early christians, applied it to Hezekiah; the son of Ahaz, as we learn from Justin Martyr's Dialogues with Trypho, and from Jerom, who refutes this notion by observing, that Hezekiah was *nine years old*, when his father began to reign. Jarchi, and Eben-Ezra apply this to one of Isaiah's own sons; but Kimchi refutes them, by observing, that if the prophet had intended a virgin whom he had married, he would have called her *prophetess*, as ch. viii. 3; and that this opinion is wholly irreconcilable with ch. viii. 8. "And the extension of his wings shall be over the full breadth of *thy land*, O Immanuel." Hence he infers, that the son of the prophet cannot be meant; but some other illustrious person, whose land Judea might be properly called. He applies it to Hezekiah; but how could the wife of Hezekiah be *a virgin?* They get rid of this, by regarding עלמה as signifying a young woman, whether unmarried or married; and so Aquila and Theodotion, Jewish proselytes, render. They can, however, bring no proof of this. The word occurs six times, and in five unquestionably means a virgin. See note, Prov. xxx. 19. where there is some doubt of the text. It had been promised, 'that the seed of the woman should bruise the serpent's head;' and this prophecy, 'that a virgin should be with child, and bring forth a son,' might refer to that ancient promise. Some thing unusual was meant, or how could it be a sign to Ahaz. Micah, having delivered that remarkable prophecy, which determines the place of the birth of Messiah, 'the ruler of God's people, whose goings forth have been of old, from everlasting;' that it should be Bethlehem-Ephrata; adds immediately, that nevertheless, in the mean time, God would deliver his people into the hands of their enemies: 'he will give them up, till she, who is to bear a child, shall bring forth.' Mic. v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child: and seems much more properly applicable to this passage of Isaiah, than to any others of the same Prophet, to which some interpreters have applied it.

17. *But Jehovah, &c.* Though Judah should not be destroyed, yet they should suffer the greatest calamities, and at length be carried away captives.

18. *Hiss for the fly, &c.* See note Ch. v. 26.

20. *By the hired razor.* To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical; to denote the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest, by the Assyrians; whom God employed as his instrument to punish the Jews. The hairs of the head are those of the highest order in the state; those of the feet, or the lower parts, are the common people; the beard is the king, the high-priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isaiah l. 6. 2 Sam. x. 4, 5.

21—25. *It shall come, &c.* These verses describe a country depopulated

The head and the hair of the feet;
And even the beard itself shall be destroyed.
21 And it shall come to pass in that day,
That if a man shall feed a young cow and two sheep;
22 Such shall be the abundance of milk,
Which they shall give that he shall eat butter;
Yea, butter and honey shall every one eat,
Who shall be left in the midst of the land.
23 And every vineyard having a thousand vines,
Valued at a thousand pieces of silver,
Shall become in that day briers and thorns.
24 With arrows and bow shall they come thither;
For the whole land shall become briers and thorns.
25 And all the hills which were dressed with the mattock,
Where the fear of briers and thorns never came,
Shall become a range for oxen,
And for the treading of goats and of sheep.

CHAPTER VIII.

A Prophecy against Syria and Israel; also against Judah;—who yet should be saved; comfort to those who fear God, the punishment of idolaters, the coming of our Lord and the effects of his ministry and Gospel.

1 And Jehovah said unto me, "Take unto thee a large tablet, and write on it with a workman's graving-tool, Maher-shalal-hash-baz [HASTE TO THE SPOIL; QUICKLY TAKE THE PREY.] And I called to me for a testimony, faithful witnesses; 2
Uriah, the priest, and Zechariah, the son of Jeberechiah. And I approached the prophetess; 3
and she conceived and bare a son. And Jehovah said unto me, "Call his name, Maher-shalal-hash-baz;
For before the child shall know, 4
To pronounce, 'My father and my mother,'
The riches of Damascus shall be borne away,
And the spoil of Samaria, before the king of Assyria."
And Jehovah spoke yet again to me, saying, 5
"Because this people have rejected 6
The waters of Shiloah, which flow gently,
And rejoice in Retzin, and the son of Remaliah:
Therefore behold the Lord bringeth upon them 7
The waters of the river, the strong and the mighty;
Even the king of Assyria, and all his force.
And he shall rise above all their channels,
And shall go over all their banks.
And he shall pass through Judah, 8

REFLECTIONS UPON CHAPTER VII. 1. We are here taught the necessity and advantage of faith in God in troublesome and dangerous times. It is our duty to take heed, to be quiet, to rule our spirits, to command our passions, and have trust in God; that is, to maintain a firm belief of his overruling providence, and guard against that fear which hath torment. His words are true, his declarations are faithful; he knows how to deliver from the most formidable enemies: let us therefore "commit our way to the Lord, trust also in him;" and thus shall we "dwell safely, and be quiet from the fear of evil."

2. Let us bless God that this sign is come to pass, and that this glorious prophecy of Christ is fulfilled! He was born of the Virgin Mary; his name was called Immanuel. God is with us, dwelling in human nature, and at peace with us. We should thankfully receive him as the Messiah, who is to reign over the house of David, and whose kingdom is everlasting. We should diligently seek an interest in him, and all lesser deliverances should lead our thoughts to this great deliverer, who is God's salvation to the ends of the earth.

3. We learn that though God may not entirely cast off his people, yet he may see it needful to correct them. Though Judah should be delivered from the designs of Syria and Israel, yet they should be punished by the king of Assyria; though the house of David should not totally be ruined, yet great calamities should come upon the land. God often deals thus with his people. Though he does not quite forsake them or give them up to ruin, yet "he visits their iniquity with a rod, and their transgression with stripes." We should therefore maintain a holy caution and fear of sin, and glorify God by a faithful obedience to all his commands; recollecting that they are all equitable and good, being a transcript of his own mind.

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and left to run wild. Vineyards and corn-fields overrun with briers and thorns; much grass, so that the few cattle left give abundance of milk; and the thinly-scattered inhabitants live on natural productions, without the culture of the land; the wild-beasts increasing, &c.

CHAP. VIII. 1. *Large tablet.* This is the most probable sense of גליון, which is rendered in the common version 'a great roll.' It was usual to write on tablets of wood, or lead, or other metal, as well as on skins or parchment. Michaelis explains it to signify 'a tablet of polished marble.' The words he was commanded to write were to be predictive; and are explained in what follows.

4. *Ere before the child, &c.* The prophecy was accordingly accomplished within three years; when Tiglath-Pileser, king of Assyria, went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Retzin, and also took the Reubenites, and the Gadites, and the half tribe of Manasseh, and carried them captive to Assyria, 2 Kings xvi. 9. xv. 29. 1 Chron. v. 26.

6, 7. *The waters of Shiloah, &c.* The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God: and is finely contrasted with the waters of the Euphrates, great, rapid, and, impetuous: the image of the Babylonian

Overflowing and spreading abroad,
Even unto the neck shall he reach:
And the extension of his wings shall be
Over the full breadth of thy land, O Immanuel!
9 Associate, O ye peoples, and be dismayed;
And give ear, all ye of distant lands:
Gird yourselves, and be dismayed;
Gird yourselves, and be dismayed.
10 Take counsel together, and it shall come to nought;
Speak the word, and it shall not stand;
For God shall be with us.
11 For thus said Jehovah unto me,
When, taking me by the hand, he instructed me,
That I should not walk in the way of this people,
12 Saying, "Say ye not a confederacy," of every thing
Of which this people say, a confederacy;
And fear ye not their fear, neither be terrified.
13 Jehovah, God of hosts, sanctify ye him:
And let him be your fear, and let him be your dread.
14 And he shall be unto you for a sanctuary;
But for a stone of stumbling, and a rock of offence,
To the two houses of Israel.
And many among them shall stumble and fall,
15 And be broken, and ensnared, and caught."
16 Bind up the testimony, *will he say;*
Seal the law among those taught by me.
17 I will therefore wait for Jehovah,
Who hideth his face from the house of Jacob;
Yea, I will look unto him.
18 Behold, I, and the children
Whom Jehovah hath given unto me!
For signs and for wonders in Israel are they,
From Jehovah, God of hosts,
Who dwelleth in mount Zion.
19 And when they shall say unto you,
"Seek to the necromancers, and the wizards;
To them who speak inwardly, and who mutter;"
Should not a people seek to their God?
[a] Should they seek" concerning the living to the dead?
20 To the law, and to the testimony, let them seek;

CHAP. VIII.

19. [a] Sept.

empire. The brook and the river are put for the kingdoms, to which they belong, and the different states of which respectively they most aptly represent.

8. *Reach to the neck.* He compares Jerusalem, says Kimchi, to the head in the human body: as when the waters come up to a man's neck, he is very near drowning. So the king of Assyria coming up to Jerusalem was like a flood reaching to the neck; the whole country was overflowed, and the capital was in imminent danger.

9. *Associate yourselves, &c.* The prophet having predicted the invasion of the Assyrians, and the extent of their success, now declares that their efforts, though often repeated, to destroy it, should be vain.

10. *God shall be, &c.* Some manuscripts read Immanuel as a proper name; but if this be right, something has been omitted. With most critics, I consider the prophet as giving the sense of that name, and assigning a reason, why Judah should not be wholly destroyed; for God would be with them, to support them and fulfil his own promises.

11. *For thus said, &c.* He now gives the reason of his own confidence, by relating what Jehovah had revealed to him.——*When taking.* When the divine influence was strong on his mind. Compare Jer. xv. 17. and xx. 7. Micah iii. 8.——*In the way of, &c.* Imitate not their conduct nor indulge their fears.

12. *Say ye not a confederacy, &c.* The people alarmed at the reports spread abroad, were ready to think every surrounding nation had conspired against the house of Judah, or that factions and conspiracies would exist among themselves. The prophet addresses the better part not to fear these things, but to fear and trust in God.

14. *For a sanctuary, &c.* That is, to those who sanctify him, who esteem him holy and serve him in holiness and with godly fear. To such he will be a sanctuary, a place of refuge and security. That the sanctuary was regarded asan asylum, appears from 1 Kings i. 50. and ii. 28. The Septuagint and Vulgate render, 'He shall be to you *for sanctification*;' and some prefer this sense; but the evident antithesis between this clause and the following, requires the sense which I have given.——*But a rock, &c.* Compare 1 Peter ii. 7, 8. where the Apostle applies this to our Lord, and to all the unbelieving.——*To the two houses, &c.* To the unbelieving part of the houses of Benjamin and Judah.

15. *And many among, &c.* Though these things were fulfilled in the days of the prophet, they were also fulfilled on the appearance of our Lord; Luke ii. 34.

16. *Bind up the, &c.* The testimony and law Grotius refers to what the prophet had been commanded to write, ver. 1—4; and which he explained in what follows. The word תורה signifies not *a law* only, but instruction and doctrine. This prophecy was to be bound up and sealed, and delivered to those *taught of God*, as an evidence to posterity. As it is evident that this is the language of God, I have supplied *will he say*, for the sake of precision. Vitringa, Dathe, and others give a different sense to these words. *Bind up, &c.* they render, Inscribe the testimony, seal, or impress the law on my disciples; and they suppose that the father addresses his son Immanuel.

17. *I will therefore wait, &c.* The prophet again speaks, testifying his own confidence in the divine promises, and hoping for his favour though he now hid his face from Jacob.

18. *The children whom, &c.* The prophet most probably speaks of his own children, who by the names divinely given to them, were for signs and wonders, &c. Shear-Jashub signifies, a remnant shall return, or be converted; and Maher-shalal-hash-baz, 'Haste to the spoil; quickly take the prey.' Jerom understands, by *children*, other prophets, and sons of the prophets, or the pious who are born of God. Ezek. xxiv. 24. and Zech. iii. 8. The Apostle applies these words to our Lord, as the great prophet of the church. Heb. ii. 13.

19. *When they shall, &c.* He now addresses his hearers not to follow

If they will not speak according to this word,
In which there is no obscurity;
21 Every one of them shall pass through the land
Grievously distressed and famished:
And when he shall be famished, and greatly vexed,
He shall curse his king and his God.
22 And he shall look upward, and then down to the earth;
And behold! distress and darkness!
Gloom, tribulation, and accumulated darkness.

1. But there shall be no gloom to the land
Which hath been *thus* distressed:
For as in the former time he debased
The land of Zebulun, and the land of Naphtali;
So in the latter time he will make glorious
The way of the sea, along the Jordan,
Even Galilee of the nations.
The people who walked in darkness 2
Have *now* seen a great light;
They who dwelt in the land of death-shade,
Unto them hath the light shined.
Thou hast multiplied the nation, 3
Thou hast increased their joy:
They rejoice before thee as with the joy of harvest;
They exult like those who divide the spoil.
For the yoke of his burden, the staff on his 4
shoulder,
The rod of his oppressor hast thou broken.
As in the day when Midian was vanquished;
When all the greaves of those armed for the 5
battle,
And the garments rolled in blood,
Were for a burning, even fuel for the fire.

Reflections upon Chapter viii. 1. Let us reflect with pleasure on the care which the prophets took to prove their prophecies authentic. They did not merely speak them, and commit them to memory or tradition, but wrote them in a plain, legible manner; and did it before witnesses, who probably subscribed the same, and were ready to declare upon oath that they saw the prophet write or attest it, that it might be read and appealed to in order to support the faith of the people in what they foretold. This remark tends to confirm our faith in the prophecies; and the same remark, in some measure, is applicable to the whole scripture.

2. We are taught that a holy fear of God is the best remedy against the fear of man; 1 Peter iii. 14. "Sanctify the Lord of hosts in your hearts; and make him your fear and your dread;" give him the glory of his power, providence, and promises; reverence his universal dominion; fear his displeasure; and acquiesce in his disposals. This will keep our minds in peace; preserve us from that fear which hath torment: and "he will be our refuge and strength, and a very present help in time of trouble."

3. What elevated and noble views are given to us of the person of Immanuel. He is wonderful in his person and offices; a counsellor, as he discovers the most important truths, and the gracious purposes of God; a mighty God, able to save unto the uttermost; the father of the age, the greatest friend and benefactor to it; and he is the prince of peace, whose administration is righteous, peaceful and happy; and whatever opposition may be made to it, it shall increase and prosper, till it terminates in everlasting glory; "of his government and peace there shall be no end." Let us reverence this glorious prince, and magnify the Lord of Hosts, whose pity, love, and zeal have performed all this for us.

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the ways and counsels of the ungodly; those who worshipped idols, and practiced superstitious arts. This seems to suit the time of Ahaz, when idolatry was nearly general.——*Should they seek, &c.* Is it not a proof of insanity for men to seek for oracles, or help to the dead? To seek to know what shall happen, or to seek safety and deliverance?

20. *Testimony, &c.* Secker thought that the attested prophecy 1—4. was meant, see verse 16; but others refer this to the whole law of Moses. Jerom observes that the prophet teaches his disciples when in doubt, to read Deut. xviii. 14, 15. "For these nations whom thou shalt dispossess, hearkened 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 Prophet from the midst of thee, one of thy own brethren, like to me; to him thou shalt hearken." The fulness and clearness of divine truth is contrasted with the muttering of wizards, &c.——*No obscurity.* The word שכר as an adjective, frequently signifies, dark, obscure: and the noun שכר signifies darkness, gloominess, Joel ii. 2. if we may judge by the context. Where the gloom שכר seems to be the same with the cloud and thick vapour, mentioned in the line preceding: see Lam. iv. 8. Job xxx. 30.

21, 22. *Every one of, &c.* The distress here described was occasioned by the invasion of Tiglath Pileser. The lands beyond the Jordan principally suffered from this invasion. Compare 2 Kings xv. 29. and 1 Chron. v. 26.——*Accumulated darkness.* Stretching in all directions. Dathe, renders *palpable*, alluding to Exod. x. 21.

CHAP. IX. 1. *But there shall be, &c.* A time will come when this gloom and distress shall cease, and when the light of truth and grace shall shine upon these lands with splendour.——*Even Galilee, &c.* It was here our Lord dwelt, preached and performed many of his miracles; and then was fulfilled this prophecy. St. Matt. iv. 16. useth the word καθημενος, *which sat*, which is the reading of the Alexandrian manuscripts here, and of the Complutense edition of the Septuagint, and also of Origen c. Cels. p. 278, and Eusebius in his Dem. Evang. lib. vii. p. 336. The other copies of the Septuagint have πορευομενος, which is a more exact translation of the present hebrew, and they are confirmed by the Syriac, Chaldee, and Vulgate.

2. *Seen a great light.* The prophet, as if present, describes the effect of the appearance and ministry of the Saviour.

3. *Hast increased their joy.* For לא some manuscripts read לו, which is necessary. The negative particle destroys the sense, as the next lines prove.

5. *When all the greaves, &c.* With Dathe and Funkius, I connect this verse with the preceding, and make it refer to what occurred when the Midianites were destroyed: Judg. 7. Their armour and their blood-stained garments were taken and burnt. This seems to have been a custom among the Israelites. Jos. ii. 6. Nah. ii. 13. Ps. xvi. 9. Ezek. xxxix. 8—10.

6 For unto us a child is born, to us a son is given;
And the government shall be on his shoulder:
And his name shall be called, Wonderful,
Counsellor,
The Mighty God, the Father of the future age,
the Prince of peace.
7 Of the increase of his government and peace,
There shall be no end;
He shall rule upon the throne of David,
And over his kingdom to fix and establish it,
With judgment and justice henceforth and for
ever:
The zeal of Jehovah, God of hosts, will do this.

CHAPTER IX.

A prophecy concerning the kingdom of Israel, or the ten tribes, extending to the 4th verse of chapter 10.

8 ᵛ JEHOVAH" hath a word against Jacob,
And it hath lighted upon Israel.
9 Because the people, all of them, ᵛ behave
haughtily";
Ephraim, and the inhabitants of Samaria,
In pride and haughtiness of heart, saying,
"The bricks are fallen down, 10
"But we will build with hewn stones;
"The sycamores are cut down,
"But we will replace them with cedars."
Therefore will Jehovah raise up 11
The ᵛ princes" of Retzin against them,
And their enemies shall together attack them:
The Syrians before, and the Philistines behind; 12
And they shall devour Israel on every side.
For all this his anger is not turned away,
But his hand is stretched out still.
Yet, this people turn not to him that smote 13
them;
And Jehovah, God of hosts, they seek not.
Therefore will Jehovah cut off from Israel, 14
The head and the tail, the branch and the rush,
in one day.
The aged and honourable person, he is the head; 15
And the prophet that teacheth falsehood, he is
the tail.
For the leaders of this people lead them astray: 16

CHAP. IX. 8. ᵛ Many mss.

9. ᵛ Chald. 11 ᵛ Many mss.

6. *For unto us a child, &c.* Here the prophet assigns the reason of what he has said in the preceding verses. He beholds the Saviour born, and describes his wonderful person, administration, and endless government.——*On his shoulder.* That is, the sceptre, the key or such like, which hung from the shoulder. Comp. xxii. 22.——*Shall be called.* That is, *shall be.* Pierce has referred for this idiom to Homer. Ib. b. iv. 60 and iii. 138, and to Herioc. Theog. 409. So Mat. v. 9, 45, and xxi. 13, Mark xi. 17, compare with Luke xix. 46. and Luke i. 7, compare with verse 36.——*Wonderful.* It is common to use an adjective or a participle as a noun. The Saviour was thus called, both on account of his birth from a virgin, and the many miracles and wonders which he would perform. See Judg. 13, 18, 19.——*Counsellor.* Imparting from the rich stores of his own wisdom, the best information to men,——*Mighty God.* Comp. ch. x. 21. This only expresses what is meant by the name before given.——*Immanuel,* God with us.——*The father of the future age.* That is, of the christian age; the whole period of Messiah's reign. Some consider אבי עד the father of eternity, as an idiom for *eternal,* as Dathe and others render. The present version of the Sept. is obscure in both copies. Dr. H. Owen thinks that the Jews designedly corrupted that version, to oppose the allegations of christians; but I think Jerom and Cappellus have shown that they formed it from the present text, with some various readings. Aquila, Symmachus, and Theodotion, read as we now do; and the manuscripts afford no proof of any various reading; so that I wonder any sober critic should prefer this version to the text. See Dodson's note.

7. *Of the increase, &c.* There shall be no limits to his empire; and it shall be most peaceful ——*On the throne of David.* As his son according to the flesh, and like him, but in a far superior manner, maintaining the honour of the divine law and worship, governing with justice, and showing mercy through every generation.

Chap. ix. 8:—Chap. x. 1—4. This whole passage, reduced to its proper and entire form, and healed of the dislocation, which it suffers by the absurd division of the chapters, makes a distinct prophecy, and a just poem; remarkable for the regularity of its dispositions, and the elegance of its plan. It has no relation to the preceding or the following prophecy. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel. The subject of it is a denunciation of vengeance awaiting their crimes. It is divided into four parts, each threatening the particular punishment of some grievous offence: of their pride; of their perseverance in their vices; of their impiety; and of their injustice. To which is added a general denunciation of a further reserve of divine wrath, contained in a distich, before used by the Prophet on a like occasion, chap. v. 25, and here repeated after each part; this makes the intercalary verse of the poem, or, as we call it, the burden of the song.

9. *Behave haughtily.* The text has *shall know,* which as Lowth observes, wants its object, nor do I see how it is connected with what follows; while the reading of the Chaldee is most suitable.

10. *The bricks, &c.* "The Eastern bricks, (says Sir John Chardin, see Harmer Observi. i. p. 176.) are only clay well moistened with water, and mixed with straw, and dried in the sun." These bricks are properly opposed to hewn stone, so greatly superior in beauty and durableness. The sycamores, which as Jerom on the place says, are timber of little worth, with equal propriety are opposed to the cedars. As the grain and texture of the sycamore is remarkably coarse and and spongy, it could therefore stand in no competition at all with the cedar, for beauty and ornament. Compare 1 Kings x. 27.

11. *Princes of Retzin.* The text has *enemies,* which is obviously wrong, though learned men have attempted to support it. The Syrians had been in league with the house of Israel against Judah; but the prophet predicts the perfidy of these allies, who would soon be found most formidable enemies. The Syrians before, and the Philistines, &c.

12. *On every side.* Comp. 2 Kings, x. 21. Some would render with the whole mouth, like insatiable wild-beasts. They would spare none; they

And those that are led by them shall be swallowed up.
17 Wherefore, Jehovah shall have no joy in their young men,
Nor on their orphans and widows will he have compassion.
For every one of them is profane, and an evildoer:
And every mouth speaketh folly.
For all this his anger is not turned away,
But his hand is stretched out still.
18 For wickedness burneth as a fire:
The brier and the bramble it shall consume:
And it shall kindle the thicket of the wood:
And they shall mount up in volumes of rising smoke.
19 Through the wrath of Jehovah, God of hosts,
Is the land darkened;
And the people shall be as fuel for the fire:
A man shall not even spare his brother.
20 But he shall snatch on the right hand, yet be hungry:
And devour on the left, and not be satisfied:
Every man shall devour the flesh of his neighbour.
21 Manasseh shall devour Ephraim, and Ephraim Manasseh:
And both of them shall be united against Judah.
For all this his anger is not turned away,
But his hand is stretched out still.

Wo to them that decree unjust decrees! 1
To the scribes, who prescribe oppression:
To turn aside the needy from judgment; 2
To rob of their right, the poor of my people:
That the widows may become their prey;
And that they may plunder the orphans.
And what will ye do in the day of visitation? 3
And in the desolation, which shall come from afar;
To whom will ye flee for succour?
And where will ye deposit your wealth?
If when bound, they bow not themselves down, 4
Then down with the slain shall they fall.
For all this his anger is not turned away,
But his hand is stretched out still.

CHAPTER X.

A prophecy of the invasion of Judea by Senacherib, and of his sudden overthrow.

Wo! to the Assyrian, the rod of mine anger, 5
The staff in whose hand is that of mine indignation!
Against a dissembling nation will I send him, 6
And against the people of my wrath give him a charge;
To gather the spoil, and to bear away the prey,
And to trample them under foot as the mire of the streets.
But he doth not so intend, 7
And his heart doth not so purpose;

REFLECTIONS UPON CHAPTER IX. 1. We are here taught the design of affliction. God smites us that we may turn to him, and seek him with sincerity and fervour. If this end be not answered, his hand will be stretched out still to correct us more heavily. Let us therefore humble ourselves under his mighty hand, and comply with the designs of his providence, that the stroke may be turned away from us, and our afflictions be succeeded by hope and joy.

2. We may also learn the consequences of continued impenitence and disobedience under the judgments of God. A day of visitation will come; a day of judgment and strict inquiry into our conduct, and the principles on which we have acted; and a day of desolation to the impenitent, when no place shall be found to which they may fly; all their wealth shall vanish, and they shall find it no more. It becomes us all seriously to think of this day of visitation, and make our refuge in Jesus Christ, that we may "obtain that salvation, which is by him unto eternal glory." Happy are they who obtain it!

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would ravage and depopulate every corner of the country.

13—17. *Yet this people, &c.* Impiety and depravity pervaded the leaders, and the people in general followed their ways. The very chastisements which they endured, seemed to be lost upon them; they would not seek unto God.

18. *For wickedness, &c.* This generally prevailing, will bring down the fire of God's wrath, which shall burn up the *brier and thorn*, the poor and the ignoble, and kindle the *thicket of the wood*, the great and noble; it shall devour all orders of men.

20. *The flesh of his neighbour.* Distress and famine shall prevail, so that a man shall seize whatever he can find for the purpose of support, without any regard to justice; and thus shall men be led to quarrel and fight with one another. Comp. Jerem. xix. 9.

CHAP. X. 4. *If when bound, &c.* I adopt the rendering of Rosenmuller, as appearing to me the most natural. He considers בלתי אם as used for *nisi*, unless, but if; and תחת he regards as signifying *below, down*, as Gen. xlix. 25. The sense I take to be, if when bound as captives they do not submit, but make resistance, then they shall be slain with the sword. Lowth, who renders (תחת) *under*, explains 'They shall be taken captive even by the captives, and shall be subdued by the vanquished;' a sense which I do not understand.

Chap. x. 5. Here begins a new and distinct prophecy, continued to the end of the twelfth chapter: and it appears from ver. 9—11. of this chap. that this prophecy was delivered after the taking of Samaria by Salmaneser; which was in the sixth year of the reign of Hezekiah: and as the former part of it foretels, the invasion of Senacherib, and the destruction of his army,

But to destroy is in his heart,
And to cut off nations not a few.
For he saith, "Are not my princes altogether kings?
9 "Is not Calno become as Carchemish?
"Have I not done to Hamath as to Arphad?
"Have I not done to Samaria as to Damascus?
10 "As my hand hath seized the kingdoms,
"Whose idols, and whose graven images
"Excelled those of Jerusalem and of Samaria;
11 "As I have done to Samaria and her idols,
"Shall I not do to Jerusalem and her images?"
12 But it shall be, when Jehovah hath performed his whole work,
On mount Zion, and on Jerusalem,
That he will visit on account of the fruit
Of the proud heart of the king of Assyria;
And on account of the triumphant look of his eyes.
13 For he saith, "By the strength of my hand I have done it;
"And by my wisdom; for I have acted prudently.
"I have removed the bounds of the peoples;
"I have plundered their hoarded treasures;
"I have brought down those who were strongly seated.
"Yea, my hand hath found, as a nest, the riches of the peoples; 14
"And as one gathereth eggs, which are deserted,
"So have I gathered the whole earth:
"And there was no one that moved the wing,
"That opened the beak, or chirped."
Shall the ax boast against him that heweth with it? 15
Shall the saw magnify itself against him that moveth it?
As if the rod should wield him that lifteth it;
As if the staff should raise up its own master.
Therefore shall Jehovah, the Lord of hosts, 16
Send upon his fat ones leanness;
And under his glory shall he kindle
As the burning of a *consuming* fire.
And the light of Israel shall become a fire, 17
And his Holy One a flame;
And he shall burn and consume his thorn,
And his brier in one day.
Even the glory of his forest, and of his fruitful field, 18
From the soul even to the flesh shall he consume;
And it shall be wasted, as what is wasted away.
And the remainder of the trees of his forest 19
Shall be so few that a child may write them down.

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which makes the whole subject of this chapter, it must have been delivered before the fourteenth of the same reign.——*The staff in whose, &c.* The text is elliptical. I have followed Smidt and others in the version which I have given.

8. *Altogether Kings.* That is, they are equal in riches, power and rank, with kings in general.

9—11. *Calno—Carchemish.* The former city is thought to be the same as Clesiphon, situate on the east side of the Tigris; the latter was on the Euphrates, as appears from Jerem. xlvi. 2, and 2 Chron. xxxv. 20. Arphad is thought to have been a city of Syria, as it is mentioned with Hamath; but no trace of it has been left. None of these cities could resist his attacks; and he presumed, that Hezekiah would attempt to oppose him in vain.

12. *On account of the fruit, &c.* The heart is compared to a tree, which yieldeth fruits according to its kind. The fruits of a *proud heart* will be proud and ambitious designs, and haughty and insulting language, which is clear from what follows.

13. *The bounds of the peoples.* Dividing the conquered countries into new prefectures, and removing the people from one land to another according to my pleasure. This was the custom of antiquity, as we learn from many parts of scripture.——*Strongly seated.* Who considered themselves secure in their fortresses, as the Chaldee justly explains.

14. *Moved the wing, &c.* Having compared the riches of nations to a nest, the prophet pursues the metaphor, and represents the King of Assyria, as gathering the eggs of this nest, which the birds through fear have deserted; and not a bird dared to move the wing, to open the beak, or to chirp. This strongly represents the terror which his arms had excited; and that no nation durst make any resistance.

15. *Its own master.* Hebrew, a *no-word.* The Hebrews have a peculiar way of joining the negative particle לא to a noun, to signify in a strong manner a total negation of the thing expressed by the noun. "How hast thou given help ללא כח, to the no-strength? And saved the arm ועז לא of the no-power? How hast thou given counsel ללא חכמה, to the no-wisdom?" That is, to the man totally deprived of strength, power and wisdom. Job. xxvi. 2, 3. Compare Ch. xxxi. 8; lxv, 2. Hos. xi. 9. Amos vi. 13. The words here signify him, who is far from being an inert piece of wood; but is an animated and active being; not an instrument, but an agent. The king of Babylon was but an instrument in the hand of God, to accomplish his purposes, though he vainly conceived that he was the sole arbiter of those events in which he was concerned.

16. *Fat ones.* That is, those of his army who had become rich through the spoil of nations, shall in their turn be visited and plundered.——*His glory.* That is, all that he could boast of as great and strong in his army; expressed afterwards, ver. 18. by the glory of his forest, and of his fruitful field.

17, 18. *Light of Israel.* Perhaps God is so called from his leading them formerly by a pillar of fire; or as dwelling amidst light and splendour in the temple.——*His thorn, &c.* The briers and thorns are the common people; the glory of his forest, are the nobles, and those of highest rank and importance. The fire of God's wrath shall destroy them, both great and small, it shall consume them *from the soul to the flesh*; a proverbial expression; *soul and body*, as we say; it shall consume them entirely and altogether.——*Shall it be wasted.* This line of the text is doubtful. The versions read differently. The Septuagint, 'And it shall be as when one fleeth out of the fire,' which Lowth adopts. The Chaldee, 'And he shall be broken, and be a fugitive.' The Vulgate, 'And through terror he shall be a fugitive.' Our translators fol-

20 And it shall come to pass in that day,
No more shall the remnant of Israel,
And such as have escaped of the house of Jacob,
Lean upon him, who smote them;
But they shall lean upon Jehovah,
The Holy One of Israel, in truth.
21 A remnant shall return, a remnant of Jacob,
Unto God the Mighty One.
22 For though thy people, O Israel, be as the sand of the sea
Yet but a remnant of them [r]shall be saved:"
The completion is decreed in righteousness;
23 For the completion, even now decreed, Jehovah, God of hosts,
Will make in the midst of the land.
24 Wherefore, thus saith Jehovah, the Lord of hosts,
Fear not, O my people, who dwellest in Zion,
Because of the Assyrian:
With his rod indeed shall he smite thee,
And his staff shall he lift up against thee,
After the manner of Egypt.
25 But yet a very little time and mine indignation,
And mine anger shall cease in their destruction.
26 For Jehovah, God of hosts, will raise up for him a scourge,
As the stroke on Midian, at the rock of Oreb,
And as the rod which he lifted up over the sea;
Yea, he will lift up, after the manner of Egypt.
27 And it shall come to pass in that day,
His burden shall be removed from off thy shoulder,
And his yoke from off thy neck;
Yea, the yoke from off [r]thy shoulder" shall perish.
28 He is come to Aiath; he hath passed on to Mizron;
At Mickmash he will lay up his baggage.
29 They have passed the strait; at Geba they lodge:
Ramah is affraid; Gibeah of Saul fleeth.
30 Cry aloud with thy voice, O daughter of Gallim;
Listen to her, O Laish; answer her, O Anathoth.
31 Madmenah is gone; the inhabitants of Gebim flee.
32 Yet this day shall he abide at Nob:
He shall shake his hand against the mount
Of the daughter of Zion—the hill of Jerusalem.
33 Behold! Jehovah, the Lord of hosts,
Shall lop the branch with a terrible crash,
And the high of stature shall be cut down,
And the lofty shall be brought low:
34 And he shall hew the thickets of the forest with iron;
And Lebanon shall fall by a mighty hand.

Chap. x. 22. [r] Sept. Arab. The rest, *shall return.*

27. [r] Sept. The rest, *on account of the anointing.*

Reflections upon Chapter x. 1. We are taught by the designs and counsels of Senacherib, how frequently the purposes of men are opposed to those of God; and that while they are pursuing their plans and schemes of ambition, God is overruling them to accomplish his holy will. The Assyrians came against Judah to conquer and plunder it, and did not suspect that he was then fulfilling the divine design to punish an hypocritical people, and bring them to repentance. What a delightful thought! that the schemes of providence are carrying on

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lowed Kimchi; "and they shall be as when a standard-bearer fainteth." None of these versions satisfy me. They seem to have no connexion with the metaphor in the former lines, and which is continued in the next verse. For these reasons I am induced to think we should read נמס instead of נסס, which is a slight change, and preserves the allusion to the *glory* of his forest being consumed. For the sense of נמס, see 1 Sam. xv. 9. The verb is used for a gradual decay of any thing, as of a garment eaten by moths. Ps. xxxix. 12.

22, 23. *For the completion, &c.* I have adopted *completion* as containing the ambiguity of the text, כליון and כלה as it may be taken in a good or bad sense. The completion of a work is the end and perfection of it; and of a judgment, the slaughter of a people and the desolation of a country. I take the verb חרץ in the sense of 'cutting short,' abbreviating. Hence the literal rendering is, 'The completion is cut short in righteousness.' I omit שמע as none of the versions notice it. I have given what I think the sense, 'For the, &c.' I render the two nouns כלה ונחרצה as idiomatical, the latter being used as an adjective, as is frequent in the Hebrew. This version is the same as to the sense with the Greek, and with Rom. ix 28, 29. The participles are used for the future. The two first lines of the 22nd verse imply some awful visitation, in which only a few should be preserved. The completion of this was at hand; for though they should be delivered from Senacherib, yet would the Chaldeans conquer and destroy them; but as a remnant was then preserved, so Paul applies the words to the remnant that should be preserved from the sword of the Romans.

24. *Manner of Egypt.* Compare Amos iv. 10. As the Egyptians treated you with severity, and sought to destroy you, so will the Assyrians.

26. *As the rod, &c.* The prophet compares their destruction to that of the Midianites by Gideon, Judg. ch. vii. 8. and then to that of the Egyptians in the Red-sea. Exod. xiv. 26.

27. *Off thy shoulder.* I follow with Lowth the reading of the Septuagint as the text, *because of the oil, or ointment*, I do not understand; and because the word is little different from the text.

28—32. *He is come to Aiath.* A description of the march of Senacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places, as he advanced, expressed with great brevity, but finely diversified.

29. *Passed the strait, &c.* The strait here mentioned is that of Michmas; a very narrow passage between two sharp hills or rocks; see 1 Sam. xiv. 4, 5. where a great army might have been opposed with advantage by a very inferior force.

33, 34. *Behold! Jehovah, &c.* The prophet having described the march

CHAPTERS XI. XII.

A prophecy of the peaceable kingdom of Messiah; the calling of the Gentiles, and the restoration of Israel, with a song of praise.

1 And there shall spring forth a rod from the trunk of Jesse;
And a branch from his roots shall become fruitful.
2 And the spirit of Jehovah shall rest upon him;
The spirit of wisdom and of understanding;
The spirit of counsel and of might;
The spirit of the knowledge, and the fear of Jehovah.
3 And he shall be of quick discernment in the fear of Jehovah;
So that he shall not judge according to the sight of his eyes;
Nor decide according to the hearing of his ears:
4 But with righteousness shall he judge the poor;
And decide with equity respecting the meek of the earth.
And he shall smite the earth with the rod of his mouth;
And with the breath of his lips shall he slay the wicked.
5 And righteousness shall be the girdle of his loins;
And faithfulness the cincture of his reins.
6 Then shall the wolf dwell with the lamb;
And the leopard shall lie down with the kid;
And the calf, and the young lion, and the fatling,
Shall come together, and a child shall lead them.
7 And the heifer, and the she-bear shall feed [a] together",
And together shall their young ones lie down.
The lion shall eat straw like the ox,
8 And the suckling play on the hole of the aspic,
And on the den of the basilisk

CHAP. XI.

by the sinful passions and pursuits of men, and that "though there may be many devices in the heart of man, God's counsel shall stand."

2. We also learn how natural it is for men to ascribe to themselves the glory of their achievements and successes; to consider themselves as the sole causes, when they are in reality, nothing but instruments. Thus Senacherib boasted, "I have removed the bounds of the peoples; I have plundered their hoarded treasures. Is not Calno become as Carchemish?" This boasting is as improper and ridiculous,

7. [a] Sept. Syr.

as for the *ax* or *saw* to boast against those who use them, and to pretend that they perform the works, in effecting which they are only unconscious and undesigning instruments. Let us guard against this temper; for as it robs God of his glory, so it provokes him to show us our nothingness, by dashing us in pieces as a potter's vessel. Such pride goeth before destruction, and such a haughty spirit is the sure forerunner of a fall; as we see in the awful judgment which fell on Senacherib, and on all his army.

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of the enemy, now predicts his sudden destruction. The tallest and most flourishing branches must fall with a crash; the cedars of Lebanon must be hewn down.

CHAP. XI. 1. *Spring forth a rod, &c.* Lowth considers this and the next chapter a continuation of the prophecy contained in the preceding; and that from the deliverance of Israel from Senacherib, the prophet takes occasion to foretel the glories of Messiah's kingdom. I cannot see the force of this reasoning. Had the trees cut down, as expressed ch. x. 33, 34. been designed to represent the Jews, or the royal house of David, then the connexion of the *rod* from the trunk of Jesse, would have been certain; but as those trees represent the Assyrians, the prophet does not continue the metaphor. Nor is there any force in the connective particle being used, as it is well known that it often begins a new subject. I consider then, this as a distinct prophecy, which might be delivered soon after the former.

3. *He shall be of quick, &c.* The sense of the verb והריחו in this connexion is disputed. Michaelis joins this line to the preceding verse, and renders, 'He shall penetrate, and fill him with the fear of Jehovah.' The Greek and Vulgate, 'The spirit of the fear of Jehovah shall fill him.' The Arabic, 'He shall inspire him with the fear, &c.' The primary sense of the verb is *to smell, to perceive an odour;* but here it is used figuratively, for the quick discernment of the mind. Messiah shall enjoy the spirit of Jehovah in the most abundant degree, and shall in consequence, be of quick discernment, in what respects religion and the characters of men; so that he will not judge, &c. Compare Job xxxix. 25.

4. *Decide with equity, &c.* The parallelism demands and supports this sense of the word והוכיח, as being synonymous with שפט *he shall judge.* Compare Gen. xxxi. 37. Lowth renders it, 'And with equity shall he work conviction in the meek of the earth;' that is, as a teacher, he shall convince those who have humility enough to listen to his instructions. Though this be true, I do not think it the sense of the text. The prophet represents Messiah as an illustrious king administering impartial justice to his people, and especially, as defending the poor; but it does not belong to the office of a judge, to teach and instruct.——*The rod of his mouth.* Some of the versions read דבר for שבט and it is allowed that they have given the sense. The meaning is, that as a judge his final sentence shall doom every incorrigible offender to be cut off. Because that רשע *wicked* is in the singular, the Chaldee and many Jews suppose their last cruel enemy to be intended, whom they call Armillus; and Lowth renders, 'the wicked one,' as if referring to Satan, or some one foe of Messiah; but as *the earth* is put for the offenders in it, so the singular is used collectively for all such characters.

5. *Cincture.* The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work, which he shall undertake. See note on ch. v. 27.

6—9. *Then shall the wolf, &c.* The heathen poets have described the golden age in a nearly similar manner; wild-beasts grow tame; serpents and poisonous herbs become harmless; all is peace and harmony. The prophet has however, much excelled them in describing the wonderful change which the presence, power, and grace of Messiah should make in the earth. There is no passage so full, so beautiful, as this before us.

9. *The earth shall, &c.* Some would render, *the land,* and limit this to Judea; but I think we have here a reason of the foregoing change and renovation of nature, and the reason is, that the saving knowledge of Jehovah

Shall the new-weaned child lay his hand.
9 They shall not hurt nor destroy,
In all my holy mountain, *saith the Lord:*
For the earth shall be full of the knowledge of Jehovah,
As the waters that cover the depths of the sea.
10 And it shall come to pass in that day,
That there shall be one from the root of Jesse,
Who shall stand for an ensign of the peoples,
And unto him shall the nations seek;
And his resting-place shall be glorious.
11 And then will [v] Jehovah" a second time put forth his hand,
To recover the remnant of his people,
That shall be left, from Assyria, and from Egypt,
And from Pathros, and from Cush, and from Elam,
And from Shinar, and from Hamath,
And from the regions of the western sea.
12 And he shall set up a signal for the nations;
And he shall gather the outcasts of Israel,
And shall assemble the dispersed of Judah,
From the four extremities of the earth.
13 And the jealousy of Ephraim shall cease,
And the enmity of Judah shall be no more;
Ephraim shall not be jealous of Judah,
And Judah shall not be at enmity with Ephraim.
14 But they shall invade the Philistines on the west;
Together shall they spoil the children of the east;
On Edom and Moab they shall lay their hand,
And the children of Ammon shall obey them.
As Jehovah *formerly* smote with a draught 15
The tongue-like strait of the Egyptian sea;
So shall he shake his hand over the river,
The Euphrates, with his vehement wind;
And he shall strike it into seven streams,
And shall make them pass over it dry-shod.
And there shall be a highway for the remnant 16
of his people,
Who shall be left, from Assyria,
As there was to Israel, in the day,
When he came up from the land of Egypt.

And in that day thou shalt say, 1
"I will praise thee, O Jehovah;
"For though thou hast been angry with me,
"Thine anger is turned away, and thou hast comforted me.
"Behold! God is become my salvation; 2
"I will trust, and not be afraid:
"For my strength and my song is Jehovah,
"And he is become to me salvation."
And when ye shall draw waters with joy 3
From the fountains of salvation; in that day 4
ye shall say,
"Give ye thanks to Jehovah; call on his name;

11. [v] Many mss.

CHAP. XII.

shall spread in process of time through the whole earth.

10. *One from the root.* The text is elliptical, *root* being put for a *branch, or one sprung from the root*, as in the first verse, and Rev. v. 5. and xxi. 16.——*Who shall stand, &c.* This and the next line the Apostle has quoted, Rom. xv. 12. according to the Greek version, 'There shall be one from the root of Jesse; Even he that shall *rise to rule* the nations; And in him shall the nations *hope*.' They have given the sense, though not a literal version of the text. For as kings and rulers always had the command in war, *to set up an ensign*, and *to bear rule*, were equivalent expressions. Hence they rendered *to be a standard, or ensign to the nations*, by *ruling over them*. In like manner they have given the full force of (ידרשו) *shall seek*, by rendering *shall hope*; for when this verb is connected with אל or ב following, it signifies, to seek to one as the object of religious regard, and so involves in it the notion of confidence and hope.

11. *To recover the, &c.* The prophet alludes to the deliverance of Israel from Egypt; and foretells that Jehovah will a second time work wonders, and display the same power and grace towards them. That many Jews inhabited the countries here mentioned in the time of our Lord and of his Apostles, is certain from the New Testament, Josephus, and other authors; and as the deliverance here is connected with the appearance of Messiah, it must refer to the many Jews who embraced the gospel in these places, and who, whether they belonged to the house of Judah, or the ten tribes, became one in Christ. This event is joined with the calling of the Gentiles in the next verse.

14. *They shall invade.* Hebrew, *they shall fly against the shoulder*; but this I take to be idiomatical, and to signify, they shall invade and attack the Philistines. The common version is nearly that of the Vulgate, and if it has any meaning, it signifies, that the Philistines should aid and assist the Israelites; a sense very remote from the true one, as the connexion proves. If we understand this literally, it may apply to the conquests of Judas Maccabeus and his brethren, who subdued all these neighbouring nations; or if in a figurative sense, it is certain that the gospel prevailed at an early period among them.

15. *Over the river, &c.* That is, the Euphrates. If we may believe Herodotus, Cyrus turned the course of this river, so that what is here said was literally fulfilled. There is a fine allusion to the miracle at the Red-sea. Exod. xiv. 21, Compare Josh. xv. 2, 5. and xviii. 19.

CHAP. XII. *In that day, &c.* That is, at the period when one from the root of Jesse shall reign, this song shall be sung, by every pious Israelite, who believes on him, and submits to his authority. The Jews applied this hymn to the times of Messiah. On the last day of the feast of Tabernacles they fetched water in a golden pitcher from the fountain of Siloah, springing at the foot of mount Zion without the city: they brought it through the water-gate into the Temple, and poured it, mixed with wine, on the sacri-

"Make known among the peoples his mighty deeds;
"Record ye, how highly his name is exalted.
5 "Sing ye of Jehovah, for he hath done excellent things;
"This is made manifest in all the earth.
6 "Cry out and joyfully shout, O inhabitress of Zion;
"For great in the midst of thee is the Holy One of Israel."

CHAPTERS XIII. XIV.

In these chapters the prophet predicts the destruction of Babylon by the Medes and Persians, and the happy consequences to the Jews.

1 THE ORACLE CONCERNING BABYLON, WHICH WAS REVEALED TO ISAIAH, THE SON OF AMOS.

2 Upon a lofty mountain raise the standard;
Exalt the voice; ° beckon with the hand,
That they may enter the gates of princes.
I have commanded my select warriors; 3
Yea, called my mighty ones to execute my wrath;
Those who exult in their own dignity.
A sound of a multitude in the mountains, 4
As of a numerous people;
A sound of the tumult of kingdoms,
Of nations gathered together!
Jehovah, God of hosts, mustereth the host for the battle.
They come from a distant land, 5
From the extremity of the heavens;
Jehovah and the instruments of his rage,
To destroy the whole land.
Howl ye, for the day of Jehovah is at hand; 6
As a destruction from the Almighty shall it come.
Therefore shall all hands be slackened, 7
And every man's heart melt; for they shall be afraid:
Torments and pangs shall seize them; 8

CHAP. XIII.

REFLECTIONS UPON CHAPTERS XI. & XII. 1. From these chapters we learn the truth of the assertion, "that to them (who lived in the earlier periods) was the Gospel preached as well as to us." The Gospel, as consisting in the glad tidings of a Saviour, and in the exhibition of the blessings of salvation, was proclaimed from the beginning; and faith in the divine promise was the medium of enjoying pardon and acceptance. In this manner was Abraham justified; and in this manner, all the believing seed of Abraham. In every period there has been no other name under heaven given among men, whereby they could be saved, than that of our Lord.

2. The extraordinary endowments of Christ, as a teacher and king, as here stated, render him worthy of the highest regard. He was qualified for his work by the spirit which was given him without measure. "He had all the treasures of wisdom and knowledge," for his own use, as well as to bestow on his people. Meekness and courage, wisdom and strength, justice and gentleness, were united in him. Happy are the subjects of such a prince, the disciples of such a teacher!

2. ° *to them.* Vulg. 1 ms.

3. How solicitous should we be that these illustrious prophecies may be accomplished in us. Let us make it appear that we are christians indeed, by the peaceableness and gentleness of our disposition, the softness and sweetness of our tempers! Let nothing malicious, revengeful, sour, contentious, or unkind, be ever found in us. Let us cultivate peace; labour to promote each other's happiness; and in this, "follow on to know the Lord;" and by increasing in our acquaintance with him, who is love, "be conformed to his image," and "walk in love, even as Christ hath loved us."

4. Since God has fulfilled his promise, and the predictions of his prophets, by sending his son into the world, every humble believer may now sing, "God is become my salvation." Divine ordinances, as wells of salvation, now abound; and with what holy pleasure and joy should men attend on them. They should make known among the peoples his mighty deeds; and from their own experience of the divine favour, they ought to trust in him for whatever may be necessary, and not be afraid; for great and mighty is he in whom they trust.

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fice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom in allusion to this passage of Isaiah. Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given by him. John vii. 37, 38.

CHAP. XIII. 2. *Upon a lofty, &c.* He opens the prophecy, calling on the forces to assemble, and attack Babylon.

3. *My mighty ones.* The term קדשׁ signifies not only *holy*, but *appointed, chosen*, and *prepared* for any particular office or work. Compare Jer. l. 44. and li. 27. It is here applied to the Medes and Persians, whom God had set apart, or selected as the instruments of his wrath.——*In their own dignity.* Who entertains the most lofty thoughts of their own power, and who in consequence are incited to accomplish their designs. I give the sense after Vitringa. Taking the affix in a passive sense, the literal version would be, 'Those who exult in my dignity,' that is, in the dignity which I have conferred. The exigence of the place requires the sense given; for as they did not know Jehovah, they could not exult in him or his perfections. Dathe and others have adopted the same mode of rendering.

4. *For the battle.* The reading of one manuscript is proper. Cyrus's army was made up of many different nations. Jeremiah calls it, "an assembly of great nations from the north country;" ch. i. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Ashchenaz, (that is, Armenia, Corduene, Pontus vel Phrygia. Vitring.) with the kings of the Medes." ch. li. 27, 28.

6. *Howl ye, &c.* This is addressed to the Babylonians, who were now in the zenith of their power. Vitringa supposes that this prophecy was delivered in the reign of Ahaz, and about two hundred years before the completion of it.

8. *Like flames.* Their torments and pangs shall be apparent in their

They shall be in pain as a woman in travail;
They shall be astonished one at another;
Their countenances shall be like flames.
9 Behold, the day of Jehovah cometh, a cruel one;
Even fierce anger, and burning wrath,
To make the land a desolation;
And her sinners he shall destroy from out of her.
10 Yea, the stars of heaven, and its constellations,
Shall not send forth their light:
The sun shall be darkened at his going forth,
And the moon shall not cause her light to shine.
11 And I will visit the world for its evil,
And the wicked for their iniquity:
And I will make the arrogance of the proud to cease,
And the haughtiness of the terrible I will bring down.
12 I will make a mortal more precious than fine gold;
Yea, a man than the ingot brought from Ophir.
13 Wherefore I will make the heavens tremble;
And the earth shall be shaken out of her place;
In the indignation of Jehovah, God of hosts,
And in the day of his burning anger.
14 And the [a] remnant" shall be as the chased roe,
And as sheep which no one gathereth together;
They shall look, every one towards his own people,
And they shall flee, every one to his own land.
15 Every one that is overtaken shall be thrust through;
And the compact troop shall fall by the sword.
Their infants shall be dashed before their eyes; 16
Their houses plundered, and their wives ravished.
Behold, I raise up against them the Medes, 17
Who shall hold silver of no account;
And as for gold, they shall not delight in it.
Their bows shall dash the young men to pieces; 18
And on the fruit of the womb they shall have no mercy:
Their eyes shall have no pity even on children.
And Babylon, which was the beauty of kingdoms, 19
The glory of the pride of the Chaldeans,
Shall be overthrown in like manner
As God overthrew Sodom and Gomorrah.
It shall never again be inhabited; 20
Nor dwelt in from generation to generation:
Neither shall the Arabian pitch a tent there;
Nor shall shepherds make their folds there.
But there shall the beasts of the desert lodge; 21
And screech owls shall fill their houses:
And there shall the daughters of the ostrich dwell;
And there shall satyrs hold their revels.
Wolves shall howl to one another in their 22
palaces,
And jackals in their festive pavilions.
And her time is near to come;
And her days shall not be prolonged.

For Jehovah will have compassion on Jacob, 1
And will yet again choose Israel.

14. [a] Sept.

Chap. xiv.

hectic feverish countenances. This is part of the description of the miseries to be inflicted on the Babylonians; and cannot with any propriety be referred to their conquerors.

10. *Yea, the stars, &c.* These strong images abound in the prophets. When kingdoms are represented prosperous, the sun, moon, and stars shine with increased splendour; and the overthrow of kingdoms is represented by darkening these luminaries. Compare Joel ii. 10; iii. 15, 16. Amos viii. 9.

11. *The world, &c.* That is, the Babylonian empire. In other instances, this general term is used for a particular empire or country. Compare Luke ii. 1 and Acts ii. 25.

12. *More precious, &c.* So few shall be left in the general destruction, that even one shall be esteemed invaluable. Compare ch. iv. 1. and 1 Sam. iii. 1.

14. *Chased roe, &c.* The roe, and the sheep are most timid, and have no way to escape their foes, but by the swiftness of their flight. So timid should be the Babylonians, when assaulted by their enemies. The troops collected from the provinces to defend the capital, should endeavour to flee to their own country.

15. *Every one, &c.* None shall escape from the slaughter; neither they who flee singly, dispersed, and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies; they shall all be equally cut off by the sword of the enemy.

16—18 *Their infants, &c.* The cruel and sanguinary nature of ancient warfare is here justly stated. The victors were guilty of indiscriminate slaughter. Even unoffending infants and sucklings shared the fate of their parents.

19. *Shall be overthrown, &c.* The text is elliptical, and it is necessary in translating, to supply what is understood. The comparison implies that Babylon should be wholly and for ever destroyed.

20—22. *Satyrs, &c.* Some uncommon creatures of the goat-kind are most probably meant. Babylon, in the time of the prophet, was rising to its highest degree of power and splendour; and yet was destined to become an utter desolation. This prediction has long ago been fulfilled; so that ages past the very site of this great city was unknown, as it is at present.

CHAP. XIV. 1—4. *For Jehovah, &c.* The prophet rather supposes

And he will settle them upon their own land;
And the stranger shall be joined to them,
And shall cleave unto the house of Jacob.
2 And the peoples shall take them,
And conduct them to their own place;
And the house of Israel shall possess them,
In the land of Jehovah, as servants and handmaids:
And they shall take them captives, whose captives they were,
And they shall rule over their oppressors.
3 And it shall come to pass in that day, that Jehovah shall give thee rest from thy sorrow, and from thy fear, and from the hard servitude
4 which was laid upon thee; and thou shalt pronounce this parable upon the king of Babylon, and shalt say,
"How hath the oppressor ceased!
The exactress of gold ceased!
5 Jehovah hath broken the staff of the wicked,
The sceptre of the rulers.
6 He that smote the peoples in wrath
With a continual stroke;
He that ruled the nations in anger,
Is persecuted, and none hindereth.
7 The whole earth is at rest, is quiet;
They break forth into singing;
8 Yea, the fir-trees rejoice over thee,
The cedars of Lebanon:
Since thou hast been laid low,
No feller hath come up against us."

Hades from beneath is moved for thee, 9
To meet thee at thy coming;
He rouseth for thee the mighty dead,
All the great chiefs of the earth;
He maketh to rise up from their thrones,
All the kings of the nations.
All of them shall speak, and say unto thee, 10
'Art thou, even thou, become weak as we?
'Art thou made like unto us?
'Is then thy pride brought down to the grave? 11
'The sound of thy sprightly instruments?
'Is the worm become thy couch,
'And the earth-worm thy covering?"
How art thou fallen from the heavens, 12
O Lucifer, son of the morning!
How art thou cut down to the ground,
Thou that didst subdue the nations!
Yet thou didst say in thy heart, 13
'I will ascend unto the heavens;
'Above the stars of God I will exalt my throne;
'And I will sit on the mount of convention,
'On the sides of the north:
'I will ascend above the heights of the clouds; 14
'I will be like the Most High.'
Yet shalt thou be brought down to the grave; 15
Even unto the sides of the pit.
Those that see thee shall look well at thee; 16
They shall attentively consider thee, *saying*,
'Is this the man, that made the earth to tremble,
'That shook the kingdoms with terror?
'That made the world like a desert, 17

the captivity of the Israelites, and adverts to their deliverance, as the consequence of the taking of Babylon. Great favour should then be shown to God's people Israel: and they should again become a free and a powerful nation, all which accordingly came to pass.

5—8. *How hath the, &c.* Bishop Lowth observes, that a chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus, frequently used to express any thing in the political or religious world, that is super-eminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant; and boast their security, now he is no more.

9—11. *Hades from, &c.* In these verses the scene is changed and a new set of persons is introduced: the regions of the dead are laid open, and hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopœias that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both.

12—15. *How art thou, &c.* The Jews now resume the speech: they address the king of Babylon as the morning star fallen from heaven, as the first in splendour and dignity in the political world fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory: these are strongly contrasted in the close with his present low and abject condition.

13. *Mount of convention, &c.* Our translators, after others, thought, that this meant mount Zion, which the Psalmist mentions as situate on the sides of the north. Ps. xlviii. 2. But this opinion is not probable, as Zion was not north from Babylon, and as the king of Babylon is supposed to have previously destroyed it. Besides this would be to sink the image of the prophet, who represents the ambitious king as aiming to set his throne above the stars. On these accounts I adopt the opinion of Doederlein, who conceived that *the mount of convention* is a poetic description of the north pole, because it appears to be the highest part, and as if the centre of the heavens, around which the stars revolve. The south part of the heavens are called 'the chambers of the south.' Job ix. 9.

16—20. *Those that see, &c.* We have now a different scene, and a most happy image, to diversify the same subject, and to give it a new turn

'And destroyed the cities thereof;
'That never dismissed his captives to their own home?"
18 All the kings of the nations, all of them,
Lie down in glory, each in his own sepulchre;
19 But thou art cast out of thy grave,
Like the branch that is abominated;
Invested with the slain, with those pierced by the sword;
With those that go down to the stones of the pit;
Like a carcass trodden under feet.
20 Thou shalt not be joined to them in burial,
Because thou hast destroyed thy country,
And thy people thou hast slain:
The seed of evil-doers shall never be renowned.
21 Prepare ye slaughter for his children,
For the iniquity of their fathers;
Lest they rise up, and possess the earth,
And new enemies fill the habitable world.
22 For I will arise against them, saith Jehovah,
And cut off from Babylon the name, and the remnant;
And the son, and the son's son, saith Jehovah.
23 And I will make it a possession for the porcupine,
And it shall become pools of water;
And I will plunge it in the gulph of destruction,
Saith Jehovah, the God of hosts.
24 Jehovah, God of hosts, hath sworn, saying,
"Surely as I have devised, so shall it be;
And as I have purposed, so shall it stand:
To crush the Assyrian in my land, 25
And I will trample him on my mountains.
Then shall his yoke depart from off them,
And his burden be removed from off their shoulder.
This is the purpose which is determined 26
Concerning the whole earth;
And this the hand that is stretched out over all nations.
For Jehovah, God of hosts, hath purposed, 27
And who shall disannul it?
And it is his hand that is stretched out,
And who shall turn it back?

IN THE YEAR IN WHICH AHAZ THE KING DIED, 28 THIS ORACLE WAS DELIVERED, CONCERNING PHILISTIA.

Rejoice not, O Philistia, with one consent, 29
Because the rod that smote thee, is broken:
For from the serpent's root shall come forth a basilisk,
And his fruit shall be a flying-fiery serpent.
For the poor shall feed on my first-fruits; 30
And the needy shall lie down in safety:
But thy root [r] he will kill" with famine;
And thy remnant he will slay.
Howl, O gates; cry out, O city! 31
O Philistia, thou art wholly dissolved!
For from the north cometh a smoke;
And there is no straggler among his troops.

CHAP. XIV.

30. [r] Sept.

and an additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

19. *Like the branch, &c.* Lowth renders, 'as a tree abominated,' and supposes that there is a reference to the tree on which a malefactor had been hung. But the term נצר never signifies a tree; nor even such a branch as would be able to bear the weight of a malefactor. Jerom explains it to mean 'a young shoot from the root of a tree, and which is cut down as useless,' and I may add, as injurious, by taking a part of that nutriment with which the tree is supported.

21—23. *Prepare ye, &c.* The close of this prophecy is uncommonly sublime. God is introduced as declaring the utter extirpation of the royal family, and the desolation of the city, confirming the decree by the awful sanction of his oath.——*New enemies.* The term שרץ as pointed, may be either a noun, signifying *cities*, or a participle, meaning *enemies*. I have adopted the latter with many modern critics, and the Septuagint Alexandrian, and the Chaldee, and as to the sense, the Syriac. If their children were spared, they would become the enemies of mankind by their ambition and cruelty.

23. *I will plunge, &c.* In this version I have followed Hunt and others; and it is supported by the Septuagint. The common one rests only on the authority of the Rabbics.

28. *In the year, &c.* This is a new prophecy, and not in the least connected with the preceding. Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in possession some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that Hezekiah, his son, and great-grandson of Uzziah, should bring upon them: which he effected; for 'he smote the Philistines, even unto Gaza, and the borders thereof.' 2 Kings xviii. 8. Uzziah therefore must be meant, by the rod that smote them, and by the serpent, from whom should spring the fiery-flying serpent; that is, Hezekiah, a much more terrible enemy, than even Uzziah had been.

31. *For from the north, &c.* That is, a cloud of dust, raised by the

32 And what shall one answer the ambassadors of the nations?
"That Jehovah hath established Zion;
And the poor of his people shall find refuge in her."

CHAPTERS XV. XVI.

These chapters contain a prophecy of the calamities brought on Moab, by the invasion of Salmaneser.

THE ORACLE CONCERNING MOAB.

1 BECAUSE Ar is utterly destroyed, Moab is undone!
Because Kir is utterly destroyed, Moab is undone!
He goeth up to ᵛ Beth-Dibon", to the high 2
places to weep:
Over Nebo, and over Medeba, shall Moab howl:
On every ᵛ head" is baldness; and every beard is shorn.
In her streets they gird themselves with sack- 3
cloth;
On her house-tops every one howleth,
And to her open places, descendeth with weeping.

2. ᵛ Chald. Syr.

2. ᵛ Sept. Ar. 5 mss.

REFLECTIONS UPON CHAPTERS XIII. & XIV. 1. The fall of Babylon, and its complete desolation, together with the crimes which brought on the judgment, ought to instruct all nations. The idolatry, cruelty, and luxury of the people; and the arrogance and pride of their kings and rulers are particularly specified. Dead to all sentiments of justice, steeled against the feelings of humanity, and intent on their own aggrandizement, they went on in their career of ambition, conquest and plunder, until men could no longer endure it; and when in providence an enemy arose to assail them, scarcely any were found to support them. Thus they that have oppressed others will in their turn be oppressed. No walls or bulwarks will protect a people universally detested, and against whom God mustereth his hosts. Let every nation remember that piety, justice, and mercy, are the only sure supports of national greatness and security.

2. The sublime parable concerning the king of Babylon, intimates to us, that there is a world of spirits, in which they know and converse with each other. These poetical flights are grounded on the truth, that there is an invisible world, into which human souls are removed, princes and kings as well as others, and that they have acquaintance and converse with each other. It may also intimate to us, that the inhabitants of hell have no reverence for the former greatness, wealth, dignity, and authority of their fellow-sufferers, nor any fear of their power; that there is no distance kept, no distinction made, nor deference paid in that place of torments; that the cutting sneers and keen railleries of those whom they tyrannized over here, will be a considerable torment to the great and proud. Let this thought excite us to "flee from the wrath to come," and secure a mansion among the blessed; to do all the good we can to others, that they may receive us into the everlasting habitations, and we for ever enjoy their thanks and friendship for the services we have done them.

3. Let God's great and just indignation against tyrants, as here particularly specified, caution us against every degree of cruelty and oppression. There are many petty tyrants among christians, who oppress all under their power, and would be as bad as the king of Babylon had they equal authority and opportunity. They distress their servants, workmen, tenants, and dependents; to gratify their cruelty or spleen; and will not do to others as they desire and expect to be done by. God will reckon with such men at last, and judge them as oppressors. They think by these means to increase the fortunes of their children, but are generally disappointed; for "the seed of evil-doers shall never be renowned." Let us fly from all these detestable practices, be strictly just to the rights of others, tender of their ease and comfort, and ready to give up some of our due for their relief and benefit. Let us be "rich in good works, ready to distribute, willing to communicate; for with such sacrifices God is well pleased;" and such as are offering them before him shall be accepted.

march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. A great dust raised, has, at a distance, the appearance of smoke.

32. *Ambassadors of the, &c.* The ambassadors of the neighbouring nations, that sent to congratulate Hezekiah on his success, are meant, which in his answer he will ascribe to the protection of God. See 2 Chron. xxxii. 23. Or, if מ, singular, the reading of the text be preferred, the ambassadors sent by the Philistines to demand peace.

CHAP. XV. 1. *Because Ar, &c.* This and the following chapter, taken together, make one entire prophecy, very improperly divided into two parts. The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah: and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirhares.——*Is utterly, &c.* I have adopted the conjecture of Calmet, reading כליל, as the two letters have been so often confounded, and as it is not very probable that two strongly fortified cities would be taken *in the night*. Vitringa gives nearly the same turn, understanding בליל as meaning *suddenly, unexpectedly*. Ar was the chief city of Moab. See Numb. xxi. 15, 28. Deut. ii. 9. It was situate on the Arnon; Kir, or Kirhares, is mentioned 2. Kings iii. 25. Jer. xlviii. 31. but its true situation is not known.

2. *Beth-Dibon.* I consider this but one place, with the Chaldee and Syriac, and most modern critics, the *vau* having been inadvertently inserted. In the names of places, Beth frequently occurs as a part of the name; as Beth-lehem, Beth-horan, Beth-car, &c.——*On every head, &c.* Herodotus, ii. 36. speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair and cast it away, and take up a lamentation." Jer. vii. 9.

3. *To her open places, &c.* The arrangement of the text has suffered by an obvious transposition of one of its parts. I have followed in rendering

4 And Heshbon and Elealeh cry out aloud;
Unto Jahaz is their voice heard:
Yea, the armed men of Moab cry out;
Her very life is become grievous unto her.
5 My heart crieth out for Moab;
Her fugitives, along even unto Zoar,
Cry out like the lowing of a young heifer:
Yea, the ascent of Luhith they shall ascend weeping.
Yea, along the way to Horonaim,
They shall raise a cry of destruction.
6 For the waters of Nimrim shall become desolate:
For the grass is withered and consumed;
The tender shoot, the green herb is no more.
7 Wherefore, the abundance, which they have gotten,
And the things which they have laid up,
Them shall they carry away to the valley of willows.
8 For a cry encompasseth the borders of Moab;
Unto Eglaim reacheth her moaning;
And unto Beer-Elim her howling.
9 For the waters of Dimon are full of blood:
Yet will I bring more evils upon Dimon;
Upon the escaped of Moab and [r] Ariel",
And upon the remnant left in the land.

SEND ye the lamb to the ruler of the land, 1
From Selah of the desert unto mount Zion.
For as a wandering bird, driven from the nest, 2
So shall be the daughters of Moab at the fords of the Arnon.
Impart counsel; interpose with equity; 3
Make thy shadow as the night amidst the noon day;
Hide the outcasts; discover not the fugitive.
Let the outcasts of Moab sojourn with thee; 4
Be thou a covert to them from the destroyer.
The oppressor is not; the destroyer hath ceased;
He that trampled on you is perished from the land.
And the throne shall be established in mercy; 5
And in truth shall one sit thereon;
In the tabernacle of David a judge,
Searching out right, and dispatching justice.
We have heard of the pride of Moab; 6
He is very proud—of his haughtiness and pride
And of his rage;—but vain are his lies.

9. [r] Sept.

CHAP. XVI.

what is the proper order and construction. See note, Hebrew Bible.

4. *The armed men, &c.* Lowth after the Septuagint Alexandrian, renders *loins*, which seems to me harsh, and without any parallel, that 'the loins should cry out!' The other versions, and Jer. xlviii. 41. support the usual sense; and nothing can be more expressive of their ruined state than to represent their bravest men, as so totally dispirited as to cry out like women; and as fleeing in every direction before the enemy.

5. *A young heifer.* A heifer of three years old in its full strength Bochart observes from Aristotle, Hist. Animal. lib. iv. that in this kind of animals alone, the voice of the female is deeper than that of the male: therefore the lowing of the heifer, rather than that of the bullock, is chosen by the Prophet, as the proper image to express the mourning of Moab.

6. *Become desolate.* Exhausted by the enemy, or their course diverted; or we may consider this verse as meaning, that all their resources shall fail, as much as if the waters were dried up, and every green herb withered.

7. *Them shall they, &c.* The Moabites shall seize and carry away to any place of security, as much of their wealth and store as possible, for fear of the enemy. This appears the most natural interpretation, as the prophet is describing the flight of the Moabites.

9. *And Ariel.* Ar of Moab was thus called, as we learn from Jerom, and Theoderet; and as the Septuagint so read, it is probably genuine. Lions seems to have nothing to do here.——*In the land.* Lowth renders Admah, as a proper name; I consider it as an appellative. In this view we have a strong contrast. Those who escaped by flight, and those left in the country shall yet suffer more evils.

CHAP. XVI. 1. *Send ye the lamb, &c.* The prophet addresses the Moabites, and advises them to send *a lamb* as a tribute to the king of Israel, and by their submission to conciliate and secure the favour of the Jews. When David conquered the Moabites, he imposed on them a tribute, which they paid. 2 Sam. viii. 2. From 2 Kings iii. 4. we learn that this tribute consisted in lambs and wethers. I adhere to the textual reading, although the Syriac and six manuscripts have בר *a son* instead of כר *a lamb*, and which Lowth has adopted, because the other versions support the text, and because I see no necessity for the other reading

2. *Daughters of Moab, &c.* This is a reason why they should secure the friendship and aid of the Jews, that their women, driven from their homes, might find a place of refuge and security.

3. *Impart counsel, &c.* With Lowth, I consider the prophet addressed Zion, exhorting her people to consider what was their duty towards the distressed and flying Moabites.——*Thy shadow as the night, &c.* The noon-day heat is insupportable, under a nearly vertical sun, and beautifully represents the intense and intolerable affliction of the Moabites. In this state the Jews are to make a shadow, cool as that of the night, to protect them. The shadow denotes every thing which could contribute to alleviate their distress.

4. *Outcasts of Moab, &c.* Setting the points aside, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context, and the design of the prophet.——*The oppressor.* Perhaps the Israelites; who in the time of Ahaz invaded Judah, defeated his army, slaying one hundred and twenty thousand men; and brought the kingdom to the brink of destruction. Judah, being now in a more prosperous condition, is represented as able to receive and protect the fugitive Moabites. And with those former times of distress, the security and flourishing state of the kingdom under the government of Hezekiah is contrasted.

6. *We have heard, &c.* Though the prophet has advised the Jews to receive the fugitives of Moab, he now reverts to the moral causes of their visitation. Their pride, their rage, and their idolatry, trusting to the lies

7 Therefore shall Moab howl;
Yea, the whole land of Moab shall howl:
For [v] the men of Kirhares" shall ye moan;
Verily they are stricken.
8 For the fields of Heshbon languish;
The lords of nations have broken the vine of Sibmah,
Whose generous shoots reached unto Jazer;
Her branches strayed even to the desert;
They extended themselves—they passed over the sea.
9 Wherefore I will weep, as with the weeping of Jazer,
For the vine of Sibmah;
I will water thee with my tears, O Heshbon and Elealeh!
For on thy harvest and vintage [v] the destroyer" hath fallen.
10 And joy and gladness are taken from the fruitful field;
And in the vineyards they shall not sing, nor shout;
In the vats the treader shall not tread out the wine;
The vintage-shouting shall cease.
Wherefore, my bowels sound as a harp for 11
Moab;
And mine inward parts for Kirhares.
And it shall come to pass, when Moab shall see 12
That he hath wearied himself on the high-places,
That he shall enter his own sanctuary,
In order to pray; but he shall not prevail.
This is the word which Jehovah spoke con- 13
cerning Moab long ago; but now Jehovah hath 14
spoken, saying,
"After three years, as the years of a hireling
And the glory of Moab shall be debased,
In all his great multitude;
And the remnant shall be very few, and without strength."

7 [v] Jerem. lxvii. 31.

9. [v] Jerem. xlviii. 32.

REFLECTIONS UPON CHAPTERS XV. & XVI. 1. We are taught by the example of the Moabites, to make prayer our refuge in the time of trouble. It is natural in distress for "every man to cry unto his god." They cried to their idol gods; went up to their high-places; wept, and mourned there; and when one god would not answer, they tried another. How wretched is the case of idolaters! how happy the people, whose God is the Lord! to whom they can go at all times, assured that their prayers will not be in vain.

2. Let us learn to cultivate a readiness to help and relieve others in distress, whatever their character or behaviour to us has been. The prophet's advice suggests to us that we should help our fellow-creatures under their sufferings, relieve the outcasts, shelter the oppressed from the cruelty of their oppressors, labour to promote justice, and show humanity and kindness to them that are in trouble. We may then expect the same assistance should we be in the like distress; and especially may we hope for the support and consolations of Christ, who "sits upon his throne, judging righteously. Blessed are the merciful, for they shall obtain mercy," in the day when God will judge all men by Jesus Christ, his Son.

3. We see how uncertain the possessions of this world are, which should lead us not to set our hearts upon them. Riches expose men to plunder and rapine, and thus occasion the loss of their lives. Joy may soon cease out of the field; and those who have no better or higher joy than such as the increase of wealth, corn, and wine, and oil affords, will then be very miserable. But there is a treasure that cannot be taken away, a joy that cannot be lost, a treasure laid up in heaven, "where neither moth nor rust can corrupt, nor thieves break through and steal;" a joy that springs from the light of God's countenance, "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore." This we should be chiefly concerned to secure. Let the language of our souls be, "Lord, lift up upon us the light of thy countenance;" and then, "though the fig-tree does not blossom, though there be no fruit on the vine, or calves in the stall, we may joy in the Lord, and rejoice in the God of our salvation."

of their false prophets and priests. Compare Zeph. ii. 8—10.

7. *Men of Kirhares.* The text here is happily corrected by the parallel place, Jer. xlviii. 31; for 'foundations or flagons' yields no suitable sense. Rosenmuller adheres to the text, and contends that the word signifies, stout, *valiant*. Compare ch. xlvi. 8. and the Chaldee and Arabic. Lowth, after the Septuagint, reads נבלם, instead of נבאים, and joins it to the following verse.——*Verily they are, &c.* I have followed the text, as it gives the reason, why they should moan for the men of Kirhares.

8. *Lords of nations, &c.* This line as construed, admits two versions, that given, or, 'the vine of Sibmah hath overpowered the lords of nations. Vitringa adopted the latter, and Lowth followed him. I have preferred the common version, as more suitable to the context, and the design of the prophet. In this version the lords of nations are represented as laying waste the finest vineyards; as not sparing vines of the choicest kind; nor any of the fruits of the land, as it follows in the next verses.——*Whose generous shoots, &c.* The meaning is, that the vines of Sibmah were greatly celebrated, and in such high repute, as not only to be propagated all over the country of Moab, to the sea of Sodom; but to have cions of them sent even beyond the sea into foreign countries.

9. *Thy harvest, &c.* Meaning all kinds of summer produce, and ending with the vintage, which was in autumn. I read as in Jeremiah; for 'shouting' does not seem proper here, nor do I think that הידד ever denotes the shout of an invading enemy, for which sense some contend.

12. *On the high-places.* Some think that במה signifies their high altars, to which they ascended by steps. Diodorus relates that Hiero king of Syracuse, built an altar a furlong in length, and proportionably broad and high.

CHAPTERS XVII. XVIII.

This prophecy relates both to Damascus and Samaria; and as they were joined in alliance, so they were to be subverted together; but Judah was to be saved.

THE ORACLE CONCERNING DAMASCUS.

1 Behold, Damascus is removed so as to be no city;
It shall even become a ruinous heap.
2 The cities are deserted [v] for ever";
They shall be given up to the flocks;
They shall lie down, and none shall affright them.
3 And the fortress shall cease from Ephraim,
And the kingdom from Damascus;
And the remnant of Syria shall become,
As the glory of the sons of Israel;
Saith Jehovah, the God of hosts.
4 And it shall come to pass in that day,
That the glory of Jacob shall be diminished,
And the fatness of his flesh shall become lean.
5 And it shall be as when one gathereth the harvest,
And his arm reapeth the ears of corn;
Or as when one gleaneth ears in the valley of Rephaim:
6 A gleaning shall be left in it,
As in the shaking of the olive-tree;
Two or three berries on the top of the highest bough;
Four or five on the straggling fruitful branches,
Saith Jehovah, the God of Israel.
7 In that day shall a man regard his Maker,
And his eyes look towards the Holy One of Israel.
8 And he shall not regard the altars
Dedicated to the work of his own hands;
And what his fingers have made he shall not respect;
Nor the groves, nor the sun-images.
9 In that day shall his fortified cities become
Like the desertion of the [v] Hivites and Amorites",
Who deserted *the land* on account of the sons of Israel;
And *the land* shall become a desolation.
10 Because thou hast forgotten the God of thy salvation,
And hast not remembered the rock of thy strength;
Hence, when thou shalt have planted pleasant plants,
And shalt have set shoots from a foreign soil:
11 In the day when thou shalt have made thy plants to grow,
And in the morning, when thou shalt have made thy shoots to spring forth;
The harvest-heap even in the day of possession,
Shall become the cause of desperate grief.
12 Oh the multitudes of the numerous peoples,
Who make a sound like the sound of the seas!

CHAP. XVII. 2. [v] Sept. The rest, *Araer.*

9. [v] Sept.

——*Wearied himself.* With the slaughter and offering of victims to Chemosh, which idol they worshipped. Numb. xxi. 29. Jer. xlviii. 5. and xiii. 46.—— *His own sanctuary.* The temple of Chemosh, but neither his offerings nor his prayers shall prevail. He shall find that an idol hath no power to help.

CHAP. XVII. 1. *Behold, Damascus,* &c. This prophecy by its title should relate only to Damascus: but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath Pileser's taking Damascus, and carrying the people captives to Kir, 2 Kings xvi. 9. and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria: and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, executed a few years after by Salmaneser.

2. *For ever.* The common text is here unintelligible; and it is a happy circumstance, that the Septuagint instead of ערער עד read עדי עד, as given, which the connexion justifies and supports.

3. *And the remnant,* &c. Houbigant ingeniously conjectured, that instead of שאר we should read שאת, *pride*, parallel with כבוד, *glory* in the next line, Lowth adopts this conjecture. But as it is not absolutely necessary, I have adhered to the text; and consider the meaning to be, that those left of Syria by Tiglath Pileser, should yet be diminished by Salmaneser, as the next verses explains it.

5. *As when one gathereth,* &c. That is, the king of Assyria shall sweep away the whole body of the people, as the reaper stripeth off the whole crop of corn; and the remnant shall be no more in proportion, than the scattered ears left to the gleaner.

8. *Dedicated to,* &c. All the ancient versions and most of the modern have mistaken the sense of this verse. The word מעשה stands *in regimine* with מגזרות, not in apposition with it; it means the altars of the work of their hands; that is, of the idols; not which *are* the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

9. *Like the desertion,* &c. No one has ever yet been able to make any tolerable sense of these words. The translation of the Septuagint has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text, or in their version. Kimchi and other Jewish critics explained it in the sense which the reading of the Septuagint suggests.

11. *The harvest-heap,* &c. When the harvest is collected together, the enemy shall seize it, and leave to you nothing.

12—14. *Oh the multitude,* &c. The prophet having predicted the over-

Oh the roaring of the nations!
They roar as the roaring of mighty waters.
13 But God shall rebuke them, and they shall flee afar off;
And be driven as chaff of the hills before the wind,
And like thistle-down before the whirlwind.
14 At the evening season behold terror!
Before the morning, and they are no more!
This is the portion of those that spoil us;
And this the lot of those that plunder us.

1 Ho! to the land shadowing with wings,
Which borders on the rivers of Cush:
2 Which sendeth ambassadors on the sea,
And in floats of papyrus on the face of the waters.
"Go, O ye swift messengers,
"To a nation extended and fierce;
"To a people terrible from the first and hitherto;
"A nation that useth the line, and treadeth down,
"Whose land the rivers have spoiled."
All ye that inhabit the world, and dwell on the 3
earth,
When the standard is raised on the hills, behold!
And when the trumpet is sounded, hear.
For thus hath Jehovah said unto me, 4
"I will sit still and regard my own abode;
"*I will be to it* as the clear heat after rain;
"As the cloud of dew [r] in the time" of harvest."
Surely before the vintage, when the bud is 5
perfect,
And the blossom is become a swelling grape;
He shall cut off the shoots with pruning-hooks,
And shall take away and cut down the branches.
And they shall be together abandoned 6
To the rapacious birds of the mountains,
And to the wild-beasts of the earth;
And the rapacious birds shall summer upon them,
And the wild-beasts of the earth shall winter upon them.
At that time shall a gift be brought 7
To Jehovah, the God of hosts,
From a people extended and fierce;

CHAP. XVIII.

4. [r] Sept. Syr. Vulg. 5 mss.

throw and desolation of the kingdoms of Syria and Israel, foretells the invasion of the kingdom of Judah, by Senacherib and his mighty hosts; and the sudden manner in which they should be destroyed. He hears the sound of the people marching; their noise was terrible as the roaring of mighty waters.

13. *Thistle-down, &c.* The word גלגל means any thing light and rolling. Lowth renders, *gossamer*, the down of plants, which sense I have followed.

14. *Behold terror!* Nothing can exceed this description of the destruction of the enemy. 'At evening they inspire terror, before the morning they are no more.'

CHAP. XVIII. 1. *Ho! to the land, &c.* What land is meant, and why it is said to be shadowing with wings, has been much disputed. The chief part consider that the prophet intended to represent Egypt. Lowth, after Bochart, renders, 'the land of the winged-cymbal,' because the Egyptians used this instrument in their sacred ceremonies. This seems to me forced, though countenanced by the Vulgate; and I much prefer the opinion of those who think it thus called, because the Jews generally trusted to Egypt for help; they fled under the wing of this country for protection. The shadow of the wing constantly denotes protection. Compare Ps. xvii. 8. and xxxvi 7. and lvii. 2. and lxiii. 7.——*Which borders, &c.* What are the rivers of Cush, whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the Upper Nile towards Ethiopia, it is not easy to determine. The word מעבר signifies either *on this side*, or *on the further side:* I have made use of the same kind of ambiguous expression in the translation. The two first lines of the next verse suit Egypt, and so far as I know, no other country. Both Pliny and Lucan describe a light kind of vessels or floats made of papyrus, and commonly used on the Nile. Egypt being destined to suffer greatly by the Assyrians, as well as Cush or Nubia, the prophet having predicted the destruction of these enemies, sends the news first to Egypt, and then exhorts the swift messengers of Egypt to send it to Nubia.

2. *To a nation extended, &c.* Occupying a large extent of country, as the Nubians did.——*Fierce.* I derive from the Arabic זרם; and the sense given is parallel with the next line. 'Peeled or shaved' seems to me inapposite; and the sense of 'smoothed,' which Lowth gives and applies to the land, I think unsupported. The Nubians had become formidable, and for some time had dominion over Egypt, as we shall see.

3. *All ye that inhabit, &c.* The prophet calls now on all nations to attend to what God was about to do.

4. *I will sit still, &c.* Senacherib invaded Egypt, and laid it nearly waste. No Ammon or Thebes was now destroyed, according to Nahum, iii. 10. On his departure he laid siege to Pelusium, and spent much time without being able to reduce it. He was forced to break up the siege by the approach of Tirhakah, king of Nubia, with a formidable army. He, however, attacked the Nubians and overthrew them. While these events were occurring, the prophet represents Jehovah as sitting still, and protecting his own abode, and promising to be to it as refreshing as the mitigated heat after rain, or as the cloud of dew, &c.

5, 6. *Surely before the, &c.* The images here are striking. When the vintage is at hand, and the husbandman expects the fruit, the loaded boughs and branches shall be cut down, and his hope become vain. So will God disappoint Senacherib and his troops, in respect to their designs against Judah. The shoots and the branches represent the leaders and troops of the enemy; who are to suffer a dreadful slaughter, and their carcases to be left as a prey to birds and wild-beasts. I consider that God is the agent, who cuts off the shoots and the branches, &c. as there is no other to whom this can be referred.

7. *A gift be brought, &c.* If the people to whom the messengers are

From a people terrible from the first, and hitherto;
A nation that useth the line, and treadeth down,
Whose land the rivers have spoiled;
To the place *hallowed* to the name of Jehovah,
The God of hosts—to mount Zion.

CHAPTER XIX.

This prophecy relates the calamities brought on Egypt by intestine divisions and commotions.

THE ORACLE CONCERNING EGYPT.

1 Behold, Jehovah rideth on a swift cloud,
And goeth down to Egypt
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt within her.
2 And I will raise up Egyptians against Egyptians,
And they shall fight, every man against his brother,
And every man against his neighbour;
City against city, and kingdom against kingdom.
And the spirit of Egypt shall fail in the midst 3
of her;
And I will swallow up her counsel:
And they shall seek to the idols, and the sorcerers,
And to the necromancers, and the wizards.
And I will give up the Egyptians 4
Into the hand of cruel Lords;
And a fierce king shall rule over them,
Saith the Lord Jehovah, God of hosts.
Then shall the waters fail from the sea, 5
And the river shall be wasted and dried up.
And the streams shall become putrid; 6
And the canals shall be emptied and dried up.
The marshy-meadows at the mouth of the river, 7
And whatever is sown by the river,
Shall wither, be blasted, and be no more.
And the fishers shall mourn and lament; 8
All those that cast the hook into the river,

Reflections upon Chapters xvii. & xviii. 1. How awful are the judgments of God! He exercised much long-suffering towards Ephraim, but at length the time of their visitation came. Many were slain, and many were carried into captivity. Few only were preserved, like the gleaning after the vintage; but these were blessed, and led to regard their maker. Their idols were forsaken, and the altars which they had dedicated demolished. Happy when personal troubles or national calamities, have their effect; when they induce us to look unto God; to humble ourselves before him, and to seek his saving aid!

2. We here see the source of sin and misery: it is forgetting God, being unmindful of him as our strong defence, and the author of all our mercies and deliverances; and the consequence will be, disappointment where we most expected comfort and relief. Let us beware then "lest we forget the Lord our God." To be continually mindful of him is a most important duty; it is the support of all other duties, and will be the source of serenity and joy, amidst all the changes of this mortal life.

3. The deliverance wrought for his church and people, shows God's justice, power, mercy, and faithfulness. While the enemy is spreading desolation around, he sits still, conscious of his own power to defend Zion. Let us then be assured that he will regard his own abode, take care of his own interest, and his people shall find a safe and delightful repose in him. Let us never indulge unbelieving fears and suspicions, for "the Lord is a God of judgment;" his church is built upon a rock, and the gates of hell shall never prevail against it. One or another of its strongest earthly pillars may fall, but God will raise up others, and add to the church daily such as shall be saved.

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sent were the Nubians, then they are the people who are to send gifts to Jehovah on the destruction of the Assyrians; and it is highly probable that Tirhakah did this in gratitude for the removal of such enemies, from whom he had suffered a signal defeat, and who might have opposed his design on the crown of Egypt, which he afterwards obtained.

CHAP. XIX. 1. *Behold, Jehovah, &c.* The exordium to this prophecy is magnificent. Jehovah maketh the clouds his chariot, and comes to inspect Egypt and inflict on her his judgments. Compare Ps. civ. 3.

2. *And I will raise, &c.* This denotes civil dissensions. After the invasion of this country by Senacherib, and his retreat, a perfect anarchy took place and prevailed for some years: this was followed by an aristocracy, or rather tyranny of twelve princes, who divided the country between them, and at last by the sole dominion of Psammitichus, which he held for fifty-four years, not long after that followed the invasion and conquest of Egypt by Nebuchadnezzar; and then by the Persians under Cambyses, the son of Cyrus.——*Kingdom against, &c.* The Septuagint Alexandrian renders, one nome, or district against another; but as the princes exercised sovereign authority in their own territories, I have retained the common version.

3. *I will swallow up, &c.* I will so dispose circumstances that they shall have no spirit, either for counsel or action; fear and confusion shall prevail.

4. *Cruel Lords.* Schroeder considers אדנים as used idiomatically, as other plural nouns are for the singular, as the adjective is singular, except in one manuscript. In this case the line will be parallel with the next. I adhere to the usual sense, and consider the twelve princes to be intended, who divided Egypt among them; and the 'fierce king' to be Psammitichus. Lowth refers this to Nebuchadnezzar, and the succession of Persian kings.

5. *From the sea.* That is, the Nile, which might be thus called, because when it overflows its banks and covers the country, it becomes like a sea. As the fertility of Egypt depends on the overflowing of the Nile, if its waters fail, famine and misery are the consequences. The prophet describes these consequences in the following verses.

6. *Become putrid.* Schroeder, from the Arabic, has attributed this sense to the verb האומיר. The form of it is unusual, and doubtless the ר has been added by mistake.

7. *Marshy-meadows.* I have followed Kimchi in this version, and the Septuagint Alexandrian, which has ערות, by which word in the Egyptian tongue was meant, 'whatever grows in marshy ground,' as Jerom on this place has observed.

And those that spread nets on the waters, shall languish.
9 And they that work the fine flax shall be confounded,
And they that weave net-works.
10 And her weavers shall be greatly distressed;
And all that make gain of pools for fish.
11 Surely the princes of Zoan are fools;
Even the most wise of Pharoah's counsellors:
Their counsel is become brutish.
How can ye boast to Pharoah, saying,
"I am the son of the wise—the son of ancient kings?"
12 Where now, where are they wise men?
Let them declare and make known unto thee
What Jehovah, God of hosts, hath purposed against Egypt.
13 The princes of Zoan are become fools;
The princes of Noph are deceived;
They have caused Egypt to err,—
Even the chief pillars of her tribes.
14 Jehovah hath mingled in the midst of them,
A spirit of extreme perverseness;
And they have caused Egypt to err in all her works,
As a drunkard staggereth in his vomit.
15 Nor shall there be any work in Egypt,
Which the head or tail, branch or rush, may do.
16 In that day shall the Egyptians be as women,
And they shall tremble and be afraid,
At the shaking of the hand of Jehovah, God of hosts,
Which he himself shall shake over them.
And the land of Judah shall be a terror to 17
Egypt;
Whosoever mentions it to them, they shall fear,
Because of the counsel of Jehovah, God of hosts,
Which he hath counselled against them.
In that day there shall be five cities 18
In the land of Egypt speaking the language of Canaan,
And swearing unto Jehovah, the God of hosts:
One of them shall be called, The city of [t] the Sun".
In that day there shall be an altar to Jehovah, 19
In the midst of the land of Egypt;
And a pillar by the border thereof to Jehovah.
And this shall be for a sign, and for a witness 20
Unto Jehovah, God of hosts, in the land of Egypt;
That when they cried to Jehovah, on account of oppressors,
He sent to them a saviour and a vindicator,
And he delivered them.
And Jehovah shall be known to the Egyptians, 21
And the Egyptians shall know Jehovah in that day;
And they shall serve him with sacrifice and oblation;
And shall vow a vow to Jehovah, and perform it.
And Jehovah shall smite the Egyptians; 22
He shall even smite and also heal them;
For they shall turn unto Jehovah,

CHAP. XIX.

18. [t] *destruction*, mss. Sept.

8. *And the fishers, &c.* There was great plenty of fish in Egypt: see Numb. xi. 5. The Nile, says Diodorus, lib. i. abounds with incredible numbers of all sorts of fish. And much more the lakes; Egmont, Pococke, &c.

10. *And her weavers, &c.* The various ways in which this verse has been rendered, proves its obscurity. To every word different senses have been attributed. I have followed Koppiers in rendering שתותיה, 'her weavers,' that is, the weavers of Egypt. The Chaldee and Septuagint among the ancient versions, support this sense. Compare the Chaldee, שאי and the Syriac, אשתי.——*And all that make, &c.* The Septuagint and Syriac have, 'strong drink,' as the meaning of שכר, a sense which seems to be wholly inapposite here. De Dieu gives the sense which I have preferred, and which the word has Prov. xi. 19. Compare for the version of יגעמי, Exod. vii. 19. The version I have given is at least clear, and seems to be supported by the whole connexion.

11. *Zoan.* This was the Tanis of the Greeks; and in the time of Moses, and long after, the royal city of Egypt. Compare Numb. xiii. 23. Ps. lxxviii. 12, 43. It was situate at the Tanitic mouth of the Nile.——*How can ye, &c.* The prophet represents the wise of Egypt as infatuated, so that they could not give prudent counsel respecting present things, nor advice respecting future.

13. *Noph.* The ancients consider this the same city as Memphis. This was the greatest city in Upper Egypt, except Thebes, situate on the west bank of the Nile, where it is divided into different branches. It was destroyed by the Saracens, and Grand Cairo built afterwards on the east of the Nile, on a canal cut from the river.

15. *Head or tail, &c.* The king or people; all should be so dispirited, as not to be able to do any thing.

18—25. *City of the Sun.* The Jews of Egypt, after the building of the temple at Heliopolis, called that city, then become the rival of Jerusalem, עיר הצדק, 'the city of Righteousness.' On the contrary, the Palestine Jews despising the place, and bearing in mind its ancient appellation—viz. חורס עיר, 'the city of the Sun—' whenever they spoke of it, turned it in contempt, by a kind of alliteration usual among them, into עיר החרס, 'the city of Destruction.' This name first written in the margin, was afterwards

And he will be intreated by them and heal them.
23 In that day there shall be a highway,
From Egypt unto Assyria;
And the Assyrian shall come into Egypt,
And the Egyptian shall go into Assyria,
And the Egyptian shall worship with the Assyrian.
24 In that day Israel shall be the third,
Together with Egypt and Assyria;
A blessing in the midst of the earth:
25 Whom Jehovah, God of hosts, shall bless, saying,
"Blessed be my people, the Egyptians;
"And the Assyrians, the work of my hands;
"And Israel mine own inheritance."

CHAPTERS XX. XXI.

A prophecy against Ashdod; of the overthrow of Babylon, and concerning Dumah and Arabia.

THE ORACLE AGAINST ASHDOD.

IN the year that Tartan came to Ashdod, whither he was sent by Sargon, king of Assyria, (and he fought against Ashdod, and took it:) At that time Jehovah spoke by Isaiah, the son of Amoz, saying, 1 2

"Go loose the sackcloth from off thy loins;
"And put off thy shoes from thy feet."
And he did so, walking stripped and barefoot, *for three days.* 3
And Jehovah said,

REFLECTIONS UPON CHAPTER XIX. 1. We here see how God punisheth nations for their pride, self-reliance, and other vices. He permits a spirit of discord to spring up and prevail among them; so that one man is opposed to another, and one city is hostile to another. All becomes confusion, and the voice of reason is not regarded. Nay the very means which the wisest counsellors adopt, tend to increase the evil rather than to abate or remove it. The social bond is broken, and order and security are fled. Let us pray that we may never witness such a scene, and that God may maintain peace in our borders.

2. We learn also what a happy change true religion makes in the state and condition of nations. God would show favour to Egypt; and this is described, not by replenishing their rivers, multiplying their fish, increasing their trade, and establishing their concord; but by the spread of true religion among them; banishing idolatry and sin; disposing men to receive the gospel; to give themselves to the Lord, and worship him according to his institution. We may learn from this passage, what improvement we are to make of the gospel; to be thankful for Christ, that Saviour and great one; publicly and boldly to profess our relation and regard to him, and cultivate that peace and love which he requires of his people. Let us, both in our social and private conduct, show that the gospel has this effect upon us; and we should earnestly pray that it may have the same effect upon others, even upon all mankind; and that by the more plentiful effusion of the spirit in the latter day, Jehovah, God of hosts, may again say, "Blessed be my people, the Egyptians, and the Assyrians the work of my hands, and Israel mine own inheritance."

inserted in the text. The dispersion and settling of the Jews in Egypt and Assyria, must have tended to spread the knowledge of Jehovah, and doubtless many in both those countries, knew and worshipped him. The conquest of the Persians by Alexander, was the deliverance of Egypt; especially as he and his successors greatly favoured the people, and improved the country. To all these events the prophet seems to have had a view in this chapter: and in particular, from ver. 18 the prophecy of the propagation of the true religion in Egypt seems to point to the flourishing state of Judaism in that country, in consequence of the great favour shown to the Jews by the Ptolemies. Alexander himself settled a great many Jews in his new city Alexandria, granting them privileges equal to those of the Macedonians. The first Ptolemy, called Soter, carried great numbers of them thither, and gave them such encouragement, that still more of them were collected there from different parts; so that Philo reckons, that in his time there were a million of Jews in that country. Great numbers settled in the eastern parts of the Macedonian empire, and continued to increase until they were destroyed by the Romans. What is here said applies in its full sense to the times of the Gospel.

CHAP. XX. 1. *In the year that Tartan, &c.* Tartan besieged Ashdod, or Azotus; which probably belonged at this time to Hezekiah's dominions: see 2 Kings xviii. 8. The people expected to be relieved by the Cushites of Arabia, and by the Egyptians. Isaiah was ordered to go uncovered, that is, without his upper-garment, the rough mantle generally worn by the prophets: see Zech. xiii. 4. probably three days, to show that within three years the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, which event should make their case desperate, and induce them to surrender. Tartan was one of Senacherib's generals, 2 Kings xviii. 17. and Tirhakah, king of the Cushites, was in alliance with the king of Egypt against Senacherib. These circumstances make it probable, that by Sargon is meant Senacherib. Vitringa contends that Sargon was Salmaneser, the father of Senacherib; while Michaelis that he was the same as Asardinus, the successor of Senacherib. Rosenmuller observes that no reason can be given why the sacred writers should not give the usual name to this king, provided he were the same as Salmaneser, or Senacherib, and he supposes that Sargon might be the successor of Salmaneser, but dying soon, no further mention is made of him. This seems as probable as any thing hitherto advanced.

3. *Stripped, &c.* Nothing more is meant by this than to put off the upper-garment.——*Three days* I have supplied these words because it is not probable that the prophet walked uncovered and barefoot for three years: his appearing in that manner was a sign, that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted, as well as the event; but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable therefore, that the prophet was ordered to walk so for three days, to denote the accomplishment of the event in three years; a day for a year, according to the prophetical rule: Numb. xiv. 34. Ezek. iv. 6. The words שלש ימים, *three days*, may possibly have been lost out of the text, at the end of the second verse, after יחף *barefooted.*

4. *Their hind-parts bare, &c.* It was often the barbarous custom of conquerors in ancient times to strip the vanquished, without regard to age

"As my servant Isaiah hath walked,
Stripped and barefoot, *for three days,*
It is for a sign and a prodigy of three years,
In respect to Egypt and Cush:
4 Thus shall the king of Assyria lead
The captives of Egypt, and the exiles of Cush,
The young and the old, stripped and barefoot;
With their hind-parts bare, to the shame of the Egyptians.
5 And they *of Ashdod* shall be terrified,
And ashamed of Cush, in whom they trusted,
And of Egypt in whom they gloried.
6 And the inhabitants of this country shall say, in that day,
"Behold, such are the objects of our confidence,
"To whom we fled for assistance;
"To be delivered from the king of Assyria;
"How then shall we escape?"

CHAP. XXI. THE ORACLE CONCERNING THE SOUTHERN DESERT, OR BABYLON.

1 Like the southern tempests rushing along,
From the desert he cometh, from the terrible country.
2 A dreadful vision! it is revealed unto me:
The spoiler is spoiled! the destroyer is destroyed!
Go up, O Elam; form the siege, O Media!
All her vexations have I made to cease.
3 Therefore are my loins filled with pain;
Pangs have seized me, as the pangs of one in travail:
I am convulsed, so that I cannot hear;
I am confounded, so that I cannot see.
My mind is bewildered; terrors have affrighted 4
me;
The night which I desired, hath he turned into horror.
The table is prepared, the watch appointed; 5
They eat, they drink; *but suddenly one cries,*
"Rise, O ye princes; anoint the shield."
For thus had the Lord said unto me; 6
Go, and appoint the watchman on his station;
And whatever he seeth let him declare to thee.
And he saw chariots and bands of horsemen; 7
Riders on asses, and riders on camels;
And he observed with the closest attention.
And he that looked out on the watch, cried; 8
"O my Lord, I keep my station all the day long,
"And on my ward have I continued every night.
"And behold there come on chariots with men, 9
"And bands of horsemen come on."
And one spoke, and said,
"Fallen, fallen is Babylon!
"And all her idol gods are broken to the ground."
O the subject of my thrashing, the corn of my 10
floor!
What I have heard from Jehovah, the God of hosts,
The God of Israel, that I have declared to you.

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or sex; as we learn not only from the sacred, but from profane authors.

6. *Such are the objects, &c.* This indirectly reproves the prophet's own people who were ever prone to trust to Egypt for help.

CHAP. XXI. 1. *The oracle, &c.* Two opinions have divided the learned world respecting this title. The one is, that the title was affixed from some conspicuous term in the prophecy. As the enemy was compared to a tempest from the southern desert, so this prophecy was called the oracle of the southern desert. For ים may have this sense. Compare Ps. cvii. 3. The other is, that Babylon may be called, 'the desert of the sea,' because the Euphrates overflowed its banks, and covered all the plain country of Babylonia, and made the country a mere desert.——*From the desert, &c.* Nothing can exceed the beauty and force of this language. The prophet sees at a distance the dreadful storm that is gathering, and is ready to fall upon Babylon. The enemy is on his march, a terrible enemy, before whom none can stand.

2. *The spoiler is spoiled.* That is, Babylon. The prophet declares briefly the dreadful vision, and then describes more particularly in what manner the spoiler should be spoiled. God commands the Medes and Persians to go and besiege this proud oppressing city. I read as Symmachus did, and render after him.

3, 4. *Therefore are my loins, &c.* In these verses the prophet personates Babylon, and expresses the distress of his own mind, at the view of the calamities now impending.

5. *The table is, &c.*. He now describes in his own person, the situation of Babylon, on that night, in which the city was taken. Every thing was prepared to spend the night in feasting. The prophet sees them, after having appointed the watch, sit down and enjoy themselves; but suddenly some one interrupts their pleasures, by crying 'Rise ye princes, &c.' I have supplied 'but suddenly one cries' to make the sentence complete.

6, 7. *For thus had, &c.* In the former verse, the prophet mentions that the Babylonians had appointed a watch; and in this he informs us, that God had ordered him to appoint one to look out and to inform him of what he saw. He mentions in general that he saw, riders on asses, &c. and then introduces the watchman as making his own report. He first notices his own diligence, and then what he had observed. He had seen chariots and bands of horsemen advance to the attack of Babylon, and he had heard one crying, 'Fallen, &c.' I have rendered רכב as a collective noun, and פרש as denoting bands, or as we should now say, squadrons. To suppose that the watchman only saw one rider on an ass, and another on a horse, is not indeed probable. Zenophon's account of the taking of Babylon, justifies the version given. See Cyr. lib. ii.

10. *O the subject, &c.* The prophet now turns to the Israelites, who suffered greatly from the tyranny and oppression of Babylon, and represents God as speaking to them, 'O the,' &c. And then the prophet speaks in his own name, testifying that he had declared what God had revealed. Comp. Jerem. li. 33. Joel iii. 14, and Mic. iv. 12, where we have the same metaphor.

11 THE ORACLE CONCERNING DUMAH.

A voice crieth unto one from Seir,
"Watchman, what from the night?
"Watchmen, what from the night?"
12 The watchman replieth,
"The morning cometh, and also the night:
"If ye will inquire, inquire ye: come again."

13 THE ORACLE CONCERNING ARABIA.

In the forest, at evening shall ye lodge,
O ye travelling companies of Dedan!
14 To meet the thirsty bring forth water,
O inhabitants of the land of Tema!
With bread supply him that fleeth.
15 For from the face of the sword they shall flee;
From the face of the drawn sword,
And from the face of the bended bow;
And from the face of the grievous war.
16 For thus hath the Lord said unto me,
"Within yet a year, as the years of a hireling;
And all the glory of Kedar shall be consumed.
And the residue of the number of bow-men, 17
The mighty men of Kedar, shall be diminished:
For Jehovah, God of hosts, hath spoken it."

CHAPTER XXII.

A prophecy showing the distress, confusion, and vices of the people of Jerusalem, on the approach of the Assyrians to besiege that city; and the fall of Shebnah.

THE ORACLE CONCERNING THE VALLEY OF VISION.

WHAT aileth thee now, 1
That all thy people are gone up to the house-tops?
O thou that wast full of noise, 2
A tumultuous city, a joyous city!
Thy slain were not slain by the sword,
Neither did they die in battle.
All thy leaders went off together; 3
But they are taken and bound by the archers;

REFLECTIONS UPON CHAPTERS XX. & XXI. 1. We are forcibly admonished by what we have read, not to make an arm of flesh our confidence; nor to trust in walls and bulwarks for security, and give up ourselves to sinful pleasures. We see how suddenly our vain security may be destroyed, and our sinful mirth turned into the bitterest sorrow. When the Babylonians were preparing the table, eating, drinking, and making merry, God was preparing slaughter and destruction for them. How suddenly did confusion and misery come on this sensual, riotous people! Thus if we transgress the bounds of temperance and prudence, "the night of our pleasure may be turned into fear." Though we escape every other enemy, death may come upon us unawares, and "the end of our mirth may be heaviness." Let us therefore never be off our guard, but be peculiarly watchful in seasons of temptation, and remember, that "for all these things God will bring us into judgment."

2. God's people are dear to him, and he intends their benefit, even when he corrects them. The church is his husbandry. His people are the corn of his floor, valuable in themselves, and dear to him. He may see good to thrash or bruise them by afflictions, but it is to purify them. Hypocrites are as chaff, worthless and contemptible; he takes no concern about them, suffers them to go on in ease and prosperity: but at length "they shall be burned with unquenchable fire." Let us then be patient in tribulation, and wait upon God to make all issue in our salvation.

3. In every time of danger it is our duty immediately to return to God. Ministers are appointed as watchmen, in the name of God to give men warning of the danger they are in, and the destruction that is before them; and it is their duty to attend to the warning, to inquire the will of God, and immediately comply with the intimations of it. They must return to him and their duty, if they desire to escape destruction; if they linger, it is at their peril; for though every thing may now look bright and pleasing as the morning, yet "the night cometh when no man can work," and they will sink into blackness of darkness for ever; therefore, to day, while it is called to day, let us hear his voice and not harden our hearts; that such an awful end may not come upon us, and that we may escape.

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11. *Dumah.* As one ms. with the Sept. Alex. read אדום Edom, it is probable that the text may be erroneous. That Edom or Idumæa is intended is certain, as the watchman calls from Seir, a mountain of that country. Some however think, that the prophet uses a paronomasia, and instead of calling it Edom, calls it Dumah, *silence*, to denote its desolation.——*What from the night.* The prophet introduces the distressed Edomites as calling to him for information, as the Lord's watchman. They repeat their inquiry, which expresses their great anxiety. What from the night? When shall this night of calamity be past? When will the morning of a happier day dawn?

12. *The morning cometh, &c.* Some relief will be afforded, but a night of calamity will again return.——*If ye will inquire, &c.* That is, be serious in your inquiry; come again and again for instruction; or *return* from your idolatry, and *come* worship Jehovah.

13. *The oracle, &c.* I read ערב משא, and begin after Lowth, the first line with the next word. Some would render the oracle of the evening taken from what follows; but as it is a prophecy respecting Arabia, I adhere to the usual sense. Lowth refers this to Senacherib's invasion; but others, by comparing it with Jeremiah xlix. 28, refer it to the period when Nebuchadnezzar conquered the neighbouring nations, which the 16th verse opposes.——*In the forest.* Ye shall seek a hiding-place from the enemy.

14. *Land of Tema.* I adhere to the text in preference to the various reading suggested by the Vulgate, which Lowth adopts, rendering the southern country. Kedar is joined with Tema, Jeremiah xxv. 23. The people of this district are exhorted to relieve their fugitive brethren.

16. *Within yet a year, &c.* Not any indefinite period, but within a year, consisting of the same number of months, weeks, and days as the years of a hireling do, this shall take place. Comp. ch. xvi. 14.

CHAP. XXII. 1. *The oracle, &c.* This prophecy, ending with the 14th ver. of this chapter, is intitled, 'The Oracle concerning the Valley of Vision,' by which is meant Jerusalem, because it was the place of prophecy. Jerusalem,

All that were found in thee are taken and bound together;
Even they that had fled far away.
4 Wherefore I said,
Turn away from me; and let me weep bitterly;
Labour not to comfort me,
For the desolation of the daughter of my people.
5 For it is a day of trouble, treading down, and perplexity;
From the Lord Jehovah, God of hosts, in the valley of vision:
The house-walls resound with tumult;
The cry reacheth to the mountains.
6 And Elam beareth the quiver;
With chariots and horsemen cometh the [v]Syrian",
And Kir uncovereth the shield.
7 And thy choicest valleys shall be full of chariots;
And the horsemen shall array themselves at the gate.
8 And the veil of Judah shall be removed;
And thou shalt look, in that day,
To the armoury of the house of the forest.
9 And the breaches of the city of David,
Ye shall see that they are many;
And ye shall collect the waters of the lower-pool.
10 And ye shall number the houses of Jerusalem;
And break down the houses to fortify the wall.
11 A lake shall ye make between the two walls,
To receive the waters of the old pool.
But ye look not to him that doeth this;
And him that formed it of old, ye regard not.
12 And the Lord Jehovah, God of hosts, called,
In that day, to weeping and lamentation,
And to baldness, and to girding with sackcloth;
13 But, behold, joy and gladness,
Slaying of oxen, and killing of sheep;
Eating of flesh, and drinking of wine;
Let us eat and drink; for to-morrow we die.
14 And Jehovah, God of hosts, revealed to me:
"Surely this your iniquity shall not be expiated
"Till ye die, saith Jehovah, God of hosts."
15 Thus saith Jehovah, the God of hosts, "Go, get thee to this treasurer, unto Shebna, who is over the household, [a] and say unto him",

CHAP. XXII. 6. [v] Houbigant. The text, *horsemen* or *Edom.*

15. [a] Sept. and the other versions.

according to Josephus, was built upon two opposite hills, Sion and Acra, separated by a valley in the midst; he speaks of another broad valley between Acra and Moriah. Bell. Jud. v. 13. vi. 6. It was the seat of Divine Revelation, the place where chiefly prophetic vision was given, and where God manifested himself visibly in the Holy Place" Lowth. The title of this oracle Rosenmuller observes, seems derived from the words in the 5th verse ——*House-tops.* See Introd. Part 2. Ch. x. 8.

2. *Not slain with, &c.* They have not the honour to die in war, but by want and famine. Lament. iv. 9.

3. *All thy leaders, &c.* On the advance of the enemy, the prefects and governors of the provinces consulted their own safety by flight; but they are taken and bound as captives. I consider אסרו as used in what has been called a pregnant sense, implying what was necessary to be done, before they could be bound, which was, that they must be taken.——*All that were found in thee, &c.* That is, thy inhabitants, even all such as dreading a siege, sought a safe retreat elsewhere, they shall be bound, or made captives; supplying the *von* before מרחוק the sense which I have given naturally arises, which is suitable to the context, without altering the text as Houbigant does, whom Lowth follows. Doubtless there would be many who were so afraid of the horrors and miseries of a siege, as to leave Jerusalem; but the prophet denounces the calamity which should befall them.

5. *The house-walls, &c.* The term קר I think is never used to denote the walls of a city, but חומה; nor does לרקר signify breaking down. In Numb. xxiv. 7. it is found in the text, but the Samaritan has קודקר, a more appropriate term. In Arabic the word signifies 'to give a murmuring sound,' like that of thunder; and this is more suitable to what follows. The people shall cry aloud in their houses, and the sound extend to the neighbouring hills; yea, the very air shall resound with their bitter wailings. *Resonat magnis plangoribus æpes.*

6. *The Syrian.* It is not easy to say what these words mean. "It seems by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise; thus ברכב אדם ופרשים, 'with chariots the Syrian, and with horsemen:" the similitude of the letters ד and ר is so great, and the mistakes arising from it so frequent, that I readily adopt the correction of Houbigant, אדם instead of ארם, which seems to me extremely probable." Lowth. But the text has ברכב אדם *with chariots of men*, which does not seem apposite. I have therefore adopted the conjecture of Houbigant, reading ארם as the two letters have been so frequently mistaken, and written one for another.——*Kir uncovereth, &c.* Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time: see 2 Kings xvi 9. and xvi 6. and so perhaps might Elam (the Persians) likewise be.

8. *And the veil, &c.* That is, thou shalt be treated with insult and disgrace, as a modest woman would be by having her veil removed, and her person violated. It was the general custom for females to wear veils.

9—11. *Waters of the lower-pool.* There were two pools in or near Jerusalem, supplied by springs: the upper-pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30. towards the higher part of the city, near Sion or the city of David; and the lower-pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Senacherib, he stopped up all the waters of the fountains without the city, and brought them into the city by a conduit, or subterraneous passage cut through the rock; those of the old pool, to the place where he made a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. 2 Kings xx. 20. 2 Chron. xxxii. 2, 3, 5, 30. Eccles. xlviii. 17.

12.—13. *Weeping, &c.* This visitation was designed to lead to repentance; but many were hardened in their sins, and gave themselves up to feasting and drinking, adopting the maxim of the Epicureans, 'Let us eat and drink, for to-morrow we die.'

14. *Till ye die, &c.* As long as you live, my judgments shall follow you; they shall not be removed from such hardened sinners.

16 'What hast thou here? and whom hast thou here?
That thou hast hewn out for thyself a sepulchre here?
O thou that hewest out thy sepulchre on high,
That gravest for thyself a habitation in the rock!
17 Jehovah will surely cast thee out with force;
He will assuredly lay hold on thee;
18 He will whirl thee around and cast thee away,
Like a ball *from a sling* into a wide country:
And there thou shalt die, and thy glorious chariots
Shall become the shame of the house of thy Lord.
19 And I will drive thee from thy station;
And from thy state [r] I will bring thee down".
20 And in that day I will call my servant,
Even Eliakim, the son of Hilkiah:
21 And I will clothe him with thy robe,
And with thy girdle will I strengthen him;
And thy government I will commit to his hand;
And he shall become a father
Unto the inhabitants of Jerusalem,
And to the house of Judah:
And I will lay the key of David's house on his 22
shoulder,
And he shall open and none shall shut,
And he shall shut, and none shall open.
And I will fasten him as a nail in a sure place; 23
And he shall be as a glorious throne to his
father's house.
And they shall hang on him all the glory of his 24
father's house,
The offspring both of high and of low degree;
Every small vessel, from every sort of goblet,
Even to every sort of meaner vessels.
In that day, saith Jehovah, the God of hosts, 25
The nail that is fastened in a sure place shall be
removed;
And it shall be hewn down and shall fall;
And the burden, which was upon it, shall be
cut off:
For Jehovah hath spoken it."

19. [r] Syr. Vulg. The text, *He will, &c.*

REFLECTIONS UPON CHAPTER XXII. 1. How vain is the flight of sinful men, when God has purposed to punish, and give them up to the enemy. They may think to escape, but the very means which they adopt, shall occasion their own ruin. While they carefully avoid the snare, they unexpectedly fall into the pit; and while they promise themselves liberty they become slaves. When the day of God's visitation cometh, fear and trembling shall prevail, and courage and prudence forsake them. Thus it is with impenitent sinners in affliction and death. Terrors are round about them, and refuge faileth them. O the misery of such as have lived in rioting and wantonness, when God calleth them to give an account of their misdeeds and crimes!

2. We see also that no rank, no wealth, can yield security. Yea, in what slippery places do the wicked great stand. Shebna was the chief officer in Hezekiah's court, his prime minister; he thought of no change, his dependents thought of none; he concluded he should live and die in honour at Jerusalem, and be buried in his stately sepulchre. But he and his adherents were cast off, and he died in shame and obscurity. Such changes should cool our ardour for wealth and greatness, and lead us to seek the favour of the King of Kings, and the honour that comes from him; for he will never cast off his faithful servants. Let us then seek an inheritance above, that is "incorruptible, undefiled, and that fadeth not away."

3. The character of Eliakim naturally leads our thoughts to the Lord Jesus Christ, whom God hath exalted to the highest authority

15. *Unto Shebna, &c.* Doubtless he was a principal person among those whose luxury and profaneness are so severely reprehended by the prophet in the foregoing verses. Shebna, the scribe, mentioned in the history of Hezekiah, chap. xxxvi. seems to have been a different person from this Shebna, the treasurer, or steward of the household, to whom the prophecy relates. The Eliakim here mentioned was probably the person who, at the time of Senacherib's invasion, was actually treasurer, the son of Hilkiah. If so, this prophecy was delivered, as the preceding, which makes the former part of the chapter, plainly was, some time before the invasion of Senacherib.

16. *Sepulchre on high.* Persons of high rank in Judea, and in most parts of the East, were generally buried in large sepulchral vaults, hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high; in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Comp. 2 Chron. xxxii. 33.

17. *He will assuredly, &c.* For this sense of פעם, see Michaelis. Suppl. Lex. I adopt it here as more suitable to the metaphor of the prophet. A ball must be taken and put into the sling, before it can be whirled about and cast away.

22. *Key of David's house, &c.* From this it is clear that the keys of the ancients were of considerable magnitude; and like the *robe* and the *girdle* were signs of office. Homer describes the key of Ulysses store, as of large curvature, in shape according to Eustathius, like a reaping-hook. Such an one might be carried on the shoulder. This was the sign of exclusive and unlimited authority. Matt. xvi. 19. Rev. iii. 7.

23. *As a nail in, &c.* See Introd. Pt. 4, chap. iv. Sec. 2. ——*A glorious throne, &c.* The basis of the honour, or the founder of the glory of his father's house.

24. *They shall hang, &c.* The prophet resumes the metaphor of the nail fastened, and all the persons of his father's house, like vessels of every kind hung on a nail, shall depend on him, and be indebted to him for their rank and honour.

25. *The nail that is fastened, &c.* This refers to Shebna, who now

CHAPTER XXIII.

A prophecy of the destruction of Tyre, by the Chaldeans.

THE ORACLE CONCERNING TYRE.

1 Howl, O ye ships of Tarshish!
For *your famed city* is laid waste;
No house remaineth, nor any one to enter it:
From the land of Chittim this is announced to them.
2 Be silent, ye inhabitants of the sea-coast,
Which the merchants of Zidon, passing the sea, frequent.
3 The seed of Sihor, amidst abundant waters,
The harvest of the river, was her revenue:
And she became the mart of the nations.
4 Be thou ashamed, O Zidon; for the sea,
Even the fortress of the sea hath spoken, saying,
"I am as if I had not travailed, nor born children;
"As if I had not nourished youths, nor brought up virgins."
5 As if the report had been concerning Egypt,
They shall be pained at the report concerning Tyre.
Pass ye over to Tarshish; 6
Howl, ye inhabitants of the sea-coast!
Is this indeed your exulting city, 7
Whose antiquity is of the earliest date?
Her own feet bear her far away to sojourn.
Who hath purposed this against Tyre, 8
A city which dispensed crowns;
Whose merchants were princes;
Whose traders were the nobles of the land?
Jehovah, God of hosts, hath purposed it; 9
To stain the pride of all beauty;
To make vile all the nobles of the earth.
Overflow thy land, like a river, 10
O daughter of Tarshish, since there is no restraint.
He hath stretched his hand over the sea; 11
Jehovah hath shaken the kingdoms;
He hath commanded concerning Canaan,
That they should destroy her strong-holds.
And he hath said, "Thou shalt exult no more, 12
"Thou oppressed virgin, the daughter of Zidon."

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over his house and kingdom: Rev. iii. 7. He has the highest dignity in his heavenly court, and unlimited authority over the church below. He is a nail fastened in a sure place, and shall never be removed, never lose his interest in his father's esteem. All true christians trust in him; he is the support of their spiritual life, and eternal life is given men in him; they derive from him their honour; and in him is their unfailing security. No other nail will support them; but he is able to bear the stress of all those concerns which by faith are hung upon him. Let us then trust in him ourselves, and be earnestly desirous that our offspring and their interest may be hung upon him also; that we may be able to say in life and death, "I know in whom I have believed, and am persuaded he is able to keep what I have committed to him till that day."

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seemed to himself and to others, like a nail fastened in a sure place; but the nail must be removed, and whatever is hung upon it, must be cut off, and like it be cast away.

CHAP. XXIII. 1. *Howl, O ye ships, &c.* The prophecy opens with an address to the Tyrian negotiators and sailors at Tarshish, most probably supposed to be Tartessus in Spain, a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean: "for the Tyrians, says Jerom on ver. 6. when they saw they had no other means of escaping, fled in their ships and took refuge in Carthage, and in the islands of the Ionian and Egean Sea." From whence the news would spread and reach Tarshish: so also Jarchi on the place. This seems to be the most probable interpretation of this verse.——*Your famed city, &c.* I have supplied the nominative as clearly implied in the text.——*No house remaineth, &c.* Vitringa, whom Lowth and Dathe follow, renders מבית מבוא, within and without, meaning within the city, or abroad in the country, which although a good sense, I cannot think it is that of the prophet. I adopt the usual version, considering the מ as privative.

2. *Be silent, &c.* This was one mark of grief and consternation. Comp. xlix. 5.——*Inhabitants of, &c.* I consider this to mean the Tyrians, as the same expressions most evidently do in the 6th verse.——*Merchants of Zidon, &c.* Tyre is called the daughter of Zidon, as sprung from her. They were in fact one people, and connected in the closest bonds.

3. *The seed of Sihor, &c.* This is one of the names of the Nile denominated from its blackness. Compare Jer. ii. 18. and 1 Chron. xiii. 5. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth.——*For the sea, &c.* Tyre is called the sea, because surrounded by it; and the fortress of the sea, because of its amazing strength. It was besieged thirteen years, before Nebuchadnezzar could take it. Zidon, when it was destroyed, as the mother-city is addressed and exhorted, to think modestly of herself, to be ashamed, and not to imagine herself secure, when her daughter was made desolate, her children cut off and none left.

5. *As if the report, &c.* This shows the flourishing condition of Egypt at that period, and how much the maritime states were interested in her prosperity. The Zidonians should be pained at the report concerning Tyre, as they would have been at the report of the like calamity having come upon Egypt.

6. *Pass ye over, &c.* The prophet now addresses the Tyrians. Your city being taken, enter your ships and sail away.

7. *Is of the earliest date.* It was a strong city in the time of Joshua, as we learn from Joshua xix. 29. and it is noticed as such in the age of David. 2 Sam. xxiv. 7.

8. *Dispensed crowns.* To such as ruled in her colonies, or among the people whom she conquered, and brought into subjection.——*Whose merchants, &c.* Trade increased their wealth until they exceeded in magnificence the princes and nobles of other countries.

10. *Overflow thy land, &c.* Lowth and others conceive Tyre called the daughter of Tarshish, because Tyre being ruined Tarshish was become the

Arise, pass over to Shittim;
But even there thou shalt have no rest.
13 Behold the land of the Chaldeans;
(This people were formerly of no account;
Wanderers of the desert, till the Assyrians founded them:)
They raise up their towers *against Tyre;*
They make an assault on her palaces;
They make her an utter desolation.
14 Howl, O ye ships of Tarshish,
For your strong-hold is laid waste.
15 And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
According to the duration of one kingdom;
But at the end of these seventy years,
Tyre shall sing as the harlot singeth.
16 Take thy lyre, go about the city,
O harlot, long forgotten;
Strike the lyre skilfully; multiply the song,
That thou mayest be again remembered.
17 And it shall be at the end of seventy years,
That Jehovah will attentively regard Tyre;
And she shall return to her gainful trade,
And enjoy intercourse with all kingdoms,
Which are upon the face of the whole earth.
18 But her traffic and her gain, shall be holy to Jehovah;
It shall not be treasured up, nor kept in store;
For her traffic shall be for those that dwell before Jehovah,
For food sufficient, and for durable clothing.

CHAPTER XXIV.

A prophecy, showing the miseries brought on Israel, by the king of Babylon.

1 Behold, Jehovah emptieth the land, and wasteth it;
He even subverteth it, and scattereth its inhabitants.
2 And it shall be, as with the people, so with the priest;

REFLECTIONS UPON CHAPTER XXIII. 1. In this chapter we have another instance how transitory the wealth and the glory of this world is. The rich, populous, and flourishing city of Tyre was destroyed, and its inhabitants forced to flee. This joyous city, full of mirth and diversions, was overwhelmed with sorrow and sadness. Let those who live in wealth and splendour observe how soon it may sink and wither, and they lose their all, and be glad to fly any where for rest. Men are apt to increase in pride as their substance increases; and therefore it is needful to charge those who are rich in this world, that they be "not high-minded, nor trust in uncertain riches," since this instance shows how soon they may make themselves wings and fly away.

2. We learn how to employ our substance to the best advantage, namely, to consecrate it to God. Let the merchandize of the tradesman, and the hire of the labourer, "be holiness to the Lord," devoted to him, and employed for him in works of piety and charity, in relieving the necessitous, and supporting and encouraging the gospel. We see by verse 18, that when it is treasured and laid up it is not holiness to the Lord; neither is it so when it is extravagantly spent. As God gives us our substance, it becomes us to employ it for him, then it will turn to the best account. By being "rich in good works, ready to distribute, and willing to communicate, we shall lay up in store a good foundation against the time to come."

superior city, and might be considered as the metropolis of the Tyrian people. This is so contrary to the Hebrew idiom that I prefer the opinion of others, that as the *daughter* of Zion means the citizens of Zion, so the daughter of Tarshish means the inhabitants of Tarshish; and now being under no restraints from the mother country, the prophet intimates, that they would increase and prosper, spread abroad like a fertilizing river.

11. *Concerning Canaan, &c.* That is, the whole of the country so called. The enemy should subdue all the neighbouring states.

12. *Arise, pass over, &c.* Seek among the islands of the sea, a place of refuge, yet I tell you the enemy shall pursue you, so that there ye shall have no rest.

13. *Behold the land, &c.* The prophet now names the people who should destroy Tyre.——*Wanderers of the desert.* Such they were in the time of Job, i. 17, mere freebooters like the Arabians; and such they continued until subdued by some Assyrian king, who gathered them together and settled them in Babylon, and the neighbouring country. It has been commonly supposed that these people sprung from Chesed, the son of Nahor, the brother of Abraham; but Michaelis has rendered it probable that they came from the mountains of Armenia, where Zenophon found them, in his retreat. See Sup. to Lex.

15. *Seventy years.* Some consider that a definite number of years is used for an indefinite; while others understand the passage strictly to express the time intended. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah: the days allotted to the one king, or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period. Comp. Jerem. xxv. 11.——*As the harlot singeth.* This shows the manner in which such women endeavoured to attract notice.

17. *At the end of, &c.* Tyre, after its destruction by Nebuchadnezzar recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became christian early with the rest of the neighbouring countries. St. Paul himself found many christians there, Acts xxi. 4.——*Have intercourse, &c.* The allusion to the harlot, who is common, is still kept up, but evidenily means nothing more, than that she should again carry on trade among all nations. The last verse clearly refers to the conversion of the people to God, especially in the time of the gospel.

CHAP. XXIV. 1. *Emptieth the land, &c.* After having foretold the

As with the servant, so with the master;
As with the hand-maid, so with her mistress;
As with the buyer, so with the seller;
As with the borrower, so with the lender;
As with the usurer, so with the giver of usury.
3 The land shall be utterly emptied and spoiled;
For Jehovah hath spoken this word.
4 The land mourneth, it fadeth away;
The world languisheth, it fadeth away.
5 The land is even polluted under its inhabitants;
For they have transgressed [v] the law";
They have changed the ordinance;
They have broken the everlasting covenant.
6 Therefore hath a curse devoured the land;
For they who dwell in her are treated as guilty.
Therefore are the inhabitants of the land destroyed;
And few are the mortals that are left in her.
7 The new wine mourneth; the vine languisheth;
All that were glad of heart sigh.
8 The joyful sound of the tabour ceaseth;
The noise of those exulting is no more;
The joyful sound of the harp ceaseth.
9 They shall no more drink wine with songs;
Bitter shall be the palm-wine to such as drink it.
10 The city is broken down; it is desolate;
Every house is shut up, so that no one can enter.
11 There is a cry in the streets for wine;
All gladness hath passed away;
The joy of the [a] whole" land is banished.
12 Desolation only is left in the city;
And with tumult the gate is battered down.
Surely thus shall it be in the midst of the land, 13
In the midst of the people; as the shaking of the olive;
As the gleaning, when the vintage is finished.
Those left shall raise their voice, and shall sing; 14
The waters shall resound with the majesty of Jehovah.
Wherefore in the [v] distant regions", glorify ye 15
Jehovah;
Among the distant isles of the sea,
The name of Jehovah, the God of Israel.
From the most distant parts of the earth 16
We have heard songs, 'Glory to the righteous.'
But I said, "Alas, my calamity, my calamity!
"Wo is me! the plunderers yet plunder;
"Yea, the plunderers continually plunder."
The terror, and the pit, and the snare, 17
Are upon thee, O inhabitant of the land.
And it shall come to pass, 18
That whoso fleeth from the terror,
He shall fall into the pit;
And whoso escapeth from the pit,
He shall be taken in the snare:
For the flood-gates on high are opened,
And the foundations of the earth tremble.
The land is grievously shaken; 19
The land is utterly shattered to pieces;
The land is violently moved out of her place;
The land reeleth to and fro like a drunkard; 20
And moveth this way and that, like the night-shed:

CHAP. XXIV. 5. [v] Sept. Syr. Chald. 1 mss. 11. [a] Sept. Arab. mss. 15. [v] Sept. The rest, *in the fires.*

destruction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves, for their wickedness and apostacy; and the desolation that shall be brought on their whole country. Others refer it to the desolation by Nebuchadnezzar; and this seems to me to be the most probable opinion.

2. *As with the people, &c.* All ranks and conditions of men shall be alike subject to the same judgments.

4. *The world, &c.* That is, the Jewish world or country; as the term is used in other places; and among profane authors.

6—12. *Are treated as guilty, &c.* In the former verse the prophet narrates their sins, and in this their punishment. They were treated according to their guilt. All joy is banished; festivity is turned to mourning; the land laid desolate, and the city broken down.

13—15. *Surely thus, &c.* This refers to those who had escaped from the calamities of their own country, and had found an asylum among the neighbouring nations. They had synagogues for their worship in many places; and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of christianity. This is what the prophet seems to mean by the celebration of the name of Jehovah in the waters, in the distant coasts, and in the uttermost parts of the land.

16. *But I said, alas, &c.* The prophet speaks in the person of the inhabitants of the land still remaining there; who should be pursued by divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies.

17, 18. *The terror and the pit, &c.* The sense is, if they escape one calamity they shall fall into another. Compare Amos v. 9. The images are taken from the different methods of hunting and taking wild-beasts, which were anciently in use. The *terror* was a line strung with feathers of all colours, which fluttering in the air scared and frightened the beasts into the toils, or into the pit, which was prepared for them. The *pit*, or *pit-fall*, Fovea; digged deep in the ground, and covered over with green boughs, turf, &c. in order to deceive them, that they might fall into it unawares. The *snare*, or *toils*, Indago; a series of nets, inclosing at first a great space of ground, in which the wild-beasts were known to be; and drawn in by de-

For her transgression lieth heavy upon her;
And she shall fall, and not rise again.
21 And it shall come to pass in that day,
That Jehovah shall summon on high,
The host which is on high;
And on earth, the kings of the earth;
22 And they shall be gathered together,
As in a bundle, *to be cast* into the pit;
And shall be closely shut up in the prison;
But after many days they shall be visited.
23 And the moon shall be confounded, and the sun ashamed;
For Jehovah, God of hosts, shall reign
Upon mount Zion, and in Jerusalem;
And before his ancients shall he be glorified.

CHAPTER XXV.

The prophet praiseth God for his judgments, and for the saving benefits vouchsafed to his people; and then foretells the happiness of gospel times.

1 O Jehovah, thou art my God;
I will exalt thee; I will praise thy name:
For thou hast done wonderful things;
Thy counsels of old are faithfulness and truth.
For thou hast made the city (Babylon) a heap; 2
The strongly fortified city, a ruin:
The palace of the ᵛ proud ones", to be no city;
That it may never be built up again.
Therefore shall the fierce people glorify thee; 3
The city of the terrible nations shall fear thee:
For thou hast been a defence to the poor; 4
A defence to the needy in his distress:
A refuge from the storm, a shadow from the heat,
When the wrath of the terrible was as a rapid torrent.
As the heat in a parched land, 5
The tumult of ᵛ the proud" thou wilt repress;
As the heat by the shadow of a thick cloud,
The triumph of the terrible shall be brought low.
Then shall Jehovah, God of hosts, make 6
For all the peoples, in this mountain,

CHAP. XXV.

REFLECTIONS UPON CHAPTER XXIV. 1. We may learn how sin pollutes and destroys a land. It is that which makes a land tremble, empties it of its treasures and inhabitants, and brings confusion and desolation upon it. See what sins in particular do this, namely, transgressing the law of nature, the rules of the creation; changing the ordinances of God, the institutions of revealed religion; inventing new ones, neglecting the old, and making no conscience of complying with them. How necessary then it is to observe the divine laws and ordinances if we desire to escape the curse.

2. We see the difference between carnal and spiritual joy; the joy of the sinner and that of the saint. The joy of the sinner arises from music, wine, and gay company; and when these are gone, his joys are gone; his mirth is over, and it ends in heaviness. But the joy of the saint arises from and centers in the blessed God, and the foundation of his comfort will not fail. He can "rejoice in tribulation;" and when the judgments of God lay waste all around him, "he can joy in the God of his salvation."

3. The various changes in states and kingdoms illustrate the perfections, and display the glory of the Lord. It is he who doeth these things, verse 1. When nations are made desolate, he commands it; when the high ones of the earth are humbled and punished, it is the king of kings who doeth it. When oppressors are brought down, and God's servants delivered, it is a glorious display of his power and sovereignty, his hatred of oppression and injustice, his faithfulness to his promises, and kindness to his people. Let us then carefully observe his glories as thus displayed, and lift up our voices, and sing for the majesty of the Lord. Let us remember that Jehovah, God of hosts, will reign upon mount Zion, and be glorified.

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2. ᵛ Sept. 2 mss. 5. ᵛ Sept.

grees into a narrower compass, till they were at last closely shut up, and entangled in them. Jerem. xlviii. 43, 44.

20. *Like the night-shed.* Compare note ch. i. 8.

21—23. *Which is on high, &c.* The ecclesiastical and civil polity of the Jews; which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age: and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting. Hence the moon being confounded, and the sun ashamed, only means that the high and ruling powers, the enemies of God's church, shall be subdued and vanquished.

CHAP. XXV. 2. *The city a heap, &c.* That the prophet meant some particular city, I conceive is unquestionable; and we know of no city so formidable, of no city which brought so many calamities on Judea, as that of Babylon, whose downfall and final desolation this prophet had often before predicted. I have therefore supplied Babylon as explanatory. I have preferred the various reading here and verse 5. as more apposite. Compare Ps. liv. 5. and lxxxvi. 14.

3. *The fierce people, &c.* Some shall acknowledge the hand of the God of Israel, in the judgments inflicted on their enemies, and shall be induced to reverence and worship him.

4 *When the wrath, &c.* Compare for this sense of רוח, Prov. xxix. 11. Eccles. x. 4. and Zech. vi. 8 ——*A rapid torrent.* Lowth renders, 'a winter storm,' after Cappellus. I adopt the Arabic sense of the word, which Rosenmuller also adopts.

6. *Then shall, &c.* Some would explain this to mean only, that other nations would enter into an alliance with the Jews, and that they should all

A feast of the best things, a feast of old wines;
Of the choicest things, and of old wines well refined.
7 And on this mountain shall he destroy,
The covering that covered the face of all people,
And the veil that was spread over all nations.
8 And he will swallow up death in victory;
The Lord, Jehovah, shall wipe the tear from off all faces,
And remove the reproach of his people from off the whole earth:
For Jehovah hath spoken it.
9 In that day shall they say, "Lo this is our God;
"We waited for him, and he hath saved us:
"This is Jehovah; we waited for him;
"We will rejoice and exult in his salvation."
10 For the hand of Jehovah shall give rest on this mountain,
And Moab shall be trodden down in his place,
As straw is trodden down for the dunghill.
11 And he shall stretch out his hands amidst thereof,
As the swimmer stretcheth out his hands to swim:
But *God* shall bring down his pride,
Together with the vigour of his hands.
And the bulwark of thy high walls 12
Shall he lay low, and bring down to the ground;
He shall lay them in the dust.

CHAPTER XXVI.

Another song of praise inciting to confidence in God; the improvement of his judgments, and the hope of a restored state to Israel.

In that day shall this song be sung: 1
In the land of Judah we have a strong city;
Salvation shall God appoint for walls and bulwarks.
Open ye the gates, that the righteous nation, 2
Which keepeth the truth may enter.
Fixed in *thy* purpose, thou wilt preserve them, 3
In the most perfect peace, that put their trust in thee.
Trust ye in Jehovah, for ever; 4
For Jehovah is an everlasting refuge.
For he hath humbled those that dwell on high; 5
The lofty city, he hath brought her down:

REFLECTIONS UPON CHAPTER XXV. 1. We are taught to praise God for all the great and wonderful things that he doeth; in bringing down proud cities, states, and empires; confounding the devices of the enemies of his church; supporting his servants amidst dangers and persecutions; and refreshing them with his favour and love, when they are ready to sink and faint. All are done according to the counsels of infinite wisdom, faithfulness, and righteousness, and it becomes us to admire them, as far beyond what any other being could do, and exalt him who is "glorious in holiness, fearful in praises, doing wonders." All his works deserve our admiration and praise.

2. Let us particularly praise him for the riches of gospel grace. What a noble feast has he made for us Gentiles! how refreshing and nourishing! infinitely beyond the delights of the sons of men. He hath made provision for removing our prejudices and ignorance, enlightening our understandings, regulating our spirits, and banishing all the sorrows of the heart. Let us value his word, his ordinances and his comforts, as the choicest dainties; make light of all the reproaches we may suffer for God and conscience; and rejoice in hope of that day, when, as is expressed Rev. xxi. 4. "God shall wipe away all tears from our eyes, and death shall be swallowed up in victory."

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celebrate with feasts, the fall of Babylon. But the feast here spoken of is to be celebrated on mount Zion, and all the peoples without distinction are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the gospel under the image of a feast; "where many shall come from the east and west, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11. See also Luke xiv. 16. xxii. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse; the removing of the veil from the face of the nations, and the abolition of death: the first of which is obviously and clearly explained of the preaching of the gospel; and the second must mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death."——*Old wines.* All wines, it is said, ought to be kept for some time upon their lees, in order to preserve their strength and flavour; on which account *the lees* are expressed by a word that signifies *the preservers.* Wine is apt to be damaged by being drawn off too soon into other vessels. I have preferred the sense to the idiom, as the latter may be mistaken, or misunderstood by common readers.

8. *Death in victory.* So both Aquila and Theodotion render, as well as Paul, 1 Cor. xv. 24. Lowth and others render, *for ever;* but for the other sense, see Mich. Sup.

10. *Shall give rest, &c.* That is, peace and rest by destroying the enemy. *Moab* seems to be used for any enemy of God's church.——*Trodden down, &c.* I adhere to the common version, because it is clear, and I think the real sense of the text.

11. *And he shall, &c.* Moab, the enemy shall stretch out his hands, exert his power as the swimmer does, to support himself, and to escape. ——*But God, &c.* His attempt shall be vain; for God will humble him, and destroy the *vigour,* the *sinews* of his hands. Having pursued the figure of the swimmer, in the next verse he expresses in literal terms the destruction of Moab.

CHAP. XXVI. 1. *A strong city.* In opposition to the city of the enemy which God had destroyed, ch. xxv. 1. This city shall not need walls or bulwarks; for God will appoint salvation to be instead of them. He will be the defence of Zion.

2. *Righteous nation, &c.* The pious Israelites, who loved the truth, are to enter and dwell in that city, which is honoured and secured by the presence and power of God.

3. *Fixed in thy, &c.* Lowth joins these words to the preceding verse,

He hath brought her down even to the ground;
He hath levelled her with the dust.
6 The feet shall trample upon her;
The foot of the poor, the steps of the needy.
7 The way of the just is perfectly right;
The path of the just, thou makest perfectly straight.
8 Yea, in the way of thy judgments, O Jehovah,
We have hoped in thee, *even* in thy name;
And to remember thee is the desire of our soul.
9 With my soul have I desired thee in the night;
Yea, with my inmost spirit have I sought thee early.
For when thy judgments are in the earth,
The inhabitants of the world learn righteousness.
10 Though favour be shown to the wicked,
Yet will he not learn righteousness;
In the land of uprightness he will deal unjustly,
And will not regard the majesty of Jehovah.
11 Jehovah, thy hand is lifted up, yet will they not see;
But they shall see with shame thy zeal for thy people:
Yea, the fire shall devour thine adversaries.
12 Jehovah, thou wilt ordain for us peace;
For even all our works thou hast wrought for us,
O Jehovah, our God.
13 Other Lords, besides thee, have ruled over us;
Thee only, and thy name, will we celebrate.
They are dead, they shall not live again; 14
Deceased tyrants, they shall never rise up.
Therefore hast thou visited, and destroyed them;
And all memorial of them thou hast abolished.
Thou hast increased the nation, O Jehovah; 15
Thou hast increased the nation; thou art glorified:
Thou hast extended far all the borders of the land.
O Jehovah, in distress [v]they have sought" thee; 16
They poured out humble supplication,
When thy chastisement was upon them.
As one pregnant, when her delivery approacheth, 17
Is in pain, crieth out aloud in her travail;
Thus have we been before thee, O Jehovah.
We have conceived; we have been in pain; 18
But have, as it were, brought forth only wind.
We have not wrought salvation in the earth,
Neither are the inhabitants of the world fallen:
Thy dead shall live; [v] their" dead bodies shall arise: 19
Awake and sing, ye that dwell in the dust!
For thy dew is as the dew of mallows;
And the earth shall cast forth the mighty dead.
Come, O my people; enter into thy chambers, 20
And shut thy doors after thee;
Hide thyself for a little while, for a moment,

CHAP. XXVI. 16. [v] *we have, &c.* Sept.

19. [v] Syr. Chald. The rest, *my dead body.*

and makes them belong to the righteous nation. I prefer the usual division and sense. Some would refer יאר סמוך to men, and not to God, as our translators did; but this, I humbly think is to violate the order and construction of the text. The prophet utters the same truth as the Psalmist. Ps. cxxv. 1.

5, 6. *For he hath, &c.* The fall and ruin of the oppressive city, is contrasted with the peace and security of Zion.

7. *The way of, &c.* God's providence towards his people, and their way towards him, the prophet acknowledges to be just.——*Makest straight.* Level and plain, so that they may not stumble.

8. *In the way of, &c.* We have hoped to see thy judgments on our enemies, and for deliverance through thy power and favour.

10. *Though favour be, &c.* There are some so wicked that mercies never move them, and it is necessary severely to chastise them to bring them to repentance.

11. *Shall see with shame, &c.* I have given with Lowth the sense, and not the idiom. The zeal of the people, signifies thy zeal for thy people.

13—15. *Other Lords, &c.* The prophet adverts to the tyranny which had been exercised over Israel, and beholds with delight their oppressors destroyed, and his own people multiplied and prosperous.

16. *O Jehovah, &c.* The prophet confesses the sins of the people, and the little improvement of all their advantages. It was necessary to correct them, to induce them to seek and pray to God.

17. *Thus have we been, &c.* Here and in the next verse we have the confession of the people. The sense is, that though they had laboured much, they had effected nothing; they could neither defend the city, nor escape from or conquer the enemy.

18. *We have conceived, &c.* Michaelis and others suppose the prophet alludes to that kind of disease, called the Empneumatasis, or windy mass; in which disease there are all the symptoms of real pregnancy, so as to deceive the most knowing physicians, and it terminates only in the emission of wind. The meaning of this metaphor is, that they had *conceived* or *indulged* the hope of deliverance and safety, but had hitherto been disappointed.

19. *Thy dead, &c.* God addresses the Jewish church, assuring her that though she was spiritually and politically dead, the dead bodies of her members should be raised to life. Hence they are called to awake and sing on account of this foretold event.——*For thy dew.* The mallow was anciently supposed to possess the greatest medical properties; and Pliny describes it as a kind of universal remedy. It attracts a great portion of dew, and hence was green and flourishing. There was a power as reviving to the Jewish church, as the dew was to the mallow; that power was the promise and grace of God her saviour. The deliverance of the people of God from a state of the lowest depression, is explained by images plainly taken from the resurrection of the dead. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine: for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or

Until the indignation shall have passed away.
21 For behold, Jehovah cometh from his place,
To punish for their iniquity the inhabitants of the earth:
And the earth shall disclose the blood shed on her,
And shall no longer cover her slain.

CHAPTER XXVII.

The prophet comforts his own people by foretelling the punishment of their enemies; God's care of his vineyard, the design of his chastisements, &c.

1 In that day will Jehovah punish
With his well-tempered, great and strong sword,
Leviathan, the flying serpent;
And Leviathan, the crooked serpent;
And shall slay the monster that is in the sea.
2 In that day as to the [v] beloved" vineyard,
Sing ye responsively concerning her:
3 J. It is I, Jehovah, who preserve her:
I will water her every moment;
I will take care of her by night,
And by day I will keep guard over her.
V. I have [v]no wall" for my defence; 4
O that I had a fence of the thorn and brier.
J. Against them should I march in battle,
I should burn them up together.
Ah! rather let her take hold of my protection. 5
V. Let him make peace with me!
Peace let him make with me!
J. In future days Jacob shall strike root; 6
Israel shall shoot forth and bud,
And fill the face of the world with fruit.
Hath he smitten him as he smiteth her smiter? 7
And as the slaughter of her slayers is he slain?
In measure, when he inflicteth the stroke, 8
He will indeed debate with him;
But by his strong wind, on the day of his tempest,
Will he boil with anger *against them.*
By this then shall the iniquity of Jacob be 9
expiated;
And this shall be the whole fruit, the removal of his sin;
When he shall make all the stones of the altar,

CHAP. XXVII. 2. [v] Syr. Vulg. & mss. read *vineyard of red wine.*

4. [v] Sept. Syr. The rest, *no fury,* &c.

REFLECTIONS UPON CHAPTER XXVI. 1. We here learn the duty and advantage of a humble, cheerful trust in God. This the prophet in the name of the church expresses, and to this he exhorts in the name of God. It is our duty to trust in him, and to depend upon him, and wait for him in every circumstance of life; to believe in his providence, and hope in his promises. This is highly reasonable, for "in him is everlasting strength;" it will secure our peace with him and our own conscience; it will free us from anxiety and tormenting fears; and we shall be safe in the chambers of divine protection. "He shall not be afraid of evil tidings, whose mind is fixed, trusting in God."

2. We also learn what is our duty in seasons of affliction, whether private or public, and what use we should make of them. When God lifts up his hand he expects us to see it; to observe the operations of his providence, to consider the design of them, and learn righteousness by them. We should "wait on him in the way of his judgments;" entertain good thoughts of him, strong desires after him, and seek to him for relief. His judgments are adapted to warn and alarm the unthinking, to rouse the secure, and quicken all.

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prophetical, must be an image commonly known or understood, otherwise it will not answer the purpose for which it is assumed. Comp. Ezek. xxxvii. 1—14.

20, 21. *Come, O my people,* &c. Rosenmuller joins these two verses to the next chapter, as evidently more suitable and proper; and the first verse is closely connected with the two preceding.

CHAP. XXVII. 1. *Leviathan,* &c. Comp. Job iii. 7. and xl. and xli. chapters. By this is generally supposed to be meant the crocodile, which is used as a symbol of the kingdom of Egypt. Ezek. xxix. 1.—7. This animal is considered as a species of the תנים, or larger kind of serpents. Hence it is called the *flying* and *crooked* serpent, on account of its rapid motion, and its art in attacking its prey.

2. *Beloved vineyard.* I adhere to the text, as I think it much more idiomatical than the other reading, which our translators followed. The third to the sixth verse contain the responsive song between Jehovah and his vineyard; and I have put the initials of each to show it more clearly.

4. *I have no wall,* &c. This version arises from reading חימה instead of חמה; and we frequently find the Jewish scribes omitted *the vau.* The common version has no propriety, and the clause stands unconnected. The vineyard wishes for a wall, and a fence of thorns; human strength and protection; (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt:) JEHOVAH replies that this would nought avail her, nor defend her against his wrath: he counsels her therefore to betake herself to his protection. On which she intreats him to make peace with her.

5. *Ah! let her,* &c. With Lowth, I consider the first line as the language of Jehovah, and the two next as expressing the submission of the vineyard to him. Dathe and others consider the whole verse as the language of the vineyard.

6. *In future days.* Lowth changes the text, and renders, "they that come from the root of Jacob shall flourish, Israel shall bud forth; and they shall fill the face of the world with fruit." I suppose that there is an ellipsis of ימים *days;* and this renders any change of the text unnecessary. Comp ch. xxxix. 6. Jehovah comforts the people by assuring them of growing prosperity.

7. *Hath he smitten,* &c. The prophet now resumes the discourse, and asks the question, 'Hath God smitten Israel, as he smiteth Babylon? Is he to be slain or destroyed in like manner as Babylon is?' This introduces the reply in the next verse.

8. *In measure,* &c. That is, with moderation God will punish his people. There is an ellipsis of יד *hand* or *stroke;* and I have rendered in the third person, as more suitable to our idiom, and as the next clause is so

Like the lime-stones scattered abroad,
And the groves and sun-images shall rise no more.
10 But the fortified city shall become desolate;
A habitation forsaken, and left as a wilderness.
There shall the calf feed, and there lie down;
And he shall browse on the tender shoots thereof.
11 When her boughs are withered, they shall be broken;
Women shall come and set them on a blaze.
Surely they are a people of no understanding;
Wherefore, he that made them, shall not have pity on them;
And he that formed them, shall show them no favour.
12 And it shall come to pass in that day,
That Jehovah shall gather up his fruit,
From the flood of the river, unto the stream of Egypt;
And ye sons of Israel shall be gleaned one by one.
13 And it shall come to pass in that day,
That the great trumpet shall be blown,
And those perishing in the land of Assyria shall come;
And those dispersed in the land of Egypt;
And they shall worship Jehovah,
In the holy mountain in Jerusalem.

CHAPTER XXVIII.

The kingdom of Israel threatened; the sins of Judah stated; the Saviour promised; and the punishment of the disobedient foretold.

Wo to the proud crown of the drunkards of 1
Ephraim,
And to the fading flower of their glorious beauty:
To those that are at the head of the rich valley;
Who are overpowered with wine!
Behold the strong one, the mighty one sent by 2
Jehovah!
He is like a storm of hail, like a destructive tempest;
Like a flood of mighty waters pouring down:
He shall dash them to the ground with his hand.
They shall be trodden under foot; 3
The proud crowns of the drunkards of Ephraim.
And the fading flower of their glorious beauty, 4

REFLECTIONS UPON CHAPTER XXVII. 1. We see how God loves and takes care of his vineyard, and how ready he is to receive penitent sinners. Attempts have frequently been made to destroy it; but by his watchful providence they have been hitherto frustrated. Yea he gives proof, that his eye and his heart are upon it, by watering it with the dew of his favour. Every plant which he has planted shall be pruned, flourish, and bear fruit. He may hide his face for a moment, that his people may be induced to seek him. He even speaks to sinners in love. Let them make me their refuge, and lay hold on my protection! Be it thy care, reader, to answer, 'Let him make peace, &c.'

2. How vain are all those hopes of sinners which are only grounded on the mercy of God, and his being their Creator. It is very common for men to express a hope of being saved because God is their creator, and because he is merciful; while they go on in their trespasses, and are destitute of repentance and faith. But if that mercy be not earnestly sought, and those sins put away which disqualify them from being the objects of it, they will not find it: and though God formed them, yet as they do not answer the end for which they were made, but daily affront their Maker, "he will show them no favour." Let us then not deceive ourselves, but labour to be wise, "understanding what the will of the Lord is," and "be stedfast and immoveable in our obedience to it."

I have for the same reasons preferred the masculine pronoun. For this clear, and I think just version of a very obscure passage, I am indebted to Dathe. —*His tempest.* The term סוּפָה not only signifies the *east-wind*, but also any violent tempest. Here the whole storm is meant, by which God will punish his enemies.

9. *Stones of the altar, &c.* Of every idolatrous altar. When Israel has been chastised, and brought to repentance, he shall renounce all his idols, and destroy every monument of idolatry which were the occasion of his sin. Comp. Deut. ix. 21. Hos. x. 8.

10. *The fortified city, &c.* I think this refers to Babylon, which was to be wholly laid waste, and for ever to remain so.—*Tender shoots, &c.* Any thing springing up among her ruins.

11. *Are withered, &c.* The prophet alludes to the vineyard, to paint the destruction now coming on Babylon. The vines shall wither, the boughs be broken off, and as was the custom, women should collect and burn them.

12, 13. *Gather up his fruit, &c.* The following clauses explain this. God's people scattered among the various nations should be collected, not as withered branches to be burned, but as the fruit to be preserved; and should again see and enjoy all their wonted privileges.

CHAP. XXVIII. 1. *Proud crown, &c.* Sebaste, the ancient city of Samaria, is situated on a long mount of an oval figure; having first a fruitful valley, and then a range of hills running round about it. The city thus situated, suggested the idea of a chaplet, or wreath of flowers, worn upon their head on occasions of festivity; expressed by *the proud crown*, and the *fading flower of the drunkards.*

2. *The strong one, &c.* Salmaneser is meant. See 2 Kings xviii. 10.

4. *As the early fruit.* Compare Jer. xxiv. 2. and Hos. ix. 10. This is mentioned by Dr. Shaw as most delicious, and eagerly sought and plucked. I have followed the conjectural reading of Houbigant, which consists in the transposition of a single letter, and prevents the tautology of the text. The image expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.

Who are at the head of the rich valley,
Shall be as the early fruit before the summer;
Which whoso seeth, he instantly plucketh it,
And it is no sooner in his hand than he swalloweth it.

5 In that day shall Jehovah, God of hosts,
Become a glorious crown,
And a glorious diadem to the remnant of his people:

6 And a spirit of judgment to them that sit in judgment;
And strength to them that turn the battle to the gate.

7 But even these have erred through wine;
And through strong drink have they reeled;
The priest and prophet have erred through strong drink;
They have been overpowered with wine;
Through strong drink have they reeled;
They have erred in vision, and stumbled in judgment.

8 For all their tables are full of vomit;
And of filthiness, so that no place is free.

9 Whom can such teach knowledge?
To whom can they impart instruction?
They are like children weaned from the milk,
Like those just restrained from the breasts.

For command is on command, command on command; 10
Precept upon precept, precept upon precept;
Here a little, and then there a little.
Verily by stammering lips and other tongues, 11
Jehovah will speak to this people.
For though he said unto them, 12
"This is the rest; give ye rest to the weary;
"And this the refreshment;" yet they would not hear.
Therefore the word of Jehovah shall be to them, 13
Command on command, command on command;
Precept upon precept, precept upon precept;
Here a little, and then there a little;
That they may go on, and fall backward,
And be broken, and snared, and caught.
Wherefore hear the word of Jehovah, ye 14
scoffers;
Ye people who use sententious speeches;
Ye of this people who dwell in Jerusalem:
Who say, "We have made a covenant with 15
death,
"And with hades have entered into a treaty;
"So that when the overflowing scourge passeth through,
"It shall not come near unto us;
"For we have made falsehood our refuge,

5. *In that day, &c.* Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Salmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah: but soon changes to reproofs and threatenings, for their intemperance, disobedience, and profaneness.

9. *Whom can such, &c.* Such drunken priests and prophets, were as unqualified for their office as newly weaned infants; yea, they were but as children in their instructions, giving command upon command, &c.

10. *For command, &c.* Although I have adopted the usual version, I strongly incline to the opinion of Aurivillius, that the prophet uses the figure mimesis, and that the text contains not words, but syllables, to paint more strongly the imperfect utterance—the stammering of these drunken priests. In this view we may render, "Now they utter one syllable, then another; one word and then another they stammer out; here a little—and then there a little." This version introduces more pertinently what follows, 'Verily by stammering lips, &c.' And the 13th in which the prophet repeats their syllables will then signify that God's word will be as unintelligible to them as their imperfect syllables were to others. Lowth considers the 9th and 10th verses as the language of the priests. "Whom (say they) would he teach knowledge? And to whom would he impart instruction? To such as are weaned from the milk, as are kept back from the breast? For it is command, &c." This was Jerom's opinion of the passage; and to support it, Lowth supposes these verses contain 'the sententious remarks' of the scoffers mentioned in the 14th verse. I consider the priest and the prophet to be the nominatives of the verbs יגה and יבן, as they only are mentioned in the preceding verses; nor is it so usual to omit the ל the sign of the Dative, as is the כ of similitude, which Lowth's version implies, before צו לצו and עוד לעוד. On the whole, his reference to the 14th verse seems to me wholly inapposite, as the sententious speeches to which the prophet refers follow in the next verse. Adhering to the version given the sense is, that these wicked priests and pretended prophets act like children, giving command on command, &c.

11. *Verily by stammering, &c.* That is, as they stammer, and know not what they teach, so will God speak to them by a people whose language they do not understand; he would send a foreign people, who should conquer them. The Apostle applies this to the gift of various tongues, which were for a sign to those who did not believe. 1 Cor. xiv. 21.

12. *This is the rest, &c.* God had warned them by his prophets that their safety and security, their deliverance from their present calamities, and from the apprehensions of still greater approaching, depended wholly on their trust in God, their faith and obedience: but they rejected this gracious warning with contempt and mockery.

13. *Therefore the word, &c.* As they treated the people whom they ought to have taught knowledge, so would he treat them. He would give command on command for their destruction; he would bring it on at various times, and in various degrees; 'here a little, and then there a little,' until his threatenings were accomplished.

15. *Who say, &c.* To be in covenant with is a kind of proverbial expression to denote perfect security from evil and mischief of any sort. Compare Job v. 23. Hos. ii. 18.

16. *Behold, I lay, &c.* Those sinners mentioned in the foregoing verse had, as they thought, laid a firm and secure foundation for their safety, so that neither death nor hades, nor any other scourge should molest them; in

"And under deceit have we hid ourselves."
16 Wherefore thus saith the Lord Jehovah,
Behold I lay in Zion for a foundation,
A stone, a tried stone; a precious corner stone,
A foundation the most firm and sure:
He that believeth in him shall not [r] be ashamed".
17 And I will mete out judgment by the line,
And strict justice by the plummet:
And the hail shall sweep away the refuge of falsehood;
And the hiding-place the waters shall overwhelm.
18 And your covenant with death shall be broken,
And your treaty with hades shall not stand;
When the overflowing scourge passeth through,
By it shall ye be beaten down:
19 When it passeth through, it shall seize you;
Yea morning after morning it shall pass through;
It shall pass through by day and by night;
And even the report alone shall cause terror.
20 For the bed is too short for one to stretch himself on it;
And the covering too narrow for one to wrap himself in it;
21 For as in mount Perazim Jehovah will arise;
As in the valley of Gibeon he shall be wroth;
That he may execute his work—his strange work;
And effect his operation—his strange operation.
Now therefore, no more give up yourselves to scoffing, 22
Lest your chastisements be more severe;
For a consumption, even a determined one,
Have I heard from Jehovah, the God of hosts,
In respect to the whole land.
Give ear, and hearken to my voice; 23
Attend, and hear my words.
Doth the plougher plough that he may sow? 24
Doth he open and break the clods of his ground?
When he hath made even the face thereof, 25
Doth he not scatter the dill, and cast abroad the cummin;
And sow the wheat in due measure,
And the barley and rye, each in its own place?
For his God rightly instructeth him, 26
And teacheth him *this kind of knowledge.*
The dill is not beaten out with the corn-drag; 27
Nor is the wheel of the wain turned upon the cummin:
But the dill is beaten out with the staff;
And the cummin with the flail;
And the bread-corn with the thrashing-wain. 28
But not for ever will he thus thrash it,
Nor break it with the wheel of his wain;
Nor bruise it with the hoofs of his cattle.
This also cometh from Jehovah, God of hosts, 29
Who is wonderful in counsel, and great in operation.

CHAP. XXVIII.

REFLECTIONS UPON CHAPTER XXVIII. 1. We here see the detestable nature and great guilt of drunkenness. It overcomes men, deprives them of their reason, stupifies their understandings, leads them into fatal errors, and exposes them to the practice of every iniquity. Of all drunkards, those of Ephraim were the worst; they were God's professing people, had been better instructed than others, and should therefore have set an example of temperance and sobriety. The word of God pronounces a wo upon such; and the New Testament assures us,

16. [r] Sept 1 Pet. ii. 6.

opposition to which God speaks and declares that he only can lay such a foundation, such a corner-stone as shall yield security to that which is built upon it. By this some understand the promise made to David, that Messiah should arise from him and sit on his throne; and that whoever believed this should have no reason to be ashamed. Peter applies it to our Lord; and he was most certainly the object of the hope of the fathers; and if some person was intended, as the last clause intimates, it cannot be referred to any other.

17—19. *And I will mete, &c.* With those who do not believe and betake themselves to the hope set before them, God will deal in righteous judgment. Their false hopes shall die, their refuges of lies shall fail, when God brings their enemies upon them, who, like an overwhelming torrent, shall bear away all things. God speaks to the end of the 19th verse.

20. *For the bed, &c.* A mashal, or proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them.

21. *Perazim, &c.* Compare 2 Sam. v. 20. and Josh. x. 10.

23—29. *Give ear, &c.* The foregoing discourse, the prophet concludes with an explanation and defence of God's method of dealing with his people, in an elegant parable or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain: so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people; in order to reclaim the wicked, to improve the good; and finally, to separate the one from the other.

27, 28. *The dill, &c.* Four methods of thrashing are here mentioned, by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff or flail, was used for the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron: it was drawn by

CHAPTER XXIX.

This prophecy respects the Assyrian invasion, and contains promises and threatenings according to the character of the people.

1 Wo to Ariel, to Ariel, the city in which David dwelt!
Add year to year; let the feasts go round.
2 Still will I bring distress upon Ariel;
And there shall be mourning and sorrow;
Yet as to me will she be as Ariel, [A STOUT LION.]
3 And I will encamp against thee on every side;
And I will lay siege against thee with a mound,
And I will erect towers against thee.
4 And thou shalt be brought very low;
Thou shalt speak as from beneath the earth:
And from out of the dust feeble shall be thy speech;
And thy voice shall come out of the ground,
Like the voice of the necromancer:
And from out of the dust thou shalt mutter thy speech.
5 But the multitude of thy proud enemies,
Shall become as the small dust;
Yea, the multitude of the terrible as the driven chaff:
This shall be done suddenly—in an instant.
6 From Jehovah, God of hosts, shall be a visitation,
With thunder, and earthquake, and a mighty voice;
With storm, and tempest, and flame of devouring fire.
7 And like as a dream, as a vision of the night;
So shall it be with the multitude of all nations,
That fight against Ariel;
Even of all that fight and distress her and her fortress.
8 For as when a hungry man dreameth,
And lo, he seemeth to eat; but he awaketh,
And his appetite is still unsatisfied:
Or as when a thirsty man dreameth,
And lo, he seemeth to drink; but he awaketh,
And he is still faint, and his appetite craving:
So shall it be with the multitude of all nations,
That fight against mount Zion.
9 They are amazed; they stand astonished;

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that they shall not inherit the kingdom of God. Let us all therefore be warned, and "take heed to ourselves, lest at any time our hearts are overcharged with gluttony and drunkenness, and that day of judgment come upon us unawares."

2. Let us regard the Lord Jesus Christ as a sure foundation-stone, and trust in him. The sixteenth verse is expressly applied to him in the New Testament. He is a corner-stone, which unites and supports the whole building; precious in the sight of God and all true believers: he is a sure stone, that cannot be broken or removed. He that builds his final hopes on this foundation shall not be confounded; but whatever else we build upon, it will be "a refuge of lies, which the hail will sweep away." There is no security but in Christ; "and blessed are all they that trust in him."

3. We see the danger of making a jest of the word of God. There were scoffers in Jerusalem, who ridiculed the prophet's reproofs and admonitions; God therefore made their chastisement more severe; and gave them up to their hearts' lusts. They were held in fetters of iniquity, as well as made captives by the Assyrians. We should be particularly cautious against this sin. When men despise the word, and become sermon-proof, sin gains dominion over them; and whether they heed and believe or not, the threatenings of God shall be executed, and the consumption determined shall destroy them.

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horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had wheels with iron teeth, or edges like a saw. The last method is well known from the law of Moses, which forbids the ox to be muzzled, when he treadeth out the corn.

CHAP. XXIX. 1. *Ariel.* It was usual for cities to be called after the name of some animal, in ancient times among the orientals. The capital of Persia, Schiraz, signifies a lion, the same as Ariel, a *stout lion;* and this name seems given by the prophet to denote the great strength of the city, as well as to intimate the pride and stubbornness of the inhabitants.

2. *Yet as to me, &c.* That is, fierce and untractable, not regarding my reproofs, nor submitting to my laws. Lowth renders, 'Yet will I bring distress upon Ariel; And there shall be continual mourning and sorrow: And it shall be unto me as the hearth of the great altar.' He refers to ch. xxxi. 9. as what supports his view of the text; but I see no necessity for any change of the present text, and the version I have given is a literal one.

3. *I will encamp, &c.* By the Assyrians, who were but God's instruments.

4. *Speak as from, &c.* After the manner of necromancers, who either by a feigned voice, or by their art as ventriloquists, made their voice come as it were out of the ground, so as to personate the ghosts of the dead. The inhabitants of Jerusalem should speak in this manner through fear, trembling for their own safety.

5. *Done suddenly, &c.* This verse forcibly describes the overthrow of Senacherib, and the sudden manner of it.

6. *With thunder, &c.* I do not think that we should understand this literally, as if God did actually by thunder, earthquake, &c. destroy the Assyrians, but rather that these mighty agents of nature, are selected to show the greatness, extent, and horror of that event. Comp. 2 Kings xix. 35. and note.

8. *For as when, &c.* Senacherib and his mighty army, are not compared to a dream because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream, in which fancy had presented to him meat and drink in abundance; and he finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed.

9—12. *They are amazed, &c.* The prophet now addresses the false prophets and wicked rulers, and reproves their ignorance and stupidity. He represents God as having given them up to blindness, so that they could not see nor understand his will revealed to them.

They look on themselves and are agitated;
They are drunken, but not with wine;
They stagger, but not with strong drink.
10 For Jehovah hath poured out upon you,
A spirit of profound sleep;
And he hath closed up your eyes:
The prophets, rulers, and seers, he hath blind-folded.
11 And the whole vision is become to you
As the words of a book sealed up;
Which if one give to a man that knoweth letters,
Saying, "Read, I pray thee, this book;"
He answereth, "I cannot; for it is sealed up:"
12 Or should the book be given to one that knoweth not letters,
Saying, "Read, I pray thee, this book;"
He answereth, "I do not know letters."
13 Wherefore, Jehovah hath said,
Because this people draw near with their mouth,
And with their lips do honour me,
While their heart is far removed from me;
(And [v] vain" is their fear towards me,
[v] Teaching doctrines", the commands of men:)
14 Therefore I will again deal with this people,
In a manner so wonderful and astonishing,
That the wisdom of the wise shall perish,
And the prudence of the prudent shall disappear.
15 Wo to them who study to make deep,
And to hide their counsel from Jehovah;
Whose deeds are in the dark, and who say,
"Who shall see us? or who shall know us?"
Such indeed, are your perverse thoughts! 16
But shall the potter be esteemed as the clay?
Verily, shall the work say of the workman,
"He hath not made me?"
Or shall the thing formed, say of the former of it,
"He hath no understanding?"
In a very little while shall it not be, 17
That Lebanon shall become as Carmel,
And Carmel be esteemed as a forest?
In that day the deaf shall hear the words of the book, 18
And obscurity and darkness being removed,
The eyes of the very blind shall see.
The meek shall increase their joy in Jehovah; 19
And the needy exult in the Holy One of Israel.
For the terrible faileth, the scoffer is consumed; 20
And those intent on iniquity are cut off:
Who accounted a man guilty for a word, 21
And laid snares for him that reproved in the gate;
And with falsehood subverted the righteous.
Therefore thus saith Jehovah, 22
The God of the house of Jacob;
He who redeemed Abraham;
Jacob shall no more be ashamed,
Neither shall his face any more wax pale:
For when [v] his children see the work of my hands", 23
Among themselves shall they hallow my name;
They shall sanctify the Holy One of Jacob,
And tremble before the God of Israel.
Then those erring in spirit shall gain knowledge; 24
And murmurers shall attend to instruction.

Chap. xxix. 13. [v] Sept. Matth. xv. 8, 9. Mark vii. 7.—— [v] ibid.

23. [v] Sept. Syr. The rest, *when he shall see her children, the work, &c.*

Reflections upon Chapter xxix. 1. We are admonished to guard against the sin of hypocrisy. The Israelites in their degenerated state went on, year after year, killing and offering up sacrifices; but all was in vain while they remained impenitent and unreformed. To worship God, is to draw nigh to him with an intent to honour him; but if the heart be not engaged, if that be absent, or unaffected, and we follow the precepts and customs of men, and not the rules of scripture, God will be highly displeased. It is no uncommon thing for persons to get a kind of mechanical habit of hearing and praying, without attention or seriousness, till they become quite stupid, and incapable of

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13. *Vain is their, &c.* I have adopted the readings of the Septuagint, as they are supported by two Evangelists. The people approached the temple, and observed the forms of religion, while they were wholly strangers to its power; nay, they even regarded the forms as more the appointment of men than of God; and listened to the commands of their false prophets as if they were doctrines of divine truth.

16. *Esteemed as the clay?* Are you so stupid as to think that he who possesses the most perfect knowledge, and who hath formed all things, can be ignorant of your counsels, or unable to see your deeds of darkness? Will you deny that I have made you? This is a fine reproof.

17—21. *Lebanon—Carmel, &c.* This is a proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change, explained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand; to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God, cultivated and watered by him in vain, to be given up, and to become a wilderness: compare chap. v. 1—7. The last had been hitherto barren, but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43. Rom. ix. 31.

23. *His children see, &c.* This version arises from the omission of one letter, and this supported by two of the versions. By this change both the construction and sense are cleared.

CHAPTER XXX.

The prophet reproves the Israelites for seeking help from Egypt, and not regarding God's word.

1 Wo to the rebellious children, saith Jehovah,
Who form counsels, but not from me;
Who ratify covenants, but not by my spirit;
That they may add sin to sin:
2 Who set out to go down to Egypt;
But have not inquired at my mouth;
To strengthen themselves in the strength of Pharoah,
And to trust in the shadow of Egypt.
3 But the strength of Pharoah shall be your shame;
And your trust in the shadow of Egypt your confusion.
4 Their princes were at Zoan;
And their ambassadors arrived at Hanes.
5 They were all ashamed of a people
That could not profit them;
Who instead of being for a help or a profit,
Were but for a shame and a reproach to them.
6 As to the burden carried by beasts southward,
Through a land of distress and anguish;
Whence come the lioness and fierce lion;
The viper, and the flying fiery serpent:
They carry on the shoulder of colts their wealth,
And on the bunch of the camel their treasures,
To a people that will not profit them.
For Egypt is a vapour; in vain shall they help; 7
Wherefore I have cried concerning this;
"Full of pride are they, yet an indolent people."
Go now, write it before them on a tablet; 8
And record it in letters upon a book;
That it may be for future times;
For a [r] testimony", even for ever.
For these are a rebellious people, lying 9
children;
Children that will not regard the law of Jehovah:
Who say to the seers, "See not;" 10
And to the prophets, "Prophecy not right things;
"Speak to us smooth things; prophecy deceits.
"Turn aside from the way; decline from the 11
path;
"Remove from our sight the Holy One of Israel."
Wherefore thus saith the Holy One of Israel, 12
Because ye have despised this word,
And have trusted in fraud and perversion,
And have wholly leaned thereon:
Therefore shall this iniquity be to you, 13
Like a breach threatening ruin,

CHAP. XXX.

receiving any religious impression. He that does not grow better by religious services, grows worse, and "is hardened by the deceitfulness of sin."

2. We learn the change which religion produces in the hearts of men, and the peace and pleasure of a humble and devout spirit. He who was high in his own conceit as Lebanon, divine grace brings down as low as Carmel; and he who was wilfully deaf to divine admonitions, and blind to what is spiritual, is made both to hear and see the excellent things of God's law. Such men become meek, poor in spirit, and their joy in the Lord shall increase; they shall exult in the Holy One of Israel. Let us therefore "learn of Christ to be meek and lowly in heart, and in patience to possess our souls;" that whatever our poverty or afflictions may be, "we may rejoice in the Lord, and joy in the God of our salvation."

8. [r] Syr. Chald. Vulg.

CHAP. XXX. 1. *But not by my spirit.* Not as my spirit in my prophets directs. They followed their own counsels without any regard to God; they did not seek unto him for direction and guidance. This reproof does not seem suitable to what is said of pious king Hezekiah. I would therefore refer the time of this prophecy to the invasion of Israel by Salmaneser, when the kingdom of Judah must also have been much afraid, and perhaps much distressed.

4—7. *Their Princes, &c.* The prophet sets before his reader the ambassadors going down to Egypt through the deserts, with their present to Pharaoh, but predicts their disappointment.

6. *A land of distress, &c.* The same deserts are here spoken of, which the Israelites passed through when they came out of Egypt; which Moses describes, Deut vii. 15. as "that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no water."

7. *Full of pride, &c.* The prophet thus draws the character of the Egyptians; and they seem more indebted to their soil for their wealth than to their industry, and to the situation of their country, more than their courage, for their own security. The common version, 'Their strength is to sit still,' is that of Kimchi, who refers it to the Israelites, in opposition to the whole context. Jarchi understood the words, and explains them in the sense I have given. Lowth considers the first word as a proper name of Egypt, as it is allowed to be Ps. lxxxvii. 4. and lxxxix. 10; but then he alters the text, joining the pronoun to the verb. He then renders, "Rahab the inactive." I have adhered to the text, and the version given is clear and forcible.

8—14. *Go now, &c.* In this paragraph the prophet reproves the spirit and impiety of the people, who neglected the law, and even wished the prophets to flatter them in their sins.

13. *Like a breach, &c.* The walls being generally built, in most parts of the coast, of bricks formed of clay and chopped straw, and only baked in the sun, were little better than what we call mud walls. When there was a breach in the lower part, or a swelling in a high wall made of such materials, the consequence would be its immediate fall. So their iniquity was

Like a swelling in a very high wall;
Whose bursting cometh suddenly in an instant.
14 It shall be broken as one breaketh a potter's vessel:
He dasheth it to pieces; he spareth it not:
So that there is not found a sherd among the pieces,
Large enough to take up fire from the hearth;
Or to dip up water from the cistern.
15 Verily thus said the Lord Jehovah,
The Holy One of Israel:
"By abiding still and quiet ye shall be saved;
"In tranquil confidence shall be your strength:"
But to him ye would not hearken.
16 For ye said, "Nay, but on horses we will flee;"
Therefore shall ye be put to flight:
"Yea, on swift horses we will ride;"
Therefore shall they be swift that pursue you.
17 At the rebuke of one, one thousand;
At the rebuke of five, ten thousand shall flee,
Until so few be left, that ye shall be
As a standard on the top of the mountain;
And as a beacon on a very high hill.
18 Yet will Jehovah wait to show favour to you;
And be exalted that he may have mercy on you.
For Jehovah is a God of judgment:
Blessed are all they that wait for him.
19 Truly a [a] holy" people shall yet dwell in Zion:
In Jerusalem ye shall not weep any more;
At the voice of your cry he shall be very gracious;
When he heareth it, he shall answer you.
20 Though Jehovah hath given to you
The bread of distress and the water of affliction;
Yet shall your teachers no more be removed;
But your eyes shall see your own teachers.
And your ears shall hear a word behind you, 21
Saying, "This is the way; walk ye in it;
"Turn [v] not" aside to the right or to the left."
And ye shall treat as defiled 22
Your idols which are covered with silver;
And your images which are clothed with gold,
Ye shall cast them away as a polluted thing;
Ye shall say to them, "Be gone from us."
And he shall give rain for your seed, 23
With which ye shall sow the ground;
And bread of the produce of the ground;
And it shall be abundant and plenteous.
Then shall your cattle feed in large pastures;
And the oxen, and asses that till the ground 24
Shall eat the best mixed provender,
Winnowed with the van and the sieve.
And on every high mountain, and on every 25
high hill,
Shall be purling rills and streams of water,
In the day of the great slaughter, when the mighty fall.
And the light of the moon shall become 26
As the light of the meridian sun;
And the light of the meridian sun shall be sevenfold,[o]
When Jehovah shall bind up the fracture of his people,
And heal the wound which his stroke hath made.
Behold, Jehovah himself cometh from afar; 27
His wrath burneth, and the flame rageth;
His lips are full of indignation;
And his tongue is as a consuming fire.

19. [a] Sept. 21. [v] Syr. Chald. Vulg.

26. [o] *As the light of seven days.* Sept.

the cause of approaching calamity. Comp. Ps. lxii. 4. The next verse shows the greatness of their desolation.

15. *By abiding still, &c.* So most of the Hebrew interpreters render; and the parallelism supports this sense. Coverdale rendered in the same manner. The prophet assures them that their safety must be derived not from the aid of Egypt, but from humble confidence in God.

17. *Ten thousand.* A word has dropped from the text, which after others I have supplied from Deut. xxxii. 30. Levit. xxvi. 8.

20. *Your teachers, &c.* Lowth renders מוריך, the timely rain; but the usual sense I deem preferable, as it follows, 'your ears shall hear a word behind you, &c.' which most naturally refers to the admonition and instruction of their teachers. The text implies that the prophets, the Jewish teachers, were not always suffered to discharge the duties of their office.

22. *As defiled, &c.* The silver and gold which covered your idols, ye shall use as a common thing; ye shall no more esteem them as sacred and holy. In this view ye shall say, "Begone from us." Comp. Deut. vii. 25.

25. *Mighty fall.* I have followed the Chaldee, supported by Aquila and Symmachus. Those who render *towers*, take it figuratively for the great and powerful. The day of the great slaughter, means the time when God would destroy the enemies of his people.

26. *The light of the moon, &c.* No image can represent more strongly the happiness and glory of the church than this of the prophet.

27—33. *Jehovah himself, &c.* Hebrew, 'the *name* of Jehovah;' but name is used for himself, as what follows clearly proves. From this verse to the end of the chapter, the prophet exhibits Jehovah as ready to take vengeance on the enemies of his people. He comes as an enraged enemy; thunder and lightning attend him; he fights with and conquers his enemies,

28 His spirit is like a torrent overflowing;
It shall reach to the middle of the neck:
He cometh to toss the nations in the van of perdition;
And there shall be in the jaws of the people,
A bridle, to lead them astray.
29 But to you shall be a song, as in the night,
When the sacred feast is proclaimed;
And joy of heart, as when one marcheth to the pipe,
To go to the mount of Jehovah, to the rock of Israel.
30 And Jehovah shall make his glorious voice to be heard;
And the lighting down of his arm to be seen;
With fierce wrath, and a flame of consuming fire;
With a violent storm, tempest and hail-stones.
31 For by the voice of Jehovah shall the Assyrian be beat down;
He, who was ready to smite with his staff.
32 And wherever shall pass the rod of [v] correction",
Which Jehovah shall make to rest on him,
It shall be accompanied with tabrets and harps;
And with fierce battles shall he fight against them.

32. [v] 2 mss. The rest, *rod of the foundation.*

REFLECTIONS UPON CHAPTER XXX. 1. We learn how prone men are to put confidence in an arm of flesh, and to expect security or deliverance from human aid; and though they be often admonished of the sin and folly of such conduct, yet they persist in it. So the Israelites did, but they only added sin to sin, and trouble to trouble. Let us take a wiser course, and "make God our refuge;" return to him in the way of duty, and seek direction and help from the Lord of hosts. Thus will our strength be increased, our peace rendered secure, and "we shall never be ashamed of our hope."

2. With what joy should we celebrate our spiritual deliverances!

be then binds them and casts them into the burning lake.

28. *Van of perdition.* The van of the ancients was only a larger kind of shovel, with which they tossed the corn mixed with the chaff, into the air, that the wind might separate them. But Kimchi observes, the van, with which God will winnow the nations, will be the van of emptiness, or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. In like manner, a bridle is designed to guide the horse in the right way; but the bridle, which God will put in the jaws of the people, shall not direct them aright, but shall make them err, and lead them into destruction." Comp. ch. xxxvii. 29.

32. *Tabrets and harps.* With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments. See ver. 29.

For Tophet is ordained of old; 33
Yea, by the king the same is prepared:
He hath made it deep; he hath made it large;
A fiery pyre, and abundance of wood;
The breath of Jehovah, like a stream of sulphur,
Shall kindle it.

CHAPTER XXXI.

CH. XXXI. & XXXII. The people reproved for their confidence in Egypt; the overthrow of the Assyrians promised; the pious reign of Hezekiah celebrated; the desolation of Judea, the captivity and restoration of the people foretold.

Wo to them that go down to Egypt for help, 1
And rely on horses for support;
And trust in chariots, because they are many;
And in horsemen, because they are very strong;
But look not to the Holy One of Israel,
And of Jehovah they ask not counsel.
Yet is he wise, and will bring evil on them, 2
And his words he will not make vain;
He will rise up against the house of evil-doers,
And against the helpers of the workers of iniquity.
For the Egyptians are man, and not God; 3
And their horses flesh, and not spirit:
When Jehovah shall stretch out his hand,

CHAP. XXXI.

The Israelites went with gladness and songs to celebrate their rescue from the Assyrians; and have we not much greater reason, to celebrate "with gladness of heart," in the house of the Lord our deliverance from Satan, sin, and death; those enemies of our souls and their eternal welfare? Let us rejoice in it, and give God the glory of it; but "rejoice with trembling," lest our enemies should gain the dominion over us, and drive us down to hell; of which Tophet was but a faint image, though our Lord chooses by it to describe the horrors of the infernal world, even that "lake, which burneth with fire and brimstone; where the worm dieth not, and the fire is not quenched."

33. *For Tophet, &c.* Tophet was a valley very near to Jerusalem, to the south east, called also the valley of Hinnom, or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire.——*By the king, &c.* By Hezekiah, whom the prophet represents as having prepared this place, and provided much fuel for consuming the dead bodies of the enemy; because he had doubtless destroyed the altars and other monuments of idolatry which were in it. 2 Chron. xxxi.

CHAP. XXXI. 2. *Yet is he wise.* So as to know all their secret counsels, and to defeat them. The prophet assures them, that what God had said he would perform.

3. *Are man and not God, &c.* That is, frailty itself, but dust and ashes, and not possessing any power to help you, as God does.——*Flesh*

The helper shall stumble, and the helped, fall;
And together shall all of them be destroyed.
4 For thus hath Jehovah said unto me,
Like as the lion roareth,
Even the young lion, over his prey:
Though many shepherds be called against him,
Yet at their voice he will not be terrified,
Nor at their tumult will he be humbled;
So shall Jehovah, God of hosts, descend,
To fight for mount Zion, for his own hill.
5 For as mother-birds protect their young,
So will Jehovah, God of hosts, protect Jerusalem;
Protecting and delivering; leaping forward and rescuing her.
6 Return to him, O ye children of Israel,
From whom ye have so deeply revolted.
7 Verily in that day shall they cast away
Each one his idols of silver, and his idols of gold,
The sin, which their own hands have made.
8 And the Assyrian shall fall by a sword not of man;
Yea the sword not of a mortal shall devour him.
And he shall flee from the face of the sword;
And the courage of his chosen men shall fail.
9 And through terror he shall pass beyond his strong-hold;
And at his flight his princes shall be terrified.
Thus saith Jehovah, whose fire is in Zion,
And whose furnace is in Jerusalem.

CHAPTER XXXII.

Behold, a king shall reign in righteousness, 1
And princes shall rule with equity.
And the man shall be as a covert from the storm, 2
And as a hiding-place from the tempest;
As purling rills of water in a dry place;
As the shade of a great rock in a desert land.
And the eyes of those that see shall regard him; 3
And the ears of those that hear shall be attentive.
Even the heart of the rash shall attain knowledge, 4
And the tongue of stammerers speak readily and plainly.
The vile person shall no more be called honourable; 5
And the niggard shall no more be called liberal.
For the vile person will still utter what is vile; 6
And his heart will devise iniquity:
Practising hypocrisy, and speaking wrongfully of Jehovah;
To keep empty the soul of the hungry;
And the thirsty he will deprive of drink.
As for the niggard, his instruments are evil; 7
He plotteth mischievous devices;
To ensnare the humble with lying words,
And defeat the assertions of the poor in judgment.
But the liberal will devise liberal things; 8
And he by his liberal purposes shall be established.

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and not spirit. That is, are weak and not strong; infirm, easily destroyed, and not invincible, as ye seem to imagine.

4. *Like as the lion, &c.* The comparison in this verse is forcible. Lowth observes, that it is in the spirit and manner, and very nearly approaching to the expression of Homer, Iliad xii. 299.——*So will Jehovah, &c.* A part of the antithesis is to be supplied. So will not Jehovah be defeated, and deprived of his prey when he descendeth to fight for Jerusalem.

5. *Leaping forward, &c.* The common meaning of the word פסח is, to halt, to be lame, to leap as in a rude kind of dancing, like the prophets of Baal: Kings, xviii. 26. Here the comparison limits its sense to the action of the mother-bird, springing forward to cover her young with her wings. In this manner God did as it were, leap forward to protect the houses of the Israelites when the destroying angel passed through the land of Egypt. Exod. xii. 23. Michaelis adopts the Syriac sense of *sparing*; but the other versions give that of *passing over*.

7. *The sin.* That is, the occasion of their sin; the objects which induced them to sin, by forsaking Jehovah, and renouncing his service.

9. *Beyond his strong-hold.* He shall be so confounded as not to know what he does, but shall miss the fortress in which he hoped to find security. ——*Whose fire, &c.* Some understand this to mean only, that his fire was continually burning upon the altar, or that he was worshipped in Zion by burnt-offerings, and would therefore protect and defend it. Others think, that it denotes, that he would manifest himself as a fire to consume his enemies. Comp. Zech. ii. 5. and xii. 6.

CHAP. XXXII. 1. *A king shall, &c.* Most expositors consider Hezekiah to be intended, in whose reign religion flourished, and justice was duly administered. He and his ministers restored and observed the law. He ought to be regarded, I think, as typical of Christ.

2. *And the man, &c.* Some would render, 'Every one,' and refer it to all the princes. I would apply it to the king. He shall be a refuge for the afflicted and oppressed, and esteemed for his justice and mercy, as much as a covert is by the storm-bet traveller; and be as acceptable as purling rills to a dry land, or as the shadow, &c. This last image is beautiful. The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun; but also having in itself a natural coolness, which it reflects and communicates to every thing about it.

3. *Shall regard him.* I follow the reading proposed by Le Clerc, יחי instead of ולא, of which mistake the Masorets acknowledge fifteen instances; and many more are reckoned by others. This change gives to the verb its true and usual sense.

4. *Tongue of stammerers, &c.* The rash and hasty shall learn to be cautious and prudent, and the diffident shall acquire confidence to speak in their own defence.

5. *The vile person, &c.* Men shall be esteemed and treated according

9 Ye women that are at ease, arise, hear my voice;
Ye daughters that are secure, give ear to my speech!
10 Many years shall ye that are secure be troubled;
For the vintage faileth, the gathering shall not come.
11 Tremble, ye that are at ease; be troubled, ye that are secure!
Strip ye, make ye bare; gird ye sackcloth
12 Upon your loins, and upon your breasts;
[v] Mourn" for the pleasant [v] field", for the fruitful vine.
13 Over the land of my people
Shall the thorn and the brier come up;
Yea, over all the joyous houses,
And over the exulting city.
14 For the palace is now forsaken;
The populous city is left desolate;
Ophel and the watch-tower shall be even dens,
A joy of wild-asses, a pasture for flocks:
Till the spirit from on high be poured upon us, 15
And the wilderness become a fruitful field,
And the fruitful field be esteemed a forest:
And judgment shall dwell in the wilderness, 16
And righteousness shall reside in the fruitful field.
And the work of righteousness shall be peace, 17
And the effect of righteousness, quietness,
And security even for ever.
And my people shall dwell in a peaceable 18 mansion,
And reside in secure habitations, and in tranquil resting-places.
For the hail [a] shall fall", and the forest be 19 brought down,
And the city be laid level with the plain.
Blessed are ye that sow in every well watered 20 place,
Who send forth the foot of the ox and the ass.

Chap. xxxii. 12. [v] Sept. Syr. Vulg.—— [v] the versions and 12 mss.

19. [a] 1 mss.

Reflections upon Chapters xxxi. & xxxii. 1. Amidst the convulsions of nations, occasioned by the impiety and foolish policy of kings and princes, and by the wickedness of the people, it is pleasing to contemplate a good and pious king, ruling in righteousness, and securing to his people protection from injustice and oppression. Such was Hezekiah, who possessed the wisdom, and had the piety to select such Ministers as would seek and promote the public welfare; and to discountenance and banish from his counsels the wicked, the selfish and unjust. The source of public justice was pure; and its salutary streams flowed through the land. This was designed to give instruction to future kings, and to teach the people to know how to value, and to improve the blessings which they enjoy under them.

2. How amiable is the character of the liberal man! Not wrapt up in himself, nor seeking only his own things, he has a heart to feel for, and to contrive and do good to others. He contrives how he may be able to do good; he retrenches superfluities, and saves needless expences, not that he may hoard up wealth, but that he may do the more good. He endeavours to be as extensively beneficent as possible, and by his charity he shall stand; his prosperity shall be increased by the blessing of heaven; he shall be esteemed by men, have peace in his own mind, and obtain favour of the Lord.

3. Let us rejoice in the government of our Lord Jesus, who "reigns in righteousness," being himself perfectly holy, and his administration inflexibly just. He is a shelter and refreshment to his people in every storm. By his gospel, knowledge, holiness, liberality, peace and joy are promoted and diffused. Let us show, by the practice of these virtues, that we have received its influence; and earnestly pray that the spirit may be poured forth from on high upon us, our churches, and all the world; that "the wilderness may be a fruitful field," and the earth may become like the paradise of God above.

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to their real characters; not as under a wicked king, when the vilest sycophants are exalted and honoured; when the covetous and avaricious are accounted liberal.

7. *His instruments, &c.* His machinations and designs. The paranomasia suggested this term.——*And defeat, &c.* I have followed Lowth, who has I conceive given the sense of the text. The prophet's design is to show that the niggard, to gain his cause will not only use lying words, but will adopt all the arts of chicanery; while the poor is speaking what is right, he will attempt to defeat his honest assertions.

9. *Ye women, &c.* Here commences a new prophecy, and which has respect to the desolation of the land by Nebuchadnezzar, and even to the times of the gospel, when the spirit shall be poured out from on high, and produce the greatest moral change. Grotius, after the Targum, Kimchi and others, understood *women* to be used in a figurative sense for the cities, and *daughters* for lesser places and villages. Compare Ezek. xvi. 41.

10. *Many years.* If שׁנים be understood to signify a year as Exod. xiii. 10. Levit. xxv. 29. the literal rendering will be, "year upon year." I have given what I think to be the real sense.

12. *Mourn, &c.* The reading of the versions is here necessary; for what propriety is there in *teats*, or breasts; or how is it associated with the vine?

14. *Ophel and the, &c.* It was a part of mount Zion rising higher than the rest; at the eastern extremity, near to the temple, a little to the south of it: called by Micah iv. 8. "Ophel of the daughter of Zion." It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion.

15. *And the wilderness.* Compare ch. xxix. 17. and the note.

17. *The work of, &c.* When God has restored his people, and instead of being like a wilderness, hath made them as a fruitful field, they shall work righteousness, and enjoy peace, prosperity, and security.

CHAPTER XXXIII.

God's judgments on the enemies of his people, the Assyrians; the privileges of such as fear and serve God.

1 Wo to thee, thou spoiler who hast not been spoiled;
And thou plunderer, who hast not been plundered:
When thou hast ceased to spoil, thou shalt be spoiled;
When wearied with plundering, they shall plunder thee.
2 O Jehovah, be gracious to us; for we wait on thee;
Be thou [v] our [w] strength every morning;
Even our salvation in the time of distress.
3 From [v] thy terrible [w] voice the peoples fled;
When thou didst rise up the nations were dispersed.
4 But your spoil shall be gathered, as the locust gathereth;
As the caterpillar runneth to and fro,
So shall they run and collect it.
5 Jehovah is exalted; yea, he dwelleth on high;
He hath filled Zion with judgment and justice.
6 The security of thy times shall be power,
Salvation, wisdom, and knowledge;
The fear of Jehovah, this shall be [v] thy [w] treasure.
7 Behold the mighty raise a grievous cry;
The ambassadors of peace weep bitterly.
The highways are desolate; the traveller ceaseth; 8
He hath broken the covenant; despised the cities,
And of men he maketh no account.
The land mourneth, it languisheth; 9
Lebanon is ashamed, it withereth away:
Sharon is become like a wilderness,
And Bashan and Carmel are stripped and waste.
Now will I arise, saith Jehovah; 10
Now will I lift up myself; now will I be exalted.
Ye shall conceive chaff; ye shall bring forth stubble; 11
And my spirit like fire shall consume you.
And the peoples shall be burned, as lime is burned; 12
As thorns cut up, they shall be consumed in the fire.
Hear, ye that are afar off, what I have done; 13
And acknowledge, ye that are near, my power.
The sinners in Zion are filled with dread; 14
Terror hath seized the hypocrites:
"Who among us can abide consuming fire?
"Who among us can abide perpetual burnings?"
He that walketh righteously and speaketh uprightly; 15
Who detesteth the gain of oppression;
Who shaketh his hands from bribery;
Who stoppeth his ears at the mention of blood,
And shutteth his eyes at the appearance of evil;
He shall dwell on the high-places; 16

CHAP. XXXIII. 2. [v] Syr. Chald. Vulg.

3. [v] Sept. Syr. The rest, *at the voice of the tumult.* 6. [v] Sym.

19. *For the hail, &c.* Hail often denotes divine judgments. Compare ch. xxvi. 5; xxviii. 2, 17. 'By the forest,' the Babylonians seem to be intended, who were the great enemies of Israel; and 'by the city,' Babylon, which was destined to become an utter desolation.

20. *Well-watered place.* Without water nothing can grow in the arid clime of the east. God sent the autumn and spring rains on the land of his people; and they are admonished to improve the blessing by sowing their seed, and employing the labours of the ox and the ass, when, their enemies being destroyed, they should dwell in a peaceable mansion, and reside in secure habitations.

CHAP. XXXIII. 1. *Thou spoiler, &c.* The prophet addresses himself to Senacherib, briefly, but strongly expressing the injustice of his ambitious designs, and the sudden disappointment of them.

2. *O Jehovah, &c.* Here the Jews are introduced, offering their humble requests to God in their present distress; and declaring their trust and confidence in his protection.

3, 4. *From thy terrible, &c.* The prophet again addresses Senacherib, who had caused such terror, that even his name scattered the nations. In the following verse he accosts the Assyrians, and declares, that the wealth which they had amassed should become a prey to others. They should run to and fro, collecting it on every hand. Others consider the prophet as addressing God; but I prefer the explanation given.

5, 6. *Jehovah is exalted, &c.* Here a chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them, and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

7—9. *The mighty, &c.* We have here a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah on the condition of his paying, as he actually did pay to him, three hundred talents of silver, and thirty talents of gold. 2 Kings xviii. 14—16.——*Mighty men.* Literally, 'lions of God;' or strong lions; so they called valiant men, heroes; which appellation the Arabians and Persians still use.

10—12. *Now will I arise, &c.* In these verses Jehovah promises his people deliverance; and assures them that their enemies should soon perish.

13—19. *Hear, ye that are, &c.* God now calls all nations to be witnesses of his power, love, and faithfulness towards his people, in saving them by destroying their enemies. The prophet then describes the dreadful apprehensions of the wicked in those times of distress and imminent danger;

The strong-holds of the rocks shall be his fortress;
His bread shall be given, his waters shall be sure.
17 Thine eyes shall see the king in his beauty;
They shall behold the land that is afar off.
18 Thy heart shall reflect on the *past* terror:
Where is now the scribe? where the receiver?
Where is he that numbered the towers?
19 Thou shalt see no more that fierce people;
A people whose deep speech thou couldst not hear;
And whose stammering tongues thou couldst not understand.
20 [y] Thou shalt see" Zion, the city of our solemn feasts;
Thine eyes shall behold Jerusalem,
A quiet habitation, a tabernacle unshaken;
Whose stakes shall never be removed,
And none of whose cords shall be broken.
21 But the glorious name of Jehovah
Shall be to us a place of confluent streams;
Of rivers wide and spacious:
On which no ship with oars shall pass,
Neither shall any mighty vessel go through.
For Jehovah is our judge; Jehovah is our lawgiver; 22
Jehovah is our king; he will save us.
Thy sails are loose; they cannot make them fast; 23
Thy mast is not firm; they cannot spread the ensign.
Then shall spoil in abundance be divided;
Even the lame shall seize the prey.
Neither shall an inhabitant say, "I am sick;" 24
The people who dwell therein,
Are freed from the guilt of their iniquity.

CHAPTER XXXIV.

Ch. XXXIV. & XXXV. God's awful judgments on the enemies of his people, the Edomites; the desolation of their land, and the certainty of it; with a prophecy of the flourishing state of Israel, implying their restoration, the coming and miracles of the Saviour, and the conversion of men to God.

DRAW near, ye nations, and hearken; 1

20. [y] Chald. Houbigant.

REFLECTIONS UPON CHAPTER XXXIII. 1. We are taught not to despair, when in the deepest distress; but wait on, and confide in Jehovah for help. Prayer is of mighty efficacy; and in every period God has honoured it by appearing for the deliverance of his people. Never was Jerusalem in so much danger; never were its inhabitants so much terrified. "Behold the mighty raise a grievous cry; the ambassadors of peace weep bitterly. The highways are desolate; the traveller ceaseth; he hath broken the covenant; despised the cities, and of men he maketh no account. Now will I arise, saith Jehovah; now will I lift up myself; now will I be exalted." Thus did Jehovah appear, and become a very present help in time of need; and we may ever hope that the mount of danger is the place, where we shall see surprising grace.

2. We learn also that the times of private or public distress exhibit in a strong light the different characters of men. While the pious are bold and courageous, trusting to the power and grace of God, and bowing submissively to his will, the hypocrites in Zion are most terribly afraid. When they expected the city to be taken, plundered, and burned; though they had made a jest of the threatening, and were secure and careless, yet now they were struck with fear, and sunk into despair. And guilt will assuredly affect the hypocrites under the gospel in the same manner, when they think of those devouring flames and everlasting burnings, which are threatened against all the workers of iniquity. While good men shall see the king of kings in his beauty, and be freed from sin and misery: they shall drink of the cup of wrath, and lie down in sorrow.

finely contrasted with the confidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protection.

17. *King in his beauty.* Not clothed in sackcloth, as a mourner, but arrayed in his royal robes, splendid, beautiful, and glorious.——*That is afar off.* Be no longer confined to Jerusalem, but the siege being ended, and the enemy destroyed, any part of the land may be visited at pleasure; or any foreign land.

18. *Where is the scribe?* The person who wrote down the names of such as were to pay tribute. The *receiver* or weigher of money, denotes him appointed to collect the tribute. He that numbered the towers, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the heighth, strength, and situation of the walls and towers; that he might know where to make the assault with the greatest probability of success.

20. *Thou shalt, &c.* The next line justifies this reading. The prophet having compared Jerusalem to a tent or tabernacle, foretells its security.

21. *The glorious name, &c.* I follow the Septuagint and Syriac, in regarding כבוד as a noun, and not as the Masorets have pointed it. Ps. xx. 1. Prov. xviii. 10.——*Confluent streams, &c.* Rivers and streams are in part the defence of cities; but Jehovah would be to Jerusalem like such a mass of water as neither small nor large vessel should be able to pass; it should be like an island, whose impregnable rampart is the sea.

23. *Thy sails are, &c.* The prophet addresses the enemy, and having compared the aid of Jehovah to mighty waters surrounding a city, he considers the Assyrian to be like an old ship, with its sails loose, its mast broken, and ready to be overwhelmed with the sea breaking upon it.

24. *I am sick.* Or I languish through the evils endured in consequence of the siege. Every one shall forget what he has suffered, in the joy and triumph of so great a deliverance; and shall live in peace and tranquillity. God being gracious and freeing them from their guilt and sin.

CHAP. XXXIV. 1. *Draw near, &c.* The subject is of such impor-

And attend unto me, ye peoples!
Let the earth hear, and the fulness thereof;
The world, and all that spring from it.
2 For the wrath of Jehovah is upon all nations,
And his fury upon all their hosts;
He hath devoted them—given them up to slaughter.
3 And their slain shall be cast out;
And from their carcases a stench shall ascend,
And the mountains melt down with their blood.
4 And all the host of heaven shall waste away;
And the heavens shall be rolled up as a scroll:
And all their hosts shall wither *and fall,*
As the withered foliage from the vine,
And as the blighted fruit from the fig-tree.
5 For my sword is [v] made bare" in the heavens;
Behold, upon Edom shall it descend;
And on a people by me justly devoted.
6 The sword of Jehovah is filled with blood;
It is made fat with the fattest flesh:
With the blood of lambs and of goats;
With the fat of the kidneys of rams:
For Jehovah hath a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
7 And the wild-goats shall fall down with them,
And the bullocks, together with the bulls:
And their land shall be drunken with their blood,
And their very dust shall be enriched with fat.
8 For it is the day of Jehovah's vengeance;
The year of recompence to the Advocate of Zion.
And her streams shall be turned into pitch, 9
And her dust into sulphur;
And her land shall become burning pitch.
It shall not be quenched by night or by day; 10
Her smoke shall ascend up for ever;
Through every generation she shall lie waste;
None shall pass through her for ever and ever.
But the pelican and porcupine shall inherit her, 11
And the owl and the raven shall dwell in her:
For he shall stretch over her the line of desolation,
And let fall the plummet of emptiness.
As to her nobles, there shall be none, 12
Whom they may call to rule over them;
For all her princes shall utterly fail,
And thorns shall spring up in her palaces; 13
The nettle and the bramble, in her fortresses:
And she shall become a habitation for serpents;
A court for the daughters of the ostrich.
Various kinds of wild-beasts shall meet together, 14
And the satyr shall call to his fellow;
There also the screech-owl shall pitch,
And find for herself a place of rest.
There the raven shall make her nest, and lay 15
her eggs;
And hatch them, and gather the brood under her shadow;
There also shall the vultures be gathered together;
Every one of them shall join her mate.
Consult ye the book of Jehovah, and read: 16
Not one of these shall be missed;

CHAP. XXXIV.

5. [v] Chald. The rest, *bathed.*

tanee, that the prophet calls the attention of all mankind to it. This exordium is full of sublimity.

3. *Slain—cast out.* That is, shall remain unburied.——*Melt down.* So much blood shall be shed, that like a sweeping rain-storm, it shall wash away the earth on the mountains.

4. *Host of heaven, &c.* Comp. ch. xxiv. 21. and see note there.

5. *Is made bare, &c.* I follow the Chaldee with Lowth; for the textual reading does not seem apposite, as the sword of Jehovah was not to be drunken, or glutted with blood in the heavens, but in Bozrah and the land of Edom. The next line shows that *the heavens* are to be understood literally, as the sword is *to descend* upon Edom, doubtless from the heavens.

6. *Is filled with blood.* Comp. Deuter. xxxii. 42. To represent the greatness of any slaughter, nothing is more frequent with oriental writers, than to say the sword is filled or drunken with blood. Here the slaughter of the Edomites is compared to a great sacrifice, and especially to the victims offered for sin, of which the blood and the fat belonged to Jehovah. Levit. vii. 1. &c. and Ezek. xxxix. 16.

7. *Wild-goats, &c.* I so render רמים here, as the goat kind was appointed for sacrifice, and as in my opinion, the word was used to denote both a species of goats and the rhinoceros. See Mich. Sept. in verb.

9. *Turned into pitch.* No image can be more dreadful than this. It is most probably derived from what happened to the cities of the plain, Sodom and Gomorrah. Gen. xix. 24.—29. Jude, 7.

11. *The line of, &c.* Like the architect, who measures the breadth with a line, and lets fall the plummet, to ascertain the depth of a wall which he intends to throw down, God will measure Edom for desolation.

14. *Various kinds, &c.* I have thus rendered, because I doubt whether איים את איים can mean any one distinct species. By the former term is meant the whole *feline* tribe, the wild-cat, lynx, ounce, leopard, tyger, panther, and lion; and the latter appears to denote the whole of the *canine* class, including the fox, jackal, wolf, and hyena. I have rendered איים by wolves, Ch. xiii. 22, as one species of the class, which appeared necessary, as other animals are particularly specified.

16. *Consult ye the book, &c.* That is, this prophecy; and compare it with the event, and you will find every part exactly fulfilled. At what time this was delivered, or to what desolation of Edom it refers, is doubtful.

Not a female shall want her own mate;
For the [r] mouth of Jehovah" hath commanded,
And his spirit itself hath gathered them.
17 And he hath cast the lot for them,
And his hand hath divided for them by line:
They shall possess the land perpetually;
Through every generation they shall dwell therein.

CHAPTER XXXV.

1 THE desert and the waste shall be glad;
And the wilderness shall rejoice and flourish:
2 Like the rose it shall abundantly flourish,
And shall even exult with joy and singing:
The glory of Lebanon shall be given unto it;
The beauty of Carmel and of Sharon;
These shall see the glory of Jehovah,
And behold the majesty of our God.
3 Strengthen ye the feeble hands,
And confirm ye the tottering knees.
4 Say ye to the faint-hearted, "Be ye strong;
"Be not afraid; behold your God:"
Vengeance will come; the retribution of God:
He himself will come and save you.
5 Then shall the eyes of the blind be opened,
And the ears of the deaf shall be unstopped:
6 Then shall the lame bound like the hart,
And the tongue of the dumb shall sing:
For in the desert shall waters burst forth,
And streams *shall flow* in the wilderness:
7 And the glowing sand shall become a pool,
And the thirsty soil springs of waters:
In the haunt of serpents shall spring up
The grass, with the reed and the bulrush.
8 And [o] a highway shall be there;
And it shall be called the way of holiness:
No unclean person shall pass through it:
But God shall be with them, walking in the way,
And the foolish shall not err therein.
9 No lion shall be there;
Nor shall any ravenous beast come up thither;
Neither shall one such be found there:
But the redeemed shall walk therein.
10 Yea, the ransomed of Jehovah shall return;
They shall come to Zion with triumph;
Perpetual joy shall crown their heads.
Joy and gladness shall they obtain;
And sorrow and sighing shall flee away.

16. [r] Sept. 6 mss.

CHAP. XXXV. 8. [o] *and a way.* Syr. many mss.

REFLECTIONS UPON CHAPTERS XXXIV. & XXXV. 1. We learn that when God makes known his purposes by his prophets, they ought to be regarded, as they will be assuredly accomplished. The book of the prophets is the book of Jehovah; hence every one should read that they may observe the correspondence between the prophecy and the event. Where we have light from ancient history, we shall see the prophecies exactly fulfilled; and where we have not history, we have reason to conclude that they were fulfilled, or will be so. For "God's counsel shall stand, and his words shall not fall to the ground."

2. The appearances of God in favour of his ancient people; the happy change made in their state and circumstances should remind us of the appearance of God our Saviour, and the effects of his miracles, doctrine, and grace. These indeed changed the wilderness into a fruitful field; and the glowing sand into pools of water. The eyes of

Some refer it to the time of Nebuchadnezzar, who laid waste many countries, and might probably destroy Bozrah. Others consider Edom as meaning any enemy of Israel or the church, and the design is to show, that while these perish, God will restore and render his own land and people most flourishing.

CHAP. XXXV. 1. *The desert, &c.* While the land of Edom was for ever to lie waste, that of Judea now waste, was to be again cultivated, and produce in the richest abundance; abounding in trees as Lebanon, and in crops like the fertile districts of Carmel and Sharon, it should be beautiful as a blooming rose. The desert and waste shall see or experience the glorious power of God, in producing such a surprising change.

3. *Strengthen, &c.* He addresses the ministers or teachers of Israel. Comfort ye and encourage God's people who are now ready to faint, with the assurance of the salvation which he will work for them. He mentions *hands* and *knees*, because the strength or weakness of man appears in these parts.

4. *Say ye to the, &c.* This is what must give courage to men, to be assured that God will come to punish their enemies, and save them.

5. *Then shall the eyes, &c.* Those who were wilfully blind and deaf, shall be constrained to acknowledge God's power and grace; and the aged, lame, and infirm shall leap for joy when God works this deliverance. These words were literally fulfilled when Jesus came to save men. Matth. xi. 4. 5.

7. *Glowing sand, &c.* This word is Arabic, as well as Hebrew, expressing in both languages the same thing; the glowing sandy plain, which in hot countries at a distance has the appearance of water. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward, (for it always appears at the same distance) or quite vanishes.

8. *But God, &c.* I have substituted the noun for the pronoun, to give more clearly the sense. comp. ver. 4. where it is said, he was to come and save them.——*In the way, &c.* This word is by a mistake added to the first member of the sentence from the beginning of the following member. "But he shall be with them walking in the way, &c." That is, God; see ver. 4. "Who shall dwell among them, and set them an example, that they should follow his steps." By the foolish is meant men of no experience, men uninstructed; but even these through divine guidance shall not err from the right and good way.

CHAPTER XXXVI.

Account of Senacherib's invasion; the reproachful language of Rab-shakeh, which is told to Hezekiah.

1 Now in the fourteenth year of king Hezekiah, Senacherib, king of Assyria, came up against all
2 the fenced cities of Judah, and took them. And the king of Assyria sent Rab-shakeh from Lachish, to king Hezekiah, with a great host against Jerusalem: and he stopped by the conduit of the upper-pool, which is in the highway
3 of the fuller's field. Then came out to him Eliakim, the son of Hilkiah, who was over the household, and Shebna, the Scribe, and
4 Joah, the son of Asaph, the recorder. And Rab-shakeh, said to them, "Speak ye now to Hezekiah, 'That thus saith the great king, the
5 king of Assyria, 'What confidence is this which thou exercisest? With thy lips [r] thou sayest" that thou hast wisdom and power to make war. Now in whom dost thou trust, that thou rebellest
6 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 Pharoah, king of Egypt, to all who trust in
7 him. But if [r] 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 wor-
8 ship before this altar [s] in Jerusalem"?' Now, therefore, I pray thee, give pledges to my lord, the king of Assyria, and I will deliver to thee two thousand horses, if thou be able, on thy part, to
9 set 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 for chariots and for horsemen? Am I now come up, 10
without Jehovah, against this [r] land," to destroy it? Jehovah said to me, 'Go up against this land, and destroy it." Then said Eliakim, the son of 11
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." But Rab-sha- 12
keh said [s] to them", "Hath my master sent 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- 13
shakeh stood and cried with a loud voice, in the Jewish tongue, and spoke, saying, "Hear the word of the great king, the king of Assyria: 14
Thus saith the king, 'Let not Hezekiah deceive you; for he will not be able to deliver you [s] out of his hand": Nor let Hezekiah induce you to trust 15
in Jehovah, saying, 'Jehovah will surely rescue us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to 16
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 waters of his own cistern:' Until I come, and take 17
you away to a land, like your own land, a land of corn and wine, a land of bread and vineyards, [a] a land of the purest olive, and of honey; and ye shall live, and not die:" but hearken not to He- 18
zekiah, when he persuadeth you, saying, 'Jeho-

Ch. xxxvi. 5. [r] mss. 8yr.2 King. xviii. 20. 7. [r] mss. Other copy.——[s] Same.

10. [r] *place*, other copy. 12. [s] same. 14. [s] same. v. 29. 17. [s] same v. 32.

Jews and heathens were opened, and they instructed; obstinate sinners were converted to God, idolatry forsaken, and all things made new. Captives were released from the power of the enemy, and with great joy returned to Zion. O let us walk in the way described. It is the way of holiness, of universal rectitude, purity, and goodness; a safe, plain, and pleasant way; there is no difficulty in finding it, no danger in walking in it. We meet there with the best company, and have God for our guardian and guide, our companion and friend. This delightful road will at length bring us to the heavenly Zion, where sorrow and sighing, where sin, corruptions, and enemies shall be no more; but "upon our heads shall be everlasting joy," and in our mouths everlasting songs of praise.

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9. *No lion, &c.* Beasts of prey haunt the wilderness which lies between Babylon and Judea; but the prophet assures God's ransomed people, that in the way of holiness, while they were obeying him, they should be perfectly safe. No lion, nor other fierce beast should have power to molest them.

10. *Come to Zion, &c.* God engages to bring them back to their own land, and to the enjoyment of all their former privileges. I cannot but think that in this whole chapter, the literal sense is but the vehicle of a more sublime and spiritual one; and the people under the shadow of their deliverance from Babylon, were directed to regard the great salvation by Messiah.

CHAP. XXXVI. 1. *In the fourteenth year, &c.* As this is only another copy of what we find 2 Kings xviii. a little abridged the reader is referred there for notes and reflections. I have only given the various readings; and the same remark applies to the following chapters.

vah will deliver us.' Hath any of the gods of the nations, delivered in any case, his land out
19 of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, [a] Hena, and Ivah"? have
20 they delivered Samaria out of my hand? Who among all the gods of the countries, are they that have delivered their country out of my hand, that Jehovah should deliver Jerusalem
21 out of my hand?" But the [a] people" were silent, and answered him not a word: for the king's commandment was, saying, "Answer him not."

CHAPTER XXXVII.

Hezekiah sendeth to Isaiah, who comforteth him; Senacherib's letter; and Isaiah's prediction concerning his return to his own country.

22 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 Amoz. 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."

5 The servants of king Hezekiah then went to
6 Isaiah; And Isaiah said to them, "Thus shall 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
7 king of Assyria have blasphemed me. Behold, 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, Tirhakah, 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 Haran, and Rezeph, and the children of Edon who were in Thelaser? Where is the king of 13
Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

And Hezekiah received the letter from the 14
hand of the messengers, and read it; and Hezekiah went up to the house of Jehovah, and spread it before Jehovah. And Hezekiah pray- 15
ed before Jehovah, and said, "O Jehovah, the 16
God of Israel, who dwellest between the cherubs, thou art God, thou alone, of all the kingdoms of the earth; thou hast made the heavens and the earth. Bow down, O Jehovah, 17
thine ear, and hear; open, O Jehovah, thine eyes, and see: and hear all the words of Sencherib, which he hath sent to reproach the living God: Of a truth, O Jehovah, the kings of 18
Assyria, have destroyed those nations and their lands. And have cast their gods into the fire: 19
for they were no gods, but the work of men's hands, wood and stone: therefore have they destroyed them. Now, therefore, O Jehovah, 20
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."

Then Isaiah, the son of Amoz, sent to Heze- 21
kiah, saying, "Thus saith Jehovah, the God of Israel; 'Thy prayer to me, against Senacherib,

19. [a] 2 King. xviii.

21. [a] Same v. 36.

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.
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 Jehovah, 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,
And in my progress have I dried up all the streams of fenced places.
Hast thou not heard of old that I disposed this?
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;
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,
And thy rage against me, I have known.
Because thy rage against me,
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;*
Eat this year that which groweth of itself,
And the second year, what springeth from the same;
And in the third year, sow ye, and reap,
And plant vineyards, 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,
For my own sake, and for my servant David's sake."

And on that night, an angel of Jehovah went 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 Senacherib, king of Assyria, departed, and returned and dwelt at Nineveh. And as he was worshipping in the 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 XXXVIII.

Hezekiah having received a message to prepare for death, by prayer hath his life prolonged; his song of thanksgiving.

In those days, Hezekiah was sick of a deadly disease. And the prophet Isaiah, the son of Amoz, came to him, and said to him, "Thus saith Jehovah, 'Set thy house in order; for thou shalt die, and live no longer.'" Then Hezekiah turned his face to the wall, and prayed to Jehovah, saying, "I beseech thee, O Jehovah, remember how I have walked before thee in truth, and with an upright heart, and have

CHAP. XXXVIII. 2. *Turned his face to the wall, &c.* The *corner* of the room is the place of honour among the Arabs; and on one or more sides they have sophas, on which they repose. Hezekiah on receiving the awful message turned himself on the sopha, and prayed to the God of his salvation.

done what is good in thine eyes." And Heze-
4 kiah wept much. [s] Now, before Isaiah had gone
out into the middle court", the word of Jehovah
5 came to him, saying, "Go back and tell Heze-
kiah, the chief of my people, 'Thus saith Je-
hovah, the God of David thy fore-father, 'I
have heard thy prayer, I have seen thy tears:
behold,[s] I will heal thee: on the third day thou
shalt go up to the house of Jehovah". And I
6 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 [s] for
mine own sake, and for my servant David's
sake." And Hezekiah said, "By what sign shall
I know, that I shall go up into the house of Je-
7 hovah?" And Isaiah said", "This shall be a sign
unto thee from Jehovah, that Jehovah will do
8 the thing which he hath spoken. 'Behold (saith
he,) I bring back the shadow of the degrees, by
which the sun is gone down on the degrees of
Ahaz, ten degrees backward. And the sun re-
turned backward ten degrees, on the degrees by
21 which it had gone down. [t] And Isaiah said, "Let
them take a lump of figs:" and they bruised them,
and applied them to the boil; and he recovered".

9 THE WRITING OF HEZEKIAH, KING OF JUDAH, WHEN HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

I said, In the meridian of my days, 10
I shall enter the gates of hades;
I am deprived of the residue of my years!
I shall no more, said I, see *the goodness of* Je- 11
hovah,
The goodness of Jehovah in the land of the
living:
I shall behold men no more;
No more be with the inhabitants of the world.
My habitation is plucked up, and removed 12
from me;
It is rolled up like the shepherd's tent;
My life is cut off as the weaver's webb from
the thrum;
In the course of the day thou wilt finish me.
I roared out until the morning, like the lion; 13
He did so break to pieces all my bones [o].
Like the swallow, like the crane did I twitter; 14
I made a moaning like the dove.
Mine eyes fail with looking upward:
O Lord, I am distressed; become surety for me.
What shall I say? he hath given to me a 15
promise,
And he hath already performed it.
Through the rest of my years I will go to his house,
On account of this bitterness of my soul.
Yea this, O Jehovah, shall be declared con- 16
cerning thee,

Ch. xxxviii. 4. [s] 2 Kings, xix. 4. 5. [s] Same, v. 5. 6. [s] Same, v. 6. 21. [t] here.

13. [o] line closing v. 12. Syr. omits the whole verse, and 1 ms. the line.

4, 5. The words added from the other copy seem to be necessary; and I have followed with Houbigant, Lowth, and others, the order of the text in Kings, as the two last verses of the chapter are evidently transposed in this, as Kimchi long ago observed.

8. *The sun is gone, &c.* In the history of this miracle in the book of Kings, (2 Kings xx. 9—11.) there is no mention at all made of the sun, but only of the going backward of the shadow: which might be effected by a supernatural refraction.

9. *The writing of, &c.* Had we had another copy of this song, it might have been of use to remove some of the errors which have crept in. The manuscripts and versions are of some use for this purpose.

10. *In the meridian, &c.* I have adopted with Dathe, Michaelis, and others the Arabic sense of דמי, as here more appropriate. The Syriac, Vulgate, and I think the Septuagint, agree in this version.

11. *See the goodness of, &c.* 'To see Jehovah,' is an elliptical phrase, and signifies, 'to enjoy his favour,' to taste that he is good. I have therefore, to prevent mistake, supplied what is understood; for we have the highest authority for believing 'that no man hath seen God at any time; the only begotten of the father hath revealed him.'

12. *My habitation, &c.* Most modern critics give this sense, which is yet common in the Arabic and Syriac, as plucking up cannot with any propriety apply to *age*.——*It is rolled up, &c.* I read with Chaldee, Syriac, and Vulgate, יקפד and point in Niphal. For the sense, see Verschuir and Scheidius. I consider המסכה as understood in construction with מארג, as the Chaldee translator seems to have done. Compare Judg. xvi. 13, 14. Our marginal version of מדלה is *from the thrum*, which I adopt. Hence arises the clear sense given. In the first part of the verse he compares his life to a tent plucked up and the curtains rolled together; in the latter to a weaver's web nearly finished, and ready to be severed from the loom. He conceived that he had not another day to live. Coverdale rendered, "My life is hewn off, like as a weaver cutteth off his web."

13. *Roared out—like the lion.* I have followed the Chaldee; and the roaring of the lion is often applied to the deep groaning of men in great distress. Ps. xxii. 2; xxxii. 3; xxxviii. 9. Job iii. 24. I omit the repetition of the line concluding the preceding verse, on the authorities mentioned.

14. *Become surety for me,* Or afford me thine effectual aid; stand up on my side and kindly support me.

15. *Already performed it.* The circumstances justify this version. The pious king having stated his sufferings and his fears, now adverts to the kindness and faithfulness of God. He had promised him life; and had so far fulfilled it as to have saved him from his deadly disease.——*I will go to his house.* This seems to be the sense of אודה here. Compare Ps. xlii. 4. ——*On account, &c.* That is, to return thanks to God for delivering him from his bitter griefs.

That thou hast revived my spirit—
Hast restored my health, and prolonged my life.
17 Behold, my bitter grief is changed to peace;
And thou hast rescued my soul from perdition;
Yea, thou hast cast behind thy back all my sins.
18 Verily the grave cannot give thanks to thee;
Death cannot celebrate thee;
They that go down to the pit cannot hope for thy truth:
19 The living, the living shall praise thee as I now do;
The father to the children shall make known thy truth.
20 Jehovah hath saved me; hence my songs will we sing,
All the days of my life, in the house of Jehovah.

CHAPTER XXXIX.

Hezekiah's vanity; the captivity of Judah foretold.

1 About this time Berodach-baladan, the son of Baladan, king of Babylon, sent letters [a] and ambassadors" with a present unto Hezekiah: for he had heard that Hezekiah had been sick.
2 And Hezekiah rejoiced at their arrival, and 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.
3 Then came Isaiah, the prophet, to king Hezekiah, 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."
4 And he said, "What have 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."
5 And Isaiah said to Hezekiah, "Hear the word
6 of Jehovah, 'Behold, the days come, that all 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.
7 And of thy sons who shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."
8 Then said Hezekiah to Isaiah, "Good is the word of Jehovah which thou hast spoken: only, said he, let there be peace and truth in my days."

Chap. xxxix.

Reflections upon Chapter xxxviii. 1. We hence learn what we should do in a state of affliction. Instead of desponding, we should give ourselves to prayer; should think on the workings of our own hearts, our hopes and fears, our joys and sorrows, and should record them either for our advantage, or that of others. Hezekiah considered himself as cut off in the midst of his days, and of his usefulness; as soon to be separated from the living, and never more to enjoy the goodness of God in this world. He feared the last enemy, and prayed and wept; and so have many of God's dear children, but they have found at last this enemy a conquered one. While there is hope let us pray; let us look upwards; for if deliverance in many cases come, it must be from above.

1. [a] Sept.

2. When God hears prayer and saves us from what we feared, we should ever be mindful of his benefits. We should show our gratitude publicly; go to God's house, and worship in his holy temple. Hezekiah resolved that he would praise God. "The living, the living, he shall praise thee." They may do it, they have an opportunity of praising God, and that is the main thing that makes life valuable and desirable to a good man. The living must praise God: they live in vain if they do not. They that have been dying, and yet are living, whose life is life from the dead, are, in a special manner, obliged to praise God, as being most sensibly affected with his goodness. Hezekiah, for his part, being recovered from this sickness, will make it his business to praise God. I do it this day, let others do it in like manner.

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16. *For this, &c.* I have followed the Septuagint as giving the most apposite sense. They appear to have read יהוה עליה יהוה לך ויחי ויחי. "O Jehovah, this shall be decared concerning thee, That thou hast revived my spirit—Restored my health, and preserved my life." They who adhere to the text, attempt to extract from it the following version, O Lord, men live by thy benefits, and by these thou givest life to my spirit.

17. *Behold, my, &c.* The common version is contradictory, by not attending to the paronomasia.——*From perdition.* Both the Septuagint and Vulgate render to this purpose; and I suspect that they read בלי משחת, as I do not find that the former word ever occurs as a noun for corruption.

18. *Grave cannot, &c.* The grave as one part of the invisible state is represented as the land of silence, where no praises resound to the honour of God's goodness and mercy; nor can they who go down to the pit *hope* for thy truth, that is, to see thy promises fulfilled towards thy church and people upon earth: no, the living, the living shall praise thee, for preserving them, and shall invite others to praise thee.

CHAP. XXXIX. *See Notes and Reflections, 2 Kings,* xx. 14—19.

CHAPTER XL.

Deliverance from the captivity foretold, as typical of the spiritual deliverance by Messiah, the power and glory of Jehovah and the vanity of idols.

1 COMFORT ye, comfort my people, saith your God:
2 Speak ye comfortably to Jerusalem, and cry to her,
That the period of her warfare is fulfilled;
That the expiation of her iniquity is accepted;
For she hath received from the hand of Jehovah,
A full measure of punishment for all her sins.
3 A voice crieth in the wilderness; "Prepare the way of Jehovah!
"Make straight in the desert, a highway for our God."
4 Every valley shall be exalted,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough places a smooth plain:
5 And the glory of Jehovah shall be revealed,
And all flesh shall see the [s]salvation of our God":
For the mouth of Jehovah hath spoken it.
A voice saith, "Proclaim." 6
And what said I shall I proclaim?,
"Proclaim that all flesh is but grass,
"And all its [t]glory" as the flower of the field:
"The grass withereth, the flower fadeth, 7
"When a vehement wind bloweth upon it:
"Verily the people are grass.
"The grass withereth, the flower fadeth; 8
"But the word of our God shall stand for ever."
Ascend, O daughter upon a high mountain, 9
Thou that bringest good tidings to Zion;
Exalt thy voice with strength,
Thou that bringest good tidings to Jerusalem.
Exalt thou it; be not afraid;
Say to the cities of Judah, "Behold your God."
Behold, the Lord Jehovah shall come with 10
might,
And his own arm shall rule for him.
Behold the recompence which he giveth is 11
with him,

CHAP. XL. 5. [s] Sept. Luke iii. 10.

6. [t] Sept. Vulg. I Pet. i. 24.

CHAP. XL. 1. *Comfort ye, &c.* The prophet in the foregoing chapter, had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatary kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event; as the restoration of the royal family, and of the tribe of Judah was necessary, in the design and order of providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah, to be born of the tribe of Judah, and of the family of David; the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.

2. *A full measure, &c.* Lowth and Dathe supply *blessings* as if understood, without any authority. The word כִּפְלַיִם I conceive conveys only the sense I have given; that God had punished his people in such a degree as was sufficient to answer his purposes and designs.

3. *A voice crieth, &c.* The prophet hears the voice of some messenger, crying to others, "Prepare, &c." When the Jews were brought from Egypt, Jehovah led them through the desert; and when they came from Babylon, they had a similar desert to pass. The images are taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. This messenger who announced the approach of Jehovah conducting his people from Babylon, as of old from Egypt, was intended to represent the forerunner of Messiah, the baptist; who was born in the desert of Judea, and spent the greatest part of his life in it; he also preached in it, and by his labours prepared the way for the appearance and glory of Messiah. Compare Matt. iii. 3. Mark i. 3. and Luke iii. 4.

5. *Salvation of our God.* I have adopted this addition, as without it the verb wants its object; and because it is parallel with the glory of Jehovah in the preceding line. These strong expressions denote more than was accomplished by the return of the Jews to their own country; they were only fulfilled by the coming, and the salvation effected by our Lord, and which concerned all flesh, or all nations.

6—8. *A voice saith, &c.* The prophet having foretold glorious and wonderful things, which God had determined to do, in these verses he confirmeth the certainty of them, by representing the difference between the nature, word, and work of men, and of God. Whatever be the accomplishments of men, they are but as grass, or as the flower, weak and fading, and soon perishing; but God's word is like himself, immutable and irresistible: and as he had spoken, so would it be fulfilled. Bishop Lowth conceived that the import of these verses is, that the people, the flesh, is of a vain, temporary nature; that all its glory fadeth, and is soon gone: but that the word of God endureth for ever. What is this, but a plain opposition of the flesh to the spirit; of the carnal Israel to the spiritual; of the temporary Mosaic economy, to the eternal christian dispensation. Peter understood the words in the same sense. 1 Pet. i. 23, 24.

9. *Ascend, &c.* It was the custom of the women to celebrate in songs and with dances any joyful event, as we learn from Exod. xv. 20, 21. Judg. xi. 34. and 1 Sam. xviii. 6, 7. The prophet calls on a *daughter*, or female, taking the participle in a collective sense, to publish and celebrate the approach of God as a Saviour. I follow our marginal version, in making Zion the receiver, and not the publisher of the joyful tidings.

10. *With might.* So Michaelis renders, but Dathe, Schroeder and others regard the term בְּחֹזֶק as idiomatical, and would render, 'Behold, the

And the reward which he bestoweth is before him.
11 He shall feed his flock like a shepherd;
He shall gather up the lambs in his arm,
And shall carry them in his bosom;
He shall gently lead along the nursing-ewes.
12 Who hath measured the waters in his palm;
And hath meted out the heavens by his span;
And comprehended the dust of the earth in a tierce;
And hath weighed the mountains in scales,
And the hills in a balance?
13 Who hath directed the spirit of Jehovah;
And as one of his council hath taught him?
14 Whom hath he consulted that he should instruct him,
And teach him the path of judgment;
That he should impart to him knowledge,
And make known to him the way of understanding?
15 Behold, the nations are as a drop from the bucket,
And are accounted as the small dust of the balance:
Behold, the islands he taketh up as an atom.
16 And Lebanon is not sufficient for the fire;
Nor its beasts sufficient for the burnt-offering.
17 All the nations are as nothing before him;
They are esteemed by him as nothing and vanity.
18 To whom therefore will ye liken God?
Or what likeness will ye prepare for him?
19 The workman casteth an image;
And the smith covereth it with gold,
And formeth for it chains of silver.
20 He that cannot afford a costly oblation,
Chooseth a piece of wood that will not rot;
He seeketh out a skilful workman,
To prepare an image that shall not be moved.
Will ye not know? will ye not hear? 21
Hath it not been told you from the beginning?
Have ye not understood from the foundation of the earth?
That it is he that sitteth on the circle of the 22
earth,
And the inhabitants are to him as grasshoppers;
That stretcheth out the heavens as a thin veil,
And spreadeth them out as a tent to dwell in;
That bringeth princes even to nothing, 23
And maketh the judges of the earth as vanity.
Yea, no sooner are they planted or sown; 24
Their stock no sooner striketh root in the earth,
Than he bloweth on them also and they wither;
And the whirlwind beareth them away as stubble.
To whom then will ye liken me? 25
Or shall I be equalled? saith the Holy One.
Raise your eyes on high; 26
And see who hath created these.
He draweth forth their hosts by number;
He calleth them all by name:
Through his great strength and mighty power,
Not one of them faileth *to appear*.
Wherefore sayest thou then, O Jacob, 27
And why speakest thou thus, O Israel?
"My way is hidden from Jehovah:
"And my cause is passed over by my God."
Hast thou not known, hast thou not heard, 28
That Jehovah is the everlasting God,
The creator of the bounds of the earth;
That he neither fainteth, nor is wearied;
And that his understanding is unsearchable!
He giveth vigour to the faint; 29
And to the feeble he increaseth strength.
The young men shall faint, and be wearied; 30
And chosen youth shall stumble and fall:

Lord Jehovah, mighty, shall come.——*Recompence which, &c.* He will come as a powerful and triumphant king, to bestow rewards and favours on his own people. I have given the sense rather than the idiom, for the sake of perspicuity.

11. *Nursing-ewes.* Compare Ps. lxxviii. 71. and note, with Gen. xxxiii. 13, 14. No image could represent more forcibly God's tender regard to, and care of, his people; and the whole is a fine description of the good shepherd who has laid down his life for the sheep. John x. 11.

12—17. *Who hath, &c.* In this paragraph the prophet represents the greatness, wisdom, power, and glory of God to be such that all creatures are as nothing in comparison with him. He can therefore accomplish his promises in spite of whatever opposes.——*In a tierce.* Perhaps the third part of the bath is intended.

13. *Directed the spirit, &c.* Or mind of Jehovah, by teaching him, as the following verse clearly indicates.

16. *And Lebanon, &c.* That is, all the trees of it, if hewn down and set on fire; and all the beasts that inhabit it are not an adequate burnt-offering to so great and glorious a being. This intimates that some other offering was necessary.

18—20. *To whom, &c.* This appeal to idolaters, on their folly in attempting to make an image of God, is admirable, and calculated to make a strong impression on every reflecting mind.

21—24. *Will ye not know?* The prophet represents Jehovah as making the heavens, and dwelling in them as his palace, where he reigns in power and glory; pulling down princes, and making judges a mere vanity. When

31 But they who wait on Jehovah shall gain new strength;
They shall mount up as on the wings of eagles;
They shall run, and not be wearied;
They shall walk onward, and shall not faint.

CHAPTER XLI.

God reasons with his church, in respect to his mercies, promises, and the vanity of idols.

1 Be silent, *and listen* to me ye distant lands;
And let the peoples acquire new strength.
Let them draw near; then let them speak;
Let us come together in judgment.
2 Who hath raised up a just man from the east;
Hath called him to attend his own steps?
Hath subdued nations at his presence;
And made him rule over kings?
Hath made them like dust [a] before [''] his sword;
And like the driven stubble [a] before [''] his bow?
3 He pursueth them; he passeth on safely;
By a way which his feet had never trodden.
Who hath performed and done [r] these things"; 4
Calling the generations from the beginning?
I Jehovah, the first and the last, am He.
The distant nations saw, and were afraid; 5
The remote parts of the earth, and were terrified.
They drew near; they came together;
Every one helped his neighbour, 6
And said to his brother, "Be of good courage."
The wood-carver encouraged the smith, 7
That maketh smooth with the hammer by striking on the anvil:
He saith of the sodder that it is good;
He fixeth it with nails that it may not be moved.
But thou, O Israel, art my servant; 8
Thou, O Jacob, he whom I have chosen;
The seed of Abraham my friend:
Thou whom I took from the ends of the earth, 9
And called from the extremities thereof;

Chap. xli. 2. [a] Vulg.——[r] ibid.

4. [r] The versions and 1 ms.

Reflections upon Chapter xl. 1. We are taught the power, kindness, and faithfulness of God. When his people are oppressed and captives, under the power of the enemy, he will not forsake them; but even comfort them by the promise of final deliverance. He will announce to them his determination to come to their aid as a Saviour. No human power shall stand before him; he will come and save them. So he came and brought back Israel from Babylon; and in a much nobler sense, he came in the likeness of sinful flesh, to save from sin and misery. As the shepherd of his flock, how kind and tender is he? He gathers them in by converting grace, gathers them up when they fall, gathers them together when dispersed, carries them in the bosom of his love, and will bring them to his fold above.

2. From the glory and majesty of God, we learn the folly and sin of men who make and serve idols. Those who can spare nothing for the service of God, can spare much for the service of their lusts. He who is so poor that he cannot afford a sacrifice for God's temple, can spare money to purchase an idol of rich materials, and exquisite workmanship; and the rich will spare no cost upon their gods. There are many idolaters of this kind among us, who make their money, their pleasures, and their bellies their gods. They care not what pains they take, or what expence they are at, in the service of these lords, but are never at a loss for objections against charitable donations, nor backward to plead poverty, when any thing is wanted for the house or service of God.

3. We may observe how prone even believers are, to indulge groundless fears. In times of affliction each is ready to say, "My way is hidden from Jehovah: and my cause is passed over by my God." This arises from not considering his nature and perfections. He is not like men, ignorant, weak, or changing; but is the everlasting God, dependent on no one, immutable in his counsel and love. Let us therefore wait on him, trust in him, and serve him; and though our youth decay, and all the infirmities of age come on the body, the spirit shall acquire new vigour, and obtain a growing meetness for the kingdom of glory, the inheritance of saints.

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such consider themselves as firmly rooted, by some blast they are torn up, and destroyed.

27—31. *Wherefore sayest, &c.* The prophet now reproves the Israelites for their want of confidence in this powerful and faithful God; and assures them that however natural strength may fail, they who wait on, and rely on Jehovah, shall find his aid sufficient for them.

CHAP. XLI. 1. *Be silent, &c.* Lowth supposes that the Septuagint read החדישו *be renewed;* and renders paraphrastically, 'Let the distant nations repair to me with new force of mind; and let the peoples recover their strength. Let them draw near; then let them speak; let us enter into solemn debate together.' I adhere to the text, and consider it elliptical, and have supplied what is clearly understood.

2. *A just man, &c.* One who should execute justice on oppressors, and who should deliver the oppressed. I understand Cyrus to be meant; and the prophet speaks as if he already existed, and had accomplished those things which he was destined to accomplish. He describes him as the minister of God, by whom he subdued the most powerful nations. I follow the Vulgate, or with Kimchi suppose an ellipsis of לפני before each of the nouns.

4. *The first, &c.* That is, I Jehovah, who am the first being, and have given existence to all others, and shall exist with the last of mankind, am he that doeth all these things.

5—7. *The distant, &c.* Saw the power of God in delivering his people and punishing idolatrous nations; and were alarmed with the apprehension of similar judgments; but instead of rejecting their vain idols, they exert themselves and show their zeal, by making new ones, which might save them.

And I said unto thee, "Thou art my servant;
"I have chosen thee, and will not reject thee."
10 Fear not, for I am with thee;
Be not dismayed, for I am thy God.
I will strengthen thee, yea I will assist thee:
Yea I will uphold thee with my just right hand.
11 Behold, all that were incensed against thee,
Shall be ashamed and confounded;
And the men who contended with thee,
Shall become as nothing, and utterly perish.
12 Thou shalt seek them, but shalt not find them,
Even the men that strove with thee;
They shall become as nothing, as mere nought,
Even the men that opposed thee in battle.
13 For I am Jehovah, thy God,
That holdeth thee by thy right hand;
That saith to thee, "Fear not; I am thy helper.
14 Fear not, thou worm Jacob; thou dead Israel;
I am thy helper, saith Jehovah;
And thine avenger, the Holy One of Israel.
15 Behold, I have made thee a thrashing-wain;
A new corn-drag, armed with pointed teeth:
Thou shalt thrash the mountains and beat them small;
And the hills shalt thou make as chaff.
16 Thou shalt winnow them, and the wind shall bear them away;
And the tempest shall scatter them abroad;
But thou shalt rejoice in Jehovah;
In the Holy One of Israel thou shalt exult.
17 The poor and needy seek for water, and there is none;
Their tongue is parched with thirst:
I Jehovah will attend to them;
I, the God of Israel, will not forsake them.
I will open in the high-places, rivers, 18
And in the midst of the valleys, fountains;
I will make the desert, a water-pool,
And the dry land springs of water.
In the wilderness I will make to grow the cedar, 19
The acacia, the myrtle, and the oil-tree:
I will plant in the desert, the fir-tree,
The pine, and the box together:
That they may see, and may know, 20
And may consider, and understand at once,
That the hand of Jehovah hath done this;
And that the Holy One of Israel hath created it.
Draw near, ye mighty ones, saith Jehovah; 21
Approach, ye strong ones, saith the king of Jacob.
Let them approach and declare to us, 22
The things which shall happen:
What shall first happen, let them declare to us,
That we may consider and know the event:
Or declare to us things to come hereafter:
Tell us the things that will happen in later 23
times;
Then shall we know that ye are gods:
Yea, either do good, or do evil,
That we may at once be astonished and afraid.
Behold, ye are less than nothing; 24
And your operation less than nought:
Detestable is the man that chooseth you.
I raise up one from the north, and he shall 25
come;
From the rising of the sun, he shall call on my name:
He shall [v]trample on princes, like mortar;
Even as the potter treadeth down the clay.
Who hath declared this from the beginning, 26

25. [v] Chald. The rest, *come*.

8—16. *But thou, &c.* We have here the calling of Abraham, and his posterity, and the promises made to them. As God had called them at first so he would now call them from Babylon.

9. *Extremities.* So the Vulgate and others; and אצל is used like כנף the wing, for any thing extended from the extremity of another, or joined on to it. It is here parallel and synonymous to מקצות, *from the ends*, in the preceding member. See Michaelis in verb.

14. *Thou dead Israel.* Some render, 'few of Israel;' Lowth, 'mortals of Israel;' That מתי signifies the dead is certain, and this sense is here more proper and forcible. They were dead in a *civil* sense, having no existence as an independent people, and banished from their own land. In this light they are considered by Ezekiel xxxvii. 12. "Therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

15, 16. *Thrashing-wain—Corn-drag.* Compare ch. xxviii. 27, &c. and the note. The sense is, that God would revive and give power to his people so that they should subdue those who were now like mountains and hills, high above them.

17—20. *The poor and needy, &c.* By these are meant the Israelites in captivity, as earnestly desiring deliverance as those parched with thirst desire water; and God engages to grant them what they desire. He will remove all difficulties, work miracles, and change their state as much as a barren waste is changed, by being brought into the highest state of cultivation.

21—24. *Draw near, ye mighty ones, &c.* I adopt the reading proposed by Dimoch רבכם as parallel with עצמותיכם in the next line. Jerom consi-

That we might know it?
And beforehand, that we may say, "It is right?"
Truly there is not one that foretold it;
There is not one that hath declared it;
Yea, not one that hath heard your words.
27 I first say to Zion, "Behold, behold them!"
And to Jerusalem I give a joyful messenger.
28 And I looked, but there was no man;
Even among [v] the idols" none gave counsel;
When I inquired of them, none could answer.
29 Behold, they are all of them vain; their works nothing;
Wind and emptiness are their molten images.

CHAPTER XLII.

A prophecy of the person and office of Messiah; praise to God; the success of the Gospel; the unbelief and rejection of the Jews.

1 Behold, my servant, whom I will uphold;
Mine elect, in whom my soul delighteth;
My spirit have I put upon him;
He shall publish judgment to the nations.
He shall not cry aloud, nor raise *a clamour;* 2
Nor cause his voice to be heard in the street.
The bruised reed he shall not break; 3
And the dimly burning flax he shall not quench.
He shall publish judgment so as to establish it.
His power shall not be abated or broken, 4
Until he hath established judgment in the earth;
And distant regions shall wait for his law.
Thus saith the *Lord* God, Jehovah, 5
Who created the heavens, and stretched them out;
Who spread abroad the earth with its produce;
Who giveth breath to the people upon it,
And spirit to them that walk thereon:
I Jehovah have called thee to a righteous work; 6
And I will hold thy hand and preserve thee;
And I will give thee for a covenant to the people,
And for a light *to enlighten* the nations:
To open the eyes of the blind; 7
To bring the prisoner from confinement;

28. [v] Sept.

Reflections upon Chapter xli. 1. We may hence learn that the cause of God and religion may be defended against all opposers. The servants of God may challenge the enemies of revelation, either to show it to be false, or produce any other religion of equal evidence and usefulness; and good men may challenge the workers of iniquity to produce their strongest reasons in favour of vice, assured that they will carry their own confutation with them. Let us never be afraid to have our religious principles and practices fairly examined; for if they are true and right, they will gain honour by the trial. Let us "be ready to give to every one that asketh, a reason of the hope that is in us, with meekness and fear."

2. The promises of God will yield comfort in all the difficulties of life. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will assist thee." What beautiful and tender language is this! It is the language of an indulgent parent teaching a little child to go. Whoever forsakes us, God will be with us; whatever difficulties surround us, he will strengthen us; whatever enemies attack us, he will help us; when faint, trembling, and ready to sink, he will uphold us with the right hand of his righteousness. Though we are weak as worms, and like them, despised, yet "our Redeemer, the Holy One of Israel, will help us. Let us wait on the Lord then, be of good courage, and he shall strengthen our hearts." Thus shall we be enabled to resist our enemies, and at last to conquer them.

ders that the idols are intended in the second line; and this easy and slight correction makes the whole consistent with what follows. The whole is a fine irony, on the folly and madness of idolatry.

25. *I raise up one, &c.* This is generally understood to mean Cyrus, who by his father was a Persian, and Persia lay east of Babylon; but by his mother a Median, and Media lay to the north.

27. *I first say, &c.* God is introduced as asserting his own claim to prescience, and as foretelling what shall come to pass; and in the next verses the prophet speaks as looking in vain to idols for any thing like this.

CHAP. XLII. 1. *Behold my servant, &c.* Some would apply all that is here said to Isaiah himself, in opposition to the oldest Jewish paraphrasts, and to the Evangelist Matthew. See Matt. xii. 18—21. Others include both the prophet and our Lord; the former as the type, and the latter as the antitype. See Dathe's note.——*He shall publish, &c.* The term משפט judgment like צדקה *righteousness*, is taken in a great latitude of signification. It means rule, form, order, model, plan; religion; an ordinance, institution; judicial process, cause, trial, sentence, condemnation. It certainly means in this place the law to be published by Messiah: the institution of the gospel.

3. *So as to establish it.* Literally, 'unto truth,' which the Septuagint and Matthew render, 'unto victory,' that is, as to overcome all opposition, which is, to establish it. I have thus rendered, because this sense is expressed and amplified in the next verse.——*Burning flax.* He shall not add affliction to the afflicted, but support and comfort them.

4. *His power, &c.* I adopt this additional reading of Rabbi Mier, as cited by Cappellus; for without it the verbs want their subject.——*His law.* Though law be taken in various senses, I know of none which can agree to any thing so properly as to the law of Christ, the doctrine which he came to promulgate.

5. *Thus saith, &c.* Jehovah himself speaks, declaring his own amazing power, and assuring the people that he both *could* and *would* do as he had promised.

6. *A righteous work.* Lowth renders, 'for a righteous purpose.' The great work of our Lord was to display God's righteousness in the whole of

And from the prison those that sit in darkness.
8 I am Jehovah, that is my Name,
And my glory I will not give to another;
Nor my praise to the graven images.
9 Former things, lo! they are come to pass;
And new events do I now declare:
Before they spring forth, I publish them to you.
10 Sing to Jehovah a new song;
His praise from the ends of the earth;
Ye that go down to the sea, and its fulness;
Ye distant regions, and they that dwell therein.
11 Let the wilderness and its cities cry aloud;
The villages in which Kedar dwelleth;
Let the inhabitants of the rocky country sing;
Let them shout from the top of the mountains.
12 Let them give glory to Jehovah:
And to distant regions declare his praise.
13 Jehovah shall go forth as a mighty man;
Like a warrior he shall rouse his zeal;
He shall cry aloud; yea, he shall shout;
He shall exert his strength against his foes.
14 I have for a long time been silent;
Shall I still be silent and contain myself?
I will cry out like a woman in travail,
Breathing short, and at once drawing in my breath.
15 I will lay waste the mountains and hills,
And will burn up all the grass that is upon them:
I will also make the rivers dry deserts,
And I will dry up the water-pools.
16 I will conduct the blind in a way,
Which they have not known;
And in paths, which they have not known,
I will cause them to go;
I will make darkness light before them,
And the rugged ways a smooth plain.
These things I will do for them and not forsake them.
17 They are turned backward; they are greatly ashamed,
Who put their trust in the graven images;
Who say to the molten images, "Ye are our Gods!"
18 Hear, O ye deaf;
And look attentively, ye blind, that ye may see!
19 Who is more blind than my servant?
Or deaf than he to whom I have sent my messengers?
Who more blind than he who hath been perfectly taught,
Or [r] deaf" than the servant of Jehovah?
20 Thou verily seest, but wilt not regard;
Thine ears are open, yet wilt thou not hear.
21 Yet Jehovah loveth *him* for his own righteousness' sake;
He will exalt and make honourable the law.
22 But this is a people spoiled and plundered:
All their chosen youth are taken in the toils,
And are close-confined in prison;
They are become a spoil, and none delivereth;
A prey, and none saith, "Restore."
23 Who among you will give ear to this?
Will attend and listen for the future?

CHAP. XLII.

19. [r] Sym. 1 ms.

his moral government; both in the exercise of his justice and of his mercy. ——*A covenant, &c.* To fulfil the covenant made with Abraham. Gen. xxii. 18; and compare Is. xlix. 6. where we have the same promise.

7. *To open, &c.* Those blind through ignorance, and tied and bound with the chain of their sins; captives to sin and Satan, and miserable as those prisoners who sit in constant darkness, in dungeons unvisited by the light of heaven.

10—12. *Sing to Jehovah, &c.* The prophet calls on all nations to praise God for his great mercy in giving a Saviour; both those afar off, and those near. Among the latter he specifies the Kederene Arabs, who inhabited Idumea, a rocky country, and part of stony Arabia.

14—16. *Be silent, &c.* God had suffered his own people to be long under the hand of their enemies, as he had the heathen world to continue in a state of ignorance and vice; but now as if his anger could no longer be restrained, he would go forth to destroy whatever opposed his will, and to accomplish his own wise and gracious designs. The blind he will guide and lead in the right way, and turn their darkness and misery into light and joy.

18, 19. *Hear, ye deaf, &c.* The prophet having stated how idolaters shall be confounded, admonishes the Israelites of their past sins of this kind. God had given them his own word, and sent to them his prophets, yet they had loved and served idols. Who therefore so blind and stupid as they? But their blindness was wilful.

21. *Jehovah loveth him, &c.* The verb wants its object; and most of our commentators supply *him* or people, or servant. For the sense given to the verb, see Gen. xxxiv. 19. Though Israel, God's servant, for his idolatry, and neglect of the law, deserved to be cut off, yet God for his righteousness' sake, still had good will and love to him.——*The law.* This comprises God's revealed will, as the only foundation and rule of religion. The Israelites, by their conduct had dishonoured and brought it into contempt; but the prophet assures them that God will restore its authority, and make it appear what it is in reality, honourable.

22. *But this is, &c.* For their violation of the law, they have been expelled their country and made a prey to their enemies. The prophet char-

24 Who hath given up Jacob for a prey,
And Israel to plunderers?
Was it not Jehovah; he against whom they sinned;
In whose ways they would not walk,
And whose law they would not obey?
25 Therefore he poured upon them the heat of his wrath,
And the violence of war;
And it kindled a flame round about them.
Yet they did not regard it;
And it burned them, yet they did not consider it.

CHAPTER XLIII.

God will not forsake Israel as a body, but will be gracious to them; he renews his reproofs for their ingratitude and neglect of his service.

1 Yet now, thus saith Jehovah;
Thy Creator, O Jacob; and thy Maker, O Israel:
Fear not, for I have redeemed thee;
I have called thee by thy name; thou art mine.
2 When thou passest through waters, I am with thee;
And through rivers, they shall not overflow thee;
When thou walkest in the fire, thou shalt not be burned;
And the flame shall not take hold of thee.
3 For I, Jehovah, am thy God;
The Holy One of Israel, thy Saviour:
I have given Egypt for thy ransom;
Ethiopia, and Seba, in thy stead.
4 Because thou hast been precious in my sight,
Thou hast been honoured, and I have loved thee:
Therefore will I give up these men instead of thee;
And these peoples instead of thy life.
5 Fear thou not, for I am with thee:
From the east I will bring thy children,
And from the west I will gather thee together:
6 I will say to the north, Give up;
And to the south, Keep not back.
Bring my sons from countries afar off,
And my daughters from the ends of the earth:
7 Every one that is called by my name,
Whom for my own glory I have created;
Whom I have formed, yea whom I have made.
8 Bring forth the people who are blind,
Although they have eyes;
And deaf, although they have ears.
9 Let all the nations be gathered together,
And let the peoples be assembled.
Who among them can declare this;
And can tell us what first shall come to pass?
Let them produce their witnesses that they may be justified.

Reflections upon Chapter xlii. 1. The coming of Christ and the publication of the gospel, should be matter of universal joy and praise. Let us trace the view here given us of him as the delight of God's soul; his servant, whom he will protect and own; who was furnished with the Spirit without measure; as coming on the kindest design, to rescue the gentiles from ignorance, idolatry, and other vices; establishing a kingdom of truth, righteousness, and peace; and administering it in the most meek, gentle, and gracious manner. How justly are the nations called upon to sing unto the Lord and celebrate his praises! Let us bless God that this gospel is sent to us Gentiles; and declare his praise in this highly favoured land.

2. There is often the greatest ignorance and stupidity found among God's professing people, though they enjoy the best means of knowledge, and even boast of them. How many among christians may be said, like the unbelieving Jews, to be *blind* and *deaf;* ignorant of the scriptures, and the way of salvation which they teach; yea, this is the case of some, who set up for teachers of others, and pretend to be perfect in knowledge. Many professing christians will take no pains to search and study the scriptures; will not retire and reflect upon what they have heard in public; they will not hear "for the time to come." Hearing may be some present amusement to them, but they will not hear so as to reform their errors, regulate their conduct, and prepare for eternity. The greater is their sin and shame, and the heavier will be their condemnation, for neglecting to improve such signal advantages.

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ges their guilt on them with great propriety, that they might be brought to repentance.

CHAP. XLIII. 1. *Thy creator, &c.* Who made thee his own nation, and in the constitution of thy government showed thee peculiar favour.

2. *The flame shall not, &c.* These strong and beautiful metaphors imply that God would preserve them, and finally bring them out of the greatest dangers and difficulties.

3. *For thy ransom, &c.* This may mean, that God had often saved, and would still save them at the expence of other nations, whom he had, as it were in their stead, given up to destruction. Some apply this to Sennacherib's invasion, or to that of Salmaneser; while others refer it to a future event, that God would give those nations to Cyrus; and the following verses support this view of the passage. Comp. ch. xlv. 14.

8—9. *The people who are blind.* I understand what is here said to mean the Gentiles, who from the works of the creation, might have known the being and perfections of God, Rom. i. 20; and might have seen the folly of worshipping idols. The prophet challenges them to bring proof of the

Or let them hear and say, This is true.
10 Ye are my witnesses, saith Jehovah;
My servants, whom I have chosen:
That ye may know, and believe me,
And understand that I am the true God.
Before me no God was formed;
And after me shall not any exist.
11 I, even I only, am Jehovah;
And besides me there is no Saviour.
12 I declared *my purpose*, and have saved:
I made it known, and not any strange god among you:
Therefore ye are my witnesses,
Saith Jehovah, that I am God.
13 Yea, before time was, I am God,
And there is none that can rescue out of my hand:
What I purpose to do, who can hinder?
14 Thus saith Jehovah, *God of hosts*,
Your Redeemer, the Holy One of Israel;
For your sake have I sent unto Babylon;
And I will bring down all her strong bars;
And the Chaldeans exulting in their ships:
15 I am Jehovah, your Holy One;
The creator of Israel, your king.
16 Thus saith Jehovah, God of hosts;
He who made a way in the sea,
And a path in the mighty waters;
17 Who brought forth the rider and the horse,
The army, even the mighty host;
Together they lay down, they rose no more;
They were extinguished—were quenched like tow.
18 Remember no more the former things;
And things of ancient times regard not:
19 Behold, I am about to do a new thing;
Now it shall spring forth; will ye not regard it?
Yea, I will make in the wilderness a way;
In the desert *I will send forth* streams of water.
20 The wild-beasts of the field shall glorify me;
The dragons, and the daughters of the ostrich;
Because I have given waters in the desert,
And streams of water in the wilderness,
To give drink to my people, my chosen.
21 This people have I formed for myself;
They shall show forth my praise.
22 But thou hast not called upon me, O Jacob;
[v] Nor" hast thou laboured for me, O Israel.
23 Thou hast not brought me the lamb of thy burnt-offering;
Neither hast thou honoured me with thy sacrifices.
I have not burdened thee with oblations;
Nor wearied thee with *requiring* incense:
24 Thou hast not purchased for me the sweet reed;
Nor satiated me with the fat of thy sacrifices:
Nay, but thou hast burdened me with thy sins;
Thou hast wearied me with thine iniquities.
25 I, even I, am He;
I blot out thy transgressions for my own sake,
And thy sins I will no more remember.
26 Remind me; let us be judged alike:
Declare thy cause, that thou mayest be justified.
27 Thy father, the chief-priest, hath sinned;
And thy teachers have transgressed against me.

CHAP. XLIII.

22. [v] Sept. Vulg.

divinity of their idols, that they may be justified in adoring and honouring them; and if they cannot, let them, saith God, hear me, and acknowledge that what I say is truth.

10—13. *My witnesses, &c.* That is, the witnesses of my divinity, manifest by my making known long before the events that should happen; existing from eternity, and by my power and grace saving you from the hand of your enemies.

14. *Exulting in their ships.* Babylon was anciently a great naval power, being open to the Persian gulph by the Euphrates; and by the royal river it was joined to the Tigris. Cyrus, and the Persian Kings, obstructed the navigation of both these rivers, by raising dams across the channels, lest this part of their empire should be invaded.

16—20. *A way in the sea.* The subject of the Exodus from Egypt is introduced with great elegance; and wonderful as that event was, its glory should be obscured by the greater glory of what God was about to do; nay, the Jews should forget it, for joy on their deliverance from Babylon.

21. *They shall show, &c.* When I deliver them, and perform my promises, they shall be so impressed as to celebrate me with joy and thanksgiving.

22—24. *Hast not called, &c.* God reminds them how unworthy they were of any of his favours. They had neglected his service, and not honoured him with the offerings which he had required; but on the contrary, they had burdened him with their sins and crimes.

25. *I, even I, am he.* That is, the God you have so provoked, who might justly destroy you; but for my own sake, for the sake of mine own faithfulness and mercy, and not for your sake, I blot out your sins.

26. *Remind me, &c.* If my charge be not just, prove it to be so; let any one judge between you and me.——*Declare thy cause.* Show thy cause to be good, and I will acquit thee. What can any sinner say to such a challenge?

27. *The chief-priest, &c.* That he is intended is manifest by the next hemistich; for מליצין, thy teachers, or interpreters, signifies the priests, whose office it was to teach. The chief-priest is called father, to denote his dignity and rank. Comp. Judg. xvii. 10.; xviii. 19. and 2 Kings, ii. 12.;

28 And thy princes have profaned my sanctuary :
Hence I gave up Jacob as a devoted thing,
And Israel to the reproaches *of his foes.*

CHAPTER XLIV.

The promise of the spirit, and the effects of it described; the vanity of idols, and folly of those who made them; Cyrus named as the deliverer of the Jews.

1 But hear now, O Jacob, my servant,
And Israel whom I have chosen :
2 Thus saith Jehovah, who made thee,
And formed thee from the womb, and will help thee :
Fear thou not, O my servant Jacob;
And, O Jeshurun, whom I have chosen.
3 For I will pour out waters on the thirsty land;
And flowing streams on the dry ground :
I will pour out my spirit on thy seed;
And my blessing on thine offspring.
4 And they shall spring up as the herbage;
As willows beside the streams of water.
5 One shall say, I belong to Jehovah;
And another shall be called by the name of Jacob;
And this shall inscribe his hand to Jehovah,
And surname himself by the name of Israel.
6 Thus saith Jehovah, the King of Israel,
And his redeemer, Jehovah, God of Hosts :
I am the first, and I am the last,
And besides me there is no God.
7 Who like me hath proclaimed *an event,*
And made it known, and disposed it as I have,
From the time that I established the ancient people?
The events which are now coming to pass,
Or which shall come after let them declare to us.
8 Fear ye not, neither be ye afraid :
Have I not declared unto you from the first?
Yea, I have foreshown it and ye are my witnesses.
Is there any God besides me?
Yea, there is no rock; I know not any.
9 Vain are all they who form a graven image;
And their most desirable works cannot profit.
Yea these bear witness unto them,
As they can neither see nor know :
10 That every one may be ashamed, that he hath formed a god,
And set up a graven image that cannot profit.
11 Behold, all his associates shall be ashamed;
For the artificers themselves are but men :
Let all of them be assembled, let them stand up,
Yet shall they fear and be ashamed together.

REFLECTIONS UPON CHAPTER XLIII. 1. God's presence with his people is a reason against anxious fears. He often calls upon Israel not to fear; and promises "to be with them." He may see good to lead us, as he did Israel, through the water and fire, that is, great and heavy afflictions, that are ready to overwhelm us, and in which there is no hope of deliverance; but he will be with us. Let us exercise faith in his promises, follow his leadings, and trust in him to deliver. For he is powerful, faithful, and gracious, and will not disappoint our confidence.

9. Our relation to God demands a suitable behaviour from us. He hath created and formed us as men, redeemed us as christians, and shown his love by giving his Son for our ransom. And why has he done all this for us, but that we might "show forth his praise?" Let us then do it with our lips and by our lives; adore his glorious perfections; proclaim them to others; and live as the formed and redeemed of the Lord. Let us often recollect our relation and obligations to him, that we may live answerable to them, and "show forth the praises of him who hath called us out of darkness into his marvellous light."

xiii. 14 The high-priests were often the first to follow the example of their idolatrous kings. So Uriah did in respect to Ahaz. See 2 Kings xvi. 10—16.

CHAP. XLIV. 2. *And Jeshurum, &c.* Compare Deut. xxxii. 15. and note.

4. *As the herbage.* I follow Dathe in considering כבין or כבין as used for the כ only. Lowth from the Septuagint, supplies 'waters,' and renders 'as grass among the waters.'

5 *One shall say, &c.* Some might embrace the law of Moses on the return of the people from Babylon; but surely this was fulfilled only in its strictest sense after the day of Pentecost.——*Inscribe his hand.* The Septuagint render, "And another shall write upon his hand, I belong to God." They seem to have understood it rightly, as an allusion to the marks, which were made by punctures rendered indelible by fire, or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his God. And the christians seem to have imitated this practice, by what Procopius says on this place of Isaiah: "Because many marked their wrists, or their arms, with the name of Christ."

7. *Disposed it as I have.* Or, in like manner as I, as לי may be rendered. Who is there that hath foretold an event and so arranged and overruled circumstances, as to bring it always to pass, as I have done, from the time that I called Abraham, and promised to make of him a great nation? Yea, the events which are at hand, or more remote, let your gods, if they can, declare.

9. *Most desirable works, &c.* Those idols formed of the richest materials and executed in the finest style. These very idols bear witness both against the makers and worshippers of them, as they must perceive that they have neither sense nor knowledge.

10. *That every one, &c.* With Lowth I join יבשו לממן to this verse, and read כי instead of מי, with one manuscript; and take the plural verb in a distributive sense, 'That they may be ashamed; that is, every one, that formeth a god, &c.'——*Setteth up, or anointeth, &c.* The verb נסך signi-

12 The smith cutteth off a piece of iron;
He heateth it in the coals, and with hammers formeth it;
And he worketh it into a god by the strength of his arm:
Yea, he is hungry, and his strength faileth;
He drinketh no water, and he is faint.
13 The carpenter stretcheth out his line,
And marketh out its form with red ochre;
He worketh it with sharp tools:
Yea, he marketh it out with the compass;
He maketh it according to the fashion of a man;
According to the beauty of the human form,
That it may abide in the house.
14 He heweth down cedars for his use;
He taketh the pine, and the terebinth,
And prepareth for himself the trees of the forest.
He planteth the ash, and the rain nourisheth it;
15 That it may be for the use of man, for fuel:
And he taketh thereof, and warmeth himself;
Yea, he kindleth it, and baketh bread:
He also formeth a god, and worshippeth it;
He maketh a graven image, and boweth down to it.
16 A part of it he burneth in the fire;
And with a part he dresseth flesh and eateth:
He roasteth meat, and *his hunger* is satisfied;
He also warmeth himself and saith;
"Ah! I am warmed; I have enjoyed the flame;"
17 Yet of the remainder he maketh a god, his graven image,
And he boweth down to it, and worshippeth it;
And he prayeth unto it and sayeth,
"Deliver me, for thou art my God."
18 They know not, neither do they understand;
Truly their eyes are closed that they cannot see;
And their heart that they cannot perceive:
And none considereth in his heart, 19
Nor hath knowledge or understanding to say,
"A part of it I have burned in the fire;
"On its embers I have also baked bread;
"I have roasted flesh and have eaten,
"And shall I make the remainder an abomination?
"Shall I bow myself down to the stock of a tree?"
He feedeth on ashes; 20
A deluded heart leadeth him astray;
So that he cannot deliver his soul, nor say,
"Is there not a lie in my right hand?"
Remember these things, O Jacob, 21
And thou Israel; for thou art my servant:
I formed thee; a servant for me art thou;
O Israel by me thou shalt not be forgotten.
I have blotted out thy transgression as a cloud, 22
And thy sins as the thick cloud;
Return to me; for I have redeemed thee.
Sing, O ye heavens, for Jehovah hath done it; 23
Shout, ye lower parts of the earth;
Burst forth into a song, O ye mountains;
Thou forest, and every tree therein!
For Jehovah hath redeemed Jacob,
And glorified himself in Israel.
Thus saith Jehovah, thy Redeemer; 24
Even he that formed thee from the womb:
I Jehovah am he who maketh all things:
Who stretcheth out the heavens alone;
Who spreadeth out the earth by myself:
He, who frustrateth the signs of impostors, 25
And maketh diviners mad;
Who turneth the wise men backward,
And maketh foolish their knowledge:

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flies not only 'to pour out' melted metal, as the founder doth, but 'to anoint' a person to an office, by pouring oil upon him, Ps. viii. 10; and here I think it denotes the latter, the setting up, the dedicating of the graven image.

11. *Are but men.* I consider the preposition as only intensive; and thus without attributing to מאוס an unusual sense, obtain a clear and coherent one. All his associates, his fellow-craftsmen, shall be ashamed; and as god-makers, well they may, when they themselves are but men. Let such try to defend their cause, if they can; yet assuredly shall they be confounded.

12—20. *The smith, &c.* The sacred writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition.——*Hungry—faint.* He labours even to faintness to make an idol for himself and others to worship. That the makers of idols 'are but men,' appears from this, they are hungry and thirsty as others.

14, 15. *Formeth a god, &c.* The matter of which the idols were made shows their vanity; and nothing can show more the stupidity of men, than bowing down to a block of wood, a part of which they burn.

20. *He feedeth on, &c.* He feedeth on that which affordeth no nourishment: a proverbial expression for using ineffectual means, and bestowing labour to no purpose. In the same sense Hosea says, 'Ephraim feedeth on wind' Ch. xii. 1. Dathe renders, 'Behold ashes!' reading I suppose ראה, but without either authority or necessity.——*Leadeth him, &c.* He is so deceived that he cannot deliver himself from his error, nor be induced to say, 'Is there not a lie, &c.' That is, Is there not deception in what I do? The right hand is the instrument of operation; and a lie, in this, is to be deceived in what we do.

26 Who establisheth the word of his servant,
And performeth the counsel of his messengers:
Who saith to Jerusalem, "Thou shalt be inhabited;"
And to the cities of Judah, "Ye shall be built;"
And her desolate places I will restore:
27 Who saith to the deep, "Be thou wasted;"
And I will make dry, (O Babylon,) thy rivers:
28 Who saith of Cyrus, "He is my shepherd!"
And he shall perform all my pleasure;
Even saying to Jerusalem "Thou shalt be built;"
And to the temple, "Thy foundation shall be laid."

CHAPTER XLV.

The commission given to Cyrus against Babylon, in order to deliver and restore the Jews; an account of his success with suitable admonitions.

1 Thus saith Jehovah of his anointed;
Of Cyrus, whose right hand I hold fast,
That I may subdue nations before him,
And ungird the loins of kings:
That I may open before him the valves;
And the gates shall not be shut.
I myself will march on before thee, 2
And will make the crooked places straight;
The valves of brass will I break asunder,
And the bars of iron will I hew down.
And I will give unto thee treasures of darkness, 3
And the stores deeply hidden in secret places:
That thou mayest know, that I am Jehovah;
He that calleth thee by thy name, the God of Israel.
For the sake of Jacob, my servant; 4
And of Israel, my chosen one,
I have even called thee by thy name;

Reflections upon Chapter xliv. 1. Let us learn to be thankful for the light of the Gospel, which has turned our nation from the service of idols. Did not scripture and common history confirm the truth of it, one would scarcely believe, that men could be so stupid and brutish as to worship idols: not that they supposed them to be gods, but they thought they were just resemblances of God, or believed they had some divine power lodged in them; which seems to have been the notion of the vulgar. How wretchedly were they deceived! And thus many are also deceived in those things in which they trust for salvation. We should therefore often put this question to ourselves, Am not I deceived? is there not a lie in my right hand? Am I not indulging groundless hopes and expectations?

2. The promises and hopes of pardon demand our warmest gratitude and joy. What a blessing is it to have our sins forgiven and blotted out! that cloud, which separates between God and man, and intercepts the light of his countenance, dispersed! All nature is called upon to rejoice in the gospel promises of forgiveness; they are the best tidings to guilty creatures: and if we have any reason to believe our sins and iniquities are forgiven, our souls should for ever adore the grace of God, who is ready to forgive, and of Jesus Christ, through whose blood we receive the remission.

3. It is a very pleasing thing to see young people giving themselves up to the Lord, and joining themselves to his church. What gracious promises are those in the third, fourth, and fifth verses! It bodes well to the happiness of the rising generation, and the support of religion, when young persons take the vows of God upon them; yield themselves to him, to be entirely and for ever his; and unite themselves to christian churches to walk with them in all the ordinances of the Lord. It is a good security for their future regular behaviour, their usefulness and comfort. Let young persons then be engaged to give themselves to the Lord and to his church; and let all, especially parents, earnestly pray for the communications of the spirit, which are necessary to excite them to self-dedication, and to promote their fruitfulness in every good work.

21, 22. *Remember these, &c* God addresseth his people, and calls on them to remember their mercies, and to whom they belonged. He declares that he had forgiven them, and invites them to manifest their love and gratitude.

23—28. *Sing, O ye, &c.* The prophet sees the accomplishment of God's designs; and calls on the heavens and the earth to rejoice. He then adverts to the power of God as displayed by his works, and mentions the instruments he will use in delivering his captive people.

27. *Make dry, O Babylon, &c.* Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah. Jer. l. 38.; li. 36.

CHAP. XLV. 1. *Of his anointed.* I render the preposition of or concerning, as I think the connexion proves that Jehovah in this chapter does not speak *to* him. He is called *anointed*, to denote his office as king, and his qualifications for this office: not that he ever was actually anointed with oil, as the Jewish kings were. By this term the Jews would understand that he was to be a king. God describes him as his instrument in all his successes and achievements.——*Subdue nations, &c.* Zenophon gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Capadocians, both the Phrygians, Lydians, Carians, Pheuicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni. All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given to him by Jehovah, the God of heaven. Ezra i. 2.——*Ungird the loins, &c.* Compare ch. v. 27. and note.——*Open the valves, &c.* The gates of Babylon within the city, leading from the streets to the river, were providentially left open, when Cyrus's forces entered the city in the night, through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated: otherwise, says Herodotus, i. 191, the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when the two parties un-

I have surnamed thee, though thou knowest
me not.
5 I am Jehovah, and there is none else;
There is no God besides me:
I will gird thee, though thou hast not known me.
6 That they may know, from the rising of the sun,
And from the west, that there is none besides me:
I am Jehovah, and there is none else;
7 I form the light, and create darkness;
I make peace, and create evil:
I Jehovah do all these things.
8 Drop down *the dew* from on high, ye heavens;
Let the skies also shower down righteousness;
Let the earth open, and ᵛ produce" salvation,
And let righteousness spring up in like manner:
I Jehovah, have created it.
9 Wo to him that contendeth with his Maker!
Let the potsherd do it with the potsherds of the
earth.
Shall the clay say to the potter, "What makest
thou?"
And ᵛ to the workman", "Thou hast no hands!"
10 Wo to him that saith to a father, "What be-
getest thou?"
And to a mother, "What dost thou bring forth?"
Thus saith Jehovah, the Holy One of Israel; 11
And he ᵛ who formeth" the things which are to
come:
ᵛ Do ye ask" me concerning my children?
And direct me concerning the works of my
hands?
I myself made the earth; 12
And man upon it I have created:
My hands have stretched out the heavens;
And to all their host I have given command:
I have raised him up in righteousness, 13
And all his ways I will make straight.
He shall build my city, and release my captives;
Not for price, neither for reward,
Saith Jehovah, the God of hosts.
Thus saith Jehovah, *God of hosts;* 14
The wealth of Egypt, and merchandize of Cush,
And the Sabeans, men tall of stature,
Shall come over to thee, and shall be thine:
They shall follow thee; in chains shall they
pass on;
To thee they shall bow down, and be suppliants:
They shall say, "Verily, God is with thee;
And there is none else, there is no other ᵛ God"."
Verily, thou art a God who hidest thyself, 15

CHAP. XLV. 8. ᵛ Sept. Syr. Vulg. in the singular. 9. ᵛ Houbigant.

11. ᵛ Sept.—— ᵛ The versions. 14. ᵛ Sept.

der Gobrias and Gadatas rushed in, got possession of the palace, and slew the king.

3. *Stores deeply hidden, &c.* Cyrus had subdued Crœsus and other nations before he took Babylon; and that was a most wealthy place. The treasures which he found there and in Sardis, amounted to one hundred and twenty-six millions two hundred and twenty-four thousand pounds of our money.

7. *I form the light, &c.* It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil; the good being they called light; the evil being, darkness: that, when light had the ascendant, then good and happiness prevailed among men; when darkness had the superiority, then evil and misery abounded.

8. *Drop down, &c.* Comp. Ps. lxxxv. 10—14. These images may perhaps be primarily understood, as designed to set forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue: but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

9. *Wo to him, &c.* The prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: "Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay out of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 20, 21,——*Let the potsherd, &c.* Lowth follows Houbigant, rendering, 'the potsherd with the moulder of the clay;' but I cannot think that the text will bear it; nor do I see any necessity for giving an unusual sense to the terms. I have adopted the corrections of Houbigant, in the close of the verse, as most natural, and because from the old versions it has evidently suffered by transcribers.

10. *Saith to a father, &c.* As it would be highly absurd for a child to quarrel with its parents because it was born an infant, and not a man; so is it for any to quarrel with the conduct of the great parent of the universe.

11. *Who formeth, &c.* I adopt the reading of the Septuagint.—— *Do ye ask me, &c.* That is, any of my people. Do ye inquire what I am about to do with you, and pretend to direct me how I am to treat the work of my hands? God is wise and powerful, and knows, and will do what is fittest to be done; he who made the earth and man upon it will fulfil his own word.

14 *Wealth of Egypt, &c.* On the rebuilding of the temple, some of the surrounding nations sent gifts to the God of Israel; but the spirit of the passage was only fulfilled in the admission of the Gentiles into the church. Comp. lxviii. 31, and 1 Cor. xiv. 25.

15—17. *Hidest thyself, &c.* That is, as to thy counsels and designs: They are too deep for men to fathom. This is the language of the prophet, admiring him for those discoveries which he had made; and in the follow-

O God of Israel, the Saviour!
16 They are ashamed, yea, they are confounded,
[a] His adversaries", all of them together;
The makers of idols depart in confusion.
17 But Israel shall be saved by Jehovah,
With an everlasting salvation:
Ye shall not be ashamed, nor confounded,
Even to the ages of eternity.
18 For thus saith Jehovah;
Who created the heavens; He is God:
Who formed the earth and made it;
He who hath established it:
Neither did he create it that it should be empty,
But formed it to be inhabited:
I am Jehovah, and there is none besides:
19 I have not spoken in secret places;
In the dark recesses of the earth;
I have not said to the seed of Jacob,
"Seek ye me in vain:"
I am Jehovah, who speak in righteousness;
I declare *events* in plain terms.
20 Assemble yourselves together and come;
Gather together, ye escaped of the nations.
Ignorant are they who carry about carved wood;
Who pray to a god that cannot save.
Publish it abroad; let them draw near; 21
Yea, let them consult together:
Who hath made this known long before?
Who hath declared it from the first?
Is it not Jehovah, besides whom there is no God?
A just God and a Saviour: there is none besides me.
Look to me, and be saved, all ye ends of the earth; 22
For I am God, and there is none else.
By myself I have sworn, *saith Jehovah;* 23
Truth is gone forth from my mouth;
The word which shall not be revoked:
Surely to me shall every knee bow;
[a] To God" every tongue shall swear, saying,
"Only in Jehovah is righteousness and strength." 24
To him [r] they shall come", and be ashamed,
Even all that are incensed against him;
But in Jehovah all the seed of Israel, 25
Shall be justified, and shall glory.

16. [a] Sept.

23 [a] Sept Rom. xiv. 11. 24. [r] Sept. Alex. Syr. Vulg. mss.

REFLECTIONS UPON CHAPTER XLV. 1. We see the design of God in his various dispensations to the church and the world; in his dealings with Israel and other nations. He can set up kingdoms, and pull them down; raise up Cyrus, from a low beginning, to conquer great and mighty nations, and to deliver Israel. The design was, to bring Cyrus to know him, and the nations round about to acknowledge his supremacy and to worship him; as well as to cure the Jews of their idolatry: and were we as well acquainted with the history of other nations, as with that of Israel, we should see the same design carried on in the revolutions of states and kingdoms, and the great events of the world.

2. We are also taught the folly and sin of arraigning the plans

ing verses, while he predicts the downfall of idolotry, he foretels the spiritual and great salvation which God would effect for his chosen.

19. *In secret places, &c.* This is said in opposition to the manner in which the heathen oracles gave their answers; which were generally delivered from some deep and obscure cavern. Such was the seat of the Cumean Sybil Virg. Aen. vi. 42; and of the famous oracle of Delphi.——*Seek ye me in vain.* So did the heathens seek to their gods. They received no answers, but such as were the inventions of the priests; and frequently these were so ambiguous as to be of no use to those to whom they were returned, as Cicero admits; but Jehovah spoke in righteousness what was just and true, declaring future events, in plain and express terms.

20—21. *Assemble, &c.* I think the prophet addresses those Gentiles who had renounced their idols, and become worshippers of the only true God; and to confirm them in his service, he notices how ignorant of the divine nature he must be, who carries about a carved piece of wood, and prays to it as a God. Publish this their folly abroad, and let those guilty of it draw near, and consult together, whether any of their idols have or can predict future events. Nay, it is Jehovah alone who doeth this, and who is therefore the only God, and the only saviour.

22. *Look to me, &c.* Jehovah being the only God and Saviour, in great mercy invites all nations to look to him with hope and confidence, that they might be saved.

23. *Truth is gone, &c.* I have rendered צדקה *truth* in this place, because it is said to go forth from the mouth, and is clearly parallel with דבר, the word in the next line. The Septuagint so distinguish the members of the sentence; preserving the elegance of the construction, and the clearness of the sense.——*To God every, &c.* I have adopted the reading of the Septuagint, supported by the authority of the apostle. For *swear*, the Sept. Alex. have *confess*, which the apostle follows, and which in fact, agrees in sense. I follow the order of the Septuagint, reading לאמר, and joining it to this verse. I consider it probable, that the textual reading לי אמר has sprung from the other, by the mistake of some scribe, as the Syriac has the verb, and not the pronoun at the end of this or beginning of the 24th verse.

24. *Is righteousness, &c.* Considering what is said by the speaker that he is a just God and a Saviour, and that he invites all nations to look unto him that they may be saved; that he solemnly swears that a time shall come, when to him every knee shall bow, doubtless in homage; and every tongue swear, that in him only is righteousness and strength; considering these things, I think it clear that the whole is descriptive of the person and work of the Lord Jesus, who is called Jehovah our righteousness, and in whom alone men can find righteousness for their justification, and strength to obey and serve God.——*To him they, &c.* All his adversaries, those who reject him and abide in unbelief, shall be brought to his tribunal, and exposed to shame; while all the seed of Israel, all believers of whatever peo-

CHAPTER XLVI.

The ruin of Babylon and her idols; God's love and faithfulness to his people; idols not to be compared with him.

1 BEL boweth down, Nebo croucheth;
The images of their gods are laid on the beasts;
And on their cattle is the burden of them;
A grievous weight to the weary beast.
2 They crouched, they bowed down together:
They could not deliver their own charge;
Even they themselves are gone into captivity.
3 Hearken unto me, O house of Jacob;
All ye the remnant of the house of Israel:
Ye that have been borne by me from the birth;
That have been carried from the womb.
4 And even to your old age, I am the same;
And even to hoary hairs, I will carry you.
I have made, and I will bear you:
I will carry, and will deliver you.
5 To whom will ye liken, or equal me?
Or compare me, that we may be alike?
6 They lavish gold out of the bag;
And they weigh silver in the balance:
They hire a goldsmith, and he maketh it a god:
They bow down; yea, they worship him.
7 They take him up, on the shoulder they carry him;
They set him down in his place and he standeth:
From his place he shall not remove;
Yea, one may cry to him, but he cannot answer;
Neither can he save him from his distress.
8 Remember this, and show yourselves men;
Reflect on it, deeply, O ye transgressors.
9 Remember the former things, of old time:
Verily I am God, and there is none else;
I am God, and there is no other like me:
10 From the beginning making known the end,
And from early times the things not yet done:
Saying, "My counsel shall stand,
"And what I have purposed I will also do:"
11 Calling from the east the eagle;
And from a distant land, the man of [r]my counsel:
As I have spoken, so will I bring it to pass;
I have purposed, and I will execute it.
12 Hearken to me, O ye stubborn of heart;
Ye that are far from righteousness:
13 I bring near my righteousness; it is not far off;

CHAP. XLVI.

and providence of God, a being of almighty power, unerring wisdom, strict justice, and rich in mercy. For weak, ignorant creatures like us to contend with him is as absurd, as for the clay to quarrel with the potter; and as indecent and wicked, as for a child to find fault with his parents, because he was not begotten an angel, or of such a particular complexion or stature. Let us guard against this disposition, especially in seasons of affliction; remembering that though he may sometimes seem to hide himself, yet "he is the God of Israel, and the Saviour." Let his Israel therefore hope in the Lord, from this time forth and for ever.

3. Let us rejoice that "in the Lord we have righteousness and

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ple, shall be justified, and glory in his holy and blessed name. Rom. ix. 6.; xi. 16. Gal. vi. 16.

CHAP. XLVI. 1. *Bel—Nebo.* The former was the chief idol of the Babylonians, called by profane writers, Jupiter Belus He seems to have been the same as the Baal of the Canaanites. Introduction, Part 3. ch. vi. § 3, &c. Nebo, an idol which gave oracles as the name is supposed to signify.

2. *They crouched, &c.* That is, both the beasts and the idols which they carried.——*Their own charge.* Their own worshippers. Had they been Gods, beings of any power, they ought to have carried and supported their worshippers, instead of their worshippers having to carry and support them on their beasts; nay, they could not save themselves, but are become captives. In the two next verses God shows his power and love to hi servants, by having made them, supported, and sustained them.

11. [r] The versions and mss.

strength," and look to him for them. In and through the Lord Christ we Christians have them; we Britons, from the ends of the earth are invited to look unto Christ, and be saved; to look with an eye of faith and love, and humble confidence. In him we have righteousness for the pardon of our sins, and the acceptance of our services; strength to overcome temptations and to bear afflictions. In him we may be justified; acquitted from guilt and condemnation; and in him we ought to glory; to triumph in our relation to him, and our interest in him. To him therefore let our knees bow, and our souls submit; and let "the life we live in the flesh, be by the faith of the Son of God, who loved us and gave himself for us."

5—7. *To whom will, &c.* Compare Jerem. x. 3—5.

8. *Show yourselves men.* Consider the vanity of idols, ye transgressors among my people; and act as men that have understanding, by admitting my foreknowledge and power, which have been so long and so often made manifest among you.

11. *The eagle.* I adopt this rendering because we are certain that the ensign of Cyrus was a golden eagle, and because that the eagle is the chief of the class of rapacious birds. Ezek. xvii. 2.——*Man of my counsel.* That is, appointed to execute it.

13. *Bring near my, &c.* I am ready to fulfil my promises; soon will it appear that I am a righteous and faithful God.——*In Zion, &c.* The salvation, being after their return from Babylon implies that their surrounding foes should not prevail against them; but that God would save them and make them glorious.

And my salvation shall not be delayed.
I will give in Zion salvation;
To Israel I will give my glory.

CHAPTER XLVII.

God's judgments on Babylon, for her oppression, pride, and arrogance.

1 DESCEND, and sit in the dust,
O virgin daughter of Babylon;
Sit on the ground, without a throne,
O daughter of the Chaldeans:
For thou shalt no longer be called
The tender and the delicate.
2 Take the mill, and grind the corn:
Uncover thy locks, disclose thy flowing hair;
Make bare thy legs; wade through the rivers.
3 Thy nakedness shall be uncovered;
Yea, thy shame shall be seen:
I myself will take vengeance *upon thee;*
I will suffer no man to intercede with me.
4 As for our redeemer, Jehovah, God of hosts,
The Holy One of Israel, is his name.
5 Sit thou in silence, go into darkness,
O daughter of the Chaldeans;
For thou shalt no longer be called
The lady of the kingdoms.
6 I was enraged against my people;
And I profaned my heritage;
I gave them up into thy hand;
Thou didst show them no mercy;
On the aged thou madest very heavy thy yoke.
And thou saidst, "I shall be a lady for ever:" 7
Thou didst not properly consider these things;
Thou didst not think on what might befall [v]thee".
But hear now this, O thou voluptuous, 8
Thou that sittest in security;
Thou that sayest in thy heart, "I am,
"And there is none besides me;
"I shall not sit *solitary* as a widow;
"I shall not know the loss of children."
Yet these two things shall come upon thee, 9
In a moment, on the same day,
The loss of children and widowhood;
[v]On a sudden" shall they come upon thee,
Notwithstanding the multitude of thy sorceries,
And the great abundance of thine enchantments.
But thou didst trust in thy wickedness, 10
And saidst, "No one seeth me:"
Thy wisdom and thy knowledge have perverted thee;
So that thou hast said in thy heart, "I am,
"And there is none besides me."
Therefore calamity shall come upon thee, 11

CHAP. XLVII. 7. [v] Vulg. mss.

9. [v] Sept. Syr. The text, *their perfection.*

REFLECTIONS UPON CHAPTER XLVI. 1. God's tender regard to, and care of his people, should encourage their confidence; and especially the aged and infirm. He has been their help and stands pledged to carry them even to hoary hairs. They may therefore hope that God will be the same God to them as ever; will bear, and carry, and deliver them, amidst all their dangers and infirmities. He who made them, and has been the guide of their youth, will be the support of their old age! It becomes them therefore, to "thank God, and take courage."

2. Nothing is more proper, than to call on sinners to reflect deeply and seriously on their state and conduct; and to exhort them to show themselves men, by exercising their reason and attending to their own salvation. It may justly be said, that while we disobey God, and serve one idol or another, we are disgracing our own undertakings, and displaying the most consummate folly. Let us then listen to the voice of God; repent of our sins, and seek from him pardon, peace, and salvation.

CHAP. XLVII. 1. *Sit in the dust.* See note ch. iii. 26.——*Virgin daughter, &c.* Nothing is more common than to represent a people or a city under the image of a woman, or virgin. Lament. ii. 13. Jerem. xviii. 13.; xlvi. 11. Babylon is called the daughter of the Chaldeans, because built and enlarged by them.

2. *Take the mill, &c.* This represents the slavery of the Chaldeans. It was the work of slaves to grind the corn. They used hand-mills: water-mills were not invented till a little before the time of Augustus; wind-mills long after. It was not only the work of slaves, but the hardest work; and often inflicted upon them as a severe punishment. In the east it was the work of the female slaves. See Exod. xi. 5.; xii. 29. in the version of the Septuagint. Matt. xxiv. 41.

3. *To intercede, &c.* I read the verb as in Hiphil, with the Syriac, Michaelis, and Lowth. The meaning is, that God would on no account spare her.

4. *As for our, &c.* Having predicted the punishment of Babylon, the people of Israel break out into this acknowledgement, that Jehovah was their redeemer.

6. *Didst show them, &c.* God, in the course of his providence, makes use of great conquerors and tyrants, as his instruments to execute his judgments in the earth: he employs one wicked nation to scourge another. The inflicter of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the divine vengeance has ordained him, he will become himself the object of it.

7. *Might befall thee.* Hebrew, 'on thy latter end.' I have preferred the sense.

9. *On a sudden, &c.* I have adopted this reading as parallel with the preceding line. By widowhood is meant that she should be deprived of her king, as well as her people.——*Notwithstanding, &c.* Lowth refers to Numb. xiv, 11. for this sense of ב. Dathe renders in the same manner. Michaelis

Thou shalt not know how to remove it;
And mischief shall befall thee;—
Thou shalt not be able to expiate it;
And desolation shall come upon thee suddenly,
Of which thou shalt have no apprehension.
12 Persist now in thine enchantments;
And in the multitude of thy sorceries,
In which thou hast laboured from thy youth,
If peradventure thou mayest be profited;
If thou mayest be strengthened by them.
13 Thou art wearied with the multitude of thy counsels:
Let them stand up now and save thee;
The observers of the heavens, the gazers on the stars;
They that prognosticate at every new moon,
What events shall come upon thee.
14 Behold! they shall be as stubble;
The fire shall burn them up:
They shall not deliver themselves
From the power of the flame;
Not a coal to warm one, not a fire to sit by is left.
15 Such shall these be unto thee,
With whom thou hast laboured;
With whom thou hast trafficked from thy youth.
Every one wandereth, that he may escape;
Nor is there any of them who can save thee.

CHAPTER XLVIII.

The people reproved for their obstinacy; God's salvation a motive to obedience; their deliverance again foretold.

HEAR this, O house of Jacob; 1
Ye who are called by the name of Israel:
Ye that flow from the waters of Judah;
Ye that swear by the name of Jehovah,
And acknowledge the God of Israel;
But not in truth nor in righteousness:
From the holy city they take their name, 2
And on the God of Israel they lean for support:
Jehovah, God of hosts, is his name.
Former things I declared from the first; 3
From my mouth they proceeded, and I showed them:
Speedily I executed them, and they came to pass.
Because I knew that thou wast obstinate, 4
And that thy neck was a sinew of iron,
And that thy brow was *a brow* of brass;
Therefore I declared them from the first; 5
I showed them to thee, before they came to pass:
Lest thou shouldst say, "Mine idol hath effected them,
"And my graven and molten image hath caused them."
What things thou didst hear, lo, all are fulfilled: 6

REFLECTIONS UPON CHAPTER XLVII. 1. The pride and luxury of Babylon may teach us to guard against those sins. They had amassed wealth and extended their power; and in their own thoughts had so fortified themselves as to be perfectly secure. Like the daughters of Zion they were too delicate to touch the ground with the sole of their feet. They exercised severity towards others; and regarded all as if appointed to serve and minister to their pleasure. When persons are thus lifted up, destruction is approaching.

2. We see how soon God can abase the proud. He can strip persons of their jewels and ornaments; of the wealth in which they trust, and in consequence of which they think they shall see no sorrow. He can bereave them of their children, and bring upon them all kinds of distresses. He can deprive them of the knowledge of which they are proud, and in which they boast. Let us lay this to heart, and consider all our comforts of whatever kind they may be, as God's gifts, that we may adore and glorify the giver.

'*By* the multitude, &c.' It is well known that the Chaldeans were much addicted to astrology, and other superstitious arts, and in the knowledge of these they greatly prided themselves.

11. *How to remove it, &c.* The Chaldee renders to the same purpose; and Michaelis, from the Arabic use of שחרה, has supported this sense. He translates, "Therefore calamity shall come upon thee, against which thou hast no enchantments, &c. And misfortune which by no offering of thy children thou canst remove." The prophet tells her to persevere in these arts, if they could be of any use.

14. *Shall be as stubble, &c.* The star-gazers and other prognosticators should not be able to save themselves, but should fall in the common destruction.

CHAP. XLVIII. 1. *From the waters of Judah.* Compare Deut. xxxiii. 28. and Ps. lxviii. 27.——*Swear by the name.* By thus acknowledging him to be God, the searcher of the heart; yet many did this without believing what they said.

2. *From the holy city, &c.* They boasted that they were the citizens of Jerusalem, which was founded on the holy mountains, and which was so strong as to bid defiance to all the power of man; and they expected that Jehovah, on account of his temple, would always preserve it.

3—5. *Former things, &c.* God appeals to what he had done to their fathers. He had predicted many events which had actually come to pass; to convince them of his own perfections, and to keep them from the service of idols, on which they were so obstinately bent.

6. *What thing, &c.* I consider the relative אשר understood as it frequently is; and with the Syriac and the manuscripts I read כלם. God appeals to themselves in respect to what they had heard and seen done.——*New things.* New events respecting the desolation of their country, their captivity, and their deliverance by Cyrus.

And wilt not thou acknowledge this?
From this time I do show to thee new things,
Kept secret, and which thou didst not know.
7 They are now produced, and not from the first;
And before this time thou hast not heard them:
Lest thou shouldst say, "Lo! I knew them."
8 Yea, thou hast not heard, thou hast not known;
Yea, from the first thine ear was not opened:
For I knew that thou wouldst deal very falsely,
And that Apostate wast thou called from the womb.
9 For my name's sake I will defer mine anger;
And for my praise I will restrain it from thee,
That I may not utterly cut thee off.
10 Behold I have purified thee, but not as silver;
I have tried thee in the furnace of affliction.
11 For my own sake, for my own sake, I will do it;
For why should [a] my name" be profaned?
My glory I will not give to another.
12 Hearken unto me, O Jacob,
And Israel, my called; I am He:
I am the first; yea, I am the last.
13 Yea, my hand hath founded the earth
And my right hand hath spread out the heavens:
I call to them—they present themselves.
Assemble together, all of you, and hear: 14
Who among [r] you" hath declared these things?
He whom Jehovah loveth shall do his will
On Babylon, and his arm shall be on the Chaldeans.
I, even I have spoken; yea I have called him: 15
I have brought him, and his way shall prosper.
Draw near to me, and hear ye this: 16
From the beginning I have not spoken in secret:
Before the time that it came to pass I appointed it.
And now [o] Jehovah hath sent me and his spirit.
Thus saith Jehovah; 17
Thy Redeemer, the Holy One of Israel:
I am Jehovah, thy God;
Who teacheth thee what will be for thy profit;
Who leadeth thee in the way in which thou shouldst go.
O that thou hadst hearkened to my commands; 18
Then had thy prosperity been as the river;
And thy recompence as the waves of the sea:
And thy seed had been as the sand *of the sea;* 19
And the issue of thy bowels as that of its bowels:
And [r] thy" name should not be cut off,
Nor should it be destroyed from before me.
Come ye forth from Babylon; 20

CHAP. XLVIII. 11. [a] Sept. 1 ms. 14. [r] many mss.

16. [o] *Lord.* 1 ms. 19. [r] Sept. The rest, *his name.*

7. *Thou hast not heard them.* I read לא omitting the י with the Syriac, Arabic, and some copies of the Septuagint. Indeed the conjunction introduces confusion.

8. *Thine ear was not opened.* That is, nothing relating to this subject was revealed to thee. So the phrase signifies. 1 Sam. ix. 15. and 2 Sam. vii. 27.

10. *But not as silver.* I follow many learned men in reading בכסף, as the ב and כ have often been mistook for each other. Michaelis, "I have smelted thee, but there was no silver." This has no connexion with what precedes. *With* silver is still worse. Silver requires a considerable degree of heat as well as proper fluxes to purify it completely; and as I understand it God had not exposed his people to the fire of his anger in so great a degree, but in wrath had remembered mercy.

11. *I will do it.* What? God had cast them into the furnace of affliction, and for his own sake he will do as he said, bring them out of it. He will not suffer his name to be profaned as if he were either unfaithful or unable to do as he had promised.

12, 13. *I call to them, &c.* God appeals to his works in proof of his power. At his call the earth and the heavens present themselves as obedient servants.

14. *He whom, &c.* Most modern critics follow Symmachus, who has given the genuine construction of the text.——*His arm shall be, &c.* His power shall subdue them. Cyrus shall be assisted to do with this proud city as he pleased, and the people should fall before him; for God would prosper and succeed his enterprises.

16. *Draw near to me, &c.* I cannot but think that God is the speaker in the three first lines of this verse, as he is unquestionably in the preceding verses. He invites all to approach and attend to what he said: Comp. ver. 3 ——*That it came to pass.* Namely, any predicted event; such event God had appointed. I consider שם as a verb, and not the adverb *there.*——*And now Jehovah, &c.* Having spoken in the name and person of Jehovah, and foretold remote events of a singular and interesting nature; events which at the time they were foretold, seemed to be scarcely probable, the prophet in this hemistich assures the Jews that Jehovah had sent him, and by his spirit inspired him to declare these things. I consider the construction to be, Jehovah hath sent me, and his spirit hath sent me; which is, Jehovah hath sent me, and his spirit hath inspired me with the knowledge of these future events, as will hereafter be evident by their accomplishment.

18. *Hadst hearkened, &c.* It was the sin of Israel in every period that they would not hearken or regard the holy, wise, and just commands of God; and in consequence of this, they were doomed to suffer the heaviest calamities: Comp. Deuter. xxviii.——*Then had thy, &c.* Comp. Ps. lxxxi. 13—16.——*Thy recompense.* As חטאה *sin* is often used for the punishment of sin, so צדקה is used for the reward or recompence of righteousness: Comp. Gen. xxx. 33.

19. *As that of its bowels.* So the interlinear version; and many others adopt it. The common rendering, *gravel,* is unsupported by any authority. The meaning is, that the issue of Israel should have been as that of the sea, or as numerous as the fish of the sea.——*And thy name, &c.* Thou wouldst not have become a reproach among the nations, nor wouldst thou have been

Flee from the land of the Chaldeans;
With the voice of joy publish this;
Tell this, utter it forth to the end of the earth:
Say, "Jehovah hath redeemed his servant Jacob:"
21 They thirsted not in the deserts,
Through which he conducted them;
Waters from the rock he caused to flow for them;
Yea, he clave the rock, and the waters gushed forth.
22 There is no peace, saith Jehovah, to the wicked.

CHAPTER XLIX.

The Messiah rejected by the Jews, is sent to the Gentiles; promises made to them; God's love to his church, its deliverance and great enlargement.

1 HEARKEN to me, O ye distant lands;
And attend, ye peoples, from afar:
Jehovah from the womb hath called me;
From my birth he hath mentioned my name.
My mouth he hath made as a sharp sword; 2
In the shadow of his hand he hath hid me:
Yea, he hath made me a polished shaft;
In his quiver he laid me up in store.
And he said unto me, "Thou art my servant; 3
"Israel, (PRINCE WITH GOD,) in whom I will be glorified."
And I said, "I have laboured in vain; 4
"For nought and vanity have I spent my strength:
"Nevertheless my cause is with Jehovah,
"And the reward of my work is with my God."
And now [a]thus" saith Jehovah, 5
Who formed me from the womb to be his servant;
To bring back again Jacob unto him,
And that Israel unto him may be gathered:
(Therefore am I glorious in the eyes of Jehovah,
And my God is become my strength:)
It is a small thing, said he unto me, 6

CHAP. XLIX.

REFLECTIONS UPON CHAPTER XLVIII. 1. We are here taught the vanity and insufficiency of external privileges, without real piety. The Jews boasted of their name, their relation to God and Abraham, and the holy city, "but not in truth, nor in righteousness." Thus many among us think it sufficient to salvation, that they are called christians, enjoy many privileges above others, belong to the church, and enjoy gospel ordinances; yea, they mention the name of God and Christ, and boast in them, without truth and righteousness. But this is gross hypocrisy, a high affront to God, and taking his name in vain; for no duty of religion can be acceptable which is not founded on sincerity.

2. We see the nature and advantage of afflictions. They are designed to prove and refine the sufferers, to reform them from their vices, to purify their hearts, and increase their graces. Afflictions are sometimes the means of beginning, and often of carrying on, a good work in the soul; and it should be the desire of those who are afflicted, to get good thereby; and in order to that they should earnestly pray that God would "teach them to profit by his chastisements; for he intends them for our profit, that we may be partakers of his holiness."

3. While on the one hand we are assured that to the wicked there is, and shall be no lasting peace, we learn on the other the happiness of such as hearken to God's commands. When they study and obey them then shall their prosperity flow on as a river, and the recompence which God will graciously bestow shall be as abundant as the rolling waves of the ever restless ocean. God, like a kind and tender father, desires that his people may thus prosper. Let us then hearken and be obedient to all that the Lord our God commands.

5. [a] Sept. Syr. Arab. mss.

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reduced to so small a number as thou art and wilt be, by the sword and famine, and other calamities.

21. *They thirsted not, &c.* The prophet predicts the love and care of God towards his people, in their return from Babylon, by alluding to the miracles wrought for their fathers when they passed through that great and waste-howling wilderness, in their way to the promised land: Comp. ch. lxi. 17, 18.

22. *No peace, saith, &c.* To those who do not obey the divine command to depart out of Babylon, but who preferred a residence among idolaters to the land of their fathers, and to all the religious privileges of it. Let not such expect peace and prosperity.

CHAP XLIX. 1. *Hearken to me, O ye distant, &c.* Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon; with strong intimations of a more important deliverance sometimes thrown in; but here Messiah is introduced in person, declaring the full extent of his commission, which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to enlighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation.

2. *Sharp sword.* Comp. Rev. i. 16. Heb. iv. 12.——*A polished shaft, &c.* Some of the Jewish and some christian commentators would apply this to Isaiah; but he was not sent to enlighten and call the Gentiles. This was to be the work of Messiah, and by the gospel he has in some degree accomplished it. He is called Israel, (prince with God,) to denote his powerful and prevailing intercession, as founded on his sacrifice, for mankind.

4. *Laboured in vain.* That is, as it regarded his own personal ministry, he did not see those fruits which might in all reason be expected; but he knew that if some believed not, others would, and that his work would be both acceptable and amply rewarded in the end.

6. *It is a small thing, &c.* A light or mean thing that so glorious a person should be sent to one inconsiderable nation; no, my design, saith Jehovah, is to give thee to instruct mankind, and save all nations.——*Stress,*

That thou shouldst be my servant,
To raise up the stems of Jacob,
And to restore the branches of Israel:
I will even give thee for a light to the Gentiles,
To be my salvation to the end of the earth.
7 Thus saith Jehovah,
The Redeemer of Israel, his Holy One;
To him whose person is despised;
To him, whom the nation abhorreth;
To him who is the subject of rulers:
Kings shall see *him* and rise up;
Princes, and they shall worship him;
Because of Jehovah, who is faithful;
Of the Holy One of Israel, for he hath chosen thee.
8 Thus saith Jehovah:
In an acceptable time have I heard thee;
In a day of salvation have I helped thee;
And I will preserve thee, and give thee
For a covenant of the people, to establish the earth;
To cause to inherit the desolate heritages;
9 That thou mayest say to the prisoners, "Go forth;"
To those that are in darkness, "Appear:"
They shall feed beside the ways,
And on all the hills shall be their pasture.
10 They shall not hunger, neither shall they thirst;
Nor shall the heat or the sun smite them:
For he, who showeth them mercy shall lead them;
He shall even guide them to springs of water.
And I will make in all my mountains, a way; 11
And my high-roads shall be raised on high.
Behold! these shall come from afar; 12
And lo! these from the north and the west;
And these from the land of Sinim.
Sing, O ye heavens; and be joyful, O earth; 13
Ye mountains, burst forth into a song;
For Jehovah hath comforted his people;
And on his afflicted will have compassion.
But Zion saith, "Jehovah hath forsaken me; 14
"And my Lord hath forgotten me."
Can a woman forget her sucking child; 15
And feel no tenderness for the son of her womb?
Yea, [v] she may forget"; but I will not forget thee.
Behold! on the palms of my hands, I have 16
drawn thee;
And thy walls are continually before me.
They that destroyed thee shall soon be thy 17
builders;
And they that laid thee waste, shall be as thy offspring.
Raise thine eyes; look around and see; 18
All these are gathered together, they come to thee.

15. [v] Sept. Vulg. Arab. The rest, *they may forget.*

18. [a] Sept.

&c. I have followed the Syriac as to the sense, and 6 mss. read צוּרִי, as ch. xi. 1. Michaelis vindicates this sense of the textual word צוּרִי, from the Arabic.

7. *Whose person is despised.* Some would refer this to the Jews, who were despised by other nations; but how much more natural to consider it as descriptive of the contempt with which God's servant, the Messiah, should be treated when he should come. Compare ch. liii. 3. He was in fact, *abhorred* by the Jewish nation, and crucified. He was the subject of rulers, paying tribute to Cesar, Matt. xvii. 24, 25; and yielding obedience to the rulers of Israel, and teaching his disciples to do so. Matt. xxiii. 2. ——*Kings shall see.* The time will come, when even kings shall regard thee, as the prophet, priest, and king of the church, and shall render to thee due homage; when they shall see that in thee the promises of God are fulfilled, and that thou art his chosen servant to save men.

8—12. *In an acceptable, &c.* If this be spoken to Messiah, as he only is given for a covenant of the people, the whole paragraph must regard the conversion of the Gentiles, expressed in images and language borrowed from the deliverance and restoration of Israel from captivity in Babylon, to their own land.——*Heard thee.* Hebrews v. 7.——*To establish the earth.* By establishing truth and righteousness, and delivering those who were bound, and as if in prison, by their own ignorance and vices; thus changing the desolate and dark places of the earth, and making them as the garden of God.

9—10.——*Feed beside, &c.* The good shepherd having recovered the lost sheep, will take care of them, and preserve them; lead them to green pastures, and to springs of water.

11—12. *A way, &c.* Every impediment shall be removed out of the way; and from all lands God's people shall be gathered.——*Sinim.* Michaelis contends that סִין Ezek. xxx. 15. 16. signifies Syene; and he supposes that the land of Sinim, signifies the land beyond it. Others have applied it to Pelusiam, which does not seem probable.

13—21. *Sing, O ye heavens, &c.* For joy that Jehovah has sent the desire of all nations. The desponding language of Zion, and the answer given; the great increase and vast enlargement of the church, however they might apply to the Jewish, in a much greater degree apply to the christian church.

16. *On the palms, &c.* This is certainly an allusion to some practice common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on Chap xliv. 5. It is well known, that the pilgrims at the holy sepulchre get themselves marked in this manner with what are called the ensigns of Jerusalem, Maundrell, p. 75; where he tells us how it is performed: and this art is practised by travelling Jews all over the world to this day.

As I live, saith Jehovah,
Verily thou shalt dress thyself with them all,
As with a splendid garment;
And bind them about thee, as a bride [s]her jewels[s].
19 For thy waste and desolate places,
And thy land which is laid in ruins,
Shall verily now be straightened with inhabitants;
And they that devoured thee shall be far away.
20 The sons, of whom thou hast been bereaved,
Shall yet say in thine ears,
"This place is become too strait for me;
"Make room for me, that I may dwell."
21 And thou shalt say in thy heart,
"Who hath begotten me these?
"I was bereaved of my children and solitary;
"An exile and an outcast; who hath nursed up these?
"Lo! I was left alone; where then were these?"
22 Thus saith the Lord Jehovah;
Behold, I will lift up my hand to the nations;
And to the peoples will I exalt my signal;
And they shall bring thy sons in their bosom,
And thy daughters shall be borne on their shoulder:
And kings shall be thy foster-fathers, 23
And their queens thy nursing-mothers;
They shall bow down unto thee, even to the earth;
And they shall lick up the dust of thy feet.
And thou shalt know that I am Jehovah;
And that they who trust in me shall not be ashamed.
Shall the spoil be taken from the mighty? 24
Or the prey [t]seized by the terrible[u] be rescued?
Yea, thus saith Jehovah; 25
Even the prey of the mighty shall be retaken;
And the spoil of the terrible shall be rescued:
For with those contending with thee, I will contend;
And I myself will save thy children.
And I will cause thine oppressors to eat their 26
own flesh;
And with their own blood, as with new wine they shall be drunk:
And all flesh shall know, that I Jehovah am thy Saviour;
And that thy Redeemer is the Holy One of Israel.

24. [t] Syr. Vulg.

REFLECTIONS UPON CHAPTER XLIX. 1. We have great reason to rejoice in Christ's commission to save the Gentiles. This sublime description is addressed to us, "for to us is the word of this salvation sent." This great and populous nation is become christian: has been enlightened by the sun of righteousness; we enjoy the means of grace, and are directed in the way to eternal life. Let us then adore the grace that has been afforded us, and say, "Sing, O ye heavens; and be joyful, O earth; Ye mountains, burst forth into a song; for Jehovah hath comforted his people, and on his afflicted will have compassion."

2. It is no new thing for faithful ministers to complain of their want of success. They labour, take pains, and are diligent in their work, spend their health and strength in endeavouring to do good; yet little good is done. It is a most discouraging circumstance; but it was the case with our master, though "never man spoke as he did;" and this is our encouragement, as it was his, that "our work is with the Lord, and our reward with our God: He will not forget it;" but will proportion his reward, not to our success, but to our fidelity.

3. "Now is the accepted time, now is the day of salvation." This is the Apostle's remark, 2 Cor. vi. 2. God heard and assisted his Son, that he might execute his work, and preach reconciliation. Therefore, while the gospel sounds in our ears, is the time when we may be accepted, and the day when we may be saved. Let us therefore attend to it; for when our time on earth ends, there is no other accepted

17. *Thy builders.* The Vulgate and the Targum render to this purpose, reading בניך as the participle of בנה, which gives the best sense.——*That destroyed thee, &c.* The version of the Septuagint supports the construction of the text, which I have followed.——*Shall be as thine offspring.* I consider that the ב is understood; and the sense is, that those nations which have oppressed thee shall, when converted, regard thee with as much affection as thy own offspring do. The next verse supports this sense of the passage. Were we to render, 'thy builders make haste; they that destroyed thee, and they that laid thee waste, shall depart from thee,' I do not see how the prophet could say, 'raise thine eyes, &c.' for this implies, that they were not to depart, but to come, and be the helpers and joy of Zion.

19—21. *Thy waste, &c.* These verses refer both to the restoration of the Jews, and the calling of the Gentiles into the church; and in each sense have been abundantly fulfilled.

22—23. *To the nations, &c.* Cyrus, Ahasuerus, and other Persian kings showed favour to the Jews, and restored them, and aided them in rebuilding their holy city and temple; but this has been more fully accomplished under the gospel. Many kings and queens, and nobles, have showed the greatest regard to the interests of God's church.——*Lick the dust, &c.* The prophet describes the respect to be shown, from the customs and manners of the Persians, with whom prostration was common.

24. *Shall the spoil, &c.* This may be considered as the language of

CHAPTER L.

The Jews put away for their sin and unbelief; an exhortation to trust in God.

1 THUS saith Jehovah:
Where is the bill of your mother's divorcement,
By which I put her away?
Or who is he among my creditors
To whom I have sold you?
Behold, for your iniquities are ye sold;
And for your transgressions is your mother put away.
2 Wherefore came I, and there was no man?
Wherefore called I, and none answered?
Is my hand so enfeebled that it cannot redeem?
And have I no power to deliver?
Behold at my rebuke I make dry the sea;
I make also the rivers a wilderness:
Their fish [v] is dried up" for want of water;
And dieth away for thirst.
3 I clothe the heavens with blackness,
And sackcloth I make their covering.
4 The Lord Jehovah hath given to me
The tongue of the learned,
That I might know how to speak
A seasonable word to the weary.
He wakeneth morning after morning;
He wakeneth mine ear, to attend [v] as a learner".
5 The Lord Jehovah hath opened mine ear,
And I was not rebellious;
Neither did I withdraw myself backward.
6 I gave my back to the smiters;
And my cheeks to them that plucked off the hair:
My face I hid not from shame and spitting.
7 For the Lord Jehovah ever helpeth me;
Therefore I am not confounded:
Therefore have I set my face as a flint;
And I know that I shall not be ashamed.
8 He who justifieth me, is near at hand:
Who will contend with me? let us stand forth together:
Who is mine adversary? let him come against me.
9 Behold, the Lord Jehovah ever helpeth me.
Who is he that shall condemn me?

CHAP. L. 2. [v] Sept. 1 mss.

4. [v] Sept. Syr. Vulg.

time, no other day of salvation. "To day therefore if ye will hear his voice, harden not your hearts."

4. Let us admire the compassion of God to his people in their distresses. It is next to impossible that a woman should forget her sucking child, or even the son of her womb; though she is more likely to forget the child she bore, than the child she suckles. But she may forget; but God will not forget his people. They are ever in his thoughts, and dear to him. He will show them his favour, and grant them his salvation. He will multiply and increase them, and make them honourable in the eyes of all. Let us pray that the fulness of the Gentiles may be brought in, that the Lord Jesus may see of the travail of his soul and be satisfied.

some of the Jews. Is it possible that we should be thus delivered and saved? In the following verses the God of Israel replies, that he will do what he hath spoken.——*Seized by the terrible.* A palpable mistake, like that in Chap. xliii. 19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made to it; and it is apparent to the blindest and most prejudiced eye.

CHAP. L. 1. *Bill of your, &c.* God had espoused the seed of Abraham, and they had become his, as it were, by a marriage contract; hence they thought that he was bound to bear with them and to keep them, let them do whatsoever they might. He had, however, for their sins given them a bill of divorce, and put them away; an as a creditor had a right to take and sell children for slaves, they had been sold for their iniquities; but could not the husband receive again his repudiated wife? Could not those slaves be redeemed? Had God given up his right in them, so as that it would be unjust to do these things? Houbigant considers that it is Messiah who speaketh in this whole chapter; and that he denies that he had repudiated the synagogue, without a just cause, as men often did their wives; but that it was for their sins, and especially their unbelief and unfaithfulness.

2. *Wherefore came I, &c.* Jehovah came to his people by his prophets and in the plainest and most affecting manner addressed them, and yet no man regarded; that is, there were comparatively none who received his word and obeyed it. The two first lines of this verse as relating to their sins ought to have been joined to the preceding.——*Is my hand, &c.* I have not retained the idiom, as I think it does not convey to the unlearned a precise idea. The phrase קצר יד *short* of hand for *feeble* קצר רוח, & קצר אפים *short* of spirit, *short* of anger, for *irritable* and *angry* are alike improper in our language. These questions and what follows, show that nothing is impossible for God to effect.

4—9. *Tongue of the, &c.* If what is here said may be applied to Isaiah, it may also with more justice and propriety be applied to him who spoke as never man spoke, and who possessed the spirit without measure.——*To attend as, &c.* Ready to receive every intimation of the divine will, and immediately to comply with it, as it follows. I read with the Septuagint, Syriac and Vulgate, in the singular. The latter versions consider it a noun, meaning doctrine, instruction, &c. Compare Is. viii. 16.

5. *Withdraw myself, &c.* He did not shrink from the office committed to him, nor from the duties of it, however arduous.

6. *I gave my back, &c.* Compare Matt. xxvii. 26.——*From shame, &c.* Matt. xxvi. 67. and Numb. xii. 14. and note. They treated him with every mark of scorn and contempt.

7. *Ever helpeth me.* I consider the future as used in an intensive frequentative sense, and implying that God was wont to help him at all times.——*My face as a flint.* Compare Ezek. iii. 8, 9. However Messiah might be treated, yet would he not shrink, but finally triumph.

8, 9. *Justifieth me, &c.* Our Lord was assured that though men might

Lo! all of them shall wax old as a garment;
The moth shall consume them.
10 Who is there among you that feareth Jehovah?
Let him hearken unto the voice of his servant:
That walketh in darkness, and hath no light?
Let him trust in the name of Jehovah;
And rest for support on his God.
11 Behold, all ye who kindle a fire;
Who heap the fuel round about:
Walk ye in the light of your fire,
And of the fuel which ye have kindled.
This shall ye have at my hand;
Ye shall lie down in sorrow.

CHAPTER LI.

From what God did to Abraham, the Jews are encouraged to trust his promises, especially those relating to Messiah; assuring them that then they should be saved.

1 HEARKEN to me, ye that follow righteousness;
Ye that seek Jehovah:
Look to the rock, whence ye were hewn;
To the hollow of the pit, whence ye were digged.
Look to Abraham, your father; 2
And to Sarah that brought you forth:
Verily I called him, being a single person;
And I blessed him, and I multiplied him.
Thus also shall Jehovah comfort Zion; 3
He shall comfort all her desolate places:
And he shall make her wilderness like Eden,
And her desert like the garden of Jehovah:
Joy and gladness shall be found in her;
Thanksgiving, and the voice of melody.
Attend to me, [r]O ye peoples"; 4
And give ear to me, [r]O ye nations":
For the law from me shall proceed;
And my judgment I will make to break forth,
For a light to the peoples.
My righteousness is near; my salvation goeth 5
forth;
And mine arm shall judge the peoples:
To me shall distant lands look in hope;
And on mine arm shall they rely.

CHAP. LI.

REFLECTIONS UPON CHAPTER L. 1. If men suffer calamities and miseries, we hence learn the cause; it is for their sins and iniquities. When sinners are destroyed, it is owing to their own wickedness. God takes no pleasure in their destruction; he is as ready to pity and help as ever he was: but if they will not regard the message of his Son, and comply with the demands of his gospel, their destruction will be upon their own heads; they might have been saved, but would not.

2. We are admonished of two duties, from the example of our Lord. We should desire and use the means to understand the will of God. We cannot have the tongue of the learned unless we possess spiritual and divine knowledge. Both our ear and our mind must be waked to attend to what God says, as learners and disciples, or we shall not become wise. We see our Lord, as man, receiving divine communications, and ready to suffer with joyfulness. So should we when duties call to it. We should set our faces like a flint; be firm, resolute, and undaunted, in the cause of religion; for it is a good cause, and we may expect divine support. God will be near to justify us. Let us then obey the voice of his servant, trust to his work for acceptance and salvation, and not kindle a fire for our own ruin.

4. [r] Syr. 3 mss. — [r] Syr. 11 mss.

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and would condemn him, yet the father would accept his person and work. He therefore challenges his adversaries to prove their charges. The Apostle alludes to this strong language of the prophet, when he represents the safety of believers, Rom. viii. 33—35.

10. *Who is there, &c.* Now the humble and lowly are encouraged. These are invited to come to him and obey him who is the father's servant, in the salvation of men. Lowth has observed that the lines are alternately parallel; and if so, he who is called in the second line, servant, is in the fourth and fifth, called Jehovah and God.

11. *Kindle a fire, &c.* The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices, and mere worldly policy, exclusive of faith and trust in God; or it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ; who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire, which consumed their city and nation.

CHAP. LI. 1. *Ye that follow, &c.* In the conclusion of the last chapter, the unbelieving part of Israel were doomed to lie down in sorrow, which might excite the fears of such as loved Zion, that there would be none left in her; but from the manner in which God had called Abraham, and made of him a great nation, the Church is comforted. Both in a literal and a spiritual sense this has been fulfilled. The few Jews who returned to their own land wonderfully increased and prospered in it; and on their rejection for crucifying the Lord of glory, the few believers soon became an innumerable company.

4. *Ye peoples, &c.* The Bodley manuscripts and another read עמים, *ye peoples;* and for לאומי, *my nation*, the Bodley manuscripts and eight others, (two of them ancient,) read לאמים, *ye nations:* and so the Syriac in both words. The difference is very material: for in this case the address is made not to the Jews, but to the Gentiles; as in all reason it ought to be: for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed, that God in no other place calls his people לאמי. It has been before remarked, that transcribers frequently omitted the final ם of nouns plural, and supplied it for brevity sake, and sometimes for want of room at the end of a line, by a small stroke thus עמי־; which mark, being effaced or overlooked, has been the occasion of many mistakes of this kind.

5. *My righteousness, &c.* The display of it by fulfilling my promises. —*Mine arm, &c.* That is, My power shall be exercised in giving a new

6 Raise your eyes to the heavens above,
And look down to the earth beneath:
Verily the heavens shall dissolve as smoke,
And the earth wax old, like a garment,
And its inhabitants perish as a gnat;
But my salvation shall endure for ever,
And my righteousness shall not decay.
7 Hearken to me, ye that know righteousness;
The people, in whose heart is my law:
Fear not the reproach of mortals;
Neither be ye terrified by their revilings:
8 For the moth shall consume them like a garment,
And the worm shall devour them, like wool:
But my righteousness shall endure for ever,
And my salvation through all generations.
9 Awake, awake, clothe thyself with strength,
O arm of Jehovah!
Aawke, as in the days of old,
The ancient generations.
Art not thou the same that smote Rahab,
That wounded the crocodile?
10 Art not thou the same that dried up the sea,
The waters of the great deep?
That made the depths of the sea a path,
For the redeemed to pass through?
11 Thus shall the ransomed of Jehovah return,
And come to Zion with the shout of triumph,
And everlasting joy shall crown their heads;
Joy and gladness shall they obtain,
And sorrow and sighing shall flee away.
12 I, even I, am he that comforteth you:
Who art thou, that thou shouldst be afraid
Of a mortal, that shall die;
And of the son of man, that shall become as grass?
And shouldst forget Jehovah, thy maker, 13
Who stretched out the heavens, and founded the earth;
And shouldst every day be in continual fear,
Because of the fury of the oppressor,
As if he were just ready to destroy:
And where now is the fury of the oppressor?
He hasteneth on, who shall set free the captive; 14
That he may not die in the prison,
And that his bread may not fail.
For I am Jehovah, thy God; 15
He that maketh the sea to flow when its waves roar;
Jehovah, God of hosts, is his name.
I have put my words in thy mouth, 16
And with the shadow of my hand I have covered thee;
And I will plant the heavens and found the earth,
And say to Zion, "Thou art my people."
Awake, awake; rise up, O Jerusalem! 17
Who hast drunk from the hand of Jehovah,
The cup of his fury:
The dregs of the cup of trembling, thou hast drunk,
Thou hast wrung them out.
There is not one to lead her of all the sons 18
Whom she hath brought forth;
Nor one to support her by the hand of all the sons,
Whom she hath nursed up.
These two things have befallen thee; 19
Who shall bemoan thee?

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law, and administering it among the Gentiles; so that they may look to me and rely on me for salvation.

6. *As a gnat.* Compare Exod. viii. 17. and note. This sense depends on the vowel, with which כ is read, and is parallel with the preceding line. Michaelis and many others thus render.

8. *For the moth, &c.* I have followed the construction of the text; but the sense is, that they shall be consumed as the moth consumeth the garment, and devoured as the worm devoureth the wool. Such should be the punishment which God would inflict on the enemies of his people.

9—11. *Awake, awake, &c.* God's people now address him, to exert his power for their deliverance; to this they look as being adequate to work salvation, and they conclude with pious confidence that God would do as he had formerly done.——*Wounded the crocodile.* Rahab is given as a name to Egypt, on account of its pride; and the crocodile as the symbol of Pharoah. Ps. lxxiv. 13, 14.; lxxxvii. 4.; Is. xxvii. 1.

11. *Ransomed of, &c.* Compare ch. xxxv. 10.

12—16. *Of a mortal, &c.* Jehovah shows how groundless the fears of Zion were, and that her oppressors would soon be no more.

14. *He hasteneth on, &c.* In the literal sense Cyrus is intended, and in the spiritual, Messiah.

16. *I have put my words, &c.* I have given my promises to thee, O Zion, and I have protected thee as with the shadow of my hand. God is said to put his word not only in the mouth of his prophets, but of his people: Comp. ch. lix. 21. & Deut. xxx. 14 ——*And I will plant, &c.* Or firmly fix, &c. These words denote a change in the state of Zion, a kind of new creation, a new heaven and a new earth. Comp. ch. lxv. 17.; lxvi. 22.

17—20. *Awake, &c.* In this paragraph the prophet describes affectingly what Jerusalem had suffered, and how weak and unwise her people were, there being none to lead or to support her.

19. *Two things, &c.* Lowth supposes the *two things* are desolation by famine and destruction by the sword; of which form of construction there are many instances. The various reading is doubtless the right one. Re-

Desolation and destruction; famine and the sword;
Who shall comfort thee?
20 Thy sons lie confounded; at the head of every street;
They are cast down, like the wild ox in the toils;
They are filled with the fury of Jehovah,
With the rebuke of thy God.
21 Wherefore, hear thou this, thou afflicted;
And thou drunken, but not with wine.
22 Thus saith thy Lord Jehovah;
And thy God, who defendeth his own people:
Behold, I take from thy hand the cup of trembling;
The dregs of the cup of my fury;
Thou shalt drink of it again no more.
23 But I will put it into the hand of thine oppressors,
Who say to thee, "Bow down, that we may pass over thee;"
And thou hast laid thy back, as the ground;
And as the street, to them that pass along.

CHAPTER LII.

The happy state of God's redeemed people; their abundant joy on hearing the proclamation of mercy and freedom.

AWAKE, awake; put on thy glorious attire, O 1
Zion:
Put on thy beautiful garments, O Jerusalem,
Thou holy city!
For no more shall enter into thee,
The uncircumcised, and the polluted.
Shake thyself from the dust; rise up; 2
Sit on high, O Jerusalem:
Loose thyself from the bands of thy neck,
O captive daughter of Zion!
For thus saith Jehovah: Ye were sold for 3
nought;
And not with silver shall ye be redeemed.
For thus saith the Lord Jehovah; 4
My people went down to Egypt, at the first to sojourn there;
And the Assyrians, *at the last*, hath oppressed them.
And now, what have I here saith Jehovah; 5

REFLECTIONS UPON CHAPTER LI. 1. We are admonished to remember our origin, to consider from what and from whom we have sprung. Our origin is only dust; and as the offspring of fallen man, behold we are vile. We may, like the Jews, who called Abraham their father, and boasted in him, boast of our state and descent, but what is it? Instead thereof let us reflect on our depravity, and many actual sins, and be thankful for our preservation, and especially for redemption through the blood of the Lamb. Let us rejoice that however sinful and mean, we may find mercy and through grace be made holy and happy.

2. We here learn the character of God's people. They are such as are called out of darkness into light: as know righteousness and practice it; as have the law written on their hearts and make it the rule of their lives. Such persons may be reproached for their strictness, and reviled for that which is their glory; but let them not be afraid or discouraged; for blessed are those who are persecuted for righteousness' sake, and in whom no fault can be found, but in respect to the matters of their God. God will soon bring forth their righteousness as the light, and their judgment as the noon-day brightness.

3. We see that God easily can, and at length certainly will, change the afflicted condition of his people. He is the Lord, and their covenant God; who will plead their cause, vindicate their character, confound their enemies, and show that his cause was a righteous one. He may put a cup of affliction into their hands, and it becomes them to drink it with all submission; sensible, that though it is not pleasant, it is wholesome, and will be exchanged for a cup of blessings. But those who are enemies to God's ways and people, shall drink the very dregs, and have no alleviation of their misery.

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scmmuller explains two kinds of evils; the one which they should endure during the siege, and the other the desolation which should follow.

21. *And thou drunken, &c.* The bold image of the cup of God's wrath, often employed by the sacred writers, (see note on Chap. i. 22.) is no where handled with greater force and sublimity than in this passage of Isaiah, ver. 17—23. Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children; not one of them being able to support or lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx intangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest proof.

23. *Bow down, &c.* Compare Josh. x. 24.

CHAP LII. 1. *Thy glorious attire, &c.* That תפ signifies glory, praise, as well as strength, is evident from the version of the Septuagint, and from the Arabic; and here it is used for what is glorious or splendid, and being connected with בגד, can have no other sense than what I have given, as is clear from the parallelism.—*Uncircumcised, &c.* The Assyrians, who had so greatly afflicted them; or in a spiritual sense those uncircumcised in heart and unclean by continuing in their vices, should not form any part of, or be accounted as citizens of Zion, as members of the church.

2. *Sit on high, &c.* Zion's daughter was represented as laid low, on the ground, and as the street to them that pass along, Chap. li. 23; but now she is called to shake herself from the dust, to loose herself from her bonds, and as a free woman, as one possessed of dignity, to sit on the seat of honour.

3—6. *Sold for nought, &c.* Jehovah suffered his people to be oppressed formerly in Egypt, but redeemed them, and brought them forth with joy;

Seeing my people are taken away for nought,
And they who rule over them, boast of it;
And my name every day is always despised.
6 Therefore shall my people know my name;
They shall know in that day that I am He;
Jehovah, who promised; here am I.
7 How beautiful appear on the mountains
The feet of him that bringeth good tidings,
Of him that proclaimeth peace!
Of him that bringeth good tidings of good,
And that proclaimeth salvation!—
That saith to Zion, "Thy God reigneth!"
8 The watchmen shall lift up their voice;
With their voice together they shall sing:
For with their own eyes shall they see,
That Jehovah restoreth Zion.
9 Burst forth into joy; sing together,
Ye waste-places of Jerusalem!
For Jehovah hath comforted his people;
He hath redeemed [v] Israel".
10 Jehovah hath made bare his holy arm,
In the sight of all the nations;
And all the ends of the earth have seen
The salvation of our God.
Depart, depart, go ye out thence; 11
Touch no polluted thing:
Go ye out from the midst of her; be ye clean,
Ye who bear the vessels of Jehovah!
Verily not in haste shall ye go forth; 12
And not by flight shall ye march along:
For Jehovah shall march in your front;
And the God of Israel shall bring up your rear.

CHAPTER LIII.

A prophecy of the person of our Lord; the unbelief of the Jews; the sufferings of our Lord for the sins of men; the reward promised to him.

Behold, my servant shall prosper; 13
He shall be raised, magnified, and highly exalted.
For as many were astonished of him; 14
(His visage being more marred than that of any man,

Chap. lii.

Reflections upon Chapter lii. 1. We see how the glad tidings of salvation should be received. The gospel brings us news of a greater deliverance than that of the Jews from Babylon; a deliverance from the captivity of sin and Satan; a message of peace with God, and the prospect of eternal life. We now see heavenly truths clearly, and enjoy the favour of God. How thankfully then should these glad tidings be received, and how welcome should christian ministers be who publish them! Rom. ix. 15. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" They should be esteemed highly in love for their work's sake; and we should earnestly pray that they may be spread over the whole world, that all the ends of the earth may see the great salvation of the Lord.

2. We see what is necessary to our being partakers of this salvation. We must rouse and exert ourselves, put on our strength, endeavour to break the chains of sin, and regain our liberty. The same exhortation is addressed to us, that was to Israel, 2 Cor. vi. 17. "Come out from among them, and be ye separate, saith the Lord: touch not the unclean thing, and I will receive you: have no communion with the unfruitful works of darkness." Let all God's people, especially his ministers, be holy; then shall we enjoy the divine protection, be cleansed from all our iniquities, and at length see the everlasting salvation of our God with exceeding joy.

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9. [v] 3 mss. The text has, *Jerusalem.*

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and will he not do the same for them again, for the glory of his own name? 'What have I here' saith Jehovah, 'that I should suffer my people to be any longer oppressed, and my name to be despised? I will deliver them, and will perform my promise.'

7. *How beautiful, &c.* I conceive that this is the language of the prophet, describing how acceptable the bearer of the glad tidings would be to those who were waiting for the salvation of Israel. The very feet of such a messenger, though covered with sweat and dust, would appear beautiful, on account of the good news which he brought. If this was literally true, and accomplished in respect to the Jews, on their return from Babylon, how much more is it in respect to the gospel? The apostle has applied it to the peace effected, the salvation wrought by our Lord, and which are glad tidings indeed to perishing men. Rom. x. 15.

8. *With their own, &c.* This is the sense of "seeing eye to eye." ——*That Jehovah, &c.* I have followed Dathe in this version, and the ב may have the sense of ל, or be mistaken for it. Unless we thus render, the verb wants its object, and nothing is specified which they are to see. The Targum thus paraphrases, "For *with their own eyes,* they shall see what great things the Lord will do, when he shall bring back his majesty to Zion." On Numb. xiv. 14, the Targum explains עין בעין eye with to eye, to mean their own eyes.

9—10. *Burst forth, &c.* These verses contain the song which the watchmen, the prophets, and ministers shall then sing. They shall call on all nature to notice, and join them in celebrating the great salvation.

11. *Depart, &c.* The prophet, as if present, when the decree for their restoration was issued, cries to them, Depart! depart ye, and especially ye sons of Aaron, and Levites.

12. *Not in haste.* This shows that they should not be delivered in the manner their fathers were from Egypt. They went out in haste, and took their unbaked dough with them; and in memory of this circumstance, they were ever after to keep the passover with unleavened bread. The prophet assures them that Jehovah would be their protector.

13. *Behold my servant, &c.* I connect these verses with the next chapter, as clearly belonging to it, as they refer to the same glorious, but suffering person. Jehovah styles him his servant, and declares his honour and future exaltation.

. . And his form more than that of the sons of men;)
15 So shall many nations look on him with admiration;
Before him kings shall shut their mouths;
For what had not been told them, they shall see;
And what they had not heard, they shall consider.

1 [a]O Jehovah", who hath believed our report;
And to whom hath the arm of Jehovah been revealed?
2 For he groweth up in their sight as a tender sucker;
And like a root from a thirsty soil:
He hath no form nor beauty, and shall we regard him?
He hath no appearance, and shall we desire him?
Despised was he, and rejected of men; 3
A man of sorrows, and acquainted with grief,
Like one that hideth [v]his face" from us;
He was despised, and we esteemed him not.
Surely our infirmities he hath borne, 4
And our sorrows he hath carried them;
Yet we accounted him as one stricken,
As one smitten of God, and afflicted.
But he was wounded for our transgressions; 5
He was bruised for our iniquities:
The chastisement effecting our peace was on him,
And by his wounds we are healed.
We all of us, like sheep, have gone astray; 6

CHAP. LIII. 1 [a] Sept John xii. 38. Rom. x. 16.

3. [v] Sept. Vulg. 2 mss.

14, *For as many, &c.* The unbelieving Jews, seeing nothing in him suitable to their notions of Messiah, as a temporal and victorious king, shall be astonished, and reject him with abhorrence; crucifying and disfiguring his countenance and form; yet shall the Gentiles look upon him with delight and admiration, believing on him as the saviour of the world.

15. *Look on him, &c.* I have followed the version of the Septuagint, who most probably read יחזו; or gave that sense to the text which it has yet in the Arabic. The usual sense of נזה appears to have no just connexion; for we naturally expect a contrast with the former verse.——*Kings shall, &c.* Comp. Job xxix. 9—11. This implies their high regard for him, and supports the version of the Septuagint, in the preceding hemistich. The reason of their admiration and respect follows.

CHAP. LIII. 1. *Who hath, &c.* This is the language of the prophet. Having glanced at the wonderful humiliation and exaltation of Messiah, he asks this question, "But who hath believed what I have, and what I am about to report concerning him? I know that the great body of the Jews will not believe in such a Messiah as this; although God's arm be revealed by the most wonderful works of power and love." In this view our Lord refers to these words, John xii. 38, &c. and Paul, Rom. x. 16.

2. *Groweth up, &c.* That is, as any common shoot, so that he shall not be noticed.——*Like a root, &c.* Which liveth and putteth forth branches, though fixed in so unfavourable a soil. Comp Ch. xi 1. By this metaphor may be intended, that our Lord should spring from a poor and decayed family, such as that of David was, when he was born.——*No form nor beauty, &c.* We have no reason to think that our Lord, as man, was destitute of the form and beauty of other men, but rather that in this respect he excelled. He had not what the world calls form and beauty, the attire, the splendour, and the outward show, with which wealth and rank are attended. With Michaelis, I have rendered וכראוהו and ונחמדהו interrogatively. The prophet speaks in the person of the Jews, and the version given, implies the reason why they did not regard him.

3. *Like one that, &c.* Mourners covered up the lower part of their faces and hands, we learn from 2 Sam. xv. 30.; Ezek. xxiv. 17. I follow the Septuagint and Vulgate, and the context supports this rendering.

4. *Surely our infirmities, &c.* Dodson translates, "surely our infirmities *he took away.* And our sicknesses, *he removed them;*" and contends that this is the only proper version. The design of this turn is to get rid of the obnoxious doctrine of vicarious sufferings; but then what sense is there in what follows? "Yet we accounted him as one stricken, as one smitten of God and afflicted" How could they think him stricken, &c. for *taking away* the infirmities of others, or for healing their sicknesses? He rests for support on what is said Matt. viii. 17. and contends that the Evangelists do not quote the prophets for the purpose of illustration, or in an accommodated sense, as Dr. Sykes maintained; a position which I conceive is untenable, and which would not have been stated, had it not served to support his view of things. That the prophets are *sometimes* quoted in an accommodated sense or for illustration, see Matt. ii. 15, 18.; yet the Evangelists have generally given the sense and applied the prophecies to the persons and objects intended by the spirit of God. It is well known that the Jews considered diseases as punishments for sins committed, and the removal of them as equivalent to forgiveness of sins. In this style our Lord addressed those whom he had healed. Compare Matt. ix. 2—5, and Mark ii. 3. As our Lord bore the innocent infirmities of our nature as man, so he sustained our griefs and sorrows, by his sufferings unto death; and in consequence of what he was to suffer, he had the power and right, during his own personal ministry, of forgiving sin, and of removing the temporal punishment of sin, by healing all manner of diseases. In this view, while the prophet represents the sorrows of his holy soul as the cause, the Evangelist specifies the effects of them in the actual removal of diseases by his power and grace; and I see no reason why the latter may not be applied as Matthew has done, because they were included in the former.

5. *But he was wounded, &c.* This is said in opposition to what many thought. They conceived that he suffered for his own offences; that he was a deceiver of the people and a blasphemer of God, and on this account he was justly condemned and crucified. No, says the prophet, he was wounded *for* our transgressions, &c. The preposition מ cannot here have any other signification than *for* or *on account of*, denoting the reason or final cause of his sufferings; for if his sufferings were only *by* or *through* their transgressions, the prophet would only account for the occasion, or instrumental cause, respecting which there could be no doubt provided the illustrious sufferer was personally innocent. The Septuagint renders by Διὰ with an accusative, the Vulgate by *propter*, and the Syriac by משום, all which support the sense given. Besides, if the passage meant only to say that the person whom he describes was put to death *by* the injustice of men, it will follow that he ascribes their reconciliation and healing to their own injustice.

6. *To light on him, &c.* Or to rush upon him. It cannot have the sense of *interceding* in this connexion; nor does *laid on him*, give the full force of it. The Vulgate only supports this sense. The marginal version, which Purver follows is, "caused to meet on him, &c."——*The punishment, &c.* I have thus rendered עמית as Bishop Lowth has done in the 11th verse, as giving the full force of the term; and as it is rendered in the common

We have turned aside, each to his own way.
And Jehovah hath caused to light on him
The punishment of [v] the iniquities" of us all.
7 It was exacted, and He was made answerable;
Yet he opened not his mouth:
As a lamb he was led to the slaughter,
And as a sheep before her shearers is dumb,
So he opened not his mouth.
8 In his low estate, his judgment was taken away,
And the men of his generation who can describe?
He was cut off from the land of the living;
For the transgression of my people
[v] He was smitten to death".
And he was placed with the wicked in his 9
death;
But with the rich man is his sepulchre.
Although he had done no wrong;
Neither was guile found in his mouth;
Yet it pleased Jehovah to crush him [v] with 10
affliction".
When his soul shall be thus made an offering
for sin,
He shall see his seed, he shall prolong his days;
And the pleasure of Jehovah shall prosper in
his hands.
Of the travail of his own soul 11

6. [v] So the versions, except Vulg. some copies of which read in the plural.

8. [v] Sept. 10. [v] Vulg.

version. Levit. xxvi. 41—43, and *punishment*, 1 Sam. xxviii 10. See also 2 Kings, vii. 9.

7. *It was exacted, &c.* The verb נגש signifies to demand what is due from a debtor. Deuter. xv. 2, 3.; 2 Kings xxiii. 35, and Dan. xi. 20. To exact service, Exod. iii. 7. v. 6, 10, 13. Is. ix. 4, &c. This sense best suits here; *it was exacted*, the punishment due to the iniquities of man; and he was made answerable, as the surety is for the debtor. Thus Judah became answerable to his father Jacob, for the safe return of Benjamin. Gen. xliii. 9.; xliv. 32. Prov. vi. 1, &c. and xi. 15. Hebr. vii. 22. A few mss. and editions read *shin* נגש. Some would render, "He was brought forth, and required to answer, &c." If the verb be poiated in niphal, or if it were in hyphil, it will be in this sense; but as the other is the most generally received with Dathe and others, I admit it, and because there is nothing in the context, or in the subject to which it refers, but what is supported by other passages.——*Opened not, &c.* When he was made answerable before the Sanhedrim, and before Pilate, he made no defence; but submitted to what he knew to be the will of his father, and to that death for which he was born. Compare Matt. xxvi. 57—63, and xxvii. 12—14. Mark xiv. 53—56, and xv. 3—6. Luke xxiii. 9, and John xix. 9, with xviii. 37.——*As a lamb, &c.* In the Septuagint, and Acts viii. 32, the words *lamb* and *sheep*, have by some mistake changed places; and ought to be corrected according to the text here. As the lamb and sheep were the most usual victims for sin under the law, so he who was eminently the lamb of God appointed to take away the sin of the world, was crucified and slain.

8 *In his low estate, &c.* I have adopted the version of the Septuagint and Acts viii. 33. and I conceive they have given the sense of the prophet. They most probably read בעצרי משפט לקח, and added the affix to the latter noun for the sake of precision. The ם & ב have been elsewhere mistaken, and 1 ms. yet reads משפט. Judgment has not fewer than nine acceptations. It denotes the office of judge, the judicial sentence, the punishment of an offence, the cause to be tried, the right which any one has, justice and integrity, a statute or ordinance, manner or custom, &c. Judgment was taken away, signifies that in his trial no regard was paid to justice, or that his integrity availed him nothing. Without the shadow of a proof of any crime he was condemned. Some would render, "in his humiliation his sentence was extorted;" which they think refers to the reluctancy with which Pilate gave him up to the will of his enemies. I conceive the sense given to be more agreeable to the text.——*And the man, &c.* Literally, his generation, &c. Compare Matt. xi. 16, with Luke vii. 31, where *this* generation in the former, is the same with *the men* of this generation, in the latter. Who can describe the impiety, injustice and cruelty of the men of his generation? Josephus affirms, that if the Roman war had not, God would have destroyed them some other way; so great was their wickedness.——*Was smitten to death.* So the Septuagint, and the text is clearly defective. Some would understand the prophet as the speaker, and render, "*by* or *through* the transgression of my people he was smitten to death." I see no necessity for deserting the usual sense, as the prophet might join himself with all those who should believe on that Saviour, and again advert to the final cause of his sufferings, as in the 5th verse.

9. *Placed with the wicked.* In the two first lines Kennicott supposes the words קברו and במותיו as he reads, have changed places, either by accident, or else by design. He has proved that many such transpositions have occurred. See his Diss. In this supposition the prophecy will correspond with the event. Lowth takes another method to reconcile the event and prophecy, but in my opinion he fails.——*It pleased Jehovah, &c.* The verb דכא signifies to break in pieces, to crush, Ps. lxxii. 4, &c. Hence reading with the Vulgate בחלי after Lowth, a suitable sense arises; for after having described his death, the prophet would not simply tell us that he was bruised and put to grief, but rather that he was crushed and overwhelmed with pain and suffering. While the prophet describes the innocence of Messiah, he asserts the fact, *that it pleased* Jehovah thus to afflict and overwhelm him; for as he said to Pilate, neither he nor the Jews could have had any power over him, unless it had been given them from above.

10. *When his soul, &c.* Or *his life*, or *himself*; for נפש signifies each of these; nor would any of these terms make any difference in the sense. The good shepherd laid down *his life*, for the sheep: John x. 11. Gave *himself* for our sins: Gal. i. 4. See also Eph. v. 2, &c. From this verse to the conclusion Jehovah is evidently the speaker, and he promises that the sacrifice of Messiah shall not be in vain. This promise implies his resurrection and exaltation to glory; for after being put to death, he is *to see* his seed, *prolong* his days, &c. The pleasure of Jehovah in calling, sanctifying and saving men shall prosper in the hand and under the reign of the saviour.

11. *Of the travail, &c.* In the former verse a seed was promised to Messiah, and here the same sentiment is repeated. His sufferings, like the pains of child-bearing, shall produce the fruit intended, so that he shall be satisfied.——*By the knowledge, &c.* In support of this version, compare Gen. xvi. 5. *my* wrong, means 'the wrong done to me.' And Jerem. li. 35, it is rendered, 'the violence done to me.' Compare Gen. l. 4. בעיניו, Ps. lvi. 13. נדריך, xcix. 8. עליליתם, Isa. xxi. 2. אנחתה, where the affixes must be understood in a positive or objective sense; and the same construction obtains in respect to nouns. See Schroeder Synt. Nom. R. 9. Without admitting this construction, I can see no propriety in the statement. For how can Messiah's personal knowledge *justify* another in any sense agreeable to the obvious design of the writer? If we admit this, it must signify, that the *many* being accused of crimes falsely, our Lord by *his knowledge*

He shall see *the fruit*, and be satisfied.
By the knowledge of himself, the righteous one,
My servant, shall justify many;
For the punishment of their iniquities he hath borne.
12 Therefore I will give to him as a portion, the great;
And the mighty he shall possess as a spoil.
Because he poured out his soul unto death;
And was numbered with the transgressors:
Yea, he bore the sins of many,
And made intercession for the transgressors.

CHAPTER LIV.

The blessings and increase of the church by the calling of the Gentiles; the support and preservation thereof.

SING for joy, thou barren, that didst not bear; 1
Burst forth into a joyful shouting, and exult,
Thou that didst not travail with child;
For more are the children of the desolate,
Than of the married woman, saith Jehovah.
Enlarge the place of thy tent; 2
And let the curtains of thy dwellings be extended:
Spare not; lengthen thy cords, and firmly fix thy stakes.
For on the right hand, and on the left, 3
Shalt thou break forth;
And thy seed shall inherit the nations;
And shall inhabit the desolate cities.
Fear not; for thou shalt not be ashamed; 4

REFLECTIONS UPON CHAPTER LIII. 1. We are taught to admire the wisdom and knowledge of that spirit, by whose agency the person, the work and death of our Lord was so minutely and truly described, so long before his coming, that when he did come and these things happened to him, it might be known that this was he. Through the influence of the spirit, the prophet seems to have seen what occurred at Jerusalem, when our Lord was crucified; as if present, he describes the rapid succession of events, until his Lord having poured out his soul to death, rose triumphantly and ascended to glory! And how ought we to admire the love of Christ in bearing all these sufferings for sinful men. In what a variety of awful language are his sufferings described, and how just is the description! How frequently are we informed, that he died for our sins, and not for his own. Who, that carefully reads this chapter, can deny the doctrine of Christ's sacrifice, and proper expiation? Let us therefore cherish a lively gratitude to him, "who suffered for our sins, the just for the unjust."

2. We should learn from the unbelief of the Jews, how unreasonable and destructive that sin is. It led them to crucify the Lord of glory, and when they had fulfilled their own scriptures in so doing, to reject him as a Saviour, and all the blessings of salvation exhibited in the gospel. Through their unbelief salvation is come unto us Gentiles; the blessed gospel proclaims it, and we are called to repent, and believe on the Son of God. Awful indeed will be the consequence, if we neglect, disregard, or reject the gospel report. For it is the will of heaven, that he that believeth not, shall be condemned, and that all unbelievers shall have their portion in the lake of fire.

3. Let us rejoice in the extent of the Redeemer's kingdom, and earnestly pray for its increase. This part of the prophecy has likewise been fulfilled: Christ has a numerous seed; his cause has prospered amidst a thousand difficulties; and shall still prosper, for it is God's pleasure. Let us pray that he may yet see of the travail of his soul, and justify multitudes more, even to the ends of the earth, and till the end of time: and may every one of us be the Redeemer's willing captives now, and his eternal glory and joy!

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of their innocence, clears and acquits them. But the prophet, or Jehovah by him, does not speak of his justifying the innocent, but the guilty.——*The righteous one, &c.* I consider צדיק in apposition with עבדי, 'my servant,' and this preserves the construction. Bishop Lowth regarding it in construction, and being in this view anomolous, rejected it on the authority of 3 mss. as spurious; but as all the versions read it, I have retained it.——*Shall justify many.* By their knowledge of, and faith in him, he becomes the ground as well as the author of their acquittal and acceptance; and the reason is assigned.——*For the punishment, &c.* I render the future in the past from the force of the ו conversive, and because this whole verse relates to the fruits and effects of his sufferings. It has been said, that to render עון the punishment of iniquity, is a proof of prejudice to a system; and that we should render נשא not 'bear,' but 'bear away;' but surely the prophet made use of very improper language, if he intended simply to tell us, 'that Messiah should teach men to put away their own offences by forsaking them.' In this view, how could he be said, either 'to bear them,' or to 'bear them away.' The word denotes 'to bear a burden,' 'to carry it on the shoulder;' and when used tropically 'to bear sin,' it can have no other sense than 'to bear the punishment of it,' as the victim bore the sin of the offerer, by being put to death for it.

12. *As a portion, the great.* That חלק sometimes governs the noun with ב see Job xxxix. 17, where we have the same construction. The versions support this construction, and I think, the connexion and sense of the text requires it; for what is it which Messiah is to divide as a spoil *with* the great and mighty? The version I have adopted implies that he shall have dominion over the great and mighty, or over multitudes, and over the most powerful nations; and that he shall possess this dominion as the reward of his own sufferings.

CHAP. LIV. 1. *Sing thou barren, &c.* As Paul has quoted this verse, Gal. iv. 27, and applied it with a direct reference to Sarah and Hagar, and their seed, Hallet contends that the prophet had the same history in view. Hagar was married to Abraham, and brought forth Ishmael, in the ordinary course of nature; but Sarah, who was barren, and past the age of childbearing, by virtue of the divine promise, became fruitful, and her posterity at length was far more numerous than that of Hagar. The Jewish church had been married as it were to Jehovah, but its spiritual children, like those of Hagar, were but few; but the Gentiles had been like a barren woman, a woman desolate; yet after Messiah's sufferings, through the divine promise, they should become like Sarah, fruitful, and have a spiritual seed numerous as the stars of heaven, which accordingly has come to pass.

2. *Let the curtains, &c.* This allusion to the manner in which Abraham and other patriarchs dwelt in tents, is beautiful, and highly poetic.

Blush not; for thou shalt not be reproached:
For the shame of thy youth thou shalt forget;
And the reproach of thy widowhood,
Thou shalt remember no more.
5 For thy Maker is thy husband;
Jehovah, God of hosts, is his name:
And thy Redeemer, is the Holy One of Israel;
The God of all the earth, shall he be called.
6 For as a woman forsaken, and grieved in spirit,
Hath Jehovah recalled thee;
And as a wife of youth, that has been despised,
Saith Jehovah, thy God.
7 In a little anger have I forsaken thee;
But with great mercies will I gather thee:
8 In a little wrath I hid my face from thee,°
But with everlasting kindness will I have mercy on thee,
Saith Jehovah, thy Redeemer.
9 For ᵛas in the days" of Noah the same I will now do:
As I then swore that the waters of Noah,
Should no more deluge the earth:
So have I sworn that in respect to thee,
I will no more be angry, nor rebuke thee.
10 For the mountains shall be removed,
And the hills shall be overthrown;
But my kindness shall not be removed from thee,
And my covenant of peace shall not be overthrown,
Saith Jehovah, who hath mercy on thee.
O thou afflicted, storm-beaten, and distressed! 11
Behold, I lay thy stones in vermilion cement,
And thy foundations with sapphires;
And I will make of rubies thy battlements, 12
And thy gates of carbuncles;
And all thy ᵛwalls" of precious stones.
And all thy children shall be taught of Jehovah, 13
And great shall be the peace of thy children.
In righteousness shalt thou be established: 14
Far from oppression, so that thou shalt not fear it;
And from terror; for it shall not approach thee.
Behold, him that would injure thee, I will 15 restrain;
Whoever hath injured thee, shall fall for thy sake.
Behold I have created the smith, 16
Who bloweth up the coals into a fire,
And maketh instruments according to his work;
And I have created the destroyer to lay waste.
No weapon that is formed against thee shall 17 prosper;
And every tongue that shall rise against thee,

CHAP. LIV. 8. °*for a moment.* Sept. Syr. 2 mss.

9. ᵛ So Chald. Syr. Vulg. mss. and ed. 12. ᵛ Sept.

Each tent must be made larger, and more tents must be fixed to receive and contain the increasing spiritual seed.

3. *Thy seed shall, &c.* Our Lord and his apostles were the natural seed of the Jewish church; and in him and by them, this enlargement of the church was to be effected; and he as the head of the church now inherits the nations.

4. *Thy widowhood, &c.* When thou wert as barren and disconsolate, as if in a state of widowhood. Secker considers, that 'the *shame* of thy youth,' refers to the *bondage* in Egypt, and *widowhood*, to the captivity in Babylon. These events shall hereafter be forgotten in the joy and prosperity of the church. Compare Gen. xli. 51; John xi. 16.

5. *Thy maker is, &c.* This is mentioned both to show the love of God, and to assure them that he could and would fulfil his promises.——*God of the whole earth, &c.* Not of the Jews only, but of the Gentiles also. Rom. ix. 24. This seems to be added to learn the Jews whence the increase of the church should be derived.

6. *For as a woman, &c.* The Jews had the right of giving their wives a bill of divorce, and such women were forsaken and grieved in spirit; but the husband had the right in certain cases, of recalling them, and restoring to them all their rights and privileges. See Introd. Ch. iii. Pt. 2. Sec. 6. So would God do to them.

7—10. *In a little anger, &c.* These verses forcibly represent the design of God in suffering his people to be carried into captivity; and the great mercy reserved for the gospel-church. The promise and the manner in which it is expressed are alike encouraging.

11—12. *Distressed.* Hebrew, 'not comforted;' but the sense is that which I have given. It is a common idiom of the Hebrew to express the opposite of what is intended by the negative particle. 'Not good,' means 'evil,' and 'not right,' 'wrong;' and other phrases of the same kind.——*With sapphires, &c.* These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning. Compare Rev. xxi. 18—21.——*All thy walls, &c.* Hebrew, 'all thy boundary,' which can only mean, the walls encompassing the holy city.

13, 14. *All thy children, &c.* This is true as it respects the gospel-church in a particular manner; all her children are taught of God. Compare Jerem. xxxi. 34. John vi. 45, with Cor. ii. 10.

15. *Behold, him, &c.* The common version is both obscure and inelegant; and the sense attributed to גור of assembling, very questionable. It signifies, says Michaelis, "to turn from the way, from danger," and hence to sojourn, to fear; but it also signifies to turn from what is just, to do injury to another." Compare Ps. lix. 3, and lvi. 7——*I will restrain.* Hebrew, 'not by me,' or 'without me.' Lowth renders, 'not by my commaud.' I consider it as idiomatical, and that 'not by me,' means, 'me opposing.' See above verses, 11, 12.

In judgment thou shalt condemn.
This is the heritage of Jehovah's servants;
And their justification from me, saith Jehovah.

CHAPTER LV.

Ch. LV. & LVI. The blessings of the gospel exhibited, and men invited to believe on the Saviour; the happy state of such as do believe; persons of all nations are admitted to the church.

1 Ho! every one that thirsteth, come to the waters!
Ye that have no silver, come, buy and eat!
Yea, come, buy ye without silver,
And without price, wine and milk.
2 Wherefore do ye spend silver for what is not bread,
And the fruit of your labour for what satisfieth not?
Attend diligently to me, and eat what is good;
And your soul shall feast itself with the best things.
3 Incline your ear, and come unto me;
Hearken, and your soul shall live;
And I will make with you a perpetual covenant;
The mercies promised to David, which are sure.
Behold, I have given him for a witness to the 4
peoples;
A leader, and a lawgiver to the nations.
Behold, a nation whom thou knowest not, thou 5
shalt call;
And nations that knew not thee, shall run to thee,
On account of Jehovah, thy God;
And of the Holy One of Israel, for the he hath glorified.
Seek ye Jehovah, while he may be found, 6
Call ye upon him, while he is near:
Let the wicked forsake his way, 7
And the unrighteous man his thoughts:
And let him return unto Jehovah,
And he will have mercy upon him;
And to our God, for he aboundeth in forgiveness.
For my thoughts are not your thoughts; 8
Neither are your ways my ways, saith Jehovah.

REFLECTIONS UPON CHAPTER LIV. 1. The accession of the Gentiles to the church claims our praise. We have reason to bless God for the gospel; that it extends to the Gentiles; that it hath spread so wonderfully on the right hand and on the left; that many nations, once ignorant and barbarous, and our own in particular, are brought into covenant with God. Here the name of Christ is known, and pure religion set up. We have reason to sing for joy, that God hath so remarkably favoured us; and should pray that he may soon appear as the Lord of the whole earth.

2. God's gracious declarations concerning his church in general, are applicable to every true christian. They are often in an afflicted state; God seems to forsake them; but it is but for a moment: his wrath is comparatively little, to what they deserve. Observe the beautiful and comfortable opposition: his wrath is little, but his mercy is great; desertion is but for a small moment, but his kindness everlasting. His covenant continues firm, and reaches through eternity. How wonderful is the goodness of God to his people! What reason have they to trust him in the darkest scenes, and under every affliction! being sensible, that "these light afflictions, which are but for a moment, shall work out for them a far more exceeding and an eternal weight of glory."

3. We are admonished to be thankful for, and earnestly desirous to enjoy divine instruction; that we may know the truth, and be led to trust in the promises made to the Church. We enjoy the means of instruction, having the word of God, and his ordinances among us; and many have the blessing of pious parental instruction; yet all still need to be "taught of God," by the influence of his spirit on the mind. Without this, no labours of ministers, no reading or reflecting will be sufficient. Let none despise it; let all value it, and earnestly seek it, that they may be made wise to salvation, and enjoy the comforts of the many precious promises here made

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16. *Created the smith, &c.* Two things might excite fear, the preparation of warlike instruments, and warriors who were ready to use them; but God asserts that he is the creator of both, and can use or lay them aside as he pleaseth.

17. *In judgment, &c.* That is, thou shalt obtain thy cause.——*Their justification.* I have thus rendered צדקתם, because I conceive the connexion demands it; and because the term will admit it.

CHAP. LV. 1. *Ho! every one, &c.* Without distinction, whether rich or poor, Jew or Gentile.——*Waters—wine—milk.* These are valuable at all times, and in all places; but most so when greatly needed. By these natural blessings, the spiritual blessings of grace and salvation are exhibited. Compare ch. xxv. 6.; Luke xiv. 10—24.——*Buy ye without silver, &c.* That is take, possess and enjoy.

2. *Is not bread, &c.* Why do you spend your property, and the fruits of your strength, in seeking salvation elsewhere? It is impossible for you to succeed.

3. *The mercies, &c.* This line is parallel with the preceding, and explains it. The covenant made with David, Ps. lxxxvix. 12. regarded the person of our Lord, who was to spring from him, and in whom the kingdom of peace and mercy was to be perpetual. Acts xiii. 34.

5. *Thou knowest not, &c.* That is, if Messiah be meant, whom thou hast not before known as thy professing people, but who shall become such by thy effectual call; if it be referred to the church, it may mean nations literally unknown, shall become God's people under the reign of Jesus.

6—9. *Seek ye Jehovah, &c.* This call to repentance, after exhibiting the free blessings of the gospel, is similar to our Lord's address, "Repent, and be converted, that your sins may be blotted out." Matt. iv. 17. Acts, viii. 19.

9 For as the heavens are higher than the earth;
So are my ways higher than your ways,
And my thoughts than your thoughts.
10 Verily, like as the rain descendeth,
And the snow, from the heavens,
And thither doth not again return;
But watereth and softeneth the earth,
And maketh it generate, and yield its increase,
So as to give seed to the sower and bread to the eater:
11 So shall be the word which goeth from my mouth;
It shall not return unto me fruitless,
But it shall accomplish what I have purposed;
And succeed in the thing for which I have sent it.
12 Surely with joy shall ye go forth;
And with peace shall ye be led onward:
The mountains and the hills
Shall burst forth before you into a joyful song;
And all the trees of the field shall clap their hands.
13 Instead of the thorn shall grow up the fir-tree;
And instead of the bramble, shall grow up the myrtle:
And it shall be unto Jehovah for a memorial;
For a perpetual sign, which shall not be abolished.

1 Thus saith Jehovah:
Keep ye judgment, and practice righteousness;
For my salvation is near, just ready to come;
And my righteousness to be revealed.
2 Blessed is the mortal, that doeth this;
And the son of man that holdeth fast;
That keepeth the sabbath, and profaneth it not;
And restraineth his hand from doing evil.
3 And let not the son of the stranger speak,
That cleaveth unto Jehovah, saying,
Jehovah hath utterly separated me from his people.
Neither let the eunuch say, "Behold I am a dry tree."
4 For thus saith Jehovah to the eunuchs,
Whoever of them shall have kept my sabbaths,
And shall have chosen that in which I delight,
And stedfastly maintained my covenant;
5 To them I will give in my house,
And within my walls, a memorial and a name,
Better than that of sons and daughters:
An everlasting name will I give them,
Which shall never be cut off.
6 And the sons of the stranger, who cleave to Jehovah,
To serve him, and to love the name of Jehovah,
To become his servants:
Every one that keepeth the sabbath, and profaneth it not;
And that stedfastly maintaineth my covenant:
7 Them will I bring into my holy mountain,
And make them joyful in my house of prayer:
Their burnt-offerings, and their sacrifices
Shall be accepted on mine altar;
For my house shall be called,
The house of prayer for all the peoples.
8 Thus saith the Lord Jehovah,
Who gathereth together the outcasts of Israel;
Yet will I gather others unto him,
Beside those that are already gathered.

Reflections upon Chapters lv. & lvi. 1. Let us adore God for the riches and freedom of gospel grace. Under the beautiful images of water, wine, and milk, the most valuable blessings are offered; offered upon the most easy terms, and offered to all. There is

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10—13. *Watereth, &c.* I consider the verb as used here, in what grammarians call a pregnant house, and have rendered it accordingly. The beautiful comparison of the course of nature, with the operation of divine truth and grace, cannot fail to strike every reader of taste. The whole passage shows that a great spiritual change should be effected, so that as the Chaldee explains it, "instead of the wicked shall arise the just, and instead of sinners, such as fear to sin." Compare chap. xxxv. 1, 2. xli. 19.

CHAP. XLVI. 1. *My salvation is near, &c.* The time was fast approaching when God would fulfil his many promises, by the appearance and work of his own son; and under whose reign purity and righteousness should flourish.

3. *Eunuch say, &c.* Some consider, that this must be understood as parallel with the 'son of the stranger' in the former, and only signifies, one born of another stock, who could not be admitted into the Jewish church. Compare Deut. xxiii. 2.; but the first verse of that chapter refers to those who were literally eunuchs, and who were as such, excluded. In the gospel church, this should be no bar to admittance. Compare Acts viii. 27, &c. with Matt. xix. 12.

5. *A memorial, &c.* Compare 2 Sam. xviii. 18. Absalom not having children to keep up his name in Israel, designed to preserve it by a monument. God promises, that the names of pious eunuchs should be preserved in his church, as on monuments.

7. *House of prayer, &c,* Our Lord referred to this promise, Matt.

CHAPTER LVII.

Ch. LVI. 9—12. Ch. LVII. A reproof of blind watchmen; the righteous removed as a judgment to the people; their idolatry, call to repentance, and misery of the wicked.

9 O all ye beasts of the field, come away;
Come to devour, all ye beasts of the forest!
10 His watchmen are blind; they are all ignorant;
They are all dumb dogs, they cannot bark:
Dreamers, sluggards, loving to slumber.
11 Yea, these dogs have an insatiate appetite;
They never know when to be satisfied.
And the shepherds themselves cannot discern;
They all of them turn aside to their own way,
Each to his lucre, from the highest to the lowest.
12 Come, *say they*, let us provide wine;
And let us fill ourselves with strong drink:
And as this day shall be the cheer of to-morrow;
Yea, greater, and much more abundant.

THE righteous man perisheth, and no one 1
considereth;
And men of piety are taken away, without any understanding,
That the righteous is taken away because of the evil.
He shall go in peace; [r] he shall rest" in his bed; 2
Even the perfect man, that walketh in his uprightness.
But draw near hither, ye sons of the sorceress; 3
Ye seed of the adulterer, and of the harlot.
Of whom do ye make your sport? 4
At whom widen the mouth, and draw out the tongue?
Are ye not apostate children, a false seed?
Enflaming yourselves with idols under every 5
green tree;
Slaying the children in the valleys,

CHAP. LVII.

enough to supply every want, and satisfy every desire. An everlasting covenant is proposed, and sure mercies; blessings quite suited to our needy, helpless state are promised. How admirable is the grace that freely offers them! and what folly is it in men to neglect them! to refuse solid satisfaction and everlasting good, and pursue that which can never satisfy! May we be wise; and "labour not for the meat which perisheth, but for that which endureth unto eternal life."

2. Let sinners hearken to these gracious calls to repentance, and comply with them. We have here a most instructive view of the nature of repentance; it is "to forsake every evil way, to put away all evil thoughts, and cleanse the heart from wickedness." It is to return to the Lord, as our rightful owner, and sovereign good; then he will forgive us; we shall find the noblest satisfaction and pleasure in his good ways; and be led to eternal happiness. But let sinners return immediately, and "seek the Lord while he may be found;" for it may soon be too late, and the day of grace and hope may be past.

3. Let us encourage ourselves in that gracious promise concerning the word of God, in verses 10, 11. We see the happy effects of snow and rain. We have already seen some of these promises fulfilled, in the incarnation, death, and resurrection of Christ, and the spread of the gospel among the Gentiles. All God's other promises shall be accomplished, and his word have its intended effect. This is a great encouragement to ministers amidst their many discouragements, that some good shall be produced by their labours, and the word be a savour of life to some souls. If we desire that it should be so to ours, let us see that we value it, diligently attend to it, and receive it into good and honest hearts. And may God multiply the seed sown, and increase the fruits of righteousness in us all, to his glory and our eternal joy.

4. How gracious is God in admitting strangers and gentiles to the privileges of his people! "To bring those, who were once afar off, nigh, and take strangers and foreigners to be fellow-citizens with the saints, and of the household of God." Let us, who are the descendants of strangers to the commonwealth of Israel, bless God for our christian privileges, and look upon them as sufficiently equivalent for the want or loss of children, or any earthly good. Let us improve them by a conscientious attendance upon God's house of prayer, and by loving and serving him who hath called us to the fellowship of the gospel: then we shall experience abundant satisfaction and joy in all our approaches to God. Then shall we have a name and a place better than that of sons and of daughters.

2. [r] Vulg. 2 mss. The rest, *they shall rest, &c.*

xxi. 13.; and observed that it had become a den of thieves, and a house of merchandise. Doubtless this referred to the conversion of the Gentiles.

9. *O all ye beasts, &c.* I am persuaded, that כ, the particle of comparison, is lost in this place, from the likeness of the particle כי immediately preceding it. So Houbigant, and Secker. And their remark is confirmed by all the ancient versions, which express it: and by Psalm ciii. 11. which is almost the same. Compare with this verse, Jerem. xii. 7—9.

10. *Dumb dogs, &c.* It was their duty to sound the alarm; in other words to teach and admonish the people; but their ignorance, drunkenness, and other vices utterly disqualified them for the discharge of their duty. When the shepherds are such as is here described, what must the flock be?

CHAP. LVII. 1. *Because of the evil.* Such are in mercy removed before divine judgment begins, or because of the evil which men do, and in judgment to them, the righteous are taken away by death.

2. *Go in peace.* Go to his fathers in peace, as it is expressed Gen. xv. 15.——*He shall rest, &c.* In his grave, which is his bed until the resurrection.——*The perfect man.* I read with Durrel, משכבי תם as two words, by which the construction is preserved, and the obscurity removed. Compare Ps. lxxiii. 4. where a similar error obtains in the text.

3—5. *Sons of the sorceress.* That is, persons given up to sorcery, and other wicked practices. Hence the prophet considers them a spurious brood, apostates from God, and guilty of every kind of evil, insulting God's messengers and servants, and despising his word.——*Enflaming themselves, &c.* Seized as with an idol-mania, and gratifying every evil desire in the

Under the clefts of the rocks?
6 Among the smooth stones of the valley is thy portion:
These, these, are thy chosen inheritance:
Even to these thou hast poured out thy libation;
Thou hast presented thine offering.
Can I look on these things with comfort?
7 On a high and lofty mountain, thou hast set thy bed;
Even thither thou wentest up to offer sacrifice.
8 And behind the door, and the door-post,
Thou hast set up thy memorial:
Thou hast departed from me, and art gone up;
Thou hast enlarged thy bed;
And hast made a covenant with them:
Thou lovedst their bed, when thou sawest it.
9 And thou hast sent oil as a present to the king;
And hast multiplied thy precious ointments:
And thou hast sent thine ambassadors afar,
And hast debased thyself even to hades.
10 In the length of thy journey thou art wearied;
Yet saidst thou not, "There is no hope:"
By thy hand thou hast supported life;
Therefore thou hast not utterly fainted.
11 Respecting whom art thou so distressed,
Or whom fearest thou that thou shouldst deal falsely?
And thou hast not remembered me, nor laid it to heart?
Is it not because I have been long silent,
That me thou hast not feared?
But I will declare [r] my" righteousness, 12
And thy deeds shall not profit thee.
When thou cryest, let thy associates deliver 13
thee:
But the wind shall carry them away;
A breath shall take them off.
But he that trusteth in me shall possess the land,
And shall inherit my holy mountain.
Then will I say, "Cast up, cast up, prepare 14
the way;
"Remove the stumbling-block from the way of my people."
For thus saith [s] Jehovah", the high and the lofty, 15
Inhabiting eternity, whose Name is Holy:
In the high and holy place I will dwell,
And with the contrite and the humble in spirit;
To revive the spirit of the humble,
And to give vigour to the heart of the contrite.
For I will not contend for ever; 16
Neither will I be always wroth:
Lest the spirit before me should be overwhelmed;
And the living souls, which I have made.
For the iniquity [r] of his covetousness" I was wroth, 17
And I smote him; I hid my face and was wroth;
And he went on frowardly in the way of his own heart.
I have seen his ways, and I will heal him; 18
I will also lead him,

12. [r] Sept. Syr. Arab. The rest, *thy*.

15. [s] Sept. Syr. 17. [r] Sept.

impure worship of Baal and Molech. Compare 2 Kings, xxi. and xxii. 10, &c.

6. *Among the smooth stones, &c.* Smooth consecrated stones were objects of ancient superstition; and some have thought that this arose from the circumstance of Jacob erecting the stone which had served for his pillow, and pouring oil upon it, and calling the place Bethel, in gratitude to God for his appearance and promise. Arnobius says, that when he was a heathen, "If he saw a smooth stone besmeared with oil, he kissed it, and by prayer sought blessings from it, as if some divine power resided in it."

8. *Behind the door, &c.* That is, the image of their tutelary gods, or something dedicated to them; in direct opposition to the law of God. Deut. vi. 9.; xi. 20.

9. *As a present to a king, &c.* That is, the king of Assyria, or Egypt. Hosea reproacheth the Israelites for the same practice; "They make a covenant with Assyria, and oil is carried to Egypt." Hos. xii. 1.

11. *Respecting whom, &c.* Hast thou been led to serve idols through fear of the people, who account them gods? And in this way hast thou been induced to deal falsely with me, and to show no regard to my name?

12. *My righteousness.* In calling thee to a just account, and then will it appear how criminal thy deeds have been.

13. *Thy associates, &c.* Thy idolatrous allies, to whom thou hast sought, and on whom thou hast relied; let them help thee, if they can. Some apply this to idols. Both they and their worshippers will be found vain supports.

14. *Then will I say, &c.* I follow most modern critics in reading in the first person, and consider God as the speaker, as is evident from the following verses. Compare ch. xl. 3. and note.

15. *To give vigour, &c.* I have thus rendered, because I think that the prophet designedly used the word in two different, though related senses.

17. *His covetousness.* The common reading and version seem here, in the opinion of Lowth, inapposite. I have retained them, no do I see any necessity for a change. Covetousness was a prevailing sin in Israel, therefore they were afflicted, but grew worse rather than better by the correction. Yet God would have compassion upon them, out of regard to the few good men that were among them.

18—23. *Mourners.* Such among them as sighed and cried for the sins and calamities which they beheld. To these God would give consolation in delivering them from their distresses; and restoring to them their former privileges; but the wicked should still be left to the consequence of their own crimes.

And restore comfort to him, and to his mourners.
19 I create the fruit of the lips:
Peace, peace, to him that is afar off,
And to him that is near, saith Jehovah,
And I will heal him.
20 But the wicked are like the troubled sea;
For it never can be at rest;
But its waters work up filth and mire.
21 There is no peace, saith my God, to the wicked.

CHAPTER LVIII.

Hypocrisy of the Jews in their fasting; promises to the penitent, and such as keep the sabbath.

1 Cry aloud; spare not:
Raise thy voice like a trumpet,
And declare to my people their transgression,
And to the house of Jacob their sin.
2 Yet me, day after day, they seek;
And they delight to know my ways:
As a nation that doeth righteousness,
And hath not forsaken the ordinance of their God.
They ask of me the ordinances of justice;
And they delight to draw nigh unto God.
3 Wherefore have we fasted, and thou seest not?
Have we afflicted our souls, and thou dost not regard?
Behold! on your fast-day, ye enjoy pleasure;
And all your demands of labour ye exact.
Behold, ye fast for strife and contention; 4
And to smite with the fist the poor.
Wherefore fast ye unto me in this manner;
To make your voice to be heard on high?
Is such then the fast, which I choose; 5
That a man should afflict his soul for a day?
That he should bow down his head like a bulrush,
And spread sackcloth and ashes for his couch?
Shall this indeed be called a fast,
And a day acceptable to Jehovah?
Is not this the fast which I choose? 6
To dissolve the bands of wickedness;
To loosen the oppressive burdens;
To release those oppressed by violence;
And that ye should break every yoke?
Is it not to distribute thy bread to the hungry; 7
And to bring the distressed poor to thy house?
When thou seest the naked, that thou clothe him,
And hide not thyself from thy own flesh?
Then shall thy light break forth as the morning; 8

Reflections upon Chapter lvii. 1. How miserable is the state of a people whose shepherds deserve the character which is here given of those of Israel. When princes, magistrates, and ministers, are ignorant, idle, greedy, cowardly and sottish, they not only do not answer the ends of their office, but are a reproach to it, corrupt others by their ill examples, and encourage wickedness by suffering it to go unpunished and unreproved. Let us earnestly pray, that God would preserve our country and churches from such detestable men; and that he would engage all magistrates to be "a terror to evil-doers," and all ministers "to watch for souls, as they that must give an account."

2. When good men are removed and the public are deprived of the benefit of their example, instruction, and prayers, the loss is indeed great. Not to lament it, and take warning by it, shows that men are insensible of the importance of religion, and unconcerned about it; that they are destitute of zeal for the glory of God, and the interests of the church. When God is exercising us with such scenes, let us be humbled under his mighty hand, be more zealous to make it up, and earnestly pray, "Help, Lord, for the godly man ceaseth."

3. Let us adore the condescension of God, in his regard to humble and contrite souls. What a noble description is here of God! as the eternal Being, "who only hath immortality:" who is infinitely holy and exalted above all creatures, and dwells in the glorious heavens. Yet he respects and loves the lowly; visits them with his comforts and his favour; condescends to their weaknesses, mitigates their afflictions and gives support under them. "He will not contend for ever, for he knoweth their frame, he remembereth that they are but dust." Let us then cherish that humble and contrite spirit, which God will not despise.

4. The state of the wicked is a very deplorable one, and what we should all most carefully avoid. The wicked Jews, whether in Babylon or Jerusalem, are assured that they should have no comfort; and the case is the same now with all the wicked. There is a principle of uneasiness and misery within; a guilty conscience, turbulent passions, and fears of future wrath. They are often full of terror amidst their greatest mirth and gaiety; and especially in times of affliction, and in the near views of death. May we then be solicitous to be in a state of peace with God and our own consciences. To repent, and return to him, is the way to obtain it. Let us "mark the perfect man, and behold the upright;" his conscience is easy, his hopes are lively, and his end will be peace.

CHAP. LVIII. 1—4. *Cry aloud, &c.* How common is it in every age, to regard the form of religion, while its spirit and its power are neglected. If we judge from outward acts of religious service, of the characters of men, they must be denominated holy; but we here learn that men may fast, draw near to God in his house, &c. and yet be devoted to their sins.

5—7. *Is such then, &c.* Can it be expected that God should regard such outward services, while men's hearts are far from him. It is a humbler

And thy wounds shall speedily be healed over:
And thy righteousness shall go before thee;
And the glory of Jehovah shall bring up thy rear.
9 Then shalt thou call, and Jehovah shall answer;
Thou shalt cry, and he shall say, "Lo I am here!"
If thou remove from the midst of thee the yoke;
The pointing of the finger, and the injurious speech;
10 If thou bring forth ᵛthy bread" to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness shall be as the noon-day.
11 And Jehovah shall guide thee continually,
And satisfy thy soul in the severest draught;
Yea, he shall renew thy strength:
And thou shalt be like a well-watered garden,
And like a spring whose waters never fail.
12 And thy offspring shall build the ancient ruins;
The foundations of old times they shall raise up:
And thou shalt be called, "The repairer of broken walls;
"The restorer of paths frequented by passengers."
13 If thou cease from labouring on the sabbath;
From doing thy own pleasure on my holy day:
And shalt call the sabbath a delight;
And the holy feast of Jehovah honourable:
And shalt honour it, by not following thy own ways,
Nor seeking thy own pleasure, nor speaking vain words:
Then shalt thou delight thyself in Jehovah; 14
And ᵛhe shall set thee" on the high parts of the earth,
And feed thee on the heritage of Jacob, thy father:
For the mouth of Jehovah hath spoken it.

CHAPTER LIX.

The nature and consequences of sin; salvation from it only from God.

Behold, the hand of Jehovah is not shortened, 1
So that he cannot save;
Nor is his ear heavy, so that he cannot hear.
But your iniquities have separated between you 2
and your God;
And your sins have made him to hide his face from you,

Chap. lviii. 10. ᵛ Syr. 8 mss.

Reflections upon Chapter lviii. 1. When hypocrisy and other vices abound, it is the duty of faithful ministers to represent to their people their sin and danger. They are neither to spare themselves nor their people; but to show them their transgression and sin with great plainness, that all may understand it; with great seriousness and earnestness, and with tender compassion, as proceeding from real love to their souls. For them to be silent would be to become partakers of their sins, and also of their punishment.

2. See the honour and happiness of God's faithful servants. Their souls are drawn out to God in devotion and love, and drawn out to the poor in compassion and tender affection; and therefore God will pour down his choicest blessings upon them. Light shall rise upon them in darkness; God will guide them continually, satisfy their souls, while others are in want, make them as a watered garden, flourishing and fruitful. They and their families shall be blessed through many generations, and repair the breaches that sin and death have been making

14. ᵛ Sept. Syr. Arab.

in the church and the world. Happy they who are in such a case! yea, thrice happy they "whose God is the Lord."

3. We have another powerful motive to regard the sabbath. If we "remember the sabbath-day to keep it holy," lay aside our business and pleasure, "call it a delight, the holy of the Lord, honourable, and honour him, not seeking our own pleasures, nor speaking our own words;" then it is promised, "thou shalt delight thyself in the Lord;" enjoy the highest pleasures in communion with him and a sense of his favour. God will bring such to his holy mountain, "make them joyful in his house of prayer, and their sacrifices shall be accepted upon his altar." Let this engage us to a strict observance of the sabbath, as one of the best preservatives of the power of religion in the soul, and as the most likely means to secure the divine blessing on ourselves, our families, and all our comforts. Hypocrites may keep solemn days of fasting; but none but sincere and pious souls will constantly "keep the sabbath from polluting it."

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contrite spirit that he requireth, and good works flowing from it that he will accept.

8—10. *Then shall thy light, &c.* A happy change shall be made in thy circumstances; darkness shall become light, affliction and pain be turned to prosperity and peace.

11. *Yea, he shall renew, &c.* Bishop Secker supposes the Chaldee read עצמתך יחלץ, which is a slight change, and restores sense to the text. For what can be meant by "he shall deliver thy bones," Our translators have rendered, "*make fat* thy bones," a sense which the verb never has. The reading proposed and adopted is supported by ch. xl. 29.

13. *Cease from labouring, &c.* Hebrew, "turn away thy foot, &c." Compare Deut. xi. 10. and note, and ch. xxxii. 20.

Chap. LIX. 4. *His suit in justice.* In this view the sense is, that unfounded and unjust claims were made on individuals, and those who decided, paid no regard to truth, the judges accepted persons, and for a bribe condemned the innocent.

So that he will not hear.
3 For your hands are polluted with blood,
And your fingers with iniquity;
Your lips speak falsehood,
And your tongue muttereth wickedness.
4 No one preferreth his suit in justice,
And no one judgeth in truth:
They trust in vanity and speak lies:
They conceive mischief, and bring forth iniquity.
5 They hatch the eggs of the basilisk;
And they weave the web of the spider:
He that eateth of their eggs shall die,
And from what is crushed, a viper breaketh forth.
6 Their webs shall not become garments;
Nor with their works shall they cover themselves:
Their works are works of iniquity;
And the deed of violence is in their hands.
7 Their feet run to what is evil,
And they haste to shed innocent blood:
Their thoughts are thoughts of iniquity;
Devastation and ruin are in their paths.
8 The way of peace they know not;
And there is no judgment in their tracks:
They have made to themselves crooked paths;
Whoever goeth in them, knoweth not peace.
9 Therefore is judgment far distant from us;
Neither doth justice overtake us:
We look for light but behold darkness;
For brightness, but we walk in obscurity.
10 We grope for the wall, like the blind;
And we wander, as those that are deprived of sight:
We stumble at mid-day, as in the twilight;
We are in profound darkness, [v] as the dead".
11 We all of us groan like the bears;
And like the doves make a continual moan:
We look for judgment, and there is none;
For salvation, and it is far distant from us.
12 For our transgressions are multiplied before thee;
And our sins testify against us;
For our transgressions cleave fast unto us;
And our iniquities we acknowledge,
13 In rebelling and lying against Jehovah;
And turning backward from following our God:
In speaking injury, and conceiving revolt;
And meditating from the heart lying words.
14 And judgment is turned away backwards;
And justice standeth aloof:
For truth hath stumbled in the open street;
And rectitude hath not been able to enter.
15 And truth is found no more;
And he that shunneth evil becometh a prey:
And Jehovah saw, and was displeased,
Because there was no judgment.
16 Yea, he saw that there was no man,
And wondered that there was no intercessor:
Then his own arm wrought salvation for him;
And his righteousness, it supported him.
17 And he put on righteousness as a breast-plate;
And the helmet of salvation was on his head;
He put on also garments of vengeance for his clothing,
And he clad himself with zeal, as with a mantle.
18 He is mighty to recompence;
He that is mighty to recompence will requite:
Wrath to his adversaries, recompence to his enemies;
To the distant coasts a recompence will he requite.
19 And they from the west shall fear the name of Jehovah;

CHAP. LIX.

10. [v] Vulg. Others, *as among*.

5—8. *Hatch the eggs, &c.* These are proverbial phrases, and denote their wicked and evil devices; and their oppressive and unjust conduct; but all their schemes shall be rendered vain; their works shall not profit them; in the day of visitation they shall be as useless as the spider's web.

10. *Profound darkness.* I have followed Michaelis and others in this version, as I conceive it expresses the sense intended. Lowth has rendered, 'in the midst of delicacies,' as if it were שמנים, after Eben Ezra. The word in Syriac has the sense I have given, and the Vulgate (and probably the Septuagint,) hath the same rendering.

12. *Testify, &c.* Afford evidence sufficient to convict and condemn us. In the next verse the prophet specifies some of their open and flagrant crimes.

16. *His own arm, &c.* There being no one found to intercede for, or, possessed of power to afford any relief, God himself interposes; awakes up his zeal, and like a mighty warrior goes forth to conquer his enemies, and save his people.

19. *Jehovah himself, &c.* I consider רוח here as used for the pronoun; and the sense is, that Jehovah will oppose every enemy of Zion. There is

And they from the rising of the sun, his glory.
When the enemy shall rush on like a flood,
Jehovah himself shall raise a standard against him.

CHAPTER LX.

The coming and covenant of the Redeemer; the glory of the new church, after a short season of affliction.

20 And the redeemer shall come to Zion.;
And shall turn away iniquity from Jacob, saith Jehovah.
21 And as to me, this is my covenant with them, saith Jehovah:
My spirit, which is upon thee,
And my words, which I have put in thy mouth;
They shall not depart from thy mouth,
Nor from the mouth of thy seed,
Nor from the mouth of thy seed's seed, saith Jehovah;
From this time forth even for ever.
1 Arise, be enlightened, for thy light is come,
And the glory of Jehovah is risen upon thee.
2 For behold darkness shall cover the earth;
And thick darkness, the nations:
But upon thee shall Jehovah arise,
And his glory upon thee shall be conspicuous.
And the nations shall walk in thy light; 3
And kings in the brightness of thy sun-rising.
Lift up thine eyes round about and see; 4
All of them are assembled, they come unto thee;
Thy sons shall come from afar;
And thy daughters [v] shall be carried" at the side.
Then shalt thou [v] fear", and overflow with joy; 5
And thy heart shall tremble and be enlarged;
When the riches of the sea shall be brought to thee;
When the wealth of the nations shall come unto thee.
A multitude of camels shall cover thee; 6
The dromedaries of Midian and Ephah;
All of them from Sheba shall come:
Gold and frankincense shall they bear;
And shall sing the praises of Jehovah.
All the flocks of Kedar shall be gathered unto 7
thee;
Unto thee shall the rams of Nebaioth minister:

CHAP. LX. 4. [v] Sept. Chald. 1 ms.

5. [v] many mss.

REFLECTIONS UPON CHAPTER LIX. 1. We are here taught what is the source of public calamities; and what stops the current of divine favours. Though God be infinitely gracious, yet he is also holy and just; and in his moral and providential administration, he will mark the crimes of men, and especially of those professing to be his servants. Their sin will separate between him and them, and make him hide his face from them; give them up to mutual oppression and misery, until they are consumed one of another. Calamities may extort prayers to him; but while sin is regarded and loved, God will not hear them. He will not own men whose counsels, purposes, and works are opposed to his own revealed will; but will sooner or later punish their perverseness and crimes.

2. Let us rejoice in the mighty power of God, which is able to overcome all opposition. If he puts on his armour, no enemy can stand before him. When the state of our country is so degenerate and melancholy, and our prospects dark, let us still hope in him. When enemies come in like a flood, he can raise up a standard against them, and bring them down at once. Be it a torrent of error, or vice, or misery, he can restrain it. Let the thought encourage us in our spiritual warfare; and let us go forth in a humble dependence on the spirit of the Lord.

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however, great uncertainty as to the sense of these two lines; as they admit of various renderings. The Syriac only gives the sense of 'enemy,' to צר; the other versions consider it in construction with כנהר 'river,' and render, 'for he will come as an *impetuous* river, which the wind of Jehovah, (or a mighty strong wind) driveth along.'' To this purpose Lowth renders. Michaelis gives another sense to the verb נסס, "when the enemy, &c. the wind of Jehovah will dry it up." I consider this a forced sense of the verb. Some suppose that 'the enemy' signifies Cyrus, who was to be God's instrument in punishing the Babylonians, and delivering the Israelites; and they give a different sense to the preposition בו. "The spirit of Jehovah shall raise a standard *for him*," and give him complete success." The reader must judge for himself.

20—21. *The redeemer, &c.* I do not perceive what sense these verses can have, unless they obviously and literally refer to the coming and salvation of our Lord, who gave his spirit to his disciples, and put his words in their mouths, and which are continued among his people to this day. In this view these verses naturally introduce the address to Zion in the following chapter.

CHAP. LX. 1. *Arise, be enlightened, &c.* The prophet sees, as it were, 'the sun of righteousness' shining with beams of truth and grace; and he calls on all that enjoy the blessings of his instruction and communication, to make a suitable improvement, and shine by their graces to his glory.

2. *Darkness shall, &c.* Before this event occurs there shall be great darkness, wars, persecutions, and distresses; ignorance, superstition, and vice; but amidst all this, shall this 'glory of Jehovah be revealed.'

4. *Carried at, &c.* 'To be nursed at the side' is certainly improper, as it is opposed to nature. I adopt, therefore, the reading of the versions noticed, as conformable to the custom of the east. Sir John Chardin says, that it is the general custom in the East to carry their children astride upon their hip, with the arm round their body.

5—7. *Thou fear, &c.* This reading is obviously preferable to the text, and is parallel with פחד *tremble* in the next line. These verses, I conceive, were not fulfilled on the return of the Israelites from Babylon, nor have been in any other sense than by the neighbouring nations having been brought to the knowledge of the truth, and having consecrated their wealth to God the

They shall ascend with acceptance on mine altar;
And my glorious house I will make glorious.
8 Who are these that fly like a cloud?
And like doves to their windows?
9 Verily the distant coasts shall await for me,
And the ships of Tarshish among the first:
To bring thy sons from afar,
Their silver and their gold with them;
On account of the name of Jehovah, thy God,
And of the Holy One of Israel, for he hath glorified thee.
10 And the sons of the stranger shall build thy walls,
And kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour I will have mercy on thee.
11 Thy gates shall be open continually;
By day or by night they shall not be shut:
That they may bring to thee the wealth of the nations,
And that their kings with pomp may come to thee.
12 For that nation, and that kingdom,
Which will not serve thee, shall perish;
Yea, those nations shall be utterly made waste.
13 The glory of Lebanon shall come unto thee;
The fir-tree, the pine, and the box together,
To adorn the place of my sanctuary;
And that I may glorify the place of my feet.
14 And the sons of those who afflicted thee,
Shall come bending before thee;
And all they who scornfully rejected thee,
Shall do obeisance at the soles of thy feet:
And they shall call thee, "The city of Jehovah;
"The Zion of the Holy One of Israel."
15 Instead of being forsaken, and hated,
So that no one passed through thee;
I will make thee an everlasting boast;
A subject of joy for perpetual generations.
And thou shalt suck the milk of nations; 16
Even at the breast of kings shalt thou be fostered:
And thou shalt know, that I Jehovah, am thy Saviour;
And that thy Redeemer is the Mighty One of Jacob.
Instead of brass, I will bring gold; 17
And instead of iron, I will bring silver;
And instead of wood, brass;
And instead of stones, iron.
And I will make thine inspectors peace;
And thine exacters, righteousness.
Violence shall no more be heard in thy land; 18
Destruction and calamity in thy borders:
But thou shalt call thy walls, salvation;
And thy gates, praise.
Thou shalt have no more the sun for a light 19
by day;
Nor by night shall the moon give light to thee;
But Jehovah shall be to thee an everlasting light,
And thy God shall be thy glory.
Thy sun shall no more go down, 20
Neither shall thy moon wane;
For Jehovah shall be thine everlasting light.
And the days of thy mourning shall be ended.
And thy people shall be all righteous; 21
For ever shall they inherit the land:
And it shall appear that they are the branch of my planting,
The work of my hands, that I may be glorified.
The little one shall become a thousand; 22
And the small one a strong nation:
I, Jehovah, in due time, will hasten it.

REFLECTIONS UPON CHAPTER LX. 1. The general lesson here taught, is to adore God for his gospel, and to encourage our hopes and prayers for its support and spread. Particularly let us thank him that it has been established in the earth; that so many kings are become

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saviour.——*I will make glorious.* I will make it appear so, and be esteemed accordingly.

8. *Who are these, &c.* The prophet saw in vision people unknown, nations most remote hasting to Zion, with the speed of a driven cloud, or like doves that fly to their cotes from some bird of prey.

9—14. *Name of Jehovah, &c.* Vitringa applies this to the future restoration of Israel, when he supposes the Gentiles shall conduct the Jews to their own land; and to the state of the church during the latter day of glory. Considering the prophetic imagery, the whole may apply to the gospel church, the peace, light, joy and glory of which is in other places celebrated in like bold and figurative language.

15—22. *Instead of being, &c.* What is here said of the church seems to me to be yet unfulfilled; and I would apply it to that period when the Jews, together with the fulness of the Gentiles, shall be brought in, and

CHAPTER LXI.

The office of the Saviour, and the duty and blessings of believers.

1 The spirit of Jehovah is upon me,
Because Jehovah hath anointed me;
He hath sent me to publish glad tidings to the meek:
To bind up the broken-hearted;
To proclaim to the captives liberty:
And to the bounden, full release:
2 To proclaim the acceptable year of Jehovah;
And the day of the vengeance of our God:
To comfort all those who mourn;
3 To impart gladness to the mourners in Zion;
To give them an ornament instead of ashes;
The oil of joy instead of mourning:
The robe of praise instead of a distressed spirit;
And they shall be called, Trees of righteousness,
The plantation of Jehovah, for his glory.
4 And [a]thy offspring" shall build the ancient ruins;
Raise up the former desolations,
And repair the cities which were laid waste;
The desolations of past generations.
5 And strangers shall stand up and feed your flocks;
And the sons of the alien shall be
Your husbandmen, and your vine-dressers.
6 But ye shall be called, The priests of Jehovah;
And be named, The ministers of our God.
The riches of the nations shall ye eat;
And in their glory shall ye make your boast.
7 Instead of your shame ye shall have double honour;
And of confusion, [r] ye shall rejoice in your" portion:
For in [r]your" land ye shall possess double felicity;
Everlasting joy shall be unto you.
8 For I am Jehovah who love judgement;
Who hate robbery and iniquity:
And I will give them in faithfulness their reward,
And will make an everlasting covenant with them:
9 And their seed shall be honoured among the nations;
And their offspring in the midst of the peoples:
All who see them, shall acknowledge
That they are a seed which Jehovah hath blessed.
I will greatly rejoice in Jehovah;
My soul shall exult in my God:

CHAP. LXI. 4. [a] 4 mss. Chap. lviii. 12.

7. [r] Syr.——[r] ibid.

christians; that this land, once covered with darkness, is made light. Still it shall spread, and have a more glorious triumph, as all those figures, taken from earthly glory and Jewish worship, show. Let us long for that day; and in the mean time shine ourselves in all christian graces; and thus "show forth the praises of him who hath called us out of darkness into his marvellous light."

2. When men become sincere christians, they will readily consecrate their substance to the Lord. It is intimated in several parts of this chapter, that kings and great men, upon embracing the gospel, shall give their wealth to the church, that is, devote it to acts of piety and charity. Those who have a sense of the favour of God, and enjoy the tokens of his presence, will be but little concerned about worldly things. They can be content and thankful without many of those things in which the men of this world place their happiness. The light of the sun and moon are as nothing to them, compared with the presence and love of God.

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when God shall eminently reign upon earth by the power of his truth and spirit. Some of the expressions are applied to the heavenly state. Rev. xxi. 23, and xxii. 5. and they must as referring to the church on earth, imply a state of great light, holiness and happiness.

21. *And it shall appear, &c.* I have supplied these words to fill up the evident ellipsis. This line is in apposition with the first.

CHAP. LXI. 1. *The spirit, &c.* Comp. Luke iv. 18. where our Lord asserted "that this scripture was that day fulfilled," which clearly proves that it was of him the prophet spoke.——*Anointed me.* That is, given to me the spirit in rich abundance, to discharge the office of prophet, by unfolding the kind purposes of the father.

2. *Acceptable year, &c.* This is a manifest allusion to the proclaiming of the year of Jubilee by sound of trumpet: see Levit. xxv. 9, &c. This was a year of general release; of debts and obligations; of bond-men and women; of lands and possessions, which had been sold from the families and tribes to which they belonged. See Introd. Pt. 2, Ch. ii. 3.

3. *To impart gladness.* I agree with Houbigant, that a word has been dropped from the text, and that שׂשׂון *gladness* was most probably the word, as it occurs in contrast with אבל, in the next line but one.——*Ornament.* As the *ashes* were thrown on the head in mourning, the antithesis implies that the *ornament* was some chaplet or wreath for the head, as a token of joy. The whole passage means that all the tokens of grief should be exchanged for those of joy, on the appearing and works of the Saviour, and that such as believed on him should *be called,* or appear to be heirs of righteousness, &c.

4—9. *And thy offspring, &c.* If we consider this as addressed to Messiah, it represents that the believing seed of Abraham should multiply and prosper in their own land; or if to Zion, that her sons should be many, and the land should be again cultivated, and strangers and aliens or Gentiles should become the servants of God, and be joined to his people.

7. *Instead of your, &c.* I have followed the Syriac in rendering in the second person; and giving that sense to משנה which the antithesis requires.

For he hath clothed me with garments of salvation;
He hath covered me with the robe of righteousness:
As a bridegroom decketh himself with ornaments,
And as a bride adorneth herself with jewels.
11 Surely as the earth pusheth forth her shoots,
And as a garden causeth her seed to grow;
So will Jehovah make righteousness shoot forth,
And praise, in the sight of all the nations.

CHAPTER LXII.

The prophet's prayer for Zion; and the duty of her watchmen.

1 For the sake of Zion, I will not be silent;
And for Jerusalem's sake I will not rest;
Until her righteousness go forth as a strong light,
And her salvation like a flaming torch.
2 And the nations shall see thy righteousness;
And all the kings *thereof*, thy glory:
And thou shalt be called by a new name,
Which the mouth of Jehovah shall fix upon thee.
3 And thou shalt be a glorious crown in the hand of Jehovah;
A royal diadem in the hand of thy God.
4 Thou shalt not any more be called, "Forsaken;"
Nor of thy land shall it be said, "It is desolate."
But thou shalt be called, "The object of my delight,"
And thy land, "The married land."
For Jehovah shall delight in thee,
And thy land shall be joined in marriage.
5 For as a young man marrieth a virgin,
So shall thy sons marry thee;
And as a bridegroom rejoiceth in his bride,
So shall thy God rejoice in thee.
6 Upon thy walls, O Jerusalem, have I set watchmen all the day;
And all the night long they shall not keep silence.
O ye who proclaim the name of Jehovah!
7 Keep not silence, nor let him rest in silence,
Until he establish, and until he make,
Jerusalem a praise in the earth.
8 Jehovah hath sworn by his own right hand;
And by his own most powerful arm,
"I will no more give thy corn to be food for thy foes;
"Nor shall the sons of the stranger
"Drink thy wine, for which thou hast laboured.
9 "But they that reap the corn shall eat it,
"And shall praise *the name* of Jehovah;

REFLECTION UPON CHAPTER LXI. How welcome to our souls should Christ be, who came on so glorious an errand. How wretched was the state of mankind before he came! Slaves of sin, captives of Satan, prisoners of death. But he proclaims liberty, communicates peace and comfort, and leads to everlasting joy. How veneable is the character of Christ, so richly anointed by the spirit for this purpose! and how well has he executed his office! Let us rejoice that he hath done it; welcome him into our hearts, and seek comfort and salvation through him. Remember that the great end of his mission and ministration, and all the comforts which he bestows, is, that they may be righteous; trees of righteousness, bringing forth the fruit of it abundantly; ornaments to the church, and serviceable to all.

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a more consistent sense is obtained. What is here promised Jehovah in the two next verses engages to do.

10. *I will greatly, &c.* Zion now speaks, and expresseth her joy in the Lord; while thankfully recording the blessings conferred on her.—*Decketh himself, &c.* As the dress of the Jewish priests was *white*, and splendid, there is in the כהן an evident reference to it. Comp. Exod. xxviii. 40. Some confine the allusion to the mitre. Lowth renders, 'a priestly crown.'

CHAP. LXII. 1. *Her salvation, &c.* While this may literally be applied to the deliverance from Babylon, I conceive it has a nobler reference; a reference to the great salvation of our Lord. It was by his work that righteousness was preached, and salvation proclaimed among men.

2. *New name, &c.* In the fourth verse this name is given, Hephzi-bah, "my delight is in her." This is opposed to the name which she had long borne, "Forsaken." Now God would eminently appear to be the husband of his church; and enriched with the graces of his spirit, she should be as a glorious crown in his hand.

4. *Object of my delight, &c.* With Lowth, I have given the sense, that the following lines may be better understood ——*Married land.* In opposition to desolate, it shall be inhabited, and possessed.

5. *Thy sons, &c.* Lowth reads in the singular, and renders, 'thy restorer,' but without any authority. I see no reason to desert the usual sense, as 'thy sons marrying thee,' only signifies, shall possess, and have authority in their own land, as the husband has in respect to his wife. Chardin tells us, that it is the invariable custom of the east, for youths, who had not been married, to marry virgins; and for widowers, however young, to marry widows.

6—7. *Set watchmen.* The faithful, and in particular the priests and Levites, are exhorted by the prophet to beseech God with unremitted importunity (compare Luke xviii. 1, &c.) to hasten the redemption of Zion. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among them this service seems to have belonged particularly to the singers; see 1 Chron. ix. 33. The form which the watch made use of on these occasions, was always a short sentence, expressing some pious sentiment, of which Jehovah was the subject. Compare Ps. cxxxiv. Mal. ii. 12.

"And they that gather the vintage
"Shall drink it in my holy courts."
10 Pass ye, pass ye through the gates;
Prepare the way for the people!
Cast up, cast up, the highway; clear it from stones!
Lift up on high a standard for the nations!
11 Behold, Jehovah hath proclaimed,
Even unto the extremity of the earth;
"Say ye to the daughter of Zion,
"Behold! thy Saviour cometh:"
Behold, the reward which he giveth is with him,
And the recompence which he bestoweth is before him.
12 And they shall be called, "The holy people,
"The redeemed of Jehovah;"
And thou shalt be called, "The much desired,
"The city that shall not be forsaken."

CHAPTER LXIII.

The Saviour's victories; and his mercy towards his church.

1 CHO. WHO is this, that cometh from Edom?
With garments deeply died from Bozrah?
This that is glorious in his apparel;
Marching on in the greatness of his strength?
MES. I, who publish righteousness, and am mighty to save.
CHO. Wherefore is thine apparel red? 2
And thy garments as one that treadeth the wine-vat?
MESS. I have trodden the wine-vat alone; 3
And of the peoples there was none with me.
And I trod them in mine anger;
And I trampled them in mine indignation:
And their blood was sprinkled upon my garments;
And I have stained all mine apparel.
For the day of vengeance was in my heart; 4
And the year of my redeemed was come.
And I looked, and there was no one to help; 5
And I wondered that there was no one to uphold:
Therefore mine own arm wrought salvation for me,
And mine indignation itself sustained me.
And I trod down the peoples in mine anger; 6
And I [v]crushed" them in mine indignation;

CHAP. LXIII.

REFLECTION UPON CHAPTER LXII. How much is it the duty of all God's people to be constant and earnest intercessors with him for the prosperity of the church, and the advancement of religion. In how lively and encouraging a manner is this duty urged upon us! We are not to hold our peace, not to rest, not to keep silence, nor give God rest; all which implies great fervency and perseverance in prayer. It is not enough that the watchmen pray; but all God's people, all who make mention of his name, must also pray; otherwise they are not his people, for they want love both to God and man. He allows and encourages us to be importunate with him. It is very desirable that there were more of this devout, fervent spirit among us. The decay of it is one of the clearest proofs of national degeneracy, and one of the strongest symptoms of national ruin. Whatever others do, therefore, let us "continue in prayer, and watch thereunto with all perseverance."

6. [v] Mss and ed. Chald. Syr.

9. *In my holy courts.* Compare Deut. xii. 17, 18. Being delivered, and again inhabiting their own land, and enjoying their own privileges, they should observe the law. Some refer this and what follows to the future calling of the Jews.

10. *Pass ye, &c.* This may be addressed to the inhabitants of Jerusalem, who are exhorted to remove every obstacle, and repair the highways, that the people might bring their first-fruits, and they are directed to invite the nations, and to raise a standard for them.

11. *Thy saviour, &c.* So all the versions render, and what follows justifies them.——*Behold the reward, &c.* Comp. ch. xl. 10. and note there.

12. *The holy people, &c.* The former verse most naturally signifies the person of our Lord; and the 'holy people' here, his disciples. Such as were called and believed on him are commonly styled, 'saints, or holy.' ——*The much desired, &c.* This can only be true of the spiritual church, which is often compared to a city, the city of the great king; and this shall never be forsaken.

CHAP. LXIII. 1—6. *Who is this, &c.* The very remarkable passage with which this chapter begins, seems to me to be in a manner detached from the rest, and to stand singly by itself; having no immediate connexion with what goes before, or with what follows; otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It may be asked, to whom, and to what event does it relate? I can answer, that I know of no event in history to which from its importance and circumstances it can be applied: unless perhaps to the destruction of Jerusalem and the Jewish polity: which in the gospel is called the coming of Christ, and the days of vengeance; Matt. xvi. 28.; Luke xxi. 22. Some apply it to the victories of Judas Maccabeus, and others consider it a fine representation of the victories which Jehovah would effect for his people: Comp. ch. xxxiv. 1—9. When I consider the manner of the divine speaker, the character in which he appears, and what he asserts, I cannot but agree with those critics who refer this to the glorious person of Messiah; and to the vengeance which he took on his enemies and his crucifiers. Nor can it be an objection to this, that Bozrah, the capital of Idumea, is mentioned; as the Edomites, the old enemies of the church, may naturally represent the enemies of Messiah, the Jews. Some would apply what is here said, to our Lord, as priest, suffering for our sins; but as Poole observes, this is opposed to the whole narrative, as he is represented as a conqueror, taking ven-

And I spilled their blood on the ground.
7 The mercies of Jehovah will I record;
The praise of Jehovah, according to all
That he hath bestowed upon us:
And his great goodness to the house of Israel,
Which he hath bestowed upon them,
Through his compassion and great kindness.
8 For he said, "Surely they are my people,
Children that will not prove false;
So he became a Saviour unto them.
9 In all their distresses he was ᵛnot" opposed to them;
But the angel of his presence saved them;
In his love and in his pity he redeemed them;
And he sustained rnd carried them all the days of old.
10 But they rebelled and grieved his holy spirit;
And he became their enemy; he fought against them.
11 Then he remembered past days, Moses and ᵛhis people":
How he brought them up from the sea,
Together with the shepherd of his flock;
How he had put within him his holy spirit:
12 Conducting the right hand of Moses, with his own glorious arm;
Cleaving the waters before them,
To make himself an everlasting name:
13 Conducting them through the abysses,
As a horse in the plain, so that they stumbled not.
As the herd descendeth to rest in the valley, 14
The spirit of Jehovah caused them to rest;
So didst thou lead thy people,
To make thyself a most glorious name.
Look down from the heavens, and see, 15
From thy holy and glorious habitation:
Where is thy zeal and thy mighty power;
The yearning of thy bowels and thy compassions?
ᵛIn respect to us" are they restrained?
Verily thou art our father, 16
Though Abraham would not regard us,
And Israel would not acknowledge us:
Thou, O Jehovah, art our father;
Our redeemer from of old is thy name.
Why dost thou suffer us to err from thy ways? 17
To harden our hearts from the fear of thee?
O return, for the sake of thy servants,
For the sake of the tribes of thine inheritance.
Is it a small thing that they have posessed thy 18
holy ᵛmount";
That our foes have trodden down thy sanctuary?
We have long been as those thou rulest not; 19
As those who are not called by thy name.

O that thou wouldst rend the heavens, and I descend;
That the mountains might flow down at thy presence!
As the fire kindleth the dry fuel; 2
As the fire causeth the waters to boil:

9. ᵛ So the versions, mss. and ed. 11. ᵛ Sept. Syr. Arab. mss. *Moses, his servant.* 15. ᵛ Sept. Syr. 18. ᵛ Sept. The rest, *people.*

geance on his foes; and by this affording liberty to his people to honour and serve him.

6. *Spilled their blood, &c.* Our translators rendered נצחם *their blood* in the third verse, but here *their strength*; but the sense given is that which the best critics adopt.

7. *The mercies of, &c.* The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people.

9. *He was not, &c.* I adhere to the usual division and punctuation; and reading with the versions, keri and mss. לא, the sense given arises. 'He was not opposed,' or was not an adversary, but a friend; as the negative often signifies.——*Angel of his, &c.* Compare Exod. xviii. 20—23, and xxxiii. 13. Lowth thinks that the Angel is here opposed to Jehovah, and signifies one of superior order. Compare Luke i. 12.——*And carried them, &c.* See Deuter. i. 31.

10. *Grieved his holy, &c.* Compare Ps. lxxiii. 40.

11—14. *Then he remembered, &c.* I adhere to the text, as I do not see how the plural affixes can refer to Moses alone. The prophet beautifully expresses the same sentiment as the psalmist, cvi. 42—46. The reference to the exodus, and passage of the Red-sea, is encouraging to all who trust in the same Saviour.

15. *In respect to us, &c.* Hast thou forgotten that we are thy children, however degenerate and unworthy? I follow the versions noticed.

16. *Art our father, &c.* They claim God's relation to them, and expect from him more compassion than from their illustrious fathers Abraham and Jacob. Were these alive, they would not regard or own them as their children, on account of their degeneracy; but from God they expect the kindness of a father.——*Our redeemer.* By the punctuation adopted, a easy and suitable sense arises, without any change of the text. They plead that God was their redeemer from of old, that was his name, and that he ought still to redeem and save them.

19. *As those thou rulest not, &c.* As if thou hadst wholly abandoned us, and given us up to our hearts and ways, as thou hast the heathen; and even permitted idolaters to reign over us.

CHAP. LXIV. 2. *As the fire, &c.* That is, let the mountains flow down as assuredly as the fire kindleth the dry fuel, or as the fire maketh

Make known thy name to thine enemies;
Let the nations tremble at thy presence.
3 When thou didst awful things which we expected not;
When thou didst descend—
And the mountains flowed down at thy presence;
4 Things which eye hath not seen nor ear heard,
Neither have entered into the heart of man,
God will do for those who love him.
5 Thou meetest with joy those who work righteousness;
Those who remember thee in thy own ways:
Lo! thou art angry; for we have sinned;
Because of our deeds; and can we be saved?
6 For we are all of us as a polluted thing;
And all our righteousness as a rejected garment:
And we are all of us withered like a leaf,
And our sins, like the wind, have borne us away.
There is no one that calleth on thy name; 7
That rouseth up himself to lay hold on thee:
Therefore thou hast hidden thy face from us,
And [v]given us up" to the power of our iniquities.
But [v]'Thou", O Jehovah, thou art our father; 8
We are the clay, and thou hast formed us:
We are all of us the work of thy hands.
Be not wroth to the uttermost, O Jehovah; 9
Neither for ever remember iniquity:
Behold, look on us now; we are all thy people.
Thy holy cities are become a wilderness; 10
Zion is become a desert; Jerusalem desolate.
Our holy and beautiful temple, 11
Wherein our fathers praised thee,
Is utterly consumed with fire:
And every object of our desire is a desolation.
Wilt thou contain thyself at these things, 12
Jehovah?
Wilt thou be silent, and still grievously afflict us?

CHAP. LXIV. 7. [v] Sept. Chald. Syr.

8. [v] Chald. mss.

REFLECTIONS UPON CHAPTERS LXIII. & LXIV. 1. How glorious is the character of Christ, as here described. What a great and majestic Saviour! "He speaks in righteousness;" his commands are all righteous, and he is faithful to his promises. "He is able to save" his people in the greatest extremity, and to overcome their most numerous and mighty enemies. How safely then may we trust in him! How secure are the interests of the church, and those of every particular believer, in such mighty and gracious hands! For he has conquered every enemy, and will make us more than conquerors.

2. Let us learn carefully to remember, and seriously to mention the loving-kindness of the Lord. What a variety of strong expressions does the prophet, in the name of the church, use to describe it! Let it teach us to remember his goodness to us, to our families, to our country, and to the church of God. This will show us the baseness and guilt of our own ingratitude and rebellion, and thus lead us to repentance; and it will encourage our hope in him, notwithstanding our guilt and unworthiness.

3. Let us learn to entertain high thoughts of the power, wisdom, and goodness of God. What a beautiful idea of them is there in this chapter! He is able, and intends to do what his people have never seen nor heard of before; something beyond their highest conception. The Apostle applies this remark to the gospel dispensation, 1 Cor. ii. 9; "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him;" because it revealed glorious things, which human wisdom could not discover. It is also applicable to the future state of the righteous; for we can form no idea equal to what God intends for them. As we desire to be the objects of divine favour, and to share in the blessings of his people, let us wait for him in the way of duty, and love him with all our hearts.

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the waters to boil.——*Make known*, &c. The infinitive is sometimes used for the imperative. See Glasius and Schroeder.

3. *When thou didst*, &c. I consider the כי must be repeated before ירדת, and that there is probably an allusion to God's descent on Sinai. Exod. xix. 1, &c. Compare Ps. lxviii. 7.

4. *Things which eye*, &c. I have followed the Apostle, 1 Cor. ii. 9. as to the sense; for I am convinced the text here is corrupted. No other instance of such a combination of לא שמעו and ולא האזינו can be produced. The true reading seems to have been לא שמע אזן parallel with ראתה עין לא. The *ear* and the *eye* are often used in connexion as the most important senses. Job xxix. 11. Ps. xciv. 9. Prov. xx. 12 Eccles. i. 8, &c. The clause, 'nor have entered into the heart of man,' is wholly omitted here, and yet it is a purely Hebrew phrase. Compare Ch. lxv. 17. Jer. iii. 16.; vii. 31.; xix. 5; xxxii. 35.; Ezek. xiv 3. This omission must have been early made, as none of the versions contain any trace of it. They nearly agree with the present text. In the last line I render the verb in the future, *will do*, which admits the sense the Apostle has given; for *prepared* signifies what God had determined in his own wisdom *to do*, and which the Apostle asserts he had then revealed to them by his spirit. The common text Lowth renders,

"For never have men heard, nor perceived by the ear;
"Nor hath eye seen, a God beside thee,
"Who doeth such things for those that trust in him.

5. *Because of our deeds*. I adopt Bishop Lowth's correction, reading בהמעלינו instead of בהם עולם, but in the last clause I adhere to the text, rendering interrogatively. In the two next verses, the prophet gives the reasons of his doubts on account of past sins, and of the little appearance of any change.

8. *Thou art our father*, &c. Here the people plead God's covenant relation to them; he had formed them as a nation and church, and will he destroy them? They mention and lament the desolation of Jerusalem, the temple and the land, as arguments to prevail with God to have compassion on them.

CHAPTER LXV.

The calling of the Gentiles, and the rejection of the Jews for their unbelief; judgments for the wicked, and blessings for the good; the new Jerusalem.

1 I am made known to those that asked not for me;
I am found of those, that sought me not:
I have said, "Behold me, here am I,"
To a nation that called not on my name.
2 I have stretched out my hands all the day to a rebellious people,
Who walk in an evil way, after their devices:
3 To a people who provoke me to my face;
Who are continually sacrificing in the garden,
And burning incense on their tile-roofs:
4 Who dwell in sepulchres, and lodge in caverns;
Who eat the flesh of the swine,
And broth of abominable meat is in their vessels:
5 Who yet say, "Stand thou aloof from me;
"Approach me not; for I am holier than thou."
These raise up a smoke in my nostrils;
A fire that burneth all the day long.
6 Behold, these things are written before me;
I will no longer be silent, but will recompence,
Yea, recompence into their bosom their iniquities,
7 And the iniquities of their fathers together, saith Jehovah;
Who have burned incense on the mountains,
And dishonoured me on the hills:
Therefore will I measure into their bosom,
The recompence of their former works.
Thus saith Jehovah: 8
As the new wine is found in the cluster,
And one saith, "Destroy it not; for a blessing is in it:"
So will I do for the sake of my servants,
That I may not utterly destroy them all.
For I will bring forth a seed from Jacob; 9
And from Judah, an inheritor of my mountain:
Yea, my chosen people shall inherit it;
And my servants shall dwell therein.
And Sharon shall become a fold of flocks, 10
And the valley of Achor, a resting-place for herds,
To my people who have sought after me.
But ye who have forsaken Jehovah, 11
Who have prepared a table for Gad;
And filled up a libation for Meni:
Verily you will I number for the sword; 12
And all of you shall bow down for the slaughter:
Because when I called, ye answered not;
When I spoke, ye hearkened not;
But ye did evil before mine eyes, and chose that which I abhorred.
Wherefore, thus saith the Lord Jehovah: 13
Lo, my servants shall eat, but ye shall be famished;
My servants shall drink, but ye shall be thirsty;
Lo, my servants shall rejoice, but ye shall be ashamed:
Lo, my servants shall sing for joy of heart; 14

CHAP. LXV. 1. *I am made, &c.* This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring, that he had called the Gentiles, though they had not sought him; and had rejected his own people, for their refusal to attend his repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient in a future flourishing state of the church. In the quotation of this verse, Rom. x. 20. the lines are transposed, which may have been done by some copyist. The Septuagint and other versions agree with the Hebrew here.

3, 4. *In gardens—on tile-roofs.* These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves: whereas God, in opposition to this species of idolatry, commanded his people to burn their groves with fire, Deut. xii. 2, 3. These apostate Jews sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, as we find in 2 Kings xxiii. 12.

5—7. *Stand thou aloof from me, &c.* This exactly suits the spirit of the pharisees, and what follows may refer to the punishment inflicted by the Romans.

8—10. *Thus saith Jehovah, &c.* Some of Israel, in the general ruin, are to be preserved; and the comparison shows, that if the above refers to the times of the gospel, this passage is yet to be fulfilled, by the return of the Jews to their own land, and their great increase in it. Sharon lay to the west, and Achor to the east, so that it is intimated that the whole land shall then be inhabited.

11. *A table for Gad, &c.* The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. Jerom explains the custom of idolators, as is here stated. "It is an ancient custom," says he, "in all cities, and especially in Egypt, and in Alexandria, for idolaters to prepare on the first day of the year, a table, and place on it feast-cheer of every kind, and a cup of mead, or sweet wine, in gratitude for the fertility of the past year, and to supplicate for the same in the coming year."

12—15. *Number for the sword, &c.* You who worship the moon, by which months are numbered, will I number for the sword; but while every kind of evil and misery shall come on you, my believing people shall be safe and happy. They shall enjoy that good fortune or prosperity, which

But ye shall cry out for anguish of heart;
And ye shall howl through distress of spirit.
15 And your name shall be for a curse to my chosen;
For the Lord Jehovah shall slay you
And his servants shall he call by another name.
16 *Then* whoso blesseth himself upon the earth,
Shall bless himself by the God of truth:
And whoso sweareth upon the earth
Shall swear by the God of truth:
Because the former provocations are forgotten;
And because they are hidden from mine eyes.
17 For lo, I create new heavens and a new earth,
And the former ones shall not be remembered,
Neither shall they again be brought to mind.
18 But ye shall rejoice and exult for ever,
On account of what I create:
For behold I create Jerusalem an exultation,
And her people the subject of rejoicing:
19 And I will exult in Jerusalem and rejoice in my people.
And there shall not be heard any more therein,
The voice of weeping, nor the voice of crying.
20 No more shall be there an infant short-lived;
Nor an old man who hath not filled up his days:
For he that dieth a hundred years old,
Shall be considered only as a boy;
And the sinner that dieth a hundred years old,
Shall be regarded as one accursed.
And they shall build houses and inhabit them; 21
And plant vineyards, and eat the fruit thereof.
They shall not build, and another inhabit; 22
They shall not plant, and another eat:
For as the days of a tree are the days of my people,
And the work of their hands shall they wear out.
My chosen shall not labour in vain; 23
They shall not generate a short-lived race:
For they shall be a seed blessed of Jehovah;
They and their offspring with them.
And it shall be, that before they call, I will 24
answer;
And while they are yet speaking, I will hear.
The wolf and she-lamb shall feed together; 25
And the lion shall eat straw like the ox:
But as for the serpent, dust shall be his food.
They shall not hurt, neither shall they destroy,
In all my holy mountain, saith Jehovah.

REFLECTIONS UPON CHAPTER LXV. 1. While we are thankful for the calling of the Gentiles, let us guard against the unbelief and hypocrisy for which the Jews were rejected. This is illustrated by our Lord's reproof of the pharisees. "They trusted that they were righteous, and despised others;" looked upon all who did not observe their superstitions, as unclean. A temper much resembling this is too common among christians, which discovers itself in their unreasonable attachment either to some peculiar notions, or to some unscriptural rites, in which they place the whole of religion; and are too ready to say to others, "We are holier than you." But such a temper as this is highly displeasing to God, v. 5. Those are often, yea, generally, the most unholy, who think themselves most holy.

2. We see what a difference God makes and will make between his servants and his enemies. This difference is here specified, and their respective conditions are set one over against the other. His servants have comfort in their earthly enjoyments; true peace, pleasure, and joy; and they are really honourable. While his enemies are strangers to true pleasure; are, and will be contemptible. Let God's servants therefore be thankful for his grace manifested to them; and let his enemies tremble to think, how much worse their state will be hereafter, when "the righteous shall be comforted, while they are tormented."

3. When God is doing great things for his church, it becomes us to observe and rejoice in them, v. 18. He is able to do great things for them; as great, as making a new heaven and a new earth; and he will do it in his time. He will rejoice over his people himself; and it becomes us to rejoice with them, and take a part in their pleasure and gratitude. In the mean time, let us rejoice in the assurance and prospect of this happy period, and in every instance in which religion revives, and there are added to the church such as shall be saved; and let us pray more fervently for the latter-day glory.

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ye idolatrously worship.——*Call by another name.* They shall be called *christians*, and not Jews.

16. *Then whoso, &c.* When the above events take place, he that blesseth or prayeth for himself, shall not name idols, but the God of truth. A blessed moral change shall be effected.

17. *For lo, I create, &c.* That is, I will wholly change the present order of things both in your church and state, and introduce a new state of light, peace and happiness, which shall terminate in endless glory. Compare Heb. xii. 26, 27. The new heaven and earth cannot here refer to the future world, as is evident from what follows, ver. 21, 22; but by this is meant the gospel dispensation, and the wonderful change which it should effect in the world.

20. *Infant short-lived, &c.* While sorrow is to be banished, long life is to be granted like those who lived before the flood. We must only understand this as signifying that temperance and virtue shall secure the divine blessing, and men shall not be cut off by the sword of judgment; but shall live and enjoy the fruits of their labour, as it follows. Compare Deuter. xxviii. 30.

24. *Before they call, &c.* I will remove evils before they complain of them; and ready to bestow blessings while they are requesting them. Compare with the next verse, chap. xi. 6.

CHAPTER LXVI.

God will be served in spirit, not by ceremonies; the humble are comforted; the judgments pronounced against the wicked and impenitent.

1 Thus saith Jehovah:
The heavens are my throne, and the earth my foot-stool:
Where is this house, which ye build for me?
And where is this place of my rest?
2 For all these things my hand hath made;
And all these things are mine, saith Jehovah.
But this man will I regard, him that is humble,
And of a contrite spirit, and trembleth at my word.
3 He that slayeth an ox, killeth a man;
That sacrificeth a lamb, beheadeth a dog;
That maketh an oblation, *offereth* swine's blood;
That burneth incense, blesseth an idol;
Yea, they themselves have chosen their own ways;
And in their abominations their soul delighteth.
4 I will also choose out their calamities;
And what they dread I will bring upon them:
Because I called, and no one answered;
I spoke, and they would not hearken;
But they did evil before mine eyes,
And chose that which I most abhorred.
5 Hear the word of Jehovah, ye who tremble at his word:
Say ye to your brethren, who hate you,
And who thrust you out for my name's sake:
Jehovah will be glorified, and will appear
To your joy, but they shall be confounded.
6 The noise of tumult from the city! a cry from the temple!
The voice of Jehovah recompensing his enemies!
7 Before she was in travail, she brought forth;
And before her pangs came, she was delivered of a male.
8 Who hath heard such a thing as this?
Who hath seen the like of these things?
Is a country brought forth in one day?
Or is a nation born in an instant?
Verily as soon as she travailed
Did Zion bring forth her children.
9 Shall I bring to the birth,
And not cause to bring forth, saith Jehovah?
Shall I who begot, restrain the birth, saith thy God?
10 Rejoice with Jerusalem, and exult with her,
All ye who love her;
Be exceedingly joyful on account of her,
All ye who mourn over her:
11 That ye may suck, and be satisfied,

CHAP. LXVI. 1., *Where is this house, &c.* This chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments, denounced in ver. 6th and 12th of the preceding chapter, were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that the Most High dwelleth not in temples made with hands; and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by him. This their hypocrisy is set forth in strong colours: which brings the prophet again to the subject of the former chapter; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the church under it. The increase of the church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the christian faith, are to be employed in the divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God: see Rom. xv. 16. And both now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable. These two chapters manifestly relate to the calling of the Gentiles, the establishment of the christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

3. *He that slayeth an ox, &c.* These are instances of extreme wickedness joined with hypocrisy; of the most flagitious crimes committed by those, who at the same time affected great strictness in the performance of all the external services of religion. God, by the prophet Ezekiel, upbraids the Jews with the same practices: "When they had slain their children to the idols, then they came the same day into my sanctuary to profane it." Chap. xxiii. 39. Of the same kind was the hypocrisy of the pharisees in our Saviour's time; "who devoured widow's houses, and for a pretence made long prayers." Matt. xxiii. 14.

5. *Hear the word, &c.* This is addressed to those who believed on the Saviour, and whose names were cast out as evil, and themselves persecuted by their unbelieving brethren. John ix. 22—35.; xvi. 2. God engages to appear on their behalf, and to confound the wicked.

6. *The noise of tumult, &c.* The prophet at once brings us to hear and see the destruction of the sinners in Zion. The city is confusion, the enemy having invaded it; the temple, the last resort, is also forced, and a cry of destruction is every where heard. Compare with this our Lord's prediction, Matt. xxiv. 1—28. Luke xxi. 5, &c.

7—11. *Before she was, &c.* Zion is represented as bringing forth a spiritual seed suddenly, and as not attended with the usual pain and distress. The prophet was astonished at what he beheld, until Jehovah affirmed himself the cause of this wonderful event. This doubtless was intended to show the spread and triumph of the gospel in the world; and that this would be effected chiefly by the peculiar aid and power of God.

From the breast of her consolations;
That ye may draw out, the delightful nourishment,
From her abundant stores.
12 For thus saith Jehovah:
Lo, I spread over her prosperity as the river;
And the wealth of nations as the flowing stream:
And ye shall suck *at the breast*, and be carried at the side;
And on the knees shall ye be dandled.
13 As one whom his mother comforteth;
So will I comfort you;
For in Jerusalem shall ye be comforted.
14 These things ye shall see, and your heart rejoice;
And your bones shall flourish as the green herb:
And the hand of Jehovah shall be known to his servants,
And his indignation towards his enemies.
15 For behold, Jehovah will come [r]as" a fire;
And his chariots, as the whirlwind:
And shall breathe forth his anger in great heat;
And his rebuke in flames of fire.
16 For by fire shall Jehovah execute judgment;
And by his sword also, upon all flesh;
And many shall be the slain of Jehovah.
17 They who sanctify and purify themselves,
In the gardens, after the rites of Achad;
In the midst of those who eat swine's flesh,
And the field-mouse, which are an abomination;
Together shall they perish, saith Jehovah.
For I know their deeds and their devices: 18
And I come to gather all nations and tongues together;
And they shall come, and shall see my glory.
And I will appoint unto them a sign; 19
And of those escaped I will send to the nations:
To Tarshish, Pul, Lud, and [r]Meshech";
To Tubal, and Javan, the far distant coasts:
To those who have never heard my name,
And who have never seen my glory:
And they shall declare my glory among the nations.
And they shall bring all your brethren, 20
From all nations, for an offering to Jehovah;
On horses, and in chariots, and in counes;
On mules, and on dromedaries;
To my holy mount, saith Jehovah,
As the sons of Israel brought the offering,
In pure vessels, to the house of Jehovah.
And of them will I take, 21
For Priests, and for Levites, saith Jehovah,
For like as the new heavens, 22
And the new earth which I make,
Abide ever before me, saith Jehovah;
So shall abide your seed, and your name.
And it shall be from new moon to new moon, 23
And from sabbath to sabbath;
All flesh shall come to worship

CHAP. LXVI. 15. [r] Sept.

19. [r] Sept. 1 ms.

12—16. *I spread over her, &c.* Jehovah here promises prosperity to his servants, and abundant spiritual consolation. They shall see such success attend the gospel, and the new church so enlarged, and their enemies conquered, that they shall be constrained to exercise adoring gratitude.

17. *Rites of Achad.* The Syrians worshipped a god called Adad. They held him to be the highest and greatest of the gods, and to be the same with Jupiter and the Sun: and the name of Adad, says Macrobius, signifies One; as likewise does the word Achad in Isaiah.——*Swine's flesh, &c.* Animals, which according to the law, were unclean and forbidden, they partook of in the worship of this idol.——*Shall they perish.* These apostate Jews shall be cut off, and the objects of their worship utterly destroyed.

18. *Shall see my glory.* As all nations are to be assembled, to see *this glory*, I think it can only mean the display of his grace and love by the gospel among all nations. This is the glory of the Lord which was to be revealed, and which all flesh should see together.

19. *A sign.* By this I think is meant, a miracle, a wonder, and includes all the miracles which were wrought by our Lord and his apostles. These are often called signs. Compare Acts ii. 19, 22, 43.; iv. 30.; xiv. 3.; Rom. xv. 19.; 2 Cor. xii. 12; Heb. ii. 4 ——*Send to the nations,* or to the Gentiles. So our Lord commissioned his apostles to go and preach the gospel among all nations for a testimony to them.——*To Tarshish, Pul, &c.* That is, to the lesser Asia, to Egypt, up to Nubia, Lud or Lydia, and Meshech, or the Moschi, in Armenia and Cappadocia, who passing into Europe, constitute a part of the Russian empire. Tubal lay still more north; and Javan denotes all the Greeks. Among these nations the gospel was soon preached, and hitherto it has chiefly been professed and maintained by them.

20—21. *And they shall bring, &c.* If we understand this as regarding the believing seed of Abraham, it signifies, in the style of the old dispensation, that the Gentiles shall be called and sanctified, and offer themselves to the service of God, and be accepted, and that their name and seed shall ever abide. Rom. xv. 16. But if it refer to the Jews, then it is yet to be fulfilled; for no such events as are here specified have occurred. I incline to the

Before me, saith Jehovah.
24 And they shall go forth, and shall see
The carcases of the men, who revolted from me.
For their worm shall not die,
And their fire shall not be quenched;
And they shall be an abhorrence to all flesh.

REFLECTIONS UPON CHAPTER LXVI. 1. We may learn what is the spirit of that worship which God requires. It does not consist in pompous temples and ritual services; for what temple can be equal to his majesty, whose throne is in heaven? O what condescension and love! This high and lofty one has a spiritual temple in every humble heart, and delights in every devout worshipper. Let us approach him with a holy awe of his majesty, and an habitual sense of his purity.

2. We see how easily God can multiply and increase his church; and how much reason have we to expect that he will perfect his own work. He expresses this in terms taken from the strongest and tenderest of human affections. However glorious and extensive his promises may be, they shall all be accomplished; and not one of his good words shall fall to the ground. This is a great encouragement to labour and pray for the increase of the church.

3. Wherever God has a church, the solemn exercises of worship are to be maintained. We see this required under every dispensation, Abrahamic, Jewish, and Christian. And it is foretold, that in the latter day "all flesh shall come and worship before God." There are to be stated times of worship to the end of the world. "All flesh are to come," men, women, and children; neither the greatest nor the poorest will be excused. Therefore "let us not forsake the assembling of ourselves together," since God commands it, and promises his blessing with it; lest the end of the wicked should be ours, whose worm dieth not, and whose fire is not quenched.

opinion that this has a literal design, as well as a spiritual one; and that as the latter has been in some degree fulfilled, so will the former in the conversion of the Jews, and their restoration to their own land, when their enemies shall be destroyed.

JEREMIAH.

INTRODUCTION.

JEREMIAH was of the sacerdotal race, being one of the priests that dwelt at Anathoth, in the land of Benjamin. Josh. xxi. 18. He was called to the prophetic office when very young, about the thirteenth year of Josiah's reign, and exercised it for about forty-two years with great faithfulness and zeal. He prophesied through the wicked and turbulent reigns of Jehoahaz, Jehoiakim, Jeconiah, and Zedekiah, and endured every kind of insult and persecution; and when Jerusalem was destroyed, and the greatest part of the people carried to Babylon, Jeremiah remained with Gedaliah at Mizpah; but Gedaliah being slain, he was carried down to Egypt, where he prophesied, and according to the tradition of the Jews, was put to death by his own wicked countrymen and people. The general subjects of his prophecies are the idolatry and other sins of the Jews—the judgments that were impending on that account, together with their future restoration and deliverance, interspersed with several intimations of the Messiah. From this account, however, we must except the forty-fifth chapter, which relates to his disciple Baruch, and the six following, which respect the state of other nations. The style of Jeremiah is beautiful and tender to a high degree; especially when he has occasion to excite the softer passions of grief and pity, which is not seldom the case in the first parts of the prophecy. It is likewise on many occasions very elegant and sublime, especially towards the end, (ch. xlv—li.) where this prophet approaches even to the majesty of Isaiah. From chapter xx. to xlvi. a new order has been followed, and they thus stand:

CHAP. XX.	CHAP. XXXVI.	CHAP. XXVII.	CHAP. XXXIII.	CHAP. XLI.
XXII.	XLV.	XXVIII.	XXXVIII.	XLII.
XXIII.	XXIV.	XXI.	XXXIX. 15—18.	XLIII.
XXV.	XXIX.	XXXIV.	XXXIX. 1—14.	XLIV.
XXVI.	XXX.	XXXVII.	XL.	XLVI. &c.
XXXV.	XXXI.	XXXII.		

CHAPTER I.

This chapter contains the Prophet's commission, and promises of divine assistance.

1 THE WORDS OF JEREMIAH, THE SON OF HILKIAH, ONE OF THE PRIESTS WHO DWELT AT ANA-
2 THOTH, IN THE LAND OF BENJAMIN; TO WHOM THE WORD OF JEHOVAH CAME IN THE DAYS OF JOSIAH, THE SON OF AMON, KING OF JUDAH, IN
3 THE THIRTEENTH YEAR OF HIS REIGN; AND CAME IN THE DAYS OF JEHOIAKIM, THE SON OF JOSIAH, KING OF JUDAH, UNTIL THE COMPLETION OF THE ELEVENTH YEAR OF ZEDEKIAH, THE SON OF JOSIAH, KING OF JUDAH, UNTIL THE CARRYING AWAY OF JERUSALEM INTO CAPTIVITY IN THE FIFTH MONTH.

4 Then the word of Jehovah came to me, saying,

"Before I formed thee in the womb, I knew 5
thee;
And before thou wast born, I hallowed thee;
I appointed thee, a prophet to the nations."
And I said, "Alas! O Lord Jehovah, 6
"I know not how to speak; for I am a child."
And Jehovah said to me, "Say not I am a child: 7
But to whomsoever I send thee, thou shalt go;
And whatsoever I command thee, thou shalt
speak.
Be not afraid because of them; 8
For I will be with thee to deliver thee, saith
Jehovah."
And Jehovah put forth his hand and touched 9
my mouth;
And he said to me, "Lo, I have put my words in
thy mouth.

CHAP. I. 1—3. These verses are the title of the following prophecies.

5. *I knew thee, &c.* God knows all his works, from the foundation of the world. Acts xv. 18.——*I hallowed thee.* Set thee apart in my purpose to this office. Compare Gal. i. 15, 16.——*To the nations.* Not only to Israel and Judah, but to the surrounding nations.

6—9. *I am a child.* Conscious of his youth and of his own unfitness for this office, he, like Moses, formed excuses, and had rather have continued

10 See, I have this day given thee power
Over the nations, and over the kingdoms,
To root up and to pull down; [o] to build and to plant".
11 And the word of Jehovah came to me, saying:
"What seest thou, Jeremiah?"
And I said, "I see a rod of an almond-tree."
12 And Jehovah said to me, "Thou hast rightly seen:
For I will hasten to perform my word."
13 And the word of Jehovah came again to me,
Saying, "What seest thou [a] Jeremiah"?"
And I said, "I see a pot sending forth steam;
"And the mouth thereof is turned from the north."
14 And Jehovah said unto me,
"From the north shall the evil issue forth
Upon all the inhabitants of the land.
15 For lo, I will call for all the families
Of the kingdoms of the north, saith Jehovah:
And they shall come, and set every one his throne,
At the entering in of the gates of Jerusalem,
And upon all the walls thereof round about,
And over all the cities of Judah.
16 And I will pronounce my judgment against them,
On account of all their wickedness;
For they have forsaken me, and burned incense to other gods,
And have worshipped the works of their hands.
17 Therefore gird thou up thy loins, and arise,
And speak to them whatsoever I command thee;
Be not terrified at their presence,
Lest I should suffer thee to be crushed before them.
18 For, behold, I have made thee this day as a fortified city,
As a pillar of iron, as a wall of brass,
Against this whole land;
Against the kings of Judah, and against her princes;
Against her priests, and against the people of the land;
19 And they shall fight against thee, but not prevail;
For I will be with thee, to rescue thee, saith Jehovah."

CHAPTER II.

God expostulates with his people, reminding them of his mercies, and of their sins and idolatries, as the causes of all their calamities.

1 And the word of Jehovah came to me saying;
2 "Go and cry in the ears of Jerusalem, saying;
'Thus saith Jehovah, I remember in thy behalf,

Chap. i. 10. [o] *to destroy and throw down,* as a gloss, and synonymous with the preceding. Houbigant. 13. [a] 2 mss.

Reflections upon Chapter i. 1. We may learn that God raises up and suitably qualifies those whom he employs in his service. When he calls them out to difficult work, they may expect, and if they follow his providence, may depend upon, his gracious assistance. Though a modest diffidence is very becoming in all, especially in young persons, yet there is a false modesty which ought to be avoided. This prevents many from praying in their families, or with their friends, and from speaking of divine things. But when God calls us out to difficult services, we must not make excuses, but cheerfully undertake them, in a dependence on that help of his Spirit which he has promised; so that "as our day is, our strength shall be."

2. We are taught that while the fear of man bringeth a snare, and leads to many criminal indulgencies, it is necessary for all God's servants, and especially for his prophets and ministers, to display suitable zeal and courage. They are to speak all that he commands; "and not shun to declare the whole counsel of God." They are to reprove and admonish faithfully and tenderly; and this requires great resolution. If they shun their duty for fear of the reproach and contempt of men, God will make them contemptible. If they are faithful, he will bear them up, and make them honourable in the eyes of all that are wise and good; for it is his gracious promise, "that those who honour him, he will honour."

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to discharge the ordinary duties of a priest; but Jehovah put his word in his mouth, and promised to deliver him from his enemies.

10. *To root up, &c.* A prophet is said to do, what he predicts shall be done. I have omitted with Houbigant, לְהַאֲבִיד וְלְהָרוֹס, as a gloss on the preceding, and as wholly synonymous; and because the antithesis justifies it.

11—12. *A rod of an almond, &c.* The almond-tree is one of the first trees that blossom in the spring. Hence as a denominative verb, שָׁקַד signifies to be prompt, to hasten, to watch; and by this emblem God intimates that he would *speedily* perform his word.

14. *From the north, &c.* This explains the representation in the former verse. The steam was designed to show whence calamities would come upon Israel.

15. *Every one his throne.* To set up a throne in or over any place denotes taking full possession of it, and exercising authority and dominion there. See ch. xliii. 10.; xlix. 38.

16—19. *Have forsaken me, &c.* The duty of the prophet is stated, and God engages to support and strengthen him in the discharge of it.

Chap. II. 2. *My kindness in, &c.* The text is ambiguous, and may

My kindness in thy youth, my love in thine espousals,
When thou followedst me through the wilderness;
Through a land that was not cultivated.
3 Then Israel was a hallowed thing to Jehovah,
And the first-fruits of his increase;
All that devour him shall be guilty of a trespass;
Evil shall come upon them, said Jehovah."
4 Hear the word of Jehovah, O house of Jacob,
And all the families of the house of Israel.
5 Thus saith Jehovah,
What wrong dealing did your fathers find in me,
That they departed far from me,
And walked after vanity and became vain?
6 And they said not; 'Where is Jehovah,
Who brought us up from the land of Egypt;
Who conducted us through the wilderness;
Through a land of waste, and desolate;
Through a land of drought, and death-shade;
Through a land which no man passed through,
And where no human being dwelt?'
7 I brought you also unto a land of plenty,
To eat the fruit thereof, and the good thereof;
But when ye were come in, ye defiled my land,
And mine heritage ye made an abomination.
8 The priests said not, 'Where is Jehovah?'
And they that were versed in the law knew me not;
The pastors also rebelled against me;
And the prophets prophesied in the name of Baal,
And walked after things that could not profit.
Therefore I will yet plead with you, saith Je- 9
hovah;
And with your children's children will I plead.
For pass over to the countries of the Chittites, 10
and see;
And send to Kedar and consider well,
And observe, if there hath been such a thing as this.
Hath a nation changed their gods, 11
Although they were no gods?
Yet my people have changed their glory
For that which cannot profit *them*.
The heavens are astonished at this, and terrified; 12
They tremble exceedingly, saith Jehovah.
For my people have done two evil things; 13
Me they have forsaken, a fountain of living waters;
And they have hewed out for themselves cisterns,
Broken cisterns, which can hold no water.
Was Israel a servant—a house-born slave? 14
Wherefore is he become a spoil?
Against him young lions have roared; 15
They have given forth their terrible voice;
They have made his land a desolation;
His cities are destroyed, and are without an inhabitant.
The sons also of Noph and Tahpanhes 16
Shall bruise the crown of thy head.
Shall not this be done unto thee, 17
Because thou hast forsaken Jehovah, thy God,

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signify either the people's kindness and love to God, or his to them. With most modern critics, I have preferred the latter; first, because the kindness was wholly on God's part, as Moses repeatedly testified to them; and secondly, because in what follows, the prophet reprehends the idolatry and sins of their fathers ——*In thy youth, &c.* That is, at their coming out of Egypt, which is called their birth. Is. xliv. 2.; Hosea ii. 3, and their *youth*. Is. liv. 6.; Hosea ii. 15. The covenant made at Horeb is meant by espousals. Compare Deuter. iv. 20, 23, 34. Ezek. xvi. 8.

3. *All that devour him, &c.* As the first-fruits, according to the law, were sacred to God, so are the Israelites; and as none but priests could eat of the first-fruits, without being guilty of a trespass, which God would punish, so none could devour Israel without incurring guilt, and bringing down vengeance.

5—8. *What wrong dealing, &c.* This expresses the force of עול, as it implies injustice, unfaithfulness, &c. The conduct of their fathers, both people and priests, had been rebellious; they had manifested great ingratitude, and gone astray after idols.

9. *I will yet plead with, &c.* Both by my prophets and my judgments. The pleading by the prophet follows.

10. *Chittites—Kedar.* See note, Is. xxiii. 1. If the countries of the Chittites denote Italy and other provinces of Europe along the Mediterranean sea, which was *west* of Judea, and Kedar in Arabia, *east*; the sense is, "look to the west or east," and observe, &c.

11. *Changed their gods, &c.* Is it usual for heathens to forsake the idols which they have been accustomed to worship? Do they not adhere to the religion of their fathers, however foolish or impious?——*But my people, &c.* They are more foolish than heathens; they have renounced me for stocks and stones.

12. *The heavens are, &c.* With the Septuagint, I consider the verbs as the third person and not as the imperative. Compare Is. i. 2.

13. *Cisterns, &c.* Nothing can more forcibly paint the folly of forsaking God, and seeking aid from idols than these comparisons.

14. *Was Israel, &c.* Was this his original condition? Was he not rather a son? Did not God call him, and treat him as the first-born?——*Wherefore is he, &c.* On what account is he become a slave, and a spoil? He has procured this by his conduct. Blayney renders the former part, 'Is Israel a slave? or if a child of the house, wherefore, &c.' That the common version is the true one, see Gen. xv. 3.; xvii. 12, 13. The kingdom

At the time that he would have led thee in the way?
18 And now what hast thou to do in the way of Egypt,
To drink the waters of Sihor, *(the Nile,)*
Or what hast thou to do in the way of Assyria,
To drink the waters of the river Euphrates?
19 Thine own wickedness shall correct thee,
And thy backsliding shall reprove thee:
Hence know and perceive, that it is a thing evil and bitter,
That thou hast forsaken Jehovah, thy God,
And that the fear of me is not in thee,
Saith the Lord Jehovah, God of hosts.
20 Surely from old time ᵛ thou hast broken" thy yoke,
ᵛ Thou hast burst" thy bonds, and hast said,
"I will no more be in subjection:
"Yea, on every high hill, and under every green tree,
"ᵛ Will I humble" myself, playing the harlot."
21 Though I planted thee a choice vine,
Altogether a seed of the best kind;
Yet how do I find thee changed!
Thou art the degenerate plant of a strange vine.
22 Verily if thou wash thee with nitre,
And take unto thee much soap,
Thine iniquity is marked with a blot before me,
Saith the Lord Jehovah.
23 How canst thou say, "I am not polluted,
"After Baals have I not gone?"
Behold thy ways in the valley;
Acknowledge what thou hast done.
As a swift dromedary traversing her ways— 24
As a wild-ass accustomed to the wilderness,
Through her strong desire snuffeth up the wind;
In her occasion, who can turn her aside?
None will weary themselves in seeking her;
When her heat is over, they shall find her.
Keep back thy foot from being unshod, 25
And thy throat from thirst:
But thou hast said, "There is no hope;
"Yea, I love strangers, and after them I will go."
As a thief is ashamed when he is taken; 26
So ᵛ shall" the house of Israel be put to shame;
They, their kings, and their princes,
And their priests, and their prophets:
Who say to a tree, "Thou art my father;" 27
And to a stone, "Thou hast brought me forth."
Truly they have turned to me the back and not the face;
But in the time of their trouble, they will say,
"Arise thou, and save us."
But where are thy gods which thou hast made? 28
Let them arise, and save thee in the time of thy trouble;
For as the number of thy cities, are thy gods, O Judah.
To what end will ye plead against me? 29
All of you have rebelled against me, saith Jehovah.
In vain have I smitten your children; 30
They have not received instruction.
Your own sword hath devoured your prophets,

CHAP. II. 20. ᵛ Sept. Vulg.——ᵛ ibid.——ᵛ ibid.

26. ᵛ Sept. Syr. Arab.

of Israel had been subverted before Jeremiah's time, and the people carried into captivity.

16. *The sons also of Noph, &c.* These are supposed to be the cities of Memphis and Daphne. The prophet now applies to Judah what he had said concerning Israel. As Salmaneser ever had treated the latter, so the sons of Noph, &c would treat the former. This was fulfilled, when Josiah was slain. 2 Kings xxiii. 33, 34.

17. *He would have led thee, &c.* This seems to refer to Josiah's attempt to reform the church and state of Israel, which for a short time appeared hopeful; but soon did the people relapse to their idolatry and other vices.

18. *To drink the waters, &c.* To seek aid from Egypt and Assyria, and form alliances with them, as if this would be the means of safety.

20. *Will I humble myself, &c.* This version arises from reading אתענה, which both the Septuagint and Vulgate seem to have read.

21. *A choice vine, &c.* See note, Is. v. 2.——*Thou art the, &c.* Compare Is. v. 1—7.

23. *In the valley.* Most probably the prophet refers to the valley of *Hinnom*, the scene of so much wickedness. See chap. vii. 31. and Is. lvii. 5, 6.

24. *Strong desire, &c.* These animals at certain seasons seek the males, but their passion is soon over; but the passion of the Jews for idols never seemed to abate.

25. *Being unshod, &c.* It is probable that this signifies, "Do not expose thyself, like a harlot, to idols: give not up thyself to sin in this manner, lest the greatest calamities should overtake thee. What follows supports the sense given.

26—28. *As a thief is, &c.* Sensible that his guilt will bring on the sentence of the law, so will these idolaters be ashamed, when they find that their idols cannot help them, but are mere vanity.

29—31. *Plead against me.* They charged God with being the author of their calamities, and that they were undeserved; but the prophet vindicates the divine procedure.——*We will stray, &c.* For this sense of רוד, see Mi-

Like a destroying lion.
31 O generation! regard the word of Jehovah:
"Have I been a wilderness unto Israel,
"Or a land of darkness?"
Wherefore say my people, "We will stray;
"We will not come any more unto thee."
32 Can a virgin forget her ornaments? a bride her attire?
Yet my people have forgotten me, days without number.
33 Why directest thou thy way to seek love?
Truly thou hast taught thy neighbours thy ways.
34 Also in thy skirts is found blood,
Even the life-*blood* of poor innocents;
I have not found it in a digged hole,
But exposed upon every oak.
35 Yet hast thou said, 'Because I am innocent,
Surely his wrath shall turn from me.'
Behold I will enter into judgment with thee,
Because thou sayest, 'I have not sinned.'
36 Why makest thou thyself exceedingly vile,
By repeating over again thy ways?
Yea, of Egypt thou shalt be ashamed,
As thou hast been ashamed of Assyria.
37 Yea, from hence thou shalt go forth,
With thine hands upon thy head;
For Jehovah hath rejected the objects of thy trust,
So that through them thou shalt not prosper.

The law saith, "If a man put away his wife, 1
"And she depart from him and become another man's,
"Shall he return to her any more?
"Would not that land be greatly polluted?"
But thou hast played the harlot with many lovers—
Yet return to me, saith Jehovah.
Raise thine eyes to the high-places and see; 2
Where hast thou not been defiled?
In the public ways themselves thou hast sat,
Waiting like the Arabian of the desert;
And hast defiled the land by thy harlotry and wickedness.
And although the showers have been withholden, 3
And there hath been no harvest-rain;
Yet thou hast had a harlot's forehead,
Thou hast refused to be ashamed.
Neither hast thou called on me, (saying,) 4
"My father, the guide of my youth wert thou."
Shall *anger* be reserved for ever? 5
Shall it be retained perpetually?
Behold, thou hast spoken and done evil as thou couldst.

REFLECTIONS UPON CHAPTER II. 1. How vain are all the attempts of sinners to justify themselves in an evil way! They, like Israel, are fond of doing it; they deny the fact, plead innocence, and say they are not polluted. Yet all their iniquity is marked before God; "their secret sins are in the light of his countenance;" and when he comes to plead with them, and set his law and their sins in order before them, they will be overwhelmed with shame and confusion. May we learn to guard against self-deceit. We cannot plead innocence, nor vindicate our conduct; therefore we should humbly and thankfully submit to the terms of the gospel.

2. God will be justified in the judgments which he brings upon a wicked nation. He pleads with Israel, to show them that his judgments were righteous, and their calamities deserved. The same appeal may be made to us. What iniquity have we found in God, that we should have deserted his service, or have been cold and formal in it? Has it been either unpleasant or unprofitable? What could he have done more for us, that he has not done? We are worse than the heathens, for they do not change their gods, nor are they so indifferent about their worship. This will fully vindicate a just God, if he punishes us as our ingratitude and iniquities have deserved. But while he condescends thus to plead with us, and to display his former mercy, it gives us encouragement to return. The design of these remonstrances to Israel was to lead them to repentance, and prevent their ruin. God grant they may have a good effect upon *our* minds; engage us to return to God; and to "know, in this our day, the things that belong to our peace, before they are for ever hid from our eyes."

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chaelis's Supple. It is that of the Chaldee and Vulgate, and seems more suitable here than, "we are lords."

32. *Yet my people, &c.* Who are betrothed to me, have long forgotten me. They act contrary to what is usual.

34. *Life-blood, &c.* Compare Gen. ix. 4.——*A digged hole.* This alludes to the command given, Levit. xvii. 13.; and thus all the ancient versions, as well as the Bishops' bible render.——*Exposed upon, &c.* So all the versions, except Chaldee and Vulgate. Compare Exek. xxiv. 7. Every place was polluted with human blood shed to appease and conciliate their idols.

CHAP. III. 1. *The law saith, &c.* I supply this, as there is clearly a reference to Deut. xxiv. 2—4.——*Yet return to me, &c.* This shows the kindness of God, and his readiness to receive returning and penitent offenders.

2. *Waiting like the Arabian, &c.* Who waits and watches to plunder, so dost thou wait for opportunities of committing spiritual fornication.

CHAPTER III.

The idolatry of Judah equal to that of Israel; both called to repent with promises of mercy; the miseries arising from sin; salvation from God.

6 Jehovah also said unto me in the days of Josiah, the king; hast thou seen what revolting Israel hath done? She hath gone upon every high mountain, and to the foot of every green tree,
7 and she hath played the harlot there. And I said after she had done all these things, "Return unto me;" but she returned not. And her faith-
8 less sister Judah saw it; But when she saw that because of all the idolatries which revolting Israel had committed, I had put her away, and given her a bill of divorce, yet her faithless sister Judah was not afraid, but went and played
9 the harlot also herself. And when through all her fornication, she had polluted the land, and committed adultery with stone and with wood;
10 Yet for all this did not her faithless sister Judah return to me with her whole heart, but only
11 feignedly, said Jehovah. Therefore said Jehovah unto me, revolting Israel hath justified herself more than faithless Judah.
12 Go and proclaim these words towards the north, and say,
"Return, O revolting Israel, saith Jehovah,
And I will not look on you with displeasure;
For I am merciful, saith Jehovah,
Neither will I reserve anger for ever.
13 Only acknowledge thine iniquity,
That against Jehovah, thy God, thou hast rebelled,
And hast [v] corrupted" thy ways with strangers,
Under every green tree;
And [v] hast" not obeyed my voice, saith Jehovah.
Return, O revolting children, saith Jehovah, 14
For I have acted as a husband unto you:
And I will take you one of a city and two of a tribe,
And I will bring you to Zion.
And I will give you pastors after my heart, 15
Who shall feed you with knowledge and wisdom.
And it shall be, when ye shall have multiplied, 16
And shall have increased in the land,
In those days, saith Jehovah,
They shall no more say, "The ark of Jehovah's covenant,"
Nor shall it be revealed to their mind;
Nor shall they remember it, or care about it,
Nor shall it be made any more.
At that time Jerusalem shall be called, 17
The throne of Jehovah;
And all nations shall be gathered unto it,
Unto Jerusalem, to the name of Jehovah.
Then the house of Judah shall go to the house 18
of Israel,
And they shall come together from the north country,
To the land which I caused your fathers to inherit.
But I said, "How shall I place thee among sons, 19
"And give unto thee the desirable land,
"The glorious inheritance of the hosts of nations?"
And I said, thou shalt cry to me, "My father,"
And shalt not turn aside from following me.

CHAP. III. 13. [v] Chald. The rest, *scattered.*

13. [v] Sept. Vulg. Arab.

6—11. *In the days of Josiah, &c.* Here begins an entire new prophecy, which extends to the end of the chapter. It was probably delivered soon after the former; or at least in the eighteenth year of Josiah's reign, when there was the appearance of some reformation; but the prophet declares that the people were insincere; nay, that notwithstanding what had come upon Israel, Judah was more addicted to idolatry than Israel had been, so far was she from repenting.——*Justified herself.* That is, hath appeared righteous in comparison with Judah. Luke xviii. 14.

12. *Look on you, &c.* Hebrew, 'I will not let my countenance fall on you.' Gen. iv. 5. I have preferred the sense.

13—16. *Acknowledge thine, &c.* This call to repentance, enforced by kind and gracious promises of acceptance and deliverance, must have supported the hope of some among the captives ——*Nor shall it be made, &c.* Having promised to restore them on their repentance, and to multiply them in their own land, it is mentioned that they should not remember or make again the Ark of the covenant, which would be destroyed with the temple. In the second temple this was wanting, as well as other things which were the glory of the first.

17. *The throne of, &c.* Jerusalem itself should be regarded as the seat of Jehovah's power and majesty, and various nations should pay homage to him there, which was fulfilled by the attention of the Persian kings and others.

18. *Come from the north, &c.* This shows that some of the ten tribes did return from captivity. The history in Ezra and Nehemiah relates to the Judahites; but Michaelis conjectures, that Galilee and other parts of the land were repeopled by some of the ten tribes, and if so this promise was fulfilled, as that was the most populous and flourishing district of Judea. If we apply what is here said to the future restoration of Israel, it may yet receive a literal accomplishment. Rom xi. 26.

20 Surely as a wicked woman dealeth treacherously,
So have ye dealt treacherously with me,
O house of Israel, saith Jehovah.
21 A voice hath been heard upon the high-places,
Weeping and ᵛlamentation" of the children of Israel;
Because they have perverted their way;
They have forgotten Jehovah, their God.
22 Return, O ye revolting children,
That I may heal you of your apostasies.
Behold, we come unto thee,
For thou art Jehovah, our God.
23 Surely the hills, the tumult of the mountains are lies;
Surely in Jehovah, our God, is the salvation of Israel.
24 But that shameful idol hath consumed
The substance of our fathers from ᵛtheir" youth;
Their flocks and herds; their sons and daughters.
25 We have lied down in our own shame,
And our own disgrace hath covered us,
Because we have sinned against Jehovah, our God;
We and our fathers from our youth to this day,
And have not obeyed the voice of Jehovah, our God.

IV. 1 If thou wilt return, O Israel, unto me,
Thou shalt return *to thy own land*, saith Jehovah;
And if thou wilt put away thine abominations,
From before me, thou shalt not be removed:
2 But thou shalt swear, as Jehovah liveth,
In truth, in judgment, and in righteousness;
And the nations shall bless themselves in him,
And in him shall they glory.

CHAPTER IV.

A call to repentance, with a description of approaching judgments; a lamentation for the miseries of Judah.

3 Surely thus saith Jehovah,
To the men of Judah and to Jerusalem;
Break up your fallow ground, and sow not among thorns.
4 Be ye circumcised unto Jehovah,
And take away the foreskins of your hearts,
O ye men of Judah, and inhabitants of Jerusalem;

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21. ᵛ Vulg. Ch. ix. 9.

24. ᵛ Some copies of Sept.

REFLECTIONS UPON CHAPTER III. 1. We learn that the judgments of God upon others are designed as warnings to us, and that he is displeased if they are not regarded. He expected that Judah would be alarmed by the captivity of Israel, and it was an aggravation of their guilt that they were not. God gives us many awful warnings by his word and providences; even the calamities of Israel and Judah, are standing warnings to us, and are so described in the New Testament. God knows what admonitions he hath given us, and what effect they have had; and if we overlook them and prove treacherous to our religious professions and engagements, we shall fall under his displeasure, for his power and wrath are against all them that forsake him.

2. It is happy for a people to have pastors after God's own heart; such as he approves, on account of their character and fidelity in their office. They are good pastors in God's sight, who take care of the flock, endeavour to improve their understandings, promote purity of heart, and make them wise to salvation. The people who have such pastors, (who are, alas! too few,) ought to be very thankful to God, and "esteem them highly in love for their work's sake."

3. Let us diligently attend to the terms of forgiveness and acceptance with God. Sinners are to acknowledge their iniquities with shame and sorrow; to put away all their abominations, to return to him as their father, to cherish filial dispositions, to give themselves to prayer, to reverence the majesty and omniscience of God, to place all their happiness in his favour, to be faithful in all their declarations and promises, and never to turn away from the Lord. May this be our character. Then will he heal our backslidings, put us among his children, and give us a goodly heritage, even "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us."

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19. *How shall I place, &c.* How can I treat you as my sons, and give you my land to inherit? Grotius and others explain, 'How shall I multiply thee and give thee a large increase.'——*And I said, &c.* I will do what I have said, when thou art brought to own me as thy father, and to adhere to me with constancy.

21. *A voice hath been, &c.* They are brought to feel and bewail their miseries, as the consequence of their revolt from God.

22. *Behold, we come, &c.* They answer the call of God, and encouraged by his promise, they hope in his mercy.

23. *Surely the hills, &c.* The people acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites with which that worship was accompanied (See 1 Kings xviii. 26—28.) were mere impostures, deceiving and disappointing those that trusted in them; whereas Jehovah was indeed the author of salvation to his people.

24. *Shameful idol, &c.* Baal or Molech, each of which the idolatrous Israelites worshipped. Compare ch. xi. 13.; Hos. ix. 10.

CHAP. IV. 1, 2. *If thou wilt, &c.* I join these verses to the third chapter, as evidently forming the close of it; and as a new subject begins with the following.

4. *Be ye circumcised, &c.* Circumcision as well as baptism had a moral

Lest my wrath go forth like fire,
And it be kindled that none can quench it,
Because of the evil of your doings.
5 Declare ye in Judah, and publish in Jerusalem;
And say, Blow ye the trumpet in the land;
Proclaim every where, and say,
Assemble and let us go into the fortified cities.
6 Set up the standard towards Zion;
Retire in a body, make no stand;
For I am about to bring evil from the north,
Even a great destruction.
7 A lion is gone up from his thicket;
A destroyer of nations is on his way;
He hath gone from his place to make thy land desolate;
Thy cities shall be ruined, and be without inhabitant.
8 For this gird on sackcloth, lament and wail,
Because the fierce anger of Jehovah is not turned from us.
9 And it shall be in that day, saith Jehovah,
The heart of the king shall fail, and the heart of the princes,
And the priests shall be astonished, and the prophets wonder.
10 Then said I, "Alas! O Lord Jehovah!
Surely thou hast suffered this people and Jerusalem
To be altogether deceived;
Permitting false prophets to say, 'Ye shall have peace,'
Although the sword penetrateth to the soul."
11 At that time shall it be said,
Concerning this people and concerning Jerusalem;
A scorching wind from the hills in the desert,
Cometh towards the daughter of my people;
But not to winnow, nor to cleanse;
A full wind for a curse shall come by my order; 12
Yea, now I will utter my judgments against them.
Behold, like clouds shall he come up, 13
And as a whirlwind, his star-chariots;
Swifter than eagles, are his horses;
Woe unto us! for we are laid waste.
Cleanse thy heart from wickedness, 14
O Jerusalem, that thou mayest be saved.
How long shall there lodge within thee,
The devices of thine iniquity!
For a voice declareth from Dan, 15
And publisheth calamity from mount Ephraim.
Proclaim ye unto the nations, 16
Behold! publish concerning Jerusalem,
That watchers are coming from a far country,
Who shall shout against the cities of Judah.
As keepers of fields are they round about her, 17
Because she hath rebelled against me, saith Jehovah.
Thy way and thy doings have brought a curse 18
upon thee;
Such is thy calamity; for it is bitterness;
Yea, it is a plague even unto thy heart.
O my bowels!—my bowels! I am pained, 19
Even to the inclosures of my heart:
My heart is agitated in me—I cannot be silent.
Because I have heard the sound of the trumpet;
My soul *hath heard* the alarm of war.

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import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite. Compare Deut. x. 16.; xxx. 6; Rom. ii. 29.; Col. ii. 11.

5, 6. *Declare ye, &c.* The prophet sounds the alarm, and advises the people not to venture an attack of the enemy, but to seek refuge in their fortified cities.

7. *A lion is gone, &c.* By the *lion* is doubtless meant Nebuchadnezzar, the king of Babylon.

8, 9. *For this gird on, &c.* Manifest real sorrow and humiliation. Imitate the inhabitants of Nineveh, if so be that God may be merciful; if not, such will be the terror of that day that neither king nor prince, priest nor prophet, shall possess wisdom or courage.

10. *Permitting false, &c.* I consider the text elliptical, and have supplied what is commonly supposed to be understood; for surely God never said by true prophets, that without repentance they should have peace!

11. *A scorching wind, &c.* The prophet compares the Chaldeans to the Sammiel, which Niebuhr and others have described; a wind so destructive, that all who breathe it die. Hence God brings it for a curse and a judgment on his people.

13. *Like clouds, &c.* Such shall be the multitude of his troops, and their impetuosity shall be like the whirlwind; and their speed rapid as the flight of the eagle, when he darts on his prey.

15. *For a voice, &c.* Dan and Ephraim were tribes bordering on the kingdom of Judah northwards; and 'a voice declaring from Dan, &c.' signifies a messenger bringing the afflicting tidings which follow, and which are to be proclaimed to the neighbouring nations.

19. *I am pained, &c.* I follow the versions in reading in the first person.——*Even to the inclosures, &c.* The involuera, the percardia of the heart. The passion of grief is described as affecting first the bowels, then the involuera of the heart, and lastly the heart itself; and being too big to be contained, it breaks forth in this strong language.

20 Destruction succeeds to destruction;
Surely the whole land is laid waste:
Suddenly have my tents been destroyed;
In an instant, my curtains.
21 How long shall I see the standard?
Shall I hear the sound of the trumpet?
22 Surely my people are foolish;
Me they have not known:
Infatuated children are they,
And they are without understanding:
They are wise in doing evil,
But to do good they have no knowledge.
23 I beheld the earth, and lo! a desolate waste!
The heavens also, and there was no light.
24 I beheld the mountains, and lo! they trembled;
And all the hills were moved as a light thing.
25 I beheld, and lo! there was not a man;
Yea, all the fowls of the heavens were fled.
26 I beheld, and lo! the once fruitful land was a desert;
And all its cities were broken down,
Before the presence of Jehovah,
Before the fierce heat of his anger.
27 For thus saith Jehovah,
The whole land shall become a desolation;
Yet I will not make a full end.
28 For this cause shall the earth mourn,
And the heavens above shall become black;
For I have spoken, and will not repent;
I have purposed, [r] and will not" turn from it.
29 At the noise of the horsemen and archers,
The inhabitants of every city shall flee;
They shall go into thick gloomy woods;
They shall ascend to the mountain-caverns;
Every city shall be forsaken,
And not a man dwelling in them.
30 When thou art spoiled, what wilt thou do?
Though thou clothe thyself in scarlet,
Though thou adorn thyself with golden ornaments,
Though thou distend thine eyes with paint—
In vain shalt thou display thy beauty;
Thy lovers will despise thee, and seek thy life.
31 Surely I have heard the noise as of a woman in travail;
The cry as of one that bringeth forth a first-born;
The cry of the daughter of Zion;
She sobbeth, she spreadeth out her hands,
(Saying,) "Wo now unto me!
"Truly my soul fainteth because of murderers!"

CHAPTER V.

The judgments of God for the people's ignorance, idolatry, contempt of God's word; deceit, fraud, violence, and adherence to false prophets.

1 Run through the streets of Jerusalem,

Chap. iv.

Reflections upon Chapter iv. 1. We are taught the nature and the fruits of repentance. It is "breaking up the fallow ground." A beautiful description of a carnal heart; which is unfruitful, overrun with thorns, where no seeds of goodness will grow; and it must be broken by repentance. This is a difficult work. It is hard to correct vicious habits; it is like ploughing ground that has long been fallow; yet it is a necessary work, if we desire to reap in mercy. Circumcise your hearts, subdue your corrupt affections. It is not sufficient to regulate the life, and appear outwardly good; but we must see that the heart be cleansed by repentance and faith, and that sinful desires be suppressed for the future; because God searcheth the heart, and the wickedness that lodgeth there is an abomination to him. Let us therefore pray that God would "create in us clean hearts, and renew right spirits within us," that we may be accepted by him, and happy in him.

2. The calamities of war should be deeply lamented, and we should tenderly pity those who are suffering by them. The prophet Jeremiah, though he saw the desolation of Judah only by a spirit of prophecy, and did not know whether he should actually live to behold it, yet bitterly bewails it; but more especially, the sins which occasioned it. Let us bewail the desolations of war, and the long continuance of them; and earnestly pray that God would "give peace in our time." We may also learn, from the agony which the prophet felt on this occasion, how much more deeply we ought to be affected by the prospect of that "indignation and wrath, tribulation and anguish, which shall come upon the ungodly: and, knowing the terrors of the Lord, let us persuade men to be reconciled to him."

23—26. *I beheld the earth, &c.* The images under which the prophet represents the approaching desolation, are such as are familiar to the Hebrew prophets on the like occasions. But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country. The earth is brought back as it were to its primitive state of chaos and confusion.

27. *Make a full end.* The meaning is, that one calamity shall succeed another. In the next verse I have followed the order of the Septuagint, which is unquestionably the proper one.

29. *Mountain-caverns.* Many of these existed in Judea, and in times of danger the people fled to them for safety.

28. [r] So the Sept.

And see now, and know, and seek in her broad places,
If ye can find a man!—if one that doeth justice,
That seeketh truth—that I may pardon her.
2 And though they say, "As Jehovah liveth,"
Nevertheless, they will swear falsely.
3 O Jehovah, are not thine eyes upon the truth?
Thou hast smitten them, but they have not grieved;
Consumed them, but they have refused to receive correction:
They have made their faces harder than a rock;
They have refused to return.
4 Then thought I, only these poor are foolish,
Who know not the way of Jehovah,
Nor *understand* the judgment of their God.
5 I will get me unto the great men;
For they know the way of Jehovah,
And *understand* the judgment of their God.
Verily these in like manner have broken the yoke;
They have burst asunder the bands.
6 Therefore a lion from the forest shall slay them;
A wolf of the plains shall spoil them;
A leopard shall watch over their cities;
Every one that goeth out of them shall be torn;
Because their rebellions are multiplied,
And their apostacies are increased.
7 How can I pardon thee for this?
Thy children have forsaken me,
And sworn by them that are no gods:
When I had fed them to the full,
Then they committed fornication,
And assembled themselves in the harlot's house.
8 They have been lustful as stallion horses;
Every one neighed after his neighbour's wife.
9 For these things shall I not visit, saith Jehovah;
And my soul be avenged on such a nation as this?
10 Go ye up against her wild vine, and destroy,
But make ye not a full end;
Remove her branches, because they belong not to Jehovah.
11 For they have dealt very unfaithfully with me;
Both the house of Israel, and of Judah, saith Jehovah.
12 They have denied Jehovah, and said, It is not He;
Neither shall calamity come upon us,
And the sword and famine we shall not see:
13 But the prophets shall be as wind,
And there is no command to them, to say,
"Thus shall it be done unto them."
14 Therefore thus saith Jehovah, God of hosts;
Because ye have spoken this word,
Behold, I will make my word in thy mouth as fire,
And this people as wood, that it may devour them.
15 Behold, I bring against you a nation from afar,
O house of Israel, saith Jehovah;
A mighty nation it is; an ancient nation;
A nation whose language thou shalt not know,
Neither shalt thou understand what they speak.
16 Their quiver is as an open sepulchre;
All of them are mighty men.
17 And they shall consume thy harvest, and thy bread;
They shall consume thy sons and thy daughters;
They shall consume thy flocks and thy herds;
They shall consume thy vine and thy fig-tree;
They shall impoverish thy fortified cities,
In which thou trustedst, with the sword.
18 Yet even in those days, saith Jehovah,

30. *When thou art, &c.* In what way wilt thou try to repair thy losses? ——*Distend thine eyes, &c.* See note Isa. iii. 16.

CHAP. V. 1. *Broad-places, &c.* The market-places and other areas where the people assembled.

2. *As Jehovah liveth.* This was the usual form of an oath; yet were they so wicked as to swear by Jehovah falsely.

4, 5. *Only these poor, &c.* The prophet was disposed to think better of the rich and great, as having received a better education; but alas! he found that they in like manner had cast off the yoke of the law, and were rebellious.

6 *A lion from, &c.* These wild-beasts are intended to signify the king of Babylon and his forces.

7—9. *Pardon thee, &c.* The vices of the people were most gross; no regard was paid to chastity in either single or married life; and how could such a people expect forgiveness?

10. *Her wild vine, &c.* For this sense, see Michaelis's Lex. As הבשׁשׁת is properly rendered *branches*, Is. xviii. 5.; and as that of 'battlements' is merely conjectural, this supports the sense given of the former term. She had become the degenerate plant of a strange vine; her branches belonged not to Jehovah.

11—14. *They have dealt, &c.* While guilty of every crime, they flattered themselves with impunity, and treated God's prophets with contempt but God declares that his words would not be found to be wind.

15—19. *A nation from afar.* The Chaldeans were an ancient, and now a very powerful nation; they had subdued many other nations, and become

I will not make a full end with you.
19 And it shall be, when ye shall say,
"Why hath Jehovah, our God, done all these things to us?"
Then shalt thou say unto them,
"Like as ye have forsaken me, *saith Jehovah,*
And served strange gods in your own land;
So shall ye serve strangers in a land not your own."
20 Declare ye this in the house of Jacob,
And publish it in Judah, saying,
21 "Hear ye now this,
O foolish people, and without understanding;
Who have eyes, yet they will not see;
Who have ears, yet they will not hear.
22 Will ye not fear me? saith Jehovah;
Will ye not tremble at my presence?
Who have appointed the sand a bound to the sea,
By a perpetual decree, and it shall not pass it;
Though it toss itself about, yet it shall not prevail;
Though its waves roar, yet they shall not pass it.
23 But this people hath a revolting and rebellious heart;
They have revolted, and are gone.
24 Neither have they said in their heart,
Let us now fear Jehovah, our God,
Who giveth to us the rain in its season;
Both the spring and the harvest-rain;
Abundance of the appointed fruits of harvest,
He is wont to secure to us.
Your iniquities have turned away these things; 25
And your sins have withheld good from you.
For among my people are found wicked men, 26
Who lie in wait, cowering like fowlers;
They have set a trap, that they may catch men.
As a trap-cage is full of birds, 27
So are their houses full of fraud:
Therefore are they grown great and rich;
They have become fat and shine: 28
Yea, they exceed the crimes of the wicked,
But the cause they have not maintained—
The cause of the orphan, so as to make it prosper.
For these things shall I not visit, saith Jehovah; 29
And my soul be avenged on such a nation as this?
An astonishing and horrible thing 30
Hath been wrought in the land.
The prophets have prophesied falsely; 31
And the priests have concurred with them;
And my people like to have it so:
But what will ye do in the end thereof?

REFLECTIONS UPON CHAPTER V. 1 We here see the cause why many persist in their iniquities, notwithstanding the warnings of God's word. It is because they do not believe them; they belie the Lord; think he is not so holy and just a Being, nor will be so strict in his judgments, as his word declares. They despise the warnings of ministers; thinking them to be words of course; and that they talk so, because it is their trade: they will not own any thing to be the word of God, but what they like: but all his words will prove true, and be too hard for them; and the judgments they despise or disbelieve, will devour them.

2. The power and goodness of God in the course of his providence, is a motive to fear and reverence him. He keeps the sea within its bounds amidst the most violent tempests; stops its course by the smallest sand, as easily as by walls of rock. When the tide has risen to such a height, it returns back, as if it obeyed the divine command. Who would not tremble at the presence of so great and awful a Being! Shall we not fear him "who also gives us rain from heaven, and fruitful seasons?" who favours us every year with seed-time and harvest? Let us meditate on his power, his goodness, and universal providence, that we may adore, reverence, and serve him, who is "mighty in power, excellent in working, and who fills the whole earth with his goodness."

3. It would be happy for men if they would but consider what will be the end of things. It is of the last importance, both for this world and another, to consider before we undertake any thing, what the end will be. It would especially, prevent many of the calamities, and most of the iniquities that prevail among men; but they please themselves with their own imaginations, follow the course of this world, and seldom or never think "what they shall do in the end thereof." There will be an end; death is the end of all men, as to this world; after that, the judgment will settle their everlasting state; and their end will be happy or miserable, as their lives have been good or bad. "O that men were wise, that they understood this, that they would consider their latter end."

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famed for their valour. Hence what follows would be the natural result of their invasion of the land of Judea.

20—24. *Declare ye this, &c.* While they acknowledged the power of God, yet they feared him not; nor were mindful of the favours which he had so liberally bestowed on them.

25—31. *Have turned away, &c.* From this it should seem that they had been visited with unfruitful seasons; and that the rich and powerful were guilty of all kinds of injustice and oppression. All orders were become

CHAPTER VI.

The enemy sent against Judah, for her covetousness, false confidence, and hypocrisy; the prophet encouraged.

1 RETIRE together, O ye sons of Benjamin,
Out of the midst of Jerusalem;
And in Tekoa blow ye the trumpet,
And upon Beth-haccerem raise the signal;
For calamity is seen coming from the north,
Even a great destruction.
2 The resting-place, even the delightful one,
The daughter of Zion, do I purpose to destroy.
3 Shepherds with their flocks, shall come to her,
And pitch their tents against her round about;
And shall each one feed in his quarter.
4 Prepare ye war against her;
"Arise, and let us go up at noon-day;
"Alas for us! for the day declineth,
"For the shadows of the evening are lengthened.
5 "Arise, and let us go up in the night,
"And let us destroy her palaces."
6 For thus hath Jehovah, God of hosts, said,
Cut down the trees which belong to her;
And raise a mount against Jerusalem:
She is a city deserving thus to be visited;
Every kind of oppression is in the midst of her.
7 As a fountain poureth out its waters,
So hath she poured forth her wickedness:
Rapine and spoil are heard in the midst of her;
Sickness and smiting are continually before me.
8 Be thou instructed, O Jerusalem,
Lest my soul be alienated from thee;
Lest I make thee desolate—a land not inhabited.
9 Thus saith Jehovah, God of hosts;
As they throughly glean the vine,
So shall they glean the remnant of Israel;
Turn again thy hand, as a grape-gatherer, to the [v] branches".
10 To whom shall I speak, or obtest that they may hear?
Behold, their ear is closed that they cannot hear;
Behold, the word of Jehovah is to them a reproach,
And in it they have no delight.
11 Therefore [v] I have filled up my wrath";
I am weary of refraining [v] to pour it forth"
Upon the children in the streets,
And upon the assembly of young men together:
Yea, the husband with the wife shall be taken;
The aged also with him that is full of days.
12 And their houses shall devolve to others,
And their fields and wives in like manner;
For I will stretch forth my hand
Against the inhabitants of the land, saith Jehovah.
13 For from the least unto the greatest of them
Every one is wholly given to avarice;
And from the prophet, even unto the priest,
Every one practiceth falsehood.
14 And they have healed the wound

CHAP. VI.

9. [v] Syr. 11. [v] Sept.——[v] ibid.

wicked and disobedient; the priests and the prophets, the rulers and the subjects.

CHAP. VI. 1. *Ye sons of Benjamin.* Jerusalem was in the lot of the tribe of Benjamin; Josh. xviii. 28. on which account the inhabitants are addressed by the name of the children of Benjamin; and are directed to leave the city, which God was about to destroy, and to take refuge in the mountains. Tekoa, according to Jerom, was a little town about twelve miles from Jerusalem; and Beth-haccerem (probably so called from the vineyards round about it), another little town on the same side, but nearer Jerusalem; and both of them in the mountainous parts of Judah, south of the capital.

2. *The resting-place, &c.* This version arises from giving the verb דמיתי another sense, which it is allowed to have in many places. In short, the common version is wholly conjectural, and unconnected with the subject. Comp. Ps. lxxix. 7., and xlviii. 2, &c.

3. *Shepherds with, &c.* The shepherds and their flocks were no doubt the Babylonian chiefs with their troops besieging Jerusalem.

4, 5. *Arise, and let us, &c.* In the first line they receive their commission; and in this they express their readiness to execute it. Though it was late in the day before they received their orders, they are for beginning their march immediately; and though it was night before they got to the place, they are unwilling to put off the assault till morning.

6. *Cut down the, &c.* Compare Deuter. xx. 19, 20.

7—8. *As a fountain, &c.* Every vice abounded in this wicked city; and justified that severity which God was about to exercise.

10. *Is closed, &c.* Hebrew, 'uncircumcised,' as if covered with skin; so that they cannot hearken, which means that they *will* not, that they have no inclination.

9. *To the branches.* This reading is more suitable to the comparison; for it is to the branch that the gatherer turns again his hand to gather any grapes which he may find. This line is an address to the Chaldeans, to leave nothing, but to collect all that they could in Jerusalem.

11. *I have filled up my wrath, &c.* I have followed the Greek, which I conceive has here preserved the genuine text; and it is evident that Jehovah is the speaker. The expression seems to me elliptical, and to refer to the *cup* of wrath.

Of the daughter of my people superficially,
Saying, "Peace, peace;" when there was no peace.
15 Were they ashamed when they had done abomination?
Nay, they were not at all ashamed;
Nay, they knew not how to blush:
Therefore they shall fall one after another;
When I visit them, they shall be cast down, saith Jehovah.
16 Thus hath Jehovah said,
Stand ye by the side of the ways, and see;
And ask concerning the ancient paths,
Which is the good way, and walk ye in it,
And ye shall find rest to your souls:
But they said, "We will not walk *in it.*"
17 And I will set over you, watchmen;
Hearken ye to the sound of the trumpet:
But they said, "We will not hearken."
18 Wherefore, hearken, O ye nations,
And consider ᵛthe evil" which is among them.
19 Hear, O earth; *for* behold!
I will bring evil on this people,
The fruit of their own imaginations;
Because to my words they have not hearkened,
Nor to my law, but have even rejected it.
20 To what purpose shall incense come to me from Sheba,
And aromatic-reed from a far country?
Your burnt-offerings are not acceptable,
Nor are your sacrifices pleasant unto me.
21 Therefore, thus saith Jehovah, behold!
I will lay stumbling-blocks before this people,
And the fathers and the sons shall stumble at them;
Together shall the neighbour and his friend perish.
Thus saith Jehovah, behold! 22
A people cometh from the north country,
Even a great nation is roused from the ends of the earth;
They seize hold on the bow and the spear; 23
They are cruel, and will show no mercy;
Their voice shall roar like the sea;
And upon horses shall they ride,
Set in array, as men prepared for battle:
They shall fight against thee, O daughter of Zion.
We have *only* heard the report thereof, 24
And our hands are become feeble:
Distress hath laid hold on us;
The pain is as of a woman in travail.
Go not forth into the field, nor walk in the 25
highway;
For the sword of the enemy—the terror is on every side.
O daughter of my people, gird on sackcloth, 26
And roll thyself among ashes;
Make thee a wailing as for a darling child;
A lamentation the most bitter:
For suddenly will the spoiler come upon ᵛthee".
I have set thee a prover, a tryer of my 27
people,
That thou mayest know when thou hast proved their way.
They are all grievous revolters—slanderers; 28
Brass and iron—they are all of them corrupted:
The bellows are burned in the fire; 29
The lead is spent; the refiner melteth in vain;
For the base alloys are not separated.

18. ᵛ 3 mss.

26. ᵛ Syr.

12—15. *And their houses, &c.* God will cast them out of the land which he had given to them, for their sins, and especially for the sins of the priests and prophets.

16, 17. *We will not walk, &c.* The advice here given was as gracious as it was wise; but the people rejected it with disdain.

18. *Consider the evil, &c.* This reading affords a good and suitable sense; and it is not found in any other place, that עדה *congregation*, is applied to the Gentiles.

19—21. *My words, &c.* Their sins are here stated, rejecting the word of Jehovah, and yet presenting their offerings and incense.

22—28. *A great nation from, &c.* The prophet again paints the power, courage and conquests of the Chaldeans, and the destruction which they would bring upon Judah.

27. *A prover, a tryer, &c.* I have followed Michaelis, Dimoch, and others, in this version. The terms בחון and בצר may admit the sense given, as Michaelis has shown; and the version of the Septuagint, as well as the Syriac, supports it. There is an allusion to the trying and proving of metals. Blayney takes מבצר to be a noun signifying gold, and בחון to denote the office of assaying, and renders, "I have appointed thee to make an assay among my people as to the gold thereof."

28. *Slanderers, &c.* Blayney changes סרי into סכי without authority; and giving to הלכי רכיל a sense, which is unsupported by any of the old versions, renders, "They are all of them the dross of revolters, passing with a fraudulent currency." It is not unusual to join proper with figurative language; and I think it best to adhere to the text.——*Brass and iron, &c.* Not gold or silver, but become like the basest metals.

29. *The lead is spent, &c.* Pliny informs us that lead was anciently used in refining silver, and separating it from other metals or alloys. God

30 Silver reprobated, call ye them;
For Jehovah hath reprobated them.

CHAPTER VII.

Call to repentance; their theft, pride, oppression, idolatry and pollutions are severely reprehended.

1 The word which came to Jeremiah, from Jehovah, saying:
2 "Stand in the gate of the house of Jehovah, and there shalt thou proclaim this word, and shalt say,
'Hear the word of Jehovah, all ye of Judah,
Ye that enter in at these gates, to worship Jehovah.
3 Thus saith Jehovah, God of hosts, God of Israel,
Amend your ways and your doings,
And I will cause you to dwell in this place.
4 Trust not in those who speak falsehood, saying,
'The temple of Jehovah, the temple of Jehovah,
'The temple of Jehovah are these.'
5 If ye will indeed amend your ways and your doings;
If ye will truly execute judgment,
Between a man and his neighbour;
And the stranger, orphan and widow will not oppress; 6
Neither shed innocent blood in this place;
Nor go after strange gods to your own hurt:
Then will I cause you to dwell in this place; 7
In the land which I gave to your fathers,
From everlasting even to everlasting.
Behold, ye place your confidence 8
In those that speak falsehood to no profit.
Will ye steal, murder, and commit adultery, 9
And swear falsely, and burn incense to Baal,
And walk after strange gods, whom ye know not;
And then come, and stand before me, 10
In this house which it called by my Name,
And *supplicating*, say, 'Deliver us,
'That we may do all these abominations?'
Is this house, which is called by my Name, 11
Become a den of robbers in your eyes?
Behold, even I have seen it, saith Jehovah.
But go ye now unto my place, which was in Shiloh, 12
Where I set my name at the first,

Reflections upon Chapter vi. 1. We may infer from hence, how resolute we should be in our spiritual warfare. The Chaldeans were eager to go up to the attack; neither the heat of the day, nor the coldness of the night discouraged them. Let the courage and patience of military men rouse us "to fight the good fight of faith." It is a glorious warfare in which we are engaged, "against spiritual enemies." The commission and command are from God; we have the promise of his strength, if we go on vigorously and faint not. Let Christ's aged soldiers not be disheartened, but be so much the more diligent, as the day goeth away, and the shadows of the evening are lengthened; for a glorious reward will be given: "let us therefore be faithful unto death, and God will give us a crown of life."

2. How desirable is it for all, especially young persons, to "seek after, and walk in the good way, the old path;" like travellers that would not willingly mistake their road, but want and ask direction. Let them inquire in what way those have walked, whose names are recorded with honour in scripture; ask of their parents, their ministers, their bible, and practical books, "what is the good way," and never turn aside from it. There, and there only, will be found rest for their souls, present peace, and everlasting happiness.

3. How miserable is the state of those who continue unreformed under the means of grace! God tries them by various methods, by conscience, his providence, his word and ordinances, as metals are tried, in order to separate the dross, to refine and purify them. His ministers study to make known, and to enforce the will of God; but their time is lost, their strength and health impaired, and their lives shortened in vain. But they that will not be reformed, shall be utterly consumed: the Lord will reject them, and then who can save them? who will have pity on them? Let us pray that we may be refined by the means of grace, as silver is refined; and be purified as gold; then shall we be vessels of honour, and our faithful ministers will "rejoice in the day of Christ, that they have not run in vain, nor laboured in vain."

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had used various ways to try and purify his people; but all in vain, they remained as bad in their principles and practices as ever. Hence they are called reprobated, rejected or refused silver, as not being of any value.

CHAP. VII. 1, 2. *The word which, &c.* A new prophecy begins with this chapter, and is continued on to the end of chap. x. The date is not precisely marked, but the probability is, that it was delivered not long after the preceding one.

3. *I will cause you to dwell, &c.* I follow the usual reading, as I think it most agreeable to the context. Jeremiah stood at the gate of the temple; but *this place* may signify not the temple only, but the city, and even the holy land. On condition of their repentance, he promises that he would make them dwell or abide in their own country; would not cast them off.

4. *Are these, &c.* This is most probably the language of the false prophets, who were pointing out the various parts and buildings of the temple, and who pretended that God would not, on account of this temple, forsake or give up his people. Matt. xxiv. 1, 2.

8—10. *Behold ye place, &c.* They trusted to their false prophets; and though practising every abomination, expected Jehovah to save them.

11—15. *A den of robbers, &c.* Do you consider that I can accept or save men who are guilty of such things; and who even make my house

And see what I did to it for the wickedness of my people Israel.
13 And now because ye have done all these deeds, saith Jehovah,
And I have spoken to you, rising early and speaking,
But ye hearkened not;
And I have called unto you, but ye answered not;
14 Hence will I do to the house, called by my Name,
In which ye place your confidence,
And to the place I gave to you and your fathers,
According to what I have done to Shiloh.
15 And I will cast you out from my presence,
As I have cast out all your brethren,
The whole seed of Ephraim.
16 And as to thee, pray not for this people;
Neither make a cry or supplication for them,
Nor intercede with me; for I will not hear thee.
17 Seest thou not what they are doing
In the cities of Judah, and in the streets of Jerusalem?
18 The sons gather wood, and the fathers kindle the fire,
And the women knead the dough,
To make cakes for the queen of the heavens,
And to pour out libations to strange gods,
So as to provoke me to anger.
19 Do they provoke me to anger, saith Jehovah?
Is it not as to themselves, to the confusion of their own faces?
20 Therefore thus saith the Lord Jehovah,
Behold, mine anger and my fury
Shall be poured forth on this place,
Upon man and upon beast,
And upon the trees of the field,
And upon the fruit of the ground;
And it shall burn, and not be quenched.
Thus saith Jehovah of hosts, God of Israel, 21
Add your burnt-offerings to your sacrifices,
And eat the flesh *of your steers,*
For I spoke not with your fathers, nor com- 22
manded them,
In the day I brought them out of the land of Egypt,
Concerning burnt-offering and sacrifice only:
But this thing also, I commanded them, 23
Saying, "Hearken ye unto my voice;
"So will I be unto you a God,
"And ye shall be unto me a people;
"And walk in all the way which I command you,
"That it may go well with you."
But they hearkened not, nor inclined their ear, 24
But walked after their own counsels,
And after the imaginations of their evil heart,
And drew backward, and not forward.
From the day that your fathers came up 25
Out of the land of Egypt, even to this day,
I have sent to you all my servants the prophets,
Daily rising early and sending them.
But they have not hearkened unto me, 26
Nor have they inclined their ear;
But they have hardened their neck,
And have done more wickedly than their fathers.
Though thou speak all these things unto them, 27
Yet will they not hearken unto thee;
And though thou call, yet will they not answer thee.
Therefore shalt thou say unto them: 28
This is the nation that have not hearkened
To the voice of Jehovah, their God,
Neither have they received instruction;
Truth hath failed, and is cut off from their mouth.
Shave off thy locks, and cast them away, 29

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scene of plunder. Learn from what I have done to Shiloh, what you have to expect.

16—20. *Pray not for this, &c.* God knew that they were incorrigible, and so devoted to their idols, that no ordinary means would reclaim them. They discovered a zeal and ardour in the cause of idols which shames the coldness and indifference of God's servants.

18. *Queen of the heavens.* Some think the sun, and others the moon to be meant; and the Septuagint has *hosts.* We have also in many mss. *work,* or frame of, &c.; but the text is best supported.

22. *Concerning burnt-offerings, &c.* There has been thought a difficulty in these words not easy to be removed; as God did give orders and commands to the Israelites both concerning burnt-offerings and sacrifices of every kind, at mount Horeb. Blayney removes the difficulty by rendering על דברי *by, For the sake of, &c.* which sense the words will doubtless bear; but I conceive the easiest way in this and in other places, is to consider אך as signifying *not only.* Compare Hos. vi. 6. with I Sam. xv. 22.

24. *And drew backward, &c.* The metaphor is taken from refractory oxen, which, when put to the yoke, pull back their necks, and will not draw as they are directed. See Hos. iv. 16.

25. *Daily rising, &c.* Like the day-labourer, Jehovah was so intent on their instruction and improvement; but the prophets spent their strength nearly in vain.

And raise a lamentation upon the plains;
Because Jehovah hath rejected [a]his people",
And dismissed the generation of his wrath.
30 For the children of Judah have done evil,
Before mine eyes, saith Jehovah;
They have set their abominations in the house,
Which is called by my name, to pollute it.
31 And they have erected the high-places of Tophet,
Which is in the valley of the son of Hinnom,
To burn their sons and their daughters in the fire;
Which I forbade, as I could not approve of it.
32 Therefore, behold, the days are coming, saith Jehovah,
That it shall no more be called Tophet,
Or the valley of the son of Hinnom;
But the valley of slaughter:
And they shall bury in Tophet, till there be no room left.
33 And the carcases of this people shall be for meat
To the fowls of the air, and to the beasts of the earth;
And none shall scare them away.
34 And I will cause to cease from the cities of Judah,
And from the streets of Jerusalem,
The voice of joy, and the voice of mirth,
The voice of the bridegroom, and the voice of the bride;
For the land shall become a desolation.

CHAP. VII. 29. [a] I ms.

REFLECTIONS UPON CHAPTER VII. 1. We learn hence, that there are many who are very zealous for the forms of godliness; yet have nothing of the power of it. This wicked people made a great ado about "The temple of the Lord." It was the cry of the times; as many in the christian world have said, "The church, the church;" while by their sins they have been pulling it down; zealous for forms and rites, while the church has been made a den of robbers, and their hearts have been full of all wickedness. God sees this hypocrisy; and cannot be deceived by it. Let us take heed that we do not deceive ourselves, and then perish in our sins.

27—28. *Though thou speak, &c.* Again Jehovah admonishes him of the hardness and insensibility of the people; and he is only to testify the fact of their continued rebellion, and leave them to infer the consequences.

29. *Generation of his wrath.* That is, destined for their sins to suffer his wrath; as they are called elsewhere the people of his curse. In the former lines I consider Zion is addressed, and called like a Nazarite to bewail the sins and miseries of her people.

At that time, saith Jehovah, 1
They shall cast forth the bones of the kings of Judah,
And the bones of the princes thereof;
The bones of the priests, and the bones of the prophets;
The bones of the inhabitants of Jerusalem
Shall they cast forth out of their graves.
And they shall expose them to the sun, 2
And to the moon, and to all the host of the heavens,
Which they have loved, and which they have served,
And after which they have gone, and which they have sought,
And to which they have bowed down:
They shall not be gathered, nor shall they be buried;
They shall be as dung on the face of the ground.
And death shall be chosen rather than life, 3
By all the remnant of this evil family,
In all places whither I have driven them,
Saith Jehovah, God of hosts.

CHAPTER VIII.

The people are upbraided with their impenitence; their judgment showed; their calamities lamented and bewailed.

MOREOVER shalt thou say unto them, 4
Thus saith Jehovah:

CHAP. VIII.

2. Observe the gracious regard which God has to the prayer of his servants. When he has determined to root out this wicked people, he commands his prophet not to pray for them. He knew his affection and zeal for the people, and that he would pray, while there was any hope. But God esteemed the praying breath of his servant too precious to be spent in vain. This is an encouragement to pray for our country while we have reason to hope for success; and it contains an awful admonition, that they who will not be reformed by the preaching of ministers, shall not be the better for their prayers; for without repentance there is no forgiveness promised.

31. *Which I forbade, as I, &c.* From his own holy nature and his great mercy, it was impossible that God should command, or in the least approve of human victims for sacrifice. I have preferred the sense to the idiom. Compare Deuter. xii. 31. See also Introd. Pt. 3. Ch. vi. Sec. 6.

32—34. *The days are coming, &c.* These verses seem to refer to the dreadful slaughter which would be made of the inhabitants by the Babylonians, and intimate that the slain should remain unburied.

Shall they fall, and never rise again?
Shall they turn away, and never return?
Why then hath this people revolted,
Jerusalem with a perpetual apostacy?
They have taken fast hold of deceit;
They have refused to return.
I listened and heard, but they speak not aright;
No one repenteth concerning his wickedness,
Saying, "What have I done?"
Every revolter is on his full speed,
Like a horse rushing into the battle.
Yea, the stork in the heavens knoweth her appointed seasons;
And the turtle-dove, and the crane, and the swallow,
Observe the time of their coming;
But my people know not the judgment of Jehovah.
How can ye say, "We are wise,
"And the law of Jehovah is among us."
Surely the false pen of scribes,
Hath even changed this into falsehood.
The wise are ashamed, dismayed and ensnared;
Lo! they have rejected the word of Jehovah,
And as to wisdom, what is there in them?
Therefore will I give their wives to others,
And their fields to those who shall possess them;
Because from the least even unto the greatest,
Every one is wholly given to avarice;
From the prophet even unto the priest,
Every one practiseth falsehood.
And they have healed the wound of the daughter of my people superficially,
Saying "Peace, peace;" when there was no peace.
Were they ashamed, when they had done abomination?
Nay, they were not at all ashamed;
Nay, they knew not how to blush:
Therefore they shall fall one after another;
When I visit them they shall be cast down, saith Jehovah.
I will utterly consume them, saith Jehovah;
There shall be no grapes on the vine,
Nor shall there be figs on the fig-tree;
Even the leaf is withered;
For what I gave them shall pass away.
Wherefore do we sit still?
Let us assemble and enter into the fortified cities;
And let us wait in silence there,
Since Jehovah, our God, hath put us to silence,
And hath given us water of hemlock to drink,
Because we have sinned against Jehovah.
We look for peace, and there is no good;
For a time of healing, and behold terror.
From Dan is heard the snorting of his horses;
At the neighing of his steeds the whole land trembleth;
For they are come, and have devoured the land,
And all that is therein;
The cities, and all who dwell in them.
For lo, I send against you serpents,
Basilisks, which cannot be charmed;
And they shall bite you, saith Jehovah.
When I would comfort myself in my sorrow,
My heart fainteth within me.
Lo! the complaining voice of my people,

CHAP. VIII. 1—3. *At that time, &c.* I join these verses to the 7th chapter, as they are clearly connected with it, and properly form the close of it.

4. *Shall they fall, &c.* They do not follow the maxims of common prudence; if a man fall, will he not endeavour to arise, and be glad of any assistance? If a traveller miss his way, will he not inquire, and be glad to be directed into the right path? But you fall by iniquity, yet never think of arising by repentance; you turn away from God, and though he kindly calls upon you to return, and promises to be merciful, you still persist in your revolt.

6. *Every revolter, &c.* I follow the text as corrected by Blaney, חס כל השב במריצו, which consists in dividing the letters differently, which both the sense and the nature of the language render necessary.

7. *Know not the judgment, &c.* The birds know and observe the seasons, but my people do not observe my providence, nor think of their duty to return to me.

8. *The false pen, &c.* The scribes were not only copyers of the law, but expounders of it; and from this it appears that by their false glosses they converted it into falsehood. Perhaps the same error then obtained which our Saviour reprehended. By their traditions they made void the law of God. For the sense given to הגה, see Exod. xxiv. 8.

9—13. *The wise are ashamed, &c.* The leaders, rulers, and politicians, are ashamed; they experience the folly of their counsels; and while rejecting God's word, they bring on themselves and their country destruction.

14. *Wherefore do we, &c.* The people are introduced as speaking, and particularly those who dwelt in country places, who were exposed to the incursions of the enemy.——*Hath put us to silence.* This is God's doing, he hath brought us into this state as a punishment for our sins; he is giving us this water of hemlock, this bitter potion, as what we have deserved.

18. *When I would comfort, &c.* This may be regarded as the language of Zion, on the captivity of her people; the very thought of this made her heart to faint.

19. *Lo, the complaining voice, &c.* The prophet describes the people as

Is heard from a far distant country,
"Is not Jehovah in Zion? Is not her king in her?
(Wherefore, *saith Jehovah*, have they provoked me,
By their graven images, by their foreign vanities?)
20 "The harvest is over, the summer is ended;
"But we are not saved."
21 For the wound of my people, I am heart-broken;
I mourn; astonishment hath seized me.
22 Is there no balm in Gilead? no physician there?
Why then is not the health of my people restored?

1 OH! that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night for the slain of my people.

CHAPTER IX.

The people upbraided for their adultery, deceit, idolatry, and other vices.

OH! that I had in the desert, a traveller's 2
lodge,
That I might leave my people, and go from them;
Because they are all of them adulterers;
An assembly of perfidious men.
And they have bent their tongue ᵛlike a bow;" 3
By falsehood, and not by truth they have become great in the land.
From evil to evil they have proceeded,
And me they have not known, saith Jehovah.
Let every one guard against his neighbour, 4
And trust not even in any brother;
For every brother will surely supplant,
And every neighbour will try to overreach.
They will deceive also every one his neighbour, 5
And the truth will they not speak;
They have habituated their tongue to speak falsehood;
They have wearied themselves in doing wickedness.
They have added gain ᵛto gain", and fraud to 6
fraud;

CHAP. IX. 3. ᵛ Sept. Syr. Arab.

6. ᵛ Sept. The rest, *Thy habitation is in the midst of fraud.*

REFLECTIONS UPON CHAPTER VIII. 1. We may learn the folly of men in neglecting the call of God to repent and return to him. He teaches when men repent; it is when they speak aright, and they speak aright, when they talk of returning to God, and not till then. Repentance begins in considering what we have done, in comparing it with the law, and lamenting what is amiss. Men act wisely in other respects, verse 8, but foolishly and perversely in religious concerns. The obedience of the birds to the instinct implanted in them, shames the stupidity of men, who will not use their understandings to judge and pursue their true interest. The reason is, they have deceived themselves, and hold fast deceit. They excuse their sins, and refuse to return. Let us lament that this is the case of so many, and take care that it is not our own, by exercising timely repentance.

2. The destruction of sinners is to be charged upon themselves. What the prophet says of a dying nation, is equally applicable to perishing souls, verse 22, "Is there no balm in Gilead? is there no physician there? why then is not the health of my people recovered?" There is abundant provision for their healing, by the word and spirit of God. Jesus is a divine, almighty physician; but men will not put themselves under his method of cure, nor follow his prescriptions. They are humoursome and wilful, nourish their disease, and imagine that it will not prove fatal. May God show us our spiritual disorders, that we may apply to Christ, the great physician: and may he bring us health and cure, and reveal to us abundance of truth and peace.

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now carried to a far distant land, and he hears their 'complaining voice,' the voice of a cry. Is not Jehovah in Zion? They complain as if he had abandoned Zion and was no longer her king, to rule, to defend and protect her. To this God replies, "why do they expect me to help them, when they have forsaken me, and served idols?" This reply is evidently a parenthetical sentence, and in the next verse, the complaint of the people is continued.

20. *The harvest is over, &c.* The time in which we looked for help is passed; no aid has come from our allies; we are not saved; all our hopes are vain.

21, 22. *For the wound of, &c.* This is the language of the prophet, who sensibly felt the miseries of his people; and who asks, 'Is there no balm,' &c.' That is, is her wound incurable? Is there no physician to be found? If there be both balm and a physician, why is not Zion healed? The fault is her own, she has rejected the means of healing and safety.

CHAP. IX. 1. *Oh, that my head, &c.* How pathetic is this language; the prophet longs to ease his sorrows by a flood of tears. With the Hebrew and old version, I join this verse to the 8th chapter, as properly concluding it.

2. *Oh that I had, &c.* God often speaks of himself as dwelling in Zion; and here speaking after the manner of men, he wishes that he were far removed from his people, that he might not see their corrupt practices. The conclusion of the next verse proves that Jehovah is the speaker.

3. *By falsehood, &c.* This is the construction which the Septuagint, Syriac, and Arabic adopt, and which most moderns follow.

4, 5. *Guard against, &c.* This shows the truth of the preceding verse, that falsehood was become general, that there was no honour nor honesty among them.

6. *Added gain to gain, &c.* The reading of the Septuagint is so ap-

They have refused to know me, saith Jehovah.
7 Therefore thus saith Jehovah, God of hosts,
Behold I will melt them, and try them;
For how else can I do with respect to my people?
8 *Like* a sharpened lance is their tongue;
Deceit is the word in their mouth;
Each speaketh peace to his neighbour,
But in his heart he layeth snares for him.
9 For these things shall I not visit, saith Jehovah?
On such a nation as this shall I not be avenged?
10 On the mountains [v] raise up" weeping and wailing;
And on the pastures of the desert, a lamentation;
For they are desolate, so that no man passeth through;
They hear not the lowing of the cattle-herds;
The birds of the heavens, and the beasts are wholly fled.
11 And I will make Jerusalem heaps; a den of monsters;
And the cities of Judah, I will make a desolation,
And they shall be without inhabitant.
12 Who is the wise man that can understand this?
And to whom the mouth of Jehovah hath spoken,
So that he can declare for what the land is destroyed;
Laid waste as a desert, so that no one passeth through?
13 Verily hath Jehovah said,
Because they have forsaken my law, which I set before them,
And have not hearkened to my voice,
Neither have they walked according to it;
14 But have walked after the imaginations of their heart,
And after gods which their fathers taught them:
15 Therefore thus saith Jehovah, God of hosts, the God of Israel,
Behold, I will feed them with wormwood,
And I will give them water of hemlock to drink.
16 And I will scatter them among nations,
Whom neither they nor their fathers have known;
And I will send after them the sword,
Until I shall have made an end of them.
17 Thus saith Jehovah, God of hosts,
Consider, and call for mourning-women, and let them come,
And send to those skilful in mourning, and let them come;
18 And let them speedily take up a lamentation over us,
That our eyes may drop down tears,
And our eye-lids pour forth waters.
19 Surely the sound of lamentation is heard from Zion;
"How are we spoiled! we are greatly confounded!
"Because we have abandoned the land,
"Because they have thrown down our habitations."
20 Therefore, hear, O ye women, the word of Jehovah,
And let your ear receive the word of his mouth;
And teach your daughters a lamentation,
And every one her neighbour a mournful dirge.
21 For death hath come up through our windows;
It hath entered our palaces;
And hath cut off the children from the streets,
And destroyed the young men from the broad places:
22 And the carcases of men shall fall *and lie*
As dung upon the face of the field,

10. [v] The versions, 6 mss.

22. [o] *Thus saith Jehovah*, Sept.

posite, that I have with Houbigant, adopted it as most probably the genuine text. See note, Hebrew Bible.

8. *Each speaketh peace, &c.* Nothing can paint more strongly the want of principle than this conduct.

9—11. *For these things, &c.* The measure of their iniquity was now full, and it was proper for God to visit them; and on his so doing, they had need to raise a grievous cry, as Jerusalem was to become together with the land a desolation.

12—16. *Who is the wise, &c.* If they had attended to the law, or to the threatenings of Moses, and to the language of the prophets, they might have been so wise as to understand the reason of their calamities; but such was their ignorance and unbelief, that they expected peace when sudden destruction was at hand.

17—22. *Mourning-women, &c.* See Introd. Pt. 4. Ch. vi. Sect. 4—6. ——*And the carcases.* I have followed the Septuagint in omitting the words

And as the handful behind the reaper,
When there is no one to gather it.
23 Thus saith Jehovah;
Let not the wise glory in his wisdom,
Nor let the mighty glory in his might,
Nor let the rich glory in his riches:
24 But let him that glorieth, glory in this,
In understanding and knowing me,
That I am Jehovah, exercising kindness,
Judgment, and faithfulness upon the earth:
For in these do I delight, saith Jehovah.
25 Behold, the days are coming, saith Jehovah,
That I will punish all the circumcision,
Together with the uncircumcision;
26 Egypt, and Judah, and Edom,
And the children of Ammon and Moab,
And all those who cut short the hair,
Those that dwell in the wilderness:
For all these nations are uncircumcised,
And all the house of Israel uncircumcised in heart.

CHAPTER X.

Idols are not to be compared with Jehovah, the true God; the temple destroyed, and the foolish pastors, and the wicked flock are scattered.

1 Hear the word which Jehovah speaketh;
Unto you, O house of Israel, thus saith Jehovah:
Learn ye not the way of the heathen, 2
And be not dismayed at the signs of the heavens,
Although the heathen be dismayed at them.
For the institutions of the nations are vanity 3
itself;
For they cut down trees out of the forest,
The work of him who worketh with a sharp tool.
With silver and with gold they decorate, 4
With nails and with hammers they fasten them,
That they may not totter.
As the palm-tree, are these for stiffness, 5
And they cannot speak;
They must altogether be carried, because they cannot walk:
Fear them not, for they cannot hurt;
And also to do good is not in their power.
There is none like thee, O Jehovah, 6
Great art thou, and great is thy name in might.
Who will not fear thee, O king of nations, 7
When unto thee he shall approach?
Since among all the wise of the nations,
And in all their kingdoms, there is none like thee.
But they are altogether stupid and sottish, 8

Reflections upon Chapter ix. 1. How great was the degeneracy of Judah as here described! Falsehood was a prevailing vice; and every one was intent on his gain. Miserable is a nation when depravity has reached such a pitch, that falsehood obtains in judicial proceedings, in trade and commerce, and in common conversation. Too much of this character may be observed in our nation. Nevertheless let truth be ever sacred with us; for God sees and abhors all deceit. When once men violate the truth, they generally proceed from evil to evil, till at length "they have their portion in the lake that burneth with fire and brimstone for ever."

2. We learn what should be the subject of our glory and confidence. Not our wisdom, might, or riches; for they are of uncertain continuance, nor can they defend us in time of calamity, much less in the time of death. Let us glory in the knowledge of God, and trust in his perfections. He is righteous, just, and kind. He makes himself known by these attributes; he delights in the exercise of them, and in those who endeavour to resemble him. To have an acquaintance with this God, and an interest in him, will be a support and comfort to us in every evil day; and in him we may safely confide. Let us therefore "be followers of God as dear children."

3. Wicked christians are no better than heathens. It is really melancholy to see that Judah is put upon a level with Egypt and Edom, Ammon and Moab, as being as bad as they, and sharing in their fate. What signifies it to us to be baptized, without purity of heart and complying with the terms of the covenant? to have the sign, without the thing signified? to be christians in name, and heathens in heart and life? None will fare the better for these external advantages; nay, if they do not improve them, their punishment will be heavier than their's who never enjoyed them. "He is not a christian who is one outwardly, and baptism is not that which is outward in the flesh; but he is a christian who is one inwardly, who is baptized of the spirit and walketh in truth." Such an one is the servant of Christ.

בא באש יחיו; and I join דבר with Blayney to the close of the preceding verse, and give it the sense of destroy, which it sometimes has.

26. *Who cut round the hair, &c.* This is a description of the Arabs of the desert, who uniformly cut short and round the hair, most probably in honour of some god whom they served. Comp. Levit. xix. 27; xxi. 5. and Introd. Pt. 3. Chap. vi. Sec. 9.

CHAP. X. 2. *At the signs of the heavens.* The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This superstition has prevailed down to the present day.

3—6. *The institutions of, &c.* Their laws and ordinances respecting the worship and service of idols; their rites and ceremonies, are all vanity and vice. Compare Ps. cxv. 4—7; Is. xl. 19, 20; xliv. 9—20.

The very wood itself being a rebuker of vanities.
9 Beaten silver is brought from Tarshish,
And gold from Uphaz;
The work of the silversmith,
And of the hands of the founder:
Blue and purple is their clothing;
The work of the skilful all of them.
10 But Jehovah, he is truly God,
A living God, and an everlasting king;
At his wrath the earth shall tremble,
And the nations cannot abide his indignation.
11 [In this manner shall ye speak unto them;
"The gods, which have not made the heavens and the earth,
Shall perish from off the earth,
And from under these heavens."]
12 He hath made the earth by his power,
He established the world by his wisdom,
And by his understanding spread forth the heavens.
13 When he uttereth his voice
Abundance of waters are in the heavens;
He raiseth the clouds from the ends of the earth;
He produceth lightnings with rain,
And bringeth the wind out of his store-houses.
14 Every man is stupid by acknowledging,
Every founder is put to shame by the graven image:
Surely his molten image is a falsehood,
For in them there is no breath.
15 Vanity are they, the work of those greatly erring:
In the time of their visitation they shall perish.
Not like these, is the portion of Jacob; 16
For he is the former of the universe,
And Israel is the rod of his inheritance;
Jehovah, God of hosts, is his name.
Gather up thine effects out of the land, 17
O thou that dwellest in a fortress.
For thus saith Jehovah; 18
Lo! I will sling out the inhabitants of the land at once,
And will distress them, and they shall experience it.
Wo is me, because of my bruise! 19
My wound is painful; but I said,
"Surely this is an affliction, and I must bear it."
My tent is laid waste, and all my cords are broken; 20
My children are gone forth from me, and are not;
There is none to pitch my tent any more,
Or to set up my curtains.
Because the pastors are become brutish, 21
And Jehovah have they not sought;
Therefore they have not prospered,
And all their flock is dispersed.
Hark, a noise! behold, it advanceth, 22
Even a great commotion from the north country,
To make the cities of Judah a desolation,
A dwelling-place for dragons.
I know, O Jehovah, that the way of man is 23
not in himself;

7. *He shall approach.* This line is considered elliptical; and the ancient versions supply, *honour, glory,* or *kingdom.* Durell would supply *fear.* It seems however to me more natural and suitable to the context to consider יאתה as the third person future, from אתה, *to come* or *approach* unto God in the way of worship and supplication. So the verb is used, ch. iii. 22.

9. *Beaten silver, &c.* They used the finest and best of every thing to decorate and render their idols beautiful and splendid.

11. *In this manner, &c.* This verse is omitted in one ms. and to speak my mind freely, I cannot help questioning the authenticity of it, not only on account of the singularity of its being written in Chaldee, at a time too, when the people, not having left their own land, had not yet begun to make use of that dialect: but also because it breaks in upon and interrupts the course of the argument, which, it is manifest, would proceed more regularly and smoothly without it. It was probably a marginal gloss, and designed as an answer to idolators, among whom the Jews lived in Babylon. I have included it in brackets, as of doubtful authority.

14—16. *Every man is stupid, &c.* Every one who worships any graven or molten image; yea, the makers of them are ashamed, when they reflect that they are lifeless. How finely does the prophet contrast with these the God of Jacob.

17. *Gather up thine effects, &c.* This is addressed to Zion, and intimates that she must quit her strong-hold, and soon go into captivity.

18. *At once.* I will not any longer spare them, nor grant them deliverance from their enemies.

19—22. *Wo is me, &c.* In this and the following verses, the prophet seems by anticipation to suggest motives of patience and consolation to his country, in regard to the evils that were coming upon her.

2, 3. *I know, O Jehovah, &c.* The sense of this verse is, that every event is under the control of providence, and that man cannot escape the miseries which God in his wisdom and justice brings upon him. Hence Zion pleaded for moderation in the divine chastisements. Durell observes "the meaning of this verse according to our English version seems to be, that all events are under the direction of God's ordinance, which man cannot counteract. But I think the text may admit of another sense, rather more connected with the context, thus, 'I know with respect to Jehovah, that his way is not like that of a mortal; that he doth not walk, nor direct his step, like a man.' This construction is justified by the most common of all Hebrew idioms; and ל is often used as a particle of comparison; See Noldius. The sense here proposed is parallel to several other passages of scripture, and is adopted by the Syriac version. And upon the ground of this sentiment it is, that the daughter of Zion (whom I here suppose to be the speaker) builds her confidence of mercy in God's chastise-

It is not in man that walketh, to direct his own steps.

24 Correct me, O Jehovah, but with moderation;
Not in anger, lest thou bring me to nothing.
25 Pour out thy wrath on nations who own thee not;
On kingdoms which call not on thy name.
For they have devoured Jacob,
And his habitation have they laid waste.

CHAPTERS XI. XII.

God's covenant, and their violation of it; evils coming upon them; and on the men of Anathoth, for conspiring against Jeremiah; his prayer against them, and their ruin.

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, SAYING,
2 "HEAR ye the words of this covenant. And thou shalt speak them to the men of Judah, and
3 to the inhabitants of Jerusalem; and thou shalt
4 say unto them, 'Cursed is the man who will not hearken to the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, 'Hearken ye unto my voice, and do all which I command you: so shall ye be unto me a people, and I will be unto you
5 a God: That I may perform the oath which I swore unto your fathers, to give them a land flowing with milk and honey, as at this day."
6 Then answered I, and said, "So be it, O Jehovah." And Jehovah said unto me, "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Hear ye the words of this covenant, and do them. For I earnestly 7
admonished your fathers in the day that I brought them up out of the land of Egypt, and all along unto this day, rising up early, and admonishing, saying, 'Hearken ye unto my voice.' But they 8
hearkened not, nor inclined their ear, but went every one after the lusts of his wicked heart: therefore have I brought upon them all the denunciations of this covenant, which I commanded them to perform; but they performed not."

Also Jehovah said unto me, 9
A conspiracy is found among the men of Judah,
And among the inhabitants of Jerusalem.
They are turned again to the sins of their fa- 10
thers,
Who refused to hearken to my words;
These also have gone after other gods, to serve them:
The house of Israel, and the house of Judah,
Have together broken my covenant
Which I made with their fathers.
Therefore thus saith Jehovah; 11
Behold, I am about to bring evil upon them,
Which they shall not be able to escape;
And though they cry unto me, yet will I not hear them.
And the cities of Judah, and inhabitants of 12
Jerusalem, shall go,

REFLECTIONS UPON CHAPTER X. 1. The people of God have need of great caution that they do not learn the ways of sinners, when they live among them. The Israelites are exhorted not to learn the ways of the heathen. To consult astrologers, star-gazers, and conjurors, is learning the ways of the heathen, and very wicked in those who profess to believe the providence of God. To be dismayed at lights in the sky, comets, eclipses, or any extraordinary appearances in the heavens, is very unbecoming those who profess to know God, and who enjoy his gospel. Let us reverence him and his providence, and guard against all superstitious observances and fears; for they are displeasing to God, as well as mischievous to ourselves.

2. Let us observe how infinitely superior the name, wisdom, and power of the Lord are to idols, "which are all vanity and a lie." We ought to entertain the highest and most honourable thoughts of him. Let us reflect upon his infinite goodness and glory, his power over all nature, his command over all the elements, and his goodness to the whole creation. The variety of storms and changes of the weather, prove his being and providence. All the wisdom and skill of men are derived from him. Who then would not fear him, and seek his friendship? Let the people of God rejoice in him, be fully satisfied, and think themselves happy in having him for their portion; for happy indeed is the people, who have this great and glorious Being for their God.

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ments." That God's way is not like that of man, is certain, but how this is more connected with what follows, I do not perceive.

25. *Pour out thy wrath, &c.* I follow the more correct text of Ps. lxxix. 6, 7.

CHAP. XI. 1—8. *The words of this covenant, &c.* The prophecy contained in this and the following chapter may not improbably be assigned to the reign of Josiah; only to the latter end of it, when the people, who in the 18th year of that prince had solemnly engaged to perform the obligations of the divine covenant, may in course of time be supposed to have relapsed into their former disregard and neglect. The prophet is therefore sent to recall them to their duty by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience.

9—14. *A conspiracy is found, &c.* So far from adhering to the covenant made, they appeared to have combined and conspired against God by

And shall cry to the gods to whom they burn incense;
But these can by no means save them,
In the time of their calamity.
13 Surely according to the number of thy cities
Have been thy gods, O Judah;
And according to the number of the streets of Jerusalem,
Have ye set up altars to a shameful thing;
Altars to burn incense to Baal.
14 Therefore pray thou not for this people,
Neither present for them request or supplication;
For I will not hear in the time they cry unto me;
In the time of their calamity.
15 What hath my beloved to do in my house,
Whilst she is practising wickedness?
Shall [v] vows" and holy flesh from thee be accepted?
When thou doest evil, then thou exultest.
16 An olive-tree, green, fair, of goodly fruit,
Jehovah had called thy name;
With a clamourous noise he hath set fire to it,
And the branches thereof are consumed.
17 For Jehovah of hosts, who planted thee,
Hath pronounced evil against thee,
Because of the evil of the house of Israel,
And of the evil of the house of Judah,
Which they have wrought unto themselves,
In provoking me, by burning incense to Baal.
18 Jehovah then made known to me, and I knew;
Then didst thou show me their proceedings.
19 For I was like a [v] tame" lamb that is led to slaughter;
And knew not that they had laid plots against me, (saying,)
"Let us destroy the tree with its fruit;
"And let us cut him off from the land of the living,
"That his name may be no more remembered."
But, O Jehovah of hosts, who judgest righteously, 20
Who triest the reins and the heart,
Let me see thy vengeance upon them;
For unto thee have I laid open my cause.
Therefore thus saith Jehovah, 21
"As to the men of Anathoth that seek thy life,
Saying, 'Prophecy not in the name of Jehovah,
That thou mayest not die by our hand:'
[o] Behold, I will execute judgment upon them; 22
The young men shall die by the sword;
And their sons and their daughters shall die by famine;
And there shall be none of them left remaining; 23
For I will bring evil upon the men of Anathoth,
Even the year of their visitation."

RIGHTEOUS art thou, O Jehovah, 1
If I should venture to plead with thee;
Yet let me speak with thee of thy judgments.
Wherefore doth the way of the wicked prosper?
At ease are all they who deal very treacherously.
Thou hast planted them, they have also taken 2 root;
They grow, yea, they bring forth fruit;
They profess thee with their mouth;

CHAP. XI. 15. [v] Sept. 19. [v] Vulg. Sept.

22. [o] *For this cause thus saith Jehovah of hosts.* Sept.

their general defection to idols. They had multiplied these beyond all conception; and hence the prophet is forbid to pray for them, as God had resolved to take signal vengeance.

15. *My beloved to do, &c.* It is probable that this was the language usual when a husband spoke to or of his wife; and as God had espoused the seed of Abraham, he uses the same term, though they had violated the covenant.——*Shall vows, &c.* I adopt the reading of the Septuagint, which clears the sense of this otherwise obscure passage. Vows and holy flesh, mean sacrifices offered in consequence of vows. I have given the sense rather than the idiom.

16. *An olive-tree, &c.* Compare Ps. lxxx. 8—11. Doubtless this refers to their first settlement in Canaan, when they were devoted to Jehovah, and prospered.——*With a clamourous noise.* I have followed Michaelis, Blayney and others, in this version. The term המולה occurs only here, and Ezek. i. 24. and in the latter place it is explained to mean, 'like the noise of an host.' The Chaldean army is meant, which should make a noise, when about to consume this olive-tree. I derive רעו from רעה and consider the ו as conversive, and have rendered accordingly.

18—23. This is the language of the prophet, complaining of their attempts against his life.

19. *A tame lamb, &c.* So both the Vulgate and Septuagint, most probably reading אלום for אלוף, as Dimock conjectured.——*The tree with its fruit.* Blayney renders בלחמו "in its nutriments," but as Schultens has proved that the Arabs frequently use the word to denote the fruit of trees and plants, I have followed the common version.

22. *I will execute, &c.* I omit with the Septuagint, the first line of this verse, as the mere repetition of some scribe; and as interrupting the denunciation.

But in their reins they reject thee.
3 But thou, O Jehovah, hast known me;
Thou hast seen and proved my heart to be with thee;
Draw them out as sheep for slaughter,
And set them apart, as for the day of execution.
4 How long shall the land mourn,
And the grass of every field wither,
For the wickedness of those that dwell therein?
The beasts are consumed, and the birds,
Because they have said, "He shall not see our latter end."
5 If thou hast run with footmen, and they have wearied thee,
Then how wilt thou chafe thyself with horses?
And if in a land of peace thou art confident,
Yet what wilt thou do in the swelling of Jordan?
6 For thy brethren also, and the house of thy father,
Even these have acted perfidiously towards thee;
Even these with a loud cry have pursued after thee;
Believe them not, when they speak good things to thee.
7 I have forsaken my house; I have deserted my heritage;
I have given my beloved into the hand of her enemies.
8 My heritage hath been to me as a lion of the forest;
Against me she hath exerted her voice;
Therefore have I hated her.
The hyena hath digged up my heritage for me; 9
O ye ravenous birds, come against her round about;
Assemble all ye wild-beasts of the field;
Come to devour *even her flesh.*
Many pastors have destroyed my vineyard; 10
They have trodden under foot my portion;
They have reduced my pleasant portion
Into a desolate wilderness.
They have made it a desolation; 11
On account of desolation it mourneth;
The whole land is made desolate,
Yet there is no man that layeth it to heart.
Upon all the plains in the desert, spoilers are come; 12
Surely the sword of Jehovah devoureth
From one end of the land to the other;
There is no peace to any flesh.
They have sown wheat and shall reap thorns; 13
[r]Their inheritance" shall yield them no profit;
Ye shall even be ashamed of your crops,
Because of the fierce wrath of Jehovah.
[s]Surely" thus saith Jehovah; 14
With respect to all my evil neighbours,
Who smite the inheritance,
Which I caused my people Israel to inherit;
Behold, I will pluck them out of their land,
And the house of Judah will I pluck from among them.
And it shall be, after that I have plucked them 15
out,

CHAP. XII. 13. [r] Sept. Syr.

14. [s] Sept. 2 mss.

CHAP. XII. 1. *Righteous art, &c.* The prophet is satisfied that should he plead with God, respecting his dispensations, God would be found righteous; yet still he resolves to speak and reason in respect to his judgments.

2. *They profess thee, &c.* As the idiom may be misunderstood, I have given the sense of these two lines.

3. *To be with thee.* Thus our marginal version, which is doubtless preferable to the other; and the prophet contrasts the affections of his own heart, with the hypocrisy and enmity of the hearts of his enemies.

4. *He shall not see our, &c.* I conceive the most natural sense of these words is, to consider them as referring to the prophet. The men of Anathoth say, "He shall not see our latter end;" he shall not live to see those calamities come upon us which he has predicted; or, though he should live, we do not fear any such events as he has threatened.

5. *If thou hast run, &c.* God here addresses the prophet, and the sense of the comparisons is, that what he suffered from the threats and malice of the men of Anathoth, was nothing in comparison of what he would suffer from the princes and leading men of Jerusalem. God next cautions him against confidence even in his own relatives.

7—14. *Forsaken my house, &c.* Here God speaks of his people and the miseries which were coming upon them, as the due reward of their sins. That house which they had polluted he would forsake; and his heritage he would give up to spoilers.

9. *Hath digged up, &c.* If עיט be retained, I would consider it as a verb from עיט, and then איט will denote "the hyena," as the Septuagint have rendered; and which sense it has in the Arabic. It is known that the hyena does dig up the dead bodies from the graves; and hence the next lines specify both ravenous birds and beasts as coming to devour flesh. The learned reader may see Michaelis in verb.

11. *On account of desolation, &c.* With Houbigant, I consider על as a preposition, and the *yod* as paragogic, which yields a more clear and connected sense. The pastors denote governors and princes, who by their oppressions destroyed and laid waste the vineyard. In the next verse they are called spoilers.

I will again have compassion on them,
And will bring them back, every one to his possession,
And every one to his own land.
16 And if they will indeed learn the ways of my people,
To swear by my Name, "As Jehovah liveth;"
Like as they taught my people to swear by Baal,
Then shall they be built in the midst of my people.
17 But if they will not hearken,
Then will I pluck up that nation,
Plucking up so as to destroy it, saith Jehovah.

CHAPTER XIII.

Under the emblem of a linen girdle, the ruin of the land by the Chaldeans is shown; their various sins are vehemently reprehended.

1 THUS said Jehovah unto me, Go, and get thee a linen girdle, and put it upon thy loins, but
2 put it not in water. And I got the girdle according to the word of Jehovah, and I put it upon
3 my loins. And the word of Jehovah came unto
4 me a second time, saying, Take the girdle which thou hast gotten, which is upon thy loins, and arise, go to the Euphrates, and hide it there in
5 a hole of the rock. So I went, and hid it near the Euphrates, as Jehovah had commanded me.
6 And it came to pass after many days, that Jehovah said unto me, Arise, go to the Euphrates, and take thence the girdle, which I commanded
7 thee to hide there. And I went to the Euphrates, and digged, and took the girdle from the place where I had hidden it; and behold, the girdle was marred, so that it was good for nothing.
8 And the word of Jehovah came unto me, saying,
9 Thus saith Jehovah;
After this manner will I mar the excellency of Judah,
And the excellency of Jerusalem exceedingly.
10 This wicked people who refuse to obey my word,
Who walk after the lusts of their own heart,

REFLECTIONS UPON CHAPTERS XI. & XII. 1. We learn what is our duty when we enjoy the privilege of God's covenant; we ought to attend to the words of it. In order to correct the errors and irregularities of the Jews, the prophet attempts to bring them back to the original constitution of their church and government. The great command of the covenant with them, was "to obey God's voice," and the promise that "he would be their God." The same is required of us under the covenant of grace, with which God hath favoured us. It is the business of ministers often to remind their hearers of this, and to be examples of obedience; and those especially who have solemnly engaged themselves to God in covenant, will be notoriously guilty and ungrateful if they break it. Let us then ever be mindful of our covenant transactions; otherwise all the threatenings of the covenant will be executed upon us.

2. We see how good men were perplexed often with the inequality of providence. The prophet inquires, "Wherefore doth the way of the wicked prosper?" The prosperity of the wicked has been a stumbling-block to good men in former ages; to David and Asaph; and particularly to Jeremiah. He reasons the case with God: but very justly and piously lays it down as a first principle, that "God is righteous." It is no uncommon thing to see the wicked prosperous, easy, and happy; even those who, with the appearance of piety, are guilty of injustice and cruelty. When we observe this, let it not move us; remembering and owning that "the Lord is righteous," and that he has wise and holy ends in permitting it. While "clouds and darkness are round about him, justice and judgment have their habitation on his throne." Let us endeavour to have our hearts right with him; then we may be sure that every thing will go right with us, and "all things work together for our good."

3. See what is necessary in order to our being owned as God's people, viz. that we "diligently learn their ways;" the ways of sobriety, righteousness, and godliness. These are to be learned by observing their walk, especially by studying the word of God; and this requires great diligence, because it is a way contrary to the bent of corrupt nature, and the course of this world. Let it be our care to walk in the way of good men: then shall we be built up in holiness and comfort, and proceed from strength to strength, until at length we share their everlasting joys.

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13. *Their inheritance, &c.* I adopt the reading of the versions, which gives a full and clear sense. That of 'being pained,' is very doubtful, as well as inapplicable. The labours of the husbandmen should be vain, as others would eat the produce.

14—17. *Evil neighbours.* On the fall of Israel and Judah, the neighbouring nations took and possessed different parts of their land; but God here promises a restoration to his people, and denounces against those nations judgments, unless they learned the ways of his people, that is, embraced their God and his law.

CHAP. XIII. 1. *Get thee a linen, &c.* This chapter contains a single and distinct prophecy, which under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction that was destined to fall upon the whole Jewish nation, including the individuals of every rank and denomination.

4. *Go to the Euphrates, &c.* As this was far distant from Judea, it is most probable that this was a vision. The same supposition of a vision must be admitted in other cases also, particularly ch. xxv. 15—29. for it would be downright absurdity to believe, that Jeremiah actually went round with a cup in his hand to all those kings and nations there enumerated, and made them drink of its contents.

Who have gone after strange gods,
To serve them, and to bow down unto them;
Even they shall be as this girdle, which is of no use.
11 For as the girdle cleaveth to the loins of a man,
So would I have caused to cleave unto me,
The whole house of Israel and of Judah, saith Jehovah;
That they might be unto me a people,
And a name, and a praise, and a glory:
But they would not hearken.
12 Thou shalt also speak unto them this word,
Thus saith Jehovah, the God of Israel;
Every vessel shall be filled with wine.
And they will say unto thee, "Do we not indeed know assuredly
"That every vessel shall be filled with wine?"
13 Then shalt thou say unto them, "Thus saith Jehovah,
Behold, I will fill all the inhabitants of this land,
And the kings that sit on David's throne,
And the priests, and the prophets,
And all the inhabitants of Jerusalem, with drunkenness:
14 And I will dash them one against another,
And the fathers and the children together, saith Jehovah;
I will not pity, neither will I spare,
Neither will I show mercy so as not to destroy them."
15 Hear ye, and attend; be not lifted up;
Surely Jehovah hath spoken.
16 Give ye glory to Jehovah, your God,
Before he cause darkness,
And your feet stumble on the gloomy mountains;
And lest while ye are looking for light,
He turn it into darkness and death-shade.
But if ye will not hearken *unto these things,* 17
My soul shall weep in secret, because of your pride,
And mine eye shall weep sore, and run down with tears,
Because the flock of Jehovah is carried into captivity.
Say unto the king, and unto the queen, 18
Humble yourselves, and sit ye down;
For he will cause to fall from your heads
The diadem of your glory.
The cities of the south are shut up, and none 19
openeth;
Judah shall be carried away captive;
The whole thereof shall be carried away captive.
Lift up your eyes, and see how they are coming 20
from the north;
Where is the flock that was given thee, the sheep of thy glory?
What wilt thou say, when he shall punish thee? 21
For thou hast taught them to be head rulers over thee:
Shall not pangs seize thee, as of a woman in travail?
And when thou shalt say in thy heart, 22
Wherefore have these things befallen me?
For the greatness of thine iniquity,
Thy skirts are uncovered—thy heels are left bare.

10, 11. *This wicked people, &c.* We have now the application of the emblem which the prophet had used. I render the Apadosis conditionally, as the conclusion of the eleventh verse requires.

12.—14. *Shall be filled with wine.* With the wine of God's wrath.——*Do we not indeed know, &c.* They pretend to be acquainted with what the prophet meant, as if he foretold a plentiful vintage; but he goes on to inform them that it was a wine which should render them foolish, and occasion their destruction.

16. *He turn it, &c.* The text has here evidently suffered, as the various readings prove; but from other places and the old versions it may happily be corrected. I read then ושמה לערפל וצלמות. In all other places where צלמות occurs it is placed the last. The versions only read one verb; and ושית is probably a mere marginal gloss of the sense of ושמה. The version adopted, I have no doubt gives the sense of the prophet. See Blayney and Houbigant.

17. *Because of your pride.* The term מרמ is of doubtful signification; that given supposes that it is the same as מאת. The Syriac translator probably read רעת, as he renders affliction, but the other versions the reading and sense I have adopted. Houbigant proposes גלה, 'a removal.'

18. *King and queen, &c.* By these are most probably meant Jehoiakim and his consort. See ch. xxii. 18.——*Humble yourselves, &c.* To sit on the ground was a posture of mourning; and to this the prophet calls these distinguished persons.

19. *Carried away captive, &c.* He speaks as if the enemy were at the door, and as if all his designs were accomplished.

21. *What wilt thou say, &c.* This is said to Zion or the community of the people.——*Hast taught them, &c.* The wicked thou hast not only suffered, but placed over thee; hence punishment shall come upon thee.

22. *Wherefore have, &c.* The prophet gives the answer; it is on account of the abundance of her iniquity that Zion was treated as a captive female, stripped and exposed to shame.

23. *Can the Cushite, &c.* Bochart has proved, in my opinion, that the Cushites were Arabians; and Blayney agrees with him, observing that they dwelt on the banks of the Red-sea, and bordered on Egypt and Philistia. See ch. xlvi. 9. Is. xx. 3—5. and 2 Chron. xxi. 16.——*Do what is good, &c.*

23 Can a Cushite change his skin, or a leopard his spots?
Then may ye do what is good,
Who have been accustomed to do evil.
24 Therefore will I scatter them as stubble,
Which passeth before the wind of the desert.
25 This is thy lot, thy portion measured from me, saith Jehovah,
Because thou hast forgotten me, and trusted in falsehood:
26 Therefore I will uncover thy skirts before thee,
That thy shame, thy neighings and adulteries may be seen.
27 Thou hast devised thy whoredom upon the hills;
In the fields I have seen thine abominations:
Wo unto thee, O Jerusalem! thou wilt not be clean;
How long will it yet be before thou wilt?

CHAPTERS XIV. XV.

A grievous famine; Jehovah will not be intreated; the utter rejection of the Jews for their manifold sins; the prophet complaining is encouraged by a gracious promise.

THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH.

Because of the drought, Judah mourneth, 2
And the gates thereof languish;
They are in deep mourning for the land;
And the cry of Jerusalem is gone up.
The nobles also have sent their little ones for water; 3
They came to the pits; they found no water;
They returned with their vessels empty;
They were ashamed and confounded;
They covered their heads.
Because the ground is crumbled to dust, 4
Inasmuch as there hath been no rain in the land,
The husbandmen were ashamed;
They covered their heads.
When the hind also had calved in the fields, 5
The kid was deserted, because there was no grass.
And the wild-asses stood on the plains; 6
They snuffed up the wind like dragons;
Their eyes were wasted,

REFLECTIONS UPON CHAPTER XIII. 1. We see how hateful to God the pride of man is; and he will one way or another show it. The pride or excellency of Judah and Jerusalem are particularly mentioned; the people were proud of their land, their good land; and the inhabitants of Jerusalem of their city, the temple, and other privileges. Soon alas! the land was to be made a desolation, and the city a heap of ruins! Thus will God either humble man by his grace or by his justice; by bringing him to repentance, and leading him to bow at his footstool, crying, "God be merciful unto me;" or by giving him as a prey to enemies.

2. How tenderly ought God's people, and especially his ministers, to be affected with the obstinacy and impenitence of others, v. 17. It should grieve us to behold transgressors, especially those who have enjoyed many and great religious advantages. Ministers, when they see their labours unsuccessful, often weep in secret, and pour out their prayers and tears to God on this account. But God bottles their tears; and wo be to those whose pride and obstinacy have occasioned them.

3. Let our minds be impressed with the great difficulty of conquering bad habits. It is a thing next to impossible. Hardly any principles of religion, any motives, either of fear or shame, will work upon those who are accustomed to do evil. Fact and experience prove this. Let us be thankful, if through the pious care of parents, and divine grace, we have never contracted them. Young people should above all things guard against them; and parents watch over their children to prevent them. Nothing is impossible to divine grace and power. Let those therefore who are under the power of them, earnestly strive and pray against them, and do it without delay, lest the disease should become inveterate and incurable.

Blayney renders, "Then may ye prevail with them to do good, who have learned to do evil." Though this is true, and the text will bear it, yet I prefer the common version, as supported by the old translators. The sense is, that evil habits are a second nature, and not easily conquered.

24—27. *This is thy lot, &c.* This is what Jehovah has appointed for thee to suffer, on account of thy idolatry and great wickedness.

CHAP. XIV. 1. *The word of Jehovah, &c.* I cannot find any mark, internal, or external, whereby to ascertain the date of the prophecy delivered in this and the following chapter. Nothing therefore appearing to the contrary, the presumption is in favour of the order in which these chapters are found at present; and we are justified in admitting, that this prophecy may have been delivered in the beginning of Jehoiakim's reign, not long after the foregoing, since the subject matter will equally fall in with this season as with the other.

2. *Because of the drought, &c.* I join על דבר הבצורות to the beginning of this verse, and consider the sense given as most apposite. This word is derived from בצר, which is used in the same sense as עצר, to *withhold*, or *restrain*; so that it might indeed signify a withholding of provisions, or making a scarcity of them; but from the context it is obvious, that a withholding of rain, or 'a drought,' is rather intended; as בצרת is also rendered ch. xvii. 18. and as all the ancient versions have represented. The plural number is adopted, most probably to denote that the usual showers were withholden, not for one season only, but for a continued succession of them; as was the case in the reign of king Ahab, 1 Kings xvii. 1.

3, 4. *The nobles also, &c.* These two verses show that the drought was extreme; and of course that great distress prevailed.

5. *The kid was, &c.* I have supplied what is clearly understood in the text, for the sake of perspicuity, &c. Want led these affectionate animals to desert their young, in order to seek food for themselves.

6. *Wild-asses stood, &c.* Oppressed with intolerable heat and thirst,

Because there was no herbage.
7 Though our iniquities testify against us,
O Jehovah, do thou act for thy name's sake;
For our apostacies have been many;
We have sinned against thee.
8 O thou hope of Israel, his Saviour in time of distress,
Wherefore wilt thou be as a stranger in the land?
And as a traveller that turneth aside only to lodge?
9 Wherefore wilt thou be [r]as one asleep"?
As a man that hath no power to save?
Seeing thou art in the midst of us, O Jehovah,
And we are called by thy name, desert us not.
10 Thus said Jehovah concerning this people,
They have so loved to wander;
Their feet have they not refrained,
Therefore Jehovah accepteth them not:
Now will he remember their iniquity,
And will take account of their sins.
11 Therefore said Jehovah unto me,
Pray not for this people, for their good.
12 When they fast, I will not hearken to their cry;
And when they offer a burnt-offering,
Or a wheaten-offering, I will not accept them;
But by sword, and by famine, and by pestilence,
I will make an end of them.
13 Then said I, Alas! O Lord Jehovah!
Behold the prophets say unto them,
Ye shall not see the sword,
Neither shall famine come unto you;
But true peace will I give you in this place.
14 Then said Jehovah unto me;
The prophets prophesy falsely in my name:
I have not sent them, nor commanded them,
Neither have I spoken unto them;
A false vision, and divination, and vanity,
And the guile of their own heart,
Do these prophesy unto you.
Therefore thus saith Jehovah; 15
As to the prophets who prophesy in my name,
And I have not sent them, but who say of themselves,
"Sword and famine shall not be in this land;"
By sword and by famine shall they be consumed.
And these prophets, and the people to whom they prophesy, 16
Shall be cast forth in the streets of Jerusalem,
Because of the famine and the sword;
And they shall have none to bury them;
They, their wives, their sons and their daughters,
And I will pour their own wickedness upon them.
And thou shalt say unto them this word; 17
Let mine eyes run down with tears night and day,
And let them not cease;
Because a great hurt hath been inflicted,
On the virgin-daughter of my people;
A blow which is exceedingly painful.
If I go out into the fields, 18
Then behold those that are slain by the sword!
And when I enter the city,
Then behold those that pine with famine!
Yet both the prophet and also the priest
Go trafficking about the land, and care not.
Hast thou altogether rejected Judah? 19
Hath thy soul abhorred Zion?
Wherefore hast thou smitten us, and we have no remedy?

CHAP. XIV.

9. [r] Sept.

they inhaled the breeze like large serpents, which according to Bochart and others, often erect their heads, and open their mouths for hours for the same purpose.

8, 9. *O thou hope of Israel, &c.* The prophet complains that Jehovah seemed unconcerned about what was occurring, as if he were a stranger in the land, or a mere traveller passing through it.——*As one asleep.* I adopt the reading of the Septuagint, as giving a suitable sense. Servetus from the Arabic would render, 'as one unexpectedly overwhelmed.' The Syriac, 'as a weak man.' There is no authority for 'astonished.' The sense is, Jehovah acted as if asleep, and as if he had no power to save.

10. *Jehovah accepteth them not.* In opposition to all the old versions, and most modern ones, Blayney renders, "When Jehovah bruised them not."

11. *For their good.* Or for their prosperity and happiness in the land. It is only in this sense the prophet is forbid to pray for them. He might, and doubtless did pray for their souls.

13. *True peace.* That is, firm and durable prosperity. The false prophets thus flattered the hopes and desires of the wicked.

16. [r] *And these prophets, &c.* I join the last two words of the preceding verse to this, with Dathe, as more suitable to the Hebrew idiom.

17, 18. *Let mine eyes run, &c.* The prophet laments the past and present miseries of his country, the slaughter made by the Egyptians. 2 King. xxiii. 29, and 2 Chron. xxv. 20, and the drought and consequent famine. ——*About the land, and care not.* This signifies that they were totally regardless both of their duty, and of the state of their country.

19—22. *Hast thou altogether, &c.* These questions do not imply that

We look for peace, and there is no good;
For a time of healing, and behold terror?
20 We acknowledge, O Jehovah, our wickedness,
And the iniquity of our fathers;
For we have sinned against thee.
21 Spurn us not for thy name's sake;
Dishonour not the throne of thy glory;
Call to mind, annul not thy covenant with us.
22 Are there among the vanities of the heathen
Any that can cause rain?
Or can the heavens give showers?
Art not thou He, O Jehovah our God?
And we have looked up to thee,
Because thou hast done all these things.

1 THEN Jehovah said unto me;
Should Moses or Samuel stand before me,
I would not regard this people;
Send them from my presence, and let them depart.
2 And it shall be, when they shall say unto thee,
"Whither shall we depart?"
Then shalt thou say unto them, Thus saith Jehovah;
They that are for death, unto death;
And they that are for the sword, unto the sword;
And they that are for famine, unto famine;
And they that are for captivity, unto captivity.
3 And I will appoint over them four kinds, saith Jehovah,
The sword to slay, and the dogs to drag about,
And the birds of the heavens, and the beasts of the earth,
To devour and to destroy their carcases.
And I will deliver them up to vexation, 4
In all the kingdoms of the earth,
Because of Manasseh, son of Hezekiah, king of Judah,
On account of what he did in Jerusalem.
For who will have pity upon thee, O Jerusalem? 5
Or who shall condole with thee?
Or who shall turn aside to seek thy welfare?
Thou hast forsaken me, saith Jehovah; 6
Thou art wholly revolted from me;
Hence I will stretch out my hand against thee,
And destroy thee; I am weary [v] of forbearing.
Therefore I will scatter them with a van; 7
With my whirlwind I will bereave the land;
I will destroy my people,
Since from their ways they have not returned.
Their widows are multiplied before me, 8
Beyond the sand of the sea shores;
I have brought against their mother-*city*
A chosen one that spoileth at noon-day;
I have caused to fall suddenly upon her,
Both trembling and terrors.
She that hath borne seven languisheth, 9
She hath given up the ghost;
Her sun is gone down while it is yet day;
She is ashamed and confounded;
And her remnant will I give to the sword,
Before the face of their enemies, saith Jehovah.
Wo unto me, O my mother! 10
For thou hast born me to be a man of strife,
And a man of contention to the whole land;
Though I have neither lent on usury,

CHAP. XV.

6 [v] Syr. Sept.

God had, or that the prophet believed he had utterly rejected Judah; but if he had not, why did he smite them and treat them so severely? He humbles himself when he thinks on their sins, and pleads for mercy.

CHAP. XV. 1. *I would not regard, &c.* Hebrew, 'My soul would not be towards this people.' I have given the sense in equivalent terms, but more agreeable to the English idiom.

2. *They that are for death, &c.* This is forcible language, and could not be heard without some effect, unless by a people who were totally hardened, and dead to all fear.

3. *Four kinds.* That is, of judgments, as it follows. Nothing could be more distressing to a people who paid such attention to the rights of sepulture, than to be informed that they would be wholly devoured by wild-beasts and birds.

5. *To seek thy welfare.* So I conceive the connexion requires that we should render לשאל, to seek, or ask about it in any manner.

6. *Wholly revolted from me.* This is admitted to be the sense; and as it is more plain than 'going backward,' I have adopted it.——*Weary of forbearing.* I have adopted the sense of the Syriac and Septuagint. Blayney thinks the latter derived from יעת. At least the sense given is adopted by Dathe and others, as what the text will bear.

8. *Their mother-city.* For this sense of אם, see 2 Sam. xx. 19. The 'chosen one' signifies Nebuchadnezzar.——*Trembling, &c.* I have followed the Septuagint, who either read differently, or have given the Arabic sense to ידר. Blayney renders, 'an enemy,' but this as well as the common version, seems improper.

9 *She that hath born seven, &c.* That is, sons, shall not have protection from them. She shall be cut off; her sun goeth down while it is yet day, and any of her posterity that may have escaped, shall fall by the sword of the victorious enemy.

10. *Wo unto me, &c.* The prophet here complains of his lot, and the

Nor have they lent to me on usury,
Yet have they all of them execrated me.
11 Jehovah said, shall not I turn it for good to thee?
Shall I not interpose for thee with the enemy,
In the time of evil and in the time of distress?
12 Shall the iron break to pieces,
The northern iron and the brass?
13 Thy substance and thy treasures will I give for spoil,
Not for price, but [o] for thy sins in all thy borders.
14 And I will make thee to [v] serve" thine enemies
In a land which thou hast not known;
For a fire kindled in my anger shall burn you.
15 Thou O Jehovah, knowest *what I suffer;*
O remember me, and visit me!
And avenge me of my persecutors;
By the continuance of thine anger take me not off;
Know that for thy sake I endure reproach.
16 Thy words were found and I [v] embraced" them;
Yea, thy command hath been my joy,
And the rejoicing of my heart:
For I am called by thy name, O Jehovah, God of hosts.
17 I have not sat in the assembly of the profane,
Nor have I rejoiced because of thy hand;
I sat solitary, for thou filledst me with indignation.
18 Wherefore hath my grief been perpetual?
And my wound desperate, refusing to be healed?
Wilt thou be to me as a failing spring?
As waters which are never sure?
19 Whereupon thus said Jehovah,
If thou wilt turn when I shall bid thee turn,
Then shalt thou stand in my presence;
And if thou wilt separate the precious from the vile,
Thou shalt become as my mouth;
These shall turn to thee, but thou shalt not turn to them.
2 And I will make thee against this people,
Like a fortified wall of brass;
And though they war against thee, they shall not prevail;
For I will be with thee to save thee,
And to deliver thee, saith Jehovah.
21 Yea, I will deliver thee from the hand of the wicked,
And rescue thee from the grasp of the formidable.

13. [o] *all.* Syr. Chald. 14. [v] Syr. The rest, *to pass.*

16. [v] The versions, except Vulg.

REFLECTIONS UPON CHAPTERS XIV. & XV. 1. We here learn what judgments sin has brought upon men; and especially upon God's disobedient people. A drought was followed by famine, and this by pestilence and the sword. In such seasons, humiliation and prayer become an imperative duty. We should acknowledge with the prophet here, that "our sins testify against us," that we have deserved it, and that "the Lord is righteous" in inflicting it: that "we have wandered from God, and not refrained our feet from evil ways," though we have often been warned of the consequences.

2. Let us attentively observe what an honour God here puts upon his praying servants; with what respect and affection he speaks of Moses and Samuel, who had been dead many centuries. If any thing

Job laments that his mother ever bore him; as he seemed to be destined to endless strife and contention with his unbelieving countrymen.

11. *Shall not I turn it for good, &c.* I read שׁרותיך as a verb from שׁרת, to have power, to rule, overrule, and nearly as ישׁר, to direct. God promises that he would overrule what he suffered for his good, that he would conciliate the enemy in the most trying times, which we find he actually did. Compare ch. xxxix. 11—14.

12. *Shall the iron, &c.* Here God addresses the people, and the sense of this language is, that the iron, or strength of Judea, was not able to break the northern iron and the brass, or military strength of Chaldea. The next verses express the same truth in plain terms.

15. *By the continuance of, &c.* I have followed our old versions in this rendering, as it is supported by the ancient versions. The ארך אף generally signify, 'long-suffering,' the deferring of anger; but if the negative אל be retained (and there is no authority to omit it) we are obliged to regard the words here in a sense which they will properly bear. The prophet seems to fear lest he shall fall among others. Blayney renders 'Within the length of thine anger comprehend me not; know that for thy sake I have undergone reproach.' I do not see how תקחני can be so rendered.

16. *And I embraced them, &c.* Compare Ezek. iii. 1—3. The sense is, he readily received the divine commands, and obeyed them. They afforded the greatest joy.——*Thy command, &c.* To me to go and proclaim thy word. All the versions read דברך, as some mss. and the keri now read.——*I am called, &c,* I am called thy prophet, because it is in thy name I deliver my predictions.

18. *Wilt thou be to me, &c.* I have adopted the version of Michaelis as quite rational, as I cannot but think with Durell it is profane for the prophet to speak of God as a liar. I conceive then that אכזב signifies 'a spring whose waters sometimes fail,' and that this sense is strongly supported by the synonymous parallelism of this distich. Compare Mic. i. 14; Is. lviii. 11; and Job vi. 15—20. The sense evidently is, Wilt thou disappoint my hopes and expectations?

19. *When I shall bid thee, &c.* It is necessary to render in this manner, to give the full force of the future in this connexion.——*The precious from, &c.* That is, preach sound doctrine, distinguishing truth from error, and applying truth as the test of men's characters This is the duty of every minister; and when he discharges it he may hope that sinners will turn to him; but whether or not he must not turn to them.

CHAPTERS XVI. XVII.

The utter ruin of the Jews; their return from captivity; the blessedness of trust in God; salvation is from God; the sabbath must be hallowed.

1 The word of Jehovah which came also unto me, saying,
2 "Thou shalt not take unto thee a wife,
Nor shalt thou have sons or daughters in this place.
3 For thus saith Jehovah,
To the sons and to the daughters, those that are born in this place;
And concerning their mothers that bare them,
And their fathers that begat them in this land;
4 They shall die of mortal diseases;
They shall not be lamented nor buried;
They shall be for dung on the face of the ground;
For by sword and by famine shall they be consumed;
And their carcases shall be for meat
Unto the fowls of the heavens, and unto the beasts of the earth."
5 Verily thus said Jehovah;
Enter not into the house of mourning,
Neither go to lament nor to condole with them;
For I have withdrawn my peace from this people,
Saith Jehovah,—loving-kindness and tender mercies.
6 And they shall die great and small in this land;
They shall not be buried nor lamented;
No one shall cut himself for them,
Nor shall any one make himself bald for them.
7 Neither shall they break bread among them,
On account of a mourner to comfort him over the dead;
Nor shall they give them to drink of the cup of consolations,
On account of one's father, or on account of one's mother.
8 Also enter not into the house of feasting,
To sit down with them to eat and to drink.
9 For thus saith Jehovah, God of hosts, the God of Israel;
Behold, I am about to cause to cease from this place,
Before your eyes, and in your days,
The voice of joy and the voice of mirth,
The voice of the bridegroom and the voice of the bride.
10 And it shall be when thou shalt have declared unto this people all these things; and they shall say unto thee, 'Wherefore hath Jehovah pronounced against us all this great evil? and what is our iniquity, and what our sin, which we have committed against Jehovah, our God?
11 then shalt thou say unto them;

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would have reconciled him to Israel, it would have been their intercession. This is no intimation that they interceded in heaven, but the contrary: it is only a supposition; as Moses had often stood in the breach, and Samuel prevailed for their deliverance. This shows the power of prayer, and what pleasure God takes in his worshipping servants. It shows what a blessing to their country those are, who offer up earnest prayers for it: and how desirable and necessary it is, that we should abound in supplication for our own land.

3. We may see how difficult it is to bear reproaches patiently, and how ministers ought to conduct themselves. They are to meditate on the word of God; digest it, and endeavour thoroughly to understand and relish it. They are not to study to please men by sinful compliances, and by bringing down christian precepts to their standard; but to deliver their messages faithfully, and urge men to come up to the purity of the christian standard. They are to distinguish between the precious and the vile; to reprove the wicked and the careless; to encourage and comfort the righteous. They are to consider themselves as God's mouth; to speak nothing but what his word requires; and when they do so we are to consider them as God's mouth, and pay as much regard to what they say, as if God himself spoke to us. These are maxims necessary to be regarded at all times; especially amidst prevailing degeneracy; and in so doing God will support and deliver us; and we shall stand before him with honour and acceptance through Jesus Christ, in the great day of account.

CHAP. XVI. 1. *The word of Jehovah, &c.* The prophecy which begins here is continued on to the 18th verse of the next chapter. Nor is there any reason to suspect its being out of its proper place, but that it may have been delivered, as well as those of the preceding chapter, towards the beginning of Jehoiakim's evil reign.

2—4. *Take unto thee a wife, &c.* The reason of this is the calamities which were coming upon the land.

5—7. *The house of mourning, &c.* So most moderns render, from the Arabic sense of רנה; which signifies to raise a clamour, either for grief or for joy. Compare Amos vi. 7. These rites of mourning were common. See Introd. Pt. 4. Ch. vi. Sect. 4—6.

8, 9. *House of feasting, &c.* This was to intimate that all joy should cease, both from the city and the land.

10—13. *All this great evil.* It is stated for what causes these calamities should come on them, so that they should be carried captives to a foreign land, and dwell among idolators.

Because your fathers have forsaken me, saith Jehovah,
And have followed after strange gods,
And have served them, and worshipped them,
And have forsaken me, and not kept my law:
12 And ye have done more wickedly than your fathers;
For behold, ye, every one of you, follow
The lusts of your own wicked heart,
And unto me ye have not hearkened.
13 Therefore I will cast you forth from this land,
Into a land which neither ye nor your fathers have known;
And there shall ye serve strange gods day and night;
Because I will show you no favour.
14 Nevertheless, the days shall come, saith Jehovah,
When it shall no more be said, "As Jehovah liveth,
Who brought up the children of Israel from the land of Egypt:"
15 But as Jehovah liveth,
Who brought up the children of Israel from the north country,
And from all lands whither he had driven them;
For I will bring them again into their own land,
Which I gave unto their fathers.
16 Behold, I will send for many fishers,
Saith Jehovah, and they shall fish them:
And afterwards I will send for many hunters,
And they shall hunt them from every mountain,
And from every hill, and from the holes of the rocks.
17 For mine eyes are upon all their ways;
They are not hidden from before my face;
Nor is their iniquity concealed from mine eyes.
And I will amply requite their iniquity and 18
their sin,
Because they have defiled my land
With the carcases of men offered to their idols;
And with their abominations have filled mine heritage.
O Jehovah, my strength and my fortress, 19
And my refuge in the day of distress;
Unto thee shall nations come from the ends of the earth,
And shall say, "Surely our fathers possessed a lie,
A vanity which could not profit them.
Shall men make gods for themselves? 20
When they themselves are not gods?
Therefore, behold I, instructing them at this 21
time,
Will make known to them my hand and my might;
And they shall know that my name is Jehovah.

CHAP. XVII.

THE sin of Judah is written with a pen of iron, 1
With the point of a diamond it is engraved,
Upon the tablet of their heart,
And upon the horns of their altars:
While their children remember their altars and 2
grove-idols,
Among the green trees upon the high hills.
O my mountain, thy substance in the field, 3
And all thy stores, will I give up for a spoil;
Thy high-places for sin through all thy borders.
And I will [r] remove thee" from the inheritance 4
Which I have given unto thee;

4. [r] Syr. Arab.

14, 15. *The days shall come, &c.* Here is a promise of their restoration, for the encouragement of such as loved Zion, and the land of their fathers.

16—18. *Fishers—hunters.* To fish is to take them in a net, and to hunt is to take and destroy the game; so God would employ many fishers and hunters to ensnare, catch and destroy the sinners in Zion. 'Amply requite,' is the sense of משלמתי ראשנה משנה.

19—20. *O Jehovah, my strength, &c.* The prophet, shocked at the apostacy of Israel, and concerned for God's honour, looks forward to the time, when, as he predicts, even the Gentiles themselves shall become sensible of the absurdity of their hereditary idolatry, and be converted to the acknowledgement of the true God.

21. *At this time, &c.* The time alluded to is undoubtedly that, when the gospel was to be preached to and embraced by the Gentiles; when God promises that he would make such a display of his mighty power, as should amply convince them of the truth of his existence and divinity.

CHAP. XVII. 1, 2. *Written with a pen, &c.* Idolatry was fixed in their affections and memory, as firmly, as if engraved on a tablet of brass, or any other durable substance. This was directly opposed to the divine command. Deuter. xi. 18—20. Compare Prov. iii. 3; vii. 3.

3. *O my mountain, &c.* The old versions join this to the preceding verse, and render, "on the mountains and on the plains." Dathe adopts this. Michaelis, in his German version, "Howl to the field," giving the Arabic sense of הר, as Castel. I have followed Blayney, and consider הרי

And I will cause thee to serve thine enemies,
In a land which thou hast not known;
Because a fire is kindled in mine anger,
Which shall burn continually.

5 Thus saith Jehovah;
Accursed is the man who trusteth in man,
And maketh flesh his arm *of support*,
And whose heart departeth from Jehovah.
6 For he shall be as the blasted tree upon the waste,
Which doth not perceive when good cometh;
But endures the scorching heats of the desert,
Of a barren land that cannot be inhabited.
7 Blessed is the man, who trusteth in Jehovah,
And the object of whose trust Jehovah is.
8 For he shall be as a tree planted near the waters,
Which sendeth forth its roots *by the side of the stream*,
And doth not perceive when heat cometh;
But its foliage is continually green,
And in a year of drought it is unconcerned,
Neither doth it cease from bearing fruit.
9 The heart is wily above all things;
It is past hope; who can know it?
10 I Jehovah search out the heart, and try the reins,
To give to every man according to his ways,
And according to the fruit of his doings.
11 As the bird that hatcheth what it did not lay,
So is he who getteth riches, and not by right;
In the midst of his days he shall leave them,
And in his latter end shall be a criminal.
A glorious throne, set on high from the beginning, 12
Is the place of our sanctuary.
The object of the hope of Israel, Jehovah, 13
All who forsake thee shall be ashamed,
And shall be recorded in the earth as revolters;
Because they have forsaken Jehovah,
The fountain of living waters.
Heal me, O Jehovah, and I shall be healed; 14
Save me, and I shall be saved;
For thou art the object of my praise.
Behold, these say unto me, 15
"Where is the word of Jehovah? let it come now."
I have not withdrawn from following thee; 16
But the fatal day I have not desired;
Thou knowest what hath issued from my lips
Hath been *spoken* as before thy face.
Be not thou a terror unto me; 17
Thou art my refuge in the day of adversity.
Let those who persecute me be made ashamed, 18
But let not me be made ashamed;
Let them be dismayed, but let not me be dismayed.
Thus said Jehovah unto me; 19
Go and stand in the gate of the people, through which the kings of Judah come in, and through which they go out, and in all the gates of Jerusalem: And thou shalt say unto them, 20

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as denoting Judah, as the same term is applied figuratively, to denote great princes or kingdoms. Compare Is. xli. 15. and Jer. li. 25.——*High-places for sin, &c.* The places where they worshipped idols, should also become a spoil.

4 *I will remove thee, &c.* I have followed the Syriac and Arabic, neither of which read the ו before נח, which perverts the construction and sense.

5. *Flesh his arm, &c.* Weak, frail man; relying on him, as if he could at all times be his help and salvation, without any regard to God.

6. *A blasted tree.* Celsius renders, Juniper, which Dathe adopts. The Juniper is a plant of the waste, but as it grows there, I do not think that it can be particularly meant. Michaelis contends for a species of birds, the *meleagris*, and renders to this purpose, 'Perlhem.' He would render the same term, Ps. cii. 18, in the same manner; a forced and incongruous version. The following verses prove that a tree of the waste is meant, but one deprived of its foliage.

8. *Neither doth it cease, &c.* How appropriate is this comparison. While confidence in man is ever disappointed, that which is placed in God is happily realized, in the enjoyment of peace and prosperity.

11. *As the bird that, &c.* It is evident from 1 Sam. xxvi. 20. that the קרא is a bird that frequents the mountains; and of little value; so that the 'partridge' cannot be meant. Nor is it known that the partridge does sit on the eggs of other birds. I have therefore rendered by a general term. Oedman supposes the martinet to be intended. The comparison implies that as the young when hatched will soon desert their supposititious dam, so the riches acquired by oppression and plunder, will at length depart, or the possessor be taken off by the hand of justice.——*A criminal.* See 2 Sam. iii. 33. and note.

12–14. *A glorious throne, &c.* The prophet contrasts the security of those who made Jehovah their trust, with such as trusted in their ill-gotten wealth.

16. *I have not withdrawn, &c.* The verb אוץ, signifies to urge, press, or hasten; and with מן to take from, and here to take himself from, or to withdraw. So Gesenius explains, and Michaelis agrees with him. I have followed the Septuagint and Arabic, as מרעה seems to have no connexion with what precedes or follows. Houbigant considers that מאחר is the true reading.

19–27. *Thus said Jehovah.* From this address respecting the sabbath, it is evident that the law commanding it to be kept holy, was grossly violated; that day was made a day of business, and doubtless proved the wickedness of the people. The prophet calls them to repentance and reformation, and promises as a consequence, safety and prosperity.

Hear ye the word of Jehovah, O ye kings of Judah, and all Judah, and all ye inhabitants of
21 Jerusalem, that pass through these gates. Thus saith Jehovah, Take heed unto yourselves, and carry no burden on the sabbath-day, nor bring
22 in through the gates of Jerusalem; neither bring ye forth any burden out of your houses on the sabbath-day, neither transact ye any manner of business; but keep ye holy the sabbath-day;
23 according as I commanded your fathers: but they hearkened not, nor inclined their ear, but stiffened their neck, so as not to hear, and so as
24 not to receive instruction. And it shall be, if ye will indeed hearken unto me, saith Jehovah, so as not to bring in any burden through the gates of this city on the sabbath-day, but to keep holy the sabbath-day, without transacting thereon
25 any manner of business: then shall there enter in at the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and upon horses, they, and their chieftains, men of Judah, and inhabitants of Jerusalem; and this
26 city shall be established for ever. And there shall come from the cities of Judah, and from the environs of Jerusalem, and from the land of Benjamin, and from the plain, and from the hill country, and from the south, persons bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing offerings of praise, unto the house of Jehovah. But if ye 27
will not hearken unto me, to keep holy the sabbath-day, and not to carry any burden, and go through the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall consume the palaces of Jerusalem, and it shall not be extinguished.

CHAPTER XVIII.

By the type of a potter, God's dominion over nations showed; his judgments on Judah.

THE WORD WHICH CAME TO JEREMIAH FROM 1
JEHOVAH, SAYING,

Arise, and go down to the potter's house, and 2
there I will cause thee to hear my words. So I 3
went down to the potter's house, and behold he was at work upon the wheels. And the vessel 4

REFLECTIONS UPON CHAPTERS XVI. & XVII. 1. Let the judgments threatened to the Jews for their sins be a warning to us; and let us turn from them that we may live. God will not be insulted without resenting it; and if men will imitate their fathers' idolatry and vice, they must expect vexation, misery, and death. It is the part of wisdom to consider the end of things; and if men would but do this, they would doubtless flee from sin, as leading to destruction, and seek to God for his mercy, unto eternal life.

2. We are reminded of the sin and disappointment of trusting in man, and of the safety and happiness of trusting in God. If we faithfully do our duty, and trust in him to guide, support and deliver us, he will do it. He knows the heart; knows what we intend; and what those with whom we have any concern intend; and can influence us and them as he pleases. If we trust in him, we shall flourish in honour and comfort, and abound in the fruits of righteousness. He will not be our terror, but our comfort, in the day of evil; when men fail us, and our expectations from the creatures are disappointed, he will be our help and strength.

3. We are taught the vanity of those riches which are unjustly gotten. All are vanity; but these are especially so. A man may get rich by oppression, fraud, and artifice. This is sometimes the case; and it encourages men of no principle to practice injustice. But such riches often leave a man in the midst of his days, when he wants them most, and pleases himself with the thought of their continuance and increase. They will certainly leave him in the end of his days, when he can carry nothing with him but the guilt, shame and remorse of having gotten them unjustly. Then he will see himself to have been a fool; however proud he may have been of his sagacity and success, and of the flattery of others. O "let integrity and uprightness preserve us: and let us be rich in good works." By acting thus, we shall show ourselves wise, and lay up in store a good foundation against the time to come.

4. Observe how necessary it is to "sanctify the sabbath," if we desire the favour of God, and the prosperity of our country. This is required of kings and rulers, as well as others. No burdens are to be borne, no common work to be done, no labouring, travelling, carrying out, or fetching in, (even provisions) except in case of absolute necessity. We see what stress God lays upon this duty; he charges the neglect of it as a crime which would bring ruin upon the state. Those who merely, to save time on working days, contrive to take journeys, to visit their friends, or follow their business on the sabbath, not only deprive themselves of religious advantages, but set a bad example to others, and encourage them to profane the sabbath. How they will vindicate it before him, who will give to every man according to his ways and the fruit of his doings, they would do well to consider. This is the sin of my own country.

CHAP. XVIII. 1. *The word which, &c.* The prophecies and transactions contained in this and the two following chapters, must be referred to some part of the three first years of Jehoiakim's reign.

3. *Upon the wheels.* Blayney adheres to the text, "upon the stones," and supposes that one stone was fixed, but the other turned upon a spindle, and on this the clay was placed. This might be so, but as the reading is

which he was making of clay was marred by the hand of the potter; and he began anew, and made it another vessel, as it seemed meet to the
5 potter to make. Then came the word of Jehovah unto me, saying,
6 Cannot I do after the manner of this potter,
With regard to you, O house of Israel, saith Jehovah.
Behold, as the clay is at the disposal of the potter,
So are ye at my disposal, O house of Israel.
7 When I shall speak concerning a nation or a kingdom,
Of plucking up, casting down, and destroying;
8 And that nation concerning which I have spoken,
Shall turn from its wickedness,
I also will repent concerning the calamity
Which I proposed to inflict upon it.
9 And when I shall speak concerning a nation or kingdom,
Of building up, and of planting;
10 And it shall do what is evil in my sight,
And will not hearken to my voice;
I also will repent concerning the good
Which I said that I would do for its benefit.
11 And now, I pray, speak unto the men of Judah,
And unto the inhabitants of Jerusalem, saying,
Thus saith Jehovah,
Behold, I imagine evil against you,
And devise against you a device;
Return ye now every man from his evil way,
And amend your ways and your doings.
12 But they said, "Of this there is no hope;
"For after our own imaginations will we go,
"And practice every one the lust of his evil heart."
Therefore thus saith Jehovah; 13
Inquire now among the nations,
Who hath heard such things as these?
A very horrible deed, the virgin of Israel hath done.
Will one leave the snow of Lebanon, for the 14
rock of the field?
Will men desert cool streams for strange waters?
Yet have my people forgotten me; 15
They have burned incense to vanity;
They stumbled in their ways from the old paths,
Whilst walking in paths of a road not cast up:
Making their land an object of astonishment, 16
And of perpetual hissing;
Every one that passeth by it shall be astonished
And shall shake his head.
Like the east wind I will scatter them before the 17
enemy;
The back, and not the face, will I show them,
In the day of their destruction.
Then said they, "Come and let us devise mea- 18
sures against Jeremiah: for the law shall not fail from the priest, nor counsel from the wise man, nor the word from the prophet: Come and let us smite him on the tongue, and let us not regard any of his words."
Give heed unto me, O Jehovah, 19
And listen to the voice of my adversaries.
Shall evil be rendered for good? 20
Surely they have digged a pit for my soul.
Remember how I have stood before thee,

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doubtful, I have rendered after the common version.

6. *Cannot I do, &c.* However human pride and presumption may oppose, this is a truth which cannot possibly be refuted. As creatures, men are at the absolute disposal of God, respecting their natural powers and enjoyments, and as sinners he has an unquestionable right either to show mercy, or to exercise justice.

12. *Of this there is, &c.* Blayney renders, "It is a thing not to be hoped." The reason assigned is singular, that such were their habits and resolutions, they could not think of any reformation.

14. *Will one leave the snow of Lebanon, &c.* The version I have given of this obscure verse is both literal, and I hope plain. I make no change in the text, only supposing an ellipsis of the preposition ב before מים. The meaning I take to be, Will a man leave the cool refreshing snow-water of Lebanon, for a dry barren rock, yielding no water? Will a man forsake the cool flowing stream, to seek water at a distance? Will he neglect what is best, and easily attained, for what is worse, and must be acquired with difficulty? Yet such had been the conduct of Israel. Blayney renders, "Will the snow leave Lebanon before any rock of the field? Will men dig for strange waters perversely in preference to such as flow?" Dathe, "Will one leave for a *barren* rock, the watered field, and the snow of Lebanon? Will men desert waters at hand, and ever-flowing for waters at a distance?" Blayney is obliged to change the text, and Dathe paraphrases.

17. *The east wind, &c.* The east wind, being dry and blasting, is commonly used to express the severity of God's judgments. See Isa. xxvii. 8. Hos. xiii. 15.

18. *Smite him on the tongue, &c.* Our English translators have rendered, "let us smite him with the tongue;" which commentators understand to mean, "let us bring an accusation against him." The Chaldee paraphrast explains it, "let us bear false witness against him." In the margin of our bibles we find "for the tongue;" which may signify, "let

To intercede for their welfare,
To turn away thine anger from them.
21 Therefore give thou up their sons unto famine,
And let them be pierced by means of the sword;
Let their women be childless and widows,
And let their men be killed by pestilence;
Their young men slain by the sword in battle.
22 Let an outcry be heard from their houses,
When thou shalt bring a troop upon them suddenly;
Because they have digged a pit to catch me,
And snares have they privily laid for my feet.
23 But thou, O Jehovah, hast known
Their whole counsel against my life:
Accept no atonement for their iniquity,
And blot not out their sin from before thee:
But let them be overthrown in thy presence;
In the time of thy wrath proceed against them.

CHAPTER XIX.

By the type of breaking a potter's vessel, is foreshown the destruction of Jerusalem for the sins of the people; the doom of Pashur.

1 Thus said Jehovah unto me; Go, and get a potter's earthen vessel, and take some of the elders of the people and of the elders of the priests. 2 And thou shalt go forth unto the valley of the son of Hinnom, which lieth before the gate Harsith, and shalt proclaim there the words which I shall speak unto thee. 3 And thou shalt say, Hear the word of Jehovah, O ye kings of Judah, and ye inhabitants of Jerusalem. Thus saith Jehovah, God of hosts, the God of Israel; Behold, I am about to bring evil upon this place, which whosoever heareth, both his ears shall ring: 4 because they have deserted me, and have alienated this place, and have burned incense in it to strange gods, whom they have not known; they, and their fathers, and the kings of Judah; and have filled this place with the blood of innocents: 5 and have erected the high-places of Baal, to burn their sons in the fire for burnt-offerings to Baal; which I most strictly forbad, as I could not approve of it. 6 Therefore behold the days are coming, saith Jehovah, that this place shall no more be called Tophet, or the valley of the son of Hinnom, but the valley of slaughter. 7 For I will defeat the counsel of Judah and of Jerusalem in this place; and I will

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Reflections upon Chapter xviii. 1. Let us reverence the absolute power and sovereignty of God. We meet with frequent comparisons in scripture relating to this, which are very beautiful and striking. The potter can mould the clay into what form he pleases: so has God absolute power over his creatures. Our times, and the events of our lives, are in his hand. In his hand are the fates of nations: and therefore we must not dispute his will; but be content with the stations and circumstances in which he places us, and endeavour therein to honour and glorify him.

2. Though God be absolutely powerful, yet he is unchangeably just. His sovereignty is not that arbitrary thing which many people have supposed. God does not say, Because I have your fates in my hand, therefore I will break or raise you, according to my will, without any other regard: but, if a nation repent, and become obedient, I will save them out of the deepest distress: if they go on in sin, I will destroy them when they think themselves most secure. The distinction is very plain, and very important. God distributes his favours as he pleases, for he is a debtor to no man. But he never punishes by prerogative; or where there is not guilt to deserve it; and in the final distribution of rewards and punishments, "he will render to every man according to his works."

3. While we see the obstinacy and folly of sinners, who would not so much as promise to reform, we see what satisfaction it will yield us when censured and reproached, to be conscious that we have not deserved it: but that, on the contrary, we have wished well and endeavoured to do kindness to those who have censured us. This is an amiable part of Jeremiah's character, and shows that his imprecations did not proceed from a malicious, revengeful spirit, but were prophetic denunciations. Thus let us "bless them that curse us, and pray for those that despitefully use us; rendering blessing for cursing." This will be our rejoicing in the day of evil. "Be not overcome of evil, but overcome evil with good."

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us punish him for his malignant speeches." But I rather think we should render, "let us smite him on the tongue," that is, on the offending part; which may possibly carry this general import only, "let us punish him so as effectually to silence him."

19—23. *Give heed unto me, &c.* The prophet reflecting how undeserved this evil treatment was, and conscious that he had sought their safety, both by his public ministry, and his private intercessions, imprecates judgments on them as incorrigible offenders. We ought to remember that these imprecations respect only this life, and not the eternal state of men.

21. *Be pierced by, &c.* For this sense of נגר, see Michaelis, in verb, and Prov. xxi. 7.

CHAP. XIX. 2. *The gate of Harsith, &c.* As it is not certain that this was the east gate, I have rendered with Michaelis and Blayney, as a proper name. It is most probable that it was the gate called Dung-gate. Nehem. iii. 13, 14., as the Chaldee explains it.

5. *Which I most strictly forbad, &c.* Compare Chap. vii. 31, and note. I have preferred the sense to the idiom.

7. *Valley of slaughter, &c.* In consequence of the victory which the

cause them to fall by the sword before their enemies, and by the hand of them that seek their lives; and their dead bodies will I give for meat unto the fowls of the heavens, and unto the
8 beasts of the earth: And I will make this city an object of astonishment and of hissing: every one that passeth by it shall be astonished, and
9 shall hiss because of all its plagues. And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his companion during the siege and the distress, with which their enemies and those that seek their lives shall straiten
10 them. Then shalt thou break the vessel in the sight of the men that go with thee; and thou
11 shalt say to them, Thus saith Jehovah God of hosts, So will I break this people, and this city as he breaketh the potter's vessel, which cannot be made whole again: and men shall
12 bury in Tophet, until there be no room to bury. Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, even so as to
13 make this city like Tophet. And the houses of Jerusalem, and the houses of the kings of Judah, shall be as the place Tophet, unclean; together with all the houses, on whose roofs they have burned incense unto all the host of heaven, pouring out also oblations unto strange gods.

14 And Jeremiah came from Tophet, whither Jehovah had sent him to prophecy; and stood in the court of the house of Jehovah, and said to
15 all the people, Thus saith Jehovah, God of hosts, the God of Israel; Behold, I am about to bring upon this city, and upon all the cities belonging to it, all the evil which I have denounced against it; because they have stiffened their neck, so as not to hearken to my words.

When Pashur the son of Immer, the priest, 1
(who was also the commanding officer in the house of Jehovah) heard Jeremiah prophesying these things: then Pashur smote Jeremiah, the 2
prophet, and committed him to the prison which was in the higher gate of Benjamin, which was near the house of Jehovah. And it came to pass 3
the next day, when Pashur released Jeremiah from prison, that Jeremiah said unto him, Jehovah hath called thy name not Pashur, but 4
Magor-missabib. For thus saith Jehovah, Behold, I am about to make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, thine eyes also looking on; and all Judah will I give into the hand of the king of Babylon, and he shall carry them captive unto Babylon, and shall smite them with the sword. And I will give all the strength 5
of this city, and all its industry, and all that is valuable in it, and all the treasures of the kings of Judah, will I give into the hand of their enemies, and they shall spoil them, and take them, and carry them to Babylon. And thou Pashur, 6
and all that dwell in thy house, ye shall go into captivity; and thou shalt enter Babylon, and there thou shalt die; and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied falsely.

Reflections upon Chapter xix. 1. How kind is God to take so many methods to prevent the ruin of sinners. Judgments were to be plainly threatened by Jeremiah, and the causes of them specified. This sermon was to be preached at Tophet, that their imagi- nations might be struck with the horrible scene before their eyes. So unwilling was a gracious God to leave any method untried, that might awaken these stupid people. And he still bears with sinners; commands his ministers to urge every topic and argument likely to influence

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Chaldeans would obtain over the Jews. They should be slain there in such numbers, that room should be wanted to bury them.

9. *The flesh of their sons, &c.* Compare Levit. xxvi. 29. Deuter. xxviii. 53. and Lament. iv. 10.

14, 15. *Jeremiah came, &c.* It was necessary not only to show the elders of the people and of the priests, what God was about to do, but to inform the people in general, that they might have no excuse.

Chap. XX. 1. *The commanding officer, &c.* David distributed the priests into twenty-four courses, and the head of each course was the Governor within the temple, 1 Chron. xxiv. 5. The course of Immer was the 16th, and Pashur the head of it. These persons I look upon to be the same with those, who in the New Testament are styled αρχιερεις, 'chief-priests,' being next in dignity and power to the high-priest.

3. *Magor-missabib.* This word signifies, "Terror all around." And God's calling him by that name implies that he would render him such as he called him. So when God called Abram by the new name of Abraham, he assigns the reason. "For a father of many nations have I made thee." Gen. xvii. 5.

5. *Strength of this city, &c.* The term חסן properly signifies that which strengthens and secures the possession of any thing. Here, no doubt, it means 'the men of war,' which constitute the strength of a city or state; as יגיעה 'its labour,' or 'industry,' does the industrious artizans and me-

CHAPTER XX.

Jeremiah complains on account of the difficulties and persecutions he experienced in the discharge of his office.

7 Thou didst allure me, Jehovah, and I was allured;
Thou didst encourage me, and didst prevail;
I am become every day the subject of laughter;
Every one [r] of them" holdeth me in derision.
8 For whensoever I speak,
If I cry out of violence, or proclaim devastation,
The word of Jehovah is turned against me,
Into reproach and disgrace continually.
9 But when I say, I will not make mention of it,
Neither will I speak any more in his name;
Then it becomes in my heart as a burning fire,
Being pent up within my bones;
I become weary with refraining, and cannot *be silent.*
10 Surely I have heard the babbling of many,
"Report ye terror around, and we will report it:"
All my familiar friends watch for my halting;
"Perhaps, *say they*, he may be allured aside,
"So that we may prevail against him,
"And may take our revenge of him."
But Jehovah is with me, as a formidable hero; 11
My persecutors shall therefore stumble,
And they shall never prevail;
They are greatly ashamed, because they have not prospered;
With everlasting shame that shall not be forgotten.
And, O Jehovah, God of hosts, who triest the righteous, 12
Who discernest the reins and the heart,
I shall see thy vengeance upon them,
For unto thee have I laid open my cause.
Sing ye to Jehovah, praise ye Jehovah, 13
Because he hath delivered from the hand of evil-doers,
The soul of the poor one *who despairing said,*
Accursed be the day on which I was born; 14
Let not the day on which my mother bare me be blessed.
Accursed be the man who announced to my father, 15

CHAP. XX.

them; and has appointed some sacramental signs, the more deeply to impress their minds. So unwilling is he that any should perish; and so inexcusable will be the guilt of sinners if all has no effect.

2. Whatever the counsel and opinion of wicked men may be, God will defeat them, and fulfill his own threatenings to the uttermost. His judgments will be found to be as dreadful as his word declares them to be, whether men will believe it or not. "They think him to be such an one as themselves:" that he forgets what he has threatened, or will not fully execute it. But "God is faithful, and cannot deny himself." Let us therefore never harden our hearts; but diligently hear and obey his word: so shall we escape the evil which shall come upon the obstinate, and stand before the Son of man.

7. [r] Chald.

3. How dreadful is the case of that man who is a terror to himself! Nothing more dreadful on this side hell could be threatened against Pashur, than to be, not only in distress, but in despair; his spirit in continual alarm and terror; his own imagination always tormenting him; and his inward terror such as he could not conceal, but which appeared in so horrible a light, as even to terrify his friends. This is the case of some sinners now; and those have reason to fear this, who set themselves against the word of God and his faithful ministers; that is, who reproach it, and deride them. If they will not hear the reproofs of God's prophets, they will hear them from their own consciences. Let it be our care to fear God, to reverence his word, and keep his commandments; then God will not be our terror, but our hope and joy.

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obanics; and נכבד, the honourable and respectable members of the community, not included in the two former classes.

7. *Thou didst allure me, &c.* The sense which I have given to פתה is now adopted by the best critics; and is surely more proper than that of deceiving. The prophet seems to refer to those promises which God made when he called him to the arduous office. Compare Chap. i. 7, 8.; xvii. 19.; xv. 19—21.——*Didst encourage me, &c.* See Deuter. i. 38; iii. 28.

9. *I will not make, &c.* The prophets were men of like passions with others, and had to experience similar temptations. Jeremiah was discouraged by the opposition made to him; and if a divine impulse had not urged him on, would have ceased to speak any more in God's name.

10. *Report ye terror, &c.* His enemies, to intimidate, raised and spread reports of the dangers that awaited him, that he would soon be cut off; and even his friends thought that he would soon be silenced.

11. *A formidable hero.* One that will strike terror into his opponents, and surely prevail against them. Hence Jeremiah is confident that his foes shall be put to shame for ever.

13. *Sing ye to Jehovah, &c.* With Michaelis, I begin a new paragraph with this verse, and consider it as expressive of his gratitude for deliverance from the state of mind so forcibly expressed in the following verses. Venema, whom Dathe follows, considers what is said 14—18, as the language of Pashur; and that such should be his sufferings he would in this manner execrate his own birth-day. Though this might clear the prophet of speaking improperly, yet I think the context favours the common opinion.

14. *Accursed be the day, &c.* Comp. Job iii. and notes.

15, 16. *Be the man, &c.* This is the strong language of grief and despair; and only signifies that he had reason to wish that he had not been.

Saying "there is a male child born unto thee;"
Thus making him exceedingly glad.
16 And let that man be as the cities,
Which Jehovah overthrew, and repented not;
Even hearing an outcry in the morning,
And an alarm at the time of noon:
17 Why did not one slay me in the womb?
So that my mother might have been my grave,
The womb of her that conceived me, for ever?
18 Wherefore came I forth from the womb,
To experience affliction and sorrow,
That my days should be spent in shame?

CHAPTER XXII.

Exhortation to repentance; the judgment of Shallum and of Jeconiah.

1 Thus said Jehovah; Go down to the house of the king of Judah, and thou shalt speak there this word, and shalt say,
2 Hear the word of Jehovah, O king of Judah,
That sittest upon the throne of David;
Thou, and thy servants, and thy people,
That enter in through these gates:
3 Thus saith Jehovah, Execute judgment and justice,
And deliver the spoiled from the hand of the oppressor;
And the stranger, the fatherless, and the widow,
Defraud ye not, nor injure by violence,
Neither shed innocent blood in this place.
4 For if ye shall do according to this word,
Then shall there enter by the gates of this house,
Kings sitting upon the throne of David,
Riding in chariots, and upon horses,
Each one attended by his servants and his people.
5 But if ye will not hearken to these words,
By myself have I sworn, saith Jehovah,
Surely this house shall become a desolation.
6 For thus hath Jehovah said,
Concerning the house of the king of Judah;
Through me thou art become as Gilead,
And as the summit of Lebanon;
Yet will I assuredly make thee a desert,
And as cities which are not inhabited.
7 And I will commission against thee destroyers,
Every man with his weapons;
And they shall cut down thy choice cedars,
And shall cast them into the fire.
8 And many nations shall pass by this city,
And they shall say one to another,
"Why hath Jehovah done thus to this great city?"
9 Then shall this answer be given to them,
"Because they forsook the covenant of Jehovah, their God,

Reflections upon Chapter xx. 1. We learn what cruel usage the prophet experienced, what wicked contrivances were formed to injure his reputation, hinder his usefulness, and destroy his life! and all this because he was faithful, serious, and affectionate in delivering the word of the Lord. Good ministers in the present day often meet with ill treatment. This is a strong temptation to them to decline their work, and to preach no more; but yet they dare not do it. Let hearers be careful not to bring their ministers under this difficulty, and lead them into such a temptation; but suffer them, out of regard to God, to themselves, and to their charge, to "reprove, rebuke and exhort," with all plainness and fervency of spirit; and pray that the Lord may be with them to support and encourage them.

2. See how weakly and wickedly even good men will talk, when they suffer their passions to govern them. Who would have thought that Jeremiah should have uttered such words as these? What folly and nonsense was it to curse his birth-day! to curse a messenger, for the sake of a kindly intended message! How improper to wish his mother had died in child-bed with him! We see in the prophet how much need we all have to keep a constant, resolute guard upon our spirits, and earnestly implore the divine help, when we are entering into temptation; because for such sinful words and disorderly workings of mind, "God will bring us into judgment." Let us take the great prophet for an example, even Jesus Christ, and "learn of him, who was meek and lowly in heart; and we shall find rest to our souls."

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born; and that the person who announced his birth had not existed, or existed only in perpetual fear.

17. *Why did not one, &c.* I have, with Dathe and others, given an unusual sense to מן, but the exigence of the place requires it. The Septuagint, Syriac, and Arabic have, 'in the womb,' which agrees better with what follows.

CHAP. XXI. or XXII. 1. The 21st chapter is evidently out of its place. From the two first verses of it, we learn that it was delivered in answer to a message sent by Zedekiah, when the king of Babylon was advancing against him, which was in the ninth year of his reign. All the prophecies delivered in the reign of Jehoiakim, and the eight first years of the reign of Zedekiah, ought to precede this, and with Blayney I have transposed accordingly. The prophecy contained in the 22nd chapter, appears to have been delivered in the reign of Jehoiakim, as it speaks of his predecessor as gone into captivity, and foretells the death of Jehoiakim himself. This prophecy seems connected with that contained in the 19th and 20th chapters, and the first nine verses strongly urge the duty of repentance.

6. *Through me thou, &c.* Gilead was the richest and most fertile part of Judea, and in Lebanon was the highest mountains in Israel; the latter therefore, represents the royal family advanced to the highest rank and dig-

"And worshipped strange gods, and served them."

10 Weep ye not for him that is dead,
Neither be sorry for him;
Weep bitterly for him that is gone away,
For he shall never more return,
Nor see the land of his nativity.

11 For thus saith Jehovah concerning Shallum,
The son of Josiah, king of Judah,
Who reigned instead of Josiah, his father,
Who went forth from this place;
He shall not return thither any more:

12 But in the place to which he was led captive,
There shall he die.
And he shall see this land no more.

13 Wo to him that buildeth his house by injustice,
And his upper apartments, by wrong;
That maketh his neighbour serve for nothing,
And payeth him not for his work;

14 That saith, "I will build for myself
"A spacious house, and lofty apartments;"
Cutting out also for himself windows,
And ceiling with cedar, and painting with vermilion.

15 Shalt thou indeed continue to reign,
Because thou rivalest *others in building* with cedar?
Did not thy father eat and drink,
And execute judgment and justice?
And then did he enjoy prosperity.

16 He maintained the cause of the afflicted and needy;
Did he not then prosper, by owning me? saith Jehovah.

17 But thine eyes and thy heart
Are only upon the objects of thy lust,
And intent on shedding innocent blood,
And practising oppression and extortion.

18 Therefore thus saith Jehovah concerning Jehoiakim,
The son of Josiah, the king of Judah,
They shall not lament for him, saying,
Ah! my brother! *nor of the queen,* Ah, sister!
They shall not lament for him, saying,
Ah Lord! nor *for her,* Ah, her glory!

19 With the burial of an ass shall he be buried,
Drawn along, and cast beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry aloud;
And upon Bashan raise thy voice,
And cry aloud from the borders:
Surely all who loved thee are destroyed.

21 I spoke unto thee in thy tranquillity,
But thou saidst, "I will not hearken;"
Such hath been thy manner from thy youth,
For thou hast not hearkened to my voice.

22 A blast shall carry off all thy pastors,
And they who love thee shall go into captivity;
Surely thou shalt then be ashamed,
And confounded because of all thy wickedness.

23 O inhabitant of Lebanon

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sity, and the former, the wealth and prosperity of the country. Yet for their sins, this country would be made desolate, and the royal family, the cedars of Lebanon, cut down.

10. *Weep bitterly for him, &c.* The next verse informs us that the person who was gone away was Shallum, the son of Josiah, who is called Jehoahaz, and whom the king of Egypt deposed and carried captive into his own country. 2 Kings xxiii. 30—34. It is most probable that Shallum was his name before he ascended the throne, and that he then assumed that of Jehoahaz, as his brothers Eliakim and Mattaniah assumed the names of Jehoiakim and Zedekiah, 2 Kings. xxiii. 34, and xxiv. 17. From 1 Chron. iii. 15.; the sons of Josiah are said to be Johanan, Jehoiakim, Zedekiah, and Shallum. It is probable the first died, as he is no more mentioned; and if the age of Zedekiah, 2 Kings. xxiv. 18., be right, it is certain that Shallum could not be the youngest son of Josiah, so that the names, 1 Chron. iii. 15. should be Johanan, Jehoiakim, Shallum, Zedekiah.

13. *Wo to him that, &c.* From this and the following verses it is probable that Jehoiakim was a tyrannical prince, and greatly oppressed the people; requiring their service while enlarging and ornamenting his palace, and giving them nothing.

15. *Thou rivalest others, &c.* The verb is rendered *to contend*, ch. xii. 5.; and in Syriac has yet this sense. There is no authority for 'enclose thyself.'

16. *By owning me, &c.* The verb ידע it is well known signifies, not only 'to know,' but 'to acknowledge, to own, &c.' Josiah adhered to the worship of Jehovah, and hence he granted him some degree of prosperity.

17—19. *Shedding innocent blood.* Perhaps this refers both to wanton injustice, and to the offering of human victims to the gods which he and the people worshipped.——*With the burial of an ass, &c.* From Ezek. xix. 8, 9., it is clear that Jehoiakim was taken prisoner, and delivered into the hand of the king of Babylon, who confined him in close custody, with the intention of sending him to Babylon; but he dying, perhaps from his wound, Nebuchadnezzar, to manifest his abhorrence and to intimidate his successor, ordered his dead body to be cast before the walls of Jerusalem. Compare ch. xxxvi. 30.

20—22. *Go up to Lebanon, &c.* God commissioned the prophet to go to the highest places, and address the people, and charge upon them their iniquities; and to assure them, that their governors, called pastors, should soon perish. God's judgments are often compared to a scorching and blasting wind. See Is. xli. 16.; xlvii. 13.

23. *Thou groan, &c.* This reading consists either in the change of a single letter or in the addition of one; and Secker has remarked, that

Who hast built thy nest in cedars,
How wilt thou ʸgroan" when pains come upon thee,
Pangs as of a woman in travail?
24 As I live, saith Jehovah,
Although ʸJeconiah", the son of Jehoiakim,
The king of Judah, were a signet on my right hand,
Yet from thence would I pluck thee;
25 And give thee into the hand of those that seek thy life,
And into the hand of them whom thou fearest;
Even into the hand of Nebuchadnezzar, king of Babylon,
And into the hand of the Chaldeans.
26 And I will cast thee forth, and thy mother who bare thee,
Into a foreign land, where ye were not born,
And there shall ye die.
27 But unto the land to which they desire to return,
Thither they shall not return.
28 Is this man Jeconiah, a despised, broken idol?
Or a vessel in which no one delighteth?
Wherefore are they cast forth, he and his seed,
And thrown on a land which they knew not?
29 O earth! earth! earth!
Hear the word of Jehovah.
Thus saith Jehovah,
30 Write ye this man childless,
A man that shall not prosper in his days;
For none of his seed shall prosper,
Sitting upon the throne of David,
And ruling any more over Judah.

CHAPTER XXIII.

Wicked rulers to be punished, and the scattered flock to be restored; false prophets severely reprehended and threatened.

Ho to the shepherds who destroy and scatter
The sheep of my pasture, saith Jehovah!
Thus, therefore, saith Jehovah, the God of Is- 2
rael;
As to the shepherds who feed my people,
Ye have scattered my flock, and driven them away,
And ye have taken no care of them;
Behold! I will soon visit upon you
The evil of your doings, saith Jehovah.
But I will gather the remnant of my flock, 3
From all countries whither I had driven them,
And will bring them back to their own fold,
And they shall be fruitful and shall increase.

ℭHAP. XXII. 23. ʸ Sept.

24. ʸ Vulg. 1 Chron. iii. 16.

REFLECTIONS UPON CHAPTER XXII. 1. When good men die, and leave wicked children behind them, there is more reason to weep for the children than for the fathers, ver. 23. Josiah was much lamented; yet there is little reason to lament the death of such men; for they are gone to rest, are taken from the evil to come, and received to glory, beyond the reach of sin and sorrow; but let us weep over their degenerate children, whose guilt is aggravated by the instructions and examples of their pious parents. They bring more dishonour on religion, and do more mischief to others, than those who have not such advantages; they are seldom reclaimed, but generally go on "to treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God." Their case is indeed truly pitiable; for it is a hopeless one.

2. We are taught the danger of prosperity. These unhappy princes are melancholy instances how sadly wealth and power may be abused; but the worst effect of prosperity is, that it puffs up men's minds, ver. 22. They think themselves too wise to need advice; despise the word of God, and its preachers; and take fire at the most distant hint of reproof. It is a wretched thing when prosperity hardens the mind against religious impressions; when men's hearts rise with their fortunes, and they proceed to contemn God, as well as man. The case may soon be altered with them; and they will then be as abject and mean, as they were before insolent, ver. 23. It is well if adversity makes them truly humble and penitent. Let us take heed, brethren, lest we forget God, and our duty in prosperous seasons; and therefore, "be not high-minded, but fear."

מחוח is found no where else in the bible. The other reading is evidently the true one.

24—26. I adopt this reading as it is found 1 Chron. iii. 16, 17. and Matt. i. 12. When he was raised to the throne he was called Jeconiah. For the fulfilment of what is here said, see 2 King. xxiv. 8—16.

30. *This man childless, &c.* This is said of him as king; so that though he had sons yet not one of them ever sat on the throne of David. On the return of the people from Babylon, if Zerubbabel were his descendant, yet he was not a king, but a governor appointed by the king of Persia.

CHAP. XXII. or XXIII. 1. *Ho to the shepherds, &c.* With the Septuagint and Syriac, I consider הוי as a particle of calling and not of commination, as in our authorized version. The latter kings of David's race are here called upon to attend to the divine judgments which were coming upon them.

3. *From all countries, &c.* This may have been partially fulfilled by the return of the Jews from captivity; but in its fullest sense I think it respects "the gathering together in one, the children of God scattered abroad." John xi. 52.

4 And I will set over them shepherds, who shall feed them.
So that they shall fear no more, nor be dismayed,
Nor shall they be again so visited, saith Jehovah.
5 Behold, the days are coming, saith Jehovah,
That I will raise up to David, a righteous Branch,
And a king shall reign and act wisely,
And execute judgment and justice in the earth.
6 In his days Judah shall be saved,
And Israel shall dwell in security;
And this is his name whereby he shall be called,
"JEHOVAH OUR RIGHTEOUSNESS."
7 Therefore, behold, the days come, saith Jehovah,
That they shall say no more, "As Jehovah liveth,
"Who brought up the sons of Israel from the land of Egypt;"
8 But as Jehovah liveth, who brought up and led,
The seed of Israel from the north country,
And from all countries, whither I had driven them,
That they may again dwell in their own land.

9 CONCERNING THE PROPHETS.

My heart is broken within me;
All my bones are shaken;
I am become as a drunken man,
And as a man whom wine hath overcome,
On account of Jehovah, and of his holy words.
10 Surely the land is filled with adulterers;
Surely because of these the land mourneth;
The pastures of the desert are dried up;
Their course is evil, and their power not stable.
For both the prophet and the priest are profane; 11
Yea, in my house I find their wickedness, saith Jehovah.
Hence shall their way be as slippery places; 12
Into darkness they shall be driven, and fall therein:
Surely I will bring evil upon them,
The year of their visitation, saith Jehovah.
As in the prophets of Samaria, I saw perverseness; 13
For they prophesied in the name of Baal,
And caused my people Israel to err;
So in the prophets of Jerusalem, I see a horrible thing; 14
Committing adultery, and walking in falsehood;
They also strengthen the hands of evil-doers,
So that none will turn from his wickedness;
They are all of them become to me, as Sodom,
And the inhabitants thereof as Gomorrah.
Therefore thus saith Jehovah, the God of hosts, 15
Concerning the prophets;
Behold, I will feed them with wormwood,
And give them water of hemlock to drink;
Because from the prophets of Jerusalem
Profaneness hath gone forth into the whole land.
Thus saith Jehovah, the God of hosts, 16
Hearken not to the words of the prophets,
Who, prophesying unto you vain things,
Utter a vision of their own heart,
And not speaking from the mouth of Jehovah;
Saying unto them that despise me, 17
Jehovah hath said, "Ye shall have peace;"

5. *A righteous branch.* Some apply this to Zerubbabel, who was governor of Israel on the return from Babylon; but though he was of the royal house of David, yet he never possessed the power or even the title of a king. We must then understand our Lord, whom the prophets represent as the Branch. Is. iv. 2.; liii. 2. Zech. iii. 8.

6. *Jehovah our, &c.* The Septuagint, whom Blayney follows, renders, "And this his name, which Jehovah shall call him "our righteousness." The other versions and the Masoretic text, with the best Jewish expositors, consider 'Jehovah' to be in construction with 'our righteousness.' Nor can the use of the third personplural (יקראו) be any objection to this, as it is often used for the third of the passive singular. See Schroeder. Syntax. Verb. R. 60. On the whole, I see no reason to desert the usual reading here, but must consider this passage as revealing the same glorious person, the Messiah, as that of Is. ix. 6.

7, 8. *The days come, &c.* On the coming of the righteous Branch, and the salvation which he should effect, the deliverance from Egypt should be forgotten, as a thing of no comparative moment.

9. *Concerning the prophets.* This is prefixed as a title to distinguish the following head of prophecy, which, though probably delivered at the same time with the foregoing one, treats of a subject entirely different. In like manner after a general title placed at the head of the prophecies concerning the heathen nations, we find the several particulars distinctly prefaced with, "concerning the Egyptians, &c."

10. *Because of these, &c.* Both the Septuagint and Syriac thus render, and, I think, rightly; for I see nothing that *swearing* has to do in the case. This variation arises from reading with different points. These adulterers were men who violated every obligation, and were guilty of breaking their faith both towards God and man.——*Their course, &c.* Blayney renders, "Their *will* also is evil, &c." deriving from רצה; but as we have always רצון, and not מרצות as a derivative nouns, I adhere to the original sense. Michaelis deriving from רצץ renders, "their disease is incurable, and their heroic spirit shall not stand.

15. *Water of hemlock.* Compare Chap. viii. 14, and note.

16. *Not speaking from, &c.* I join the first word of the next verse to

And while each followeth the lusts of his own heart,
They say, "No evil shall come upon you."
18 For who hath stood in the secret counsel of Jehovah,
So as to perceive and hear his word?
Who hath listened to his word, and heard it?
19 Behold, the whirlwind of Jehovah in fury goeth forth,
A whirlwind pregnant with devastation;
Upon the head of the wicked shall it grievously fall.
20 The anger of Jehovah shall not turn back,
Until he hath fully completed the purposes of his heart:
In the latter days ye shall understand this perfectly.
21 I sent not these prophets, but they of themselves ran;
I spoke not to them, but of themselves they prophesied.
22 But if they had stood in my secret counsel,
Then would they have made known my words to my people,
And have turned them from their evil way,
And from the wickedness of their doings.
23 Am I a God at hand, saith Jehovah,
And not a God afar off?
24 Can any one hide himself in secret places,
So that I shall not see him? saith Jehovah.
Do not I fill the heavens and the earth? saith Jehovah.
25 I have heard what the prophets have said,
That prophesy falsely in my name,
Saying, "I have dreamed, I have dreamed."
26 How long shall this be in the heart?
The prophets are prophets of falsehood,
And prophets of the deceit of their own heart:
Who intend to make my people forget my name; 27
Through their dreams, which they tell one to another,
As their fathers forgot my name through Baal.
The prophet that hath a dream, let him tell it 28
as a dream;
But he that hath my word, let him speak my word truly.
What is chaff in respect to wheat? saith Jehovah.
Is not my word like a fire? saith Jehovah, 29
And a hammer that breaketh the rock in pieces?
Therefore I am against the prophets, saith 30
Jehovah,
That steal my words, each one from his neighbour.
Behold, I am against the prophets, saith Je- 31
hovah,
That smooth their tongues, and say, "He saith."
Behold, I am against prophets of false dreams, 32
saith Jehovah,
Who also relate them, and make my people to err,
By their lies and vain assertions;
But I sent them not, nor commanded them,
Nor shall they profit this people, saith Jehovah.
And when this people shall ask thee, 33
Or a prophet or a priest, saying,
"What is the burden of Jehovah?"
Then thou shalt say to them, "Ye are the burden,
And I will cast you off, saith Jehovah."
And the prophet, or the priest, or one of the 34
people,

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this, as what both the sense and construction requires. Instead of waiting for some divine communication, they run unsent, and uttered the visions of their own evil hearts.

18. *In the secret council, &c.* Had these prophets been admitted to the privy council of heaven, they would have known the divine determinations, and would have been able to make them known to others.

19. *A whirlwind pregnant, &c.* One that should sweep away every thing before it, and excite anguish like that of a woman in travail.

23, 24. *Am I a God at hand, &c.* God asserts his own perfections, that as he is near to every one, so he is also in the most distant places. There is no place where the workers of iniquity can be concealed, however they may desire it.

25—32. *I have dreamed, &c.* God sometimes revealed his will in dreams and visions, and these false prophets pretended that they had enjoyed prophetic dreams. Jehovah shows that their claims were unfounded by their design, which was, to make his people forget his name, and attach them to Baal. What they said was but chaff in respect to the wheat, the genuine word of God; and was in fact as worthless.

33. *Ye are the burden, &c.* This appropriate version arises from a different division of the same letters, אתם המשא instead of משא המה, את; and this reading is supported by all the versions. I conceive the Jews have been here dabbling with the text, to remove the odium of this charge. It seems the false prophets and their adherents ridiculed the word of God, as denouncing his judgments, and in contempt called it "the burden of Jehovah;" and hence God threatens them for this sin, and declares that their own word, by which they deceived the people, should become a burden to them.

That shall say, "The burden of Jehovah;"
I will even punish that man and his house.
35 Thus shall ye say each one to his neighbour,
And every one to his brother;
What hath Jehovah answered?
Or, What hath Jehovah spoken?
36 But the burden of Jehovah ye shall mention no more,
For every man's burden shall be his own word;
For ye have perverted the words of the living God,
Of Jehovah, God of hosts, our God.
37 Thus shalt thou say to the prophet,
What hath Jehovah answered thee?
Or, What hath Jehovah spoken?
38 But if ye will say, "The burden of Jehovah;"
Therefore thus saith Jehovah,
Because ye say this word, "The burden of Jehovah,"
Although I have sent unto you, saying,
Ye shall not say, "The burden of Jehovah;"
39 Therefore behold, I will surely take you up,
And cast you out, together with the city,
Which I gave to you and your fathers, from my presence.
And I will bring upon you everlasting reproach, 40
And perpetual shame, which shall not be forgotten.

CHAPTER XXV.

The Jews are reproved for their disobedience to the prophets; the seventy years captivity foretold; the destruction of Babylon predicted.

THE WORD WHICH CAME UNTO JEREMIAH CONCERNING ALL THE PEOPLE OF JUDAH, IN THE FOURTH YEAR OF JEHOIAKIM, THE SON OF JOSIAH, KING OF JUDAH, (THE SAME WAS THE FIRST YEAR OF NEBUCHADNEZZAR, KING OF BABYLON,) 1

WHICH Jeremiah the prophet spoke unto all 2
the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year 3
of Josiah, son of Ammon, king of Judah, even unto this day, (this is the three and twentieth year) the word of Jehovah hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkened: (Also 4
Jehovah hath sent unto you all his servants the

REFLECTIONS UPON CHAPTER XXIII. 1. We ought to regard Jesus Christ in the view in which he is here foretold, as a Branch of David, in whom the prophecies are fulfilled; and as our Righteousness, as one who is perfectly righteous himself, and who wrought out righteousness for his people. The dignity of his person, the excellency of his character, and his divine appointment, all join to render him a complete Saviour. May we then "look to him and be saved." He will take care of his church, and provide for his flock, when those who should feed it, neglect it; and those who should defend it, devour it.

2. We are taught to reverence the omniscience of God, and the power of his word. These prophets would not have been so wicked; nor the people so easily imposed upon, had they not forgotten this, and said, "The Lord doth not see." But there is no concealing any thing from him; no imposing upon him: darkness and distance are no obstruction to his view; and whatever becomes of the words of men, God's word will be found powerful either to convince or destroy. Let us admire the power of the word of God. It is as fire, and as a hammer; dissolving the spirit; breaking the most rocky heart. It has a wonderful efficacy for these purposes; and it is a proof of its divine authority when such effects attend it. Let us pray that it may have this effect upon our souls; and instead of being a savour of death, may be a savour of life to them.

3. We learn how awful is the state of such teachers of religion as make smooth their tongues to flatter, and show not to men their transgressions. They strengthen the hands of the wicked, by promising them peace; by lowering the terms of salvation, or weakening the threatenings of God's word. They lead people to substitute any thing for real holiness. And equally awful is the state of a people who ridicule God's word. This was the sin of the Jews; we see how highly God resented it. It is common for men to turn sacred things into ridicule, and to make a jest of the language of scripture, the language of the Spirit of God. They who allow themselves in this indecent, irreverent, profane language, will hereafter perfectly understand what it is to trifle with sacred things, and what a fearful thing it is to fall into the hands of the living God. God and his word jest with no man, and therefore they are not to be jested with.

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39. *Take you up, &c.* With Blayney, I consider the true reading to be נשאתי as both the Vulgate and Syriac clearly read; and not נשיתי, from נשה, to forget. The literal version would be, "taking, I will take you up, &c." in allusion to "the burden" before mentioned, ver. 33; he would cast them as a burden out from his sight.

CHAP. XXIII. or XXV. 1. *Which came to Jeremiah, &c.* This chapter seems to come next in succession to ch. xxii. xxiii. It is dated in the fourth year of Jehoiakim, and most probably belonged to the earliest part of that year.——*The same was the first year, &c.* That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death.

3. *Rising early and speaking, &c.* That is, I have imitated the labourer in the discharge of my office; I have risen early, and constantly proclaimed the word of Jehovah.

prophets, rising early and sending, but ye have not hearkened nor inclined your ear to hear,) 5 saying, Return, I pray you, every one from his evil way, and from the wickedness of your doings, and dwell ye in the land, which Jehovah gave to you and to your fathers for ever and ever. 6 And go not after strange gods to serve them, and to worship them; and provoke me not to anger with the work of your hands; and I will 7 not hurt you. But ye have not hearkened unto me, saith Jehovah, that ye might provoke me to anger with the work of your hands, to your own 8 hurt. Therefore thus saith Jehovah, God of 9 hosts; Because ye have not hearkened unto my words, behold, I will send, and will take all the families of the north, saith Jehovah, and Nebuchadnezzar, king of Babylon, my servant, and bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment and a hissing, and 10 perpetual desolations. And I will take from them the voice of joy, and the voice of mirth, the voice of the bridegroom and the voice of the bride, the sound of millstones, and the light of 11 a candle. And this whole land shall become a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy 12 years. And it shall come to pass when seventy years are accomplished, I will visit upon the king of Babylon, and upon [v] his [v] nation, saith Jehovah, their iniquity, and upon the land of Chaldea, and I will make it perpetual desolations. And I will bring upon that land all my 13 words which I have spoken concerning it; all that is written in this book, which Jeremiah hath prophesied concerning the nations. For of them, 14 even of these, shall many nations and great kings exact service; and I will render to them according to their work, and according to the operation of their hands.

Surely thus said Jehovah, the God of Israel, 15 unto me; Take the cup of the wine of this wrath from my hand, and tender it to all the nations to drink, unto whom I shall send thee; and let 16 them drink, and stagger, and be mad, because of the sword which I will send among them; (So I took the cup at the hand of Jehovah, and 17 tendered it to all the nations to drink, unto whom Jehovah had sent me; To Jerusalem, and to 18 the cities of Judah, and to the kings thereof, and to the princes thereof, to make them a desolation, and an astonishment, and a hissing, and a curse, as at this day: To Pharoah king of Egypt, 19 and to his servants, and to his princes, and to all his people, and to all the intermingled people; And to all the kings of the land of Uz, and to 20 all the kings of the land of the Philistines, and

CHAP. XXV.

12. [v] Syr.

4—7. *His servants, the, &c.* God employed many to instruct them, to call them to repentance, but all their labour was in vain; for the people persisted in their sins, and particularly in their idolatry. Hence God denounces desolation to their country, and to the surrounding nations.

10. *The voice of mirth, &c.* This verse describes a complete desolation. Gloomy shall be the silence of the morning, melancholy the shadows of the evening, no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign. Compare Rev. xviii. 22, 23.

11. *Seventy years.* When they terminated we are told, Ezra i. 1. in the first year of Cyrus, king of Persia; but when they commenced is more disputed; for we read of three carryings away into that captivity; the first in the third and fourth of Jehoiakim, when Daniel and his three companions were carryed to Babylon: Dan. i. 1, 2. The second, seven years after, in Jeconiah's reign, 2 King. xxiv. 15, 16. The last and most general, in the 11th year of Zedekiah. It is most probable that the seventy years must be reckoned from the *second;* for Jeremiah writing to those then in captivity tells them, That when seventy years should be accomplished, God would bring them back: Ch. xxix. 1—3. This is confirmed by Ezekiel, ch. xl. 1. where the fourteenth year after the taking of the city is expressly said to be, the twenty-fifth year of their captivity. Comp. Dan. ix. 2.

12—14. *I will visit upon, &c.* For the accomplishment of what is here said, see Is. xiii, and notes.

15. *Take the cup, &c.* Those circumstances which constitute the good and evil of human life are often represented in scripture as the ingredients of a cup, which God, as master of a feast, mixes up, and distributes to the several guests, as he thinks fit. Compare Matt. xx. 22. Rev. xiv. 10. and xvi. 19. This must be either a vision, or perhaps only a course of figurative expression, signifying that Jeremiah was to foretell, and did accordingly foretell, that these nations should drink of the cup of God's anger, just as he is said chap. i. 10, to be set over nations, to root out, &c. when the meaning was only to foretell that they should be rooted out.

17. *So I took the cup, &c.* The words of Jehovah are broken off at the end of ver. 16. and not resumed till the latter part of ver. 26. where Jehovah again continues his directions thus, "and the king of Sheshach shall drink after them." All the intermediate part contains an account of Jeremiah's executing the divine commission, and is to be included within a parenthesis. It is most likely that this narrative was written, either by the prophet himself, or dictated by him to Baruch his amanuensis, after the destruction of Jerusalem, when a compilation was made of all his prophecies; which supposition will account for the words כיום הזה, 'as at this day,' found at the close of the next verse.

to Ashkelon, and to Gaza, and to Ekron, and
21 to the remnant of Ashdod; To Edom, and to
22 Moab, and to the children of Ammon; And to
all the kings of Tyre, and to all the kings of
Sidon, and to the kings of the region which is
23 by the sea side; And to Dedan, and to Tema,
and to Buz, and to all those who cut short the
24 hair; Even to all the kings of Arabia, and to all
the kings of the mingled race of those that dwell
25 in the desert; And to all the kings of Zimri,
and to all the kings of Elam, and to all the
26 kings of Media; And to all the kings of the
north, those that are near, and those that are
afar off, one with another, and to all the king-
doms of the earth, which are upon the face of
the ground,) and the king of Sheshach shall
27 drink after them. And thou shalt say unto
them, Thus saith Jehovah, God of hosts, the
God of Israel, Drink ye, and be drunken, and
vomit, and fall so as not to rise again, before
28 the sword which I will send among you. And it
shall be, in case they shall refuse to take the cup
from thine hand to drink, that thou shalt say
unto them, Thus saith Jehovah, God of hosts,
29 Ye shall surely drink. For behold, upon the
city which is called by my name, I begin to bring
evil; and shall ye go altogether unpunished?
Ye shall not go unpunished; for I will call for
a sword against all the inhabitants of the earth,
saith Jehovah, God of hosts.

Thou shalt also prophesy unto them all these 30
words, and shalt say unto them,

Jehovah from on high shall roar,
And utter his voice from his holy habitation;
He shall roar aloud against his resting-place;
He shall shout like those who tread the grapes,
Against all the inhabitants of the earth.
A noise reacheth to the extremity of the earth; 31
For Jehovah hath a controversy with the na-
tions,
He judgeth the whole race of the wicked;
Delivering them up to the sword, saith Jeho-
vah.
Thus saith Jehovah, God of hosts; 32
Evil goeth forth from nation to nation,
And a great whirlwind shall be raised up
From the extreme parts of the earth:
And the slain of Jehovah in that day 33
Shall be from one end of the earth,
Even unto the other end of the earth:
They shall not be lamented, gathered, or bu-
ried;
They shall be for dung upon the face of the
ground.
Wail, O ye shepherds, and cry aloud; 34
And ye chiefs of the flock, roll yourselves in
ashes;
For your days for slaughter are accomplished;
When ye fall, ᵛ ye shall be broken" as a pre-
cious vessel.

34. ᵛ Syr.

19. *To all the intermingled people.* Blayney joins these words to this verse, and understands with Jerom, foreigners resident in Egypt, or allied by marriage, to be meant.

20. *The land of Uz, &c.* See note, Job i. 1.——*Kings of the land of the Philistines.* Governors of every kind are meant.

23. *Dedan.* Compare Gen. xxv. iii. He was a son of Abraham by Keturah, and probably founded the city so called. Compare Chap. xlix. 8. Ezek. xxv. 13.——*Tema.* He was the son of Ishmael, Gen. xxv. 15; and a city or district was called after him.——*Buz.* He was the brother of Uz; Gen. xxii. 21. and settled most probably in his neighbourhood. Elihu, the most discreet of Job's friends, was a Buzite. Job xxxii. 2. These I suppose to be the inhabitants of the peninsula of Arabia, especially those situate towards the bottom or narrow part of it. See note on Chap. ix. 26.——*Who cut short their hair.* Compare Chap. ix. 26, and note.

24. *Even to all the kings, &c.* Arabia Felix seems to be intended; as Arabia Deserta is by the desert, in which dwelt a mingled race, descended from various ancestors.

25. *Zimri.* Zimran was one of the sons of Abraham by Keturah; all of whom he sent away eastward of Canaan to settle in the east country, or the land of Kedem. Gen. xxv. 2, 6. It is probable that the people of Zimri were the descendants of Zimran, and were the same that Pliny mentions among the inhabitants of Arabia by the name of *Zamaoeni.*——*Elam.* Compare Chap. xlix. 34, &c.——*Media, and kings of the north.* From this it should seem that these distant nations suffered commotions and distresses from the Babylonian empire.

26. *King of Sheshach, &c.* Here the speech of Jehovah is resumed, which was broken off at the end of ver. 16.——That *Sheshach* means Babylon, appears clearly from Chap. li. 41. Why Babylon is thus called is very uncertain. Venema supposes that the meaning is, that she had become formidable. Jerom thought that as בבל from בלל, to confound, to mingle, so it is called ששך from שׁוּשׁ, to make tranquil on account of her power and security. Michaelis derives from the Arabic, and explains the meaning to be, "the city with gates of brass."

30. *Shall roar, &c.* Jehovah is often represented as a lion ready to devour, to express more forcibly the effects of his anger.

31—33. *A noise reacheth, &c.* The prophet hears the confusion into which the nations are thrown, and sees the sword spreading slaughter and death around, and the slain left unburied.

34. *When ye fall, &c.* I have followed the Syriac, especially as it is

35 And flight shall be cut off from the shepherds,
And escape from the chiefs of the flock.
36 A voice of the crying of the shepherds,
And of wailing of the chiefs of the flock,
Because Jehovah hath laid waste their pasture.
37 Also the peaceful folds are destroyed,
Through the fierce anger of Jehovah.
38 He hath quitted, like a lion, his covert;
Surely their land is become a desolation,
By means of the fierceness of the oppressor,
And by means of the fierceness of his wrath.

CHAPTER XXVI.

The danger of Jeremiah for delivering God's message faithfully.

1 IN THE BEGINNING OF THE REIGN OF JEHOIAKIM, THE SON OF JOSIAH, KING OF JUDAH, CAME THIS WORD FROM JEHOVAH, SAYING,

2 THUS saith Jehovah, Stand in the court of the house of Jehovah, and speak unto all the cities of Judah, those that come to worship in the house of Jehovah, all the words which I have charged thee to speak unto them; abate not a
3 word: if so be they will hearken, and turn every one from his evil way: that I may repent of the evil which I purpose to do unto them, because of the evil of their doings. And thou shalt 4
say unto them, Thus saith Jehovah; If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken unto the words 5
of my servants, the prophets, whom I send unto you, rising up early and sending, even as ye have not hearkened; then will I make this house 6
like Shiloh, and this city will I make a curse among all nations of the earth.

And the priests, and the prophets, and all 7
the people heard Jeremiah speaking these words in the house of Jehovah. And it came to pass, 8
when Jeremiah had done speaking all that Jehovah had commanded him to speak to all the people, that the priests, and the prophets, and all the people apprehended him, saying, "Thou shalt surely die. Wherefore hast thou prophe- 9
sied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be made desolate without an inhabitant?" And all the people were assembled together against Jeremiah in the house of Jehovah. When the prin- 10

REFLECTIONS UPON CHAPTER XXV. 1. We learn what use God makes of the princes of the earth. Nebuchadnezzar was pursuing his ambitious, covetous ends; but God was fulfilling his own designs. Those who are most troublesome to God's people, are but his rod: the tyrants and conquerors of the earth are but fulfilling his pleasure: and at length their time shall come to fall, their ambition and cruelty shall be punished. It is not what men do, but the temper and principle from which they do it, that renders them acceptable to God: let us therefore "judge nothing before the time."

2. We are called to reflect on the sins of men, and the judgments of God; especially the miseries and desolations of war. The nations are here described as all drunken and infatuated. God makes use of this emblem to show how they should stagger in their counsels; be all in perplexity and confusion, and incapable of defending themselves; the strongest and greatest men should be thrown into hurry and consternation; the peaceable habitations destroyed; and the quiet in the land suffer, as well as others. This is a case much to be lamented; and the continuance of the divine displeasure on the nations deprecated. But whatever the times are, let the wicked remember, that "in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and the dregs thereof all the wicked of the earth shall wring out, and drink them."

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supported by the Chaldee. A verb and not a noun is clearly wanted, to make the comparison proper and coherent.

CHAP. XXIV. or XXVI. 1. *In the beginning of the, &c.* In a reign which lasted eleven years, as did both Jehoiakim's and Zedekiah's, the word ראשית, "the beginning" or "early part," need not be restrained to the first year of it; but supposing the whole divided into three equal parts, a beginning, a middle, and an end, the first of these may comprehend and denote the three first years, and some part of the fourth also. Compare chap. xxviii. 1.

2—6. *This house like Shiloh.* The ark of God's presence was pitched for a long period in that place; but at length God forsook the tabernacle of Shiloh, Ps. lxxviii. 60. The meaning is, that he would in like manner forsake the temple at Jerusalem.

7. *Priests and the prophets, &c.* The prophets, as is manifest from many passages in scripture, were an order of men among the Jews devoted to sacred literature, and qualified by their attainments in religious knowledge to advise and instruct the people who came to consult them in cases of doubt and difficulty. They appear to have been trained in seminaries and schools under the direction of some prophet eminent for wisdom and piety; as those mentioned 1 Sam. xix. 20. were under Samuel, and those 2 Kings ii. 3. vi. 1. under Elijah and Elisha. It is not to be supposed, that these were all of them, or at all times divinely inspired, but ordinarily gave their advice as men versed in the law and in the other scriptures. Out of this body God generally perhaps chose those, whom he sent as his ambassadors and messengers, to notify the designs of his providence, and to warn his people to repent and turn from their evil ways. These together with the priests seem to have greatly degenerated, and became the flatterers of their idolatrous kings, and in various ways hardened the people in their sins. Compare xxviii. 15.; xxix. 8, 9, &c. Ezek. xiii. 2. Micah iii. 5, 11. When prophecy ceased, the scribes, so often mentioned in the gospels, appear to have been a like order, who by their skill in the sacred scriptures, taught the people without any claims to supernatural gifts,

ces of Judah heard these things, they went up from the king's house, to the house of Jehovah, and sat in the entrance of the new gate of the
11 house of Jehovah. Then spoke the priests and the prophets unto the princes and to all the people, saying, "This man is worthy to die: because he hath prophesied concerning this city accord-
12 ing as ye have heard with your ears." Then spoke Jeremiah unto all the princes and to all the people, saying, "Jehovah hath sent me to prophesy concerning this house and concerning
13 this city all the words which ye have heard. But now amend ye your ways and your doings, and hearken unto the voice of Jehovah, your God; and Jehovah will repent of the evil which
14 he hath denounced against you. And as for me, behold, I am in your power; do to me as
15 it is good and right in your eyes. Only know assuredly, that if ye put me to death, surely ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth, Jehovah hath sent me unto
16 you, to speak all these words in your ears." Then said the princes and all the people unto the priests and to the prophets, "This man is not worthy of death; for he hath spoken to us in the
17 name of Jehovah, our God." Certain also of the elders of the land rose up and spoke to all
18 the assembly of the people, saying, "Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spoke to all the people of Judah, saying, 'Thus saith Jehovah, of hosts, Zion shall be plowed up (as) a field, and Jerusalem shall become heaps, and the mountain of the house shall be like the heights of the forest.' Did Hezekiah, king of Judah, and all
19 Judah proceed to put him to death? Did he not fear Jehovah, and intreat the favour of Jehovah, so that Jehovah repented of the evil which he had pronounced against them? But we are doing great mischief to ourselves."

20 But there was also a man that prophesied in the name of Jehovah, Urijah, the son of Shemaiah, of Kirjath-jearim; and he prophesied against this city, and against this land, according to all the words of Jeremiah. 21 And when Jehoiakim, the king, and all his great men, and all the princes, heard his words, then the king sought to put him to death: but Urijah heard, and was afraid, and fled, and went into Egypt.
22 But Jehoiakim, the king, sent men to Egypt, Elnathan, the son of Achbor, and others
23 with him; and they brought Urijah forth out of Egypt, and brought him to king Jehoiakim, who slew him with the sword, and cast his dead body into the burying-places of the children of
24 the people. Howbeit the hand of Ahikam, the son of Shaphan, was with Jeremiah, that he should not be delivered into the hand of the people to put him to death.

REFLECTIONS UPON CHAPTER XXVI. 1. We learn that the Lord's ministers should be faithful and courageous in delivering their message. Jeremiah was commanded not to diminish a word; not to put his message into less offensive expressions, than those in which he received it; and God defended him, while Urijah's cowardice cost him his life. Thus must christian ministers act; faithfully and boldly reprove the vices which are found among those whom they address, and "declare the whole counsel of God;" never diminishing a word, either through fear, favour, or flattery. If they keep close to their instructions, the God whom they serve will bear them out, however men may be offended at them. And their being offended is indeed not much to be regarded, since none will be so, but those who know in their own consciences, that they are guilty of the vices reproved.

2. We see the influence which God has over the minds of men,

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10. *Sat in the entrance, &c.* These princes were doubtless the judges, and sat as a court to decide respecting the conduct of Jeremiah; but from the 12th to the 16th and 17th verses, it appears that the people, either generally, or by their representatives, had a voice in this court, and they aided in delivering the prophet.

13. *Amend your ways, &c.* The language and conduct of Jeremiah were becoming his holy character. He asserted his divine commission, calls them to repentance, and assures them of his own innocence.

16—19. *Not worthy of death.* They acquit him of any capital crime, and appeal to the conduct of pious Hezekiah towards Micah as a precedent. Comp. Micah iii. 12.

20—24. *But there was also, &c.* Some ascribe what follows to an opposite party, who by a contrary precedent to the foregoing, urged the condemnation of Jeremiah. But against this it is objected, that such a transition in the speakers would have had some mark of distinction prefixed. But it is most probable that the elders concluded their speeches ver. 19. and that the writer of the narrative goes on to observe in his own person, that notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to the cause of Jeremiah, but for the influence and authority of Ahikam, the son of Shaphan, which was exerted to save him.

23. *Cast his dead body, &c.* The king's design was to brand his memory as far as he could, by such an ignominious treatment of his remains. From this it should seem that the prophet was a person of some rank, and

CHAPTER XXXV.

By the obedience of the Rechabites, the disobedience of the Jews is reprehended and condemned.

1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH, IN THE DAYS OF JEHOIAKIM, THE SON OF JOSIAH, KING OF JUDAH, SAYING,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of Jehovah, into one of the chambers, and give
3 them wine to drink. Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole
4 house of the Rechabites. And I brought them into the house of Jehovah, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah, the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine and cups; and I said unto
6 them, "Drink ye wine." But they said, "We will not drink wine: for Jonadab, the son of Rechab, our father, charged us, saying, 'Ye shall not drink wine, ye, nor your sons for ever:
7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but ye shall dwell in tents all your days, that ye may live many days in the land where ye are strangers.'
8 And we have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, so as not to drink wine all our days, we,
9 our wives, our sons, and our daughters; nor to build houses for us to dwell in; neither have we
10 vineyard nor field, nor seed; but we have dwelt in tents, and obeyed and done according to all
11 that Jonadab, our father, commanded us. But it came to pass, when Nebuchadnezzar, king of Babylon, was coming up against the land, that we said, 'Come, and let us enter into Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians, and let us dwell in Jerusalem."

12 Then came the word of Jehovah to Jeremiah,
13 saying, Thus saith Jehovah, God of hosts, the God of Israel; Go and say unto the men of Judah, and to the inhabitants of Jerusalem, Will ye not receive instruction so as to hearken to my
14 words? saith Jehovah. The command of Jonadab, the son of Rechab, which he gave in charge to his sons not to drink wine, hath been performed; for they have drunk no wine unto this day, but have obeyed the command of their father: I also have spoken unto you, rising up early and speaking, but ye have not hearkened unto
15 me. And I have sent unto you all my servants, the prophets, rising up early and sending, saying, Return, I pray you, every one from his evil

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and how easily he can turn them. The people were at first for having Jeremiah put to death; then, when they heard his defence, they were for having him spared. Upon a precedent being quoted for putting him to death, (even the case of Urijah,) it seems that they altered their sentiments again, but Ahikam saved him. How little dependence is to be had upon popular cries, whether for or against a man! God raised up a friend for Jeremiah. This should engage us to be firm and resolute in the cause of God and religion, since he knows how to deliver the godly out of their tribulations. "The wicked watcheth the righteous, and seeketh to slay him; but the Lord will not leave him in his hand, nor condemn him when he is judged." This was strictly fulfilled towards the prophet.

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probably had a sepulchre of his own; but the king would not suffer him to be buried there.

CHAP. XXV. or XXXV. 1. *In the days of Jehoiakim, &c.* All the intermediate prophecies from Chap. xxvi. according to the Hebrew arrangement, belong clearly to the reign of Zedekiah; and consequently are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chap. xlv. which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem, on the approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim.

2. *The Rechabites, &c.* The Rechabites, as may be collected from ver. 7. were not of the children of Israel, but strangers of another race that dwelt among them. From 1 Chron. ii. 55. they appear to have been Kenites, a people originally settled in that part of Arabia Petræa, which was called the land of Midian; and most probably the descendants of Jethro, the father-in-law of Moses, or of Hobab, who is called a Kenite, and said to have severed himself from the rest of his countrymen, and to have dwelt among the people of Israel. Compare Numb. x. 29—32. with Judges i. 16. iv. 11. Blayney and others suppose that the Jonadab here mentioned, is the person to whom Jehu showed so much respect. 2 Kings x. 15. He appears to have been zealous for the purity of his people's morals, and on this ground to have recommended abstinence from wine.

3—11. *The whole house of the Rechabites, &c.* This was done in the temple for the greater publicity, and that the people might hear how these men had faithfully adhered to the precept of their forefathers. Compare with verse 11, the 2 Kings xxiv. 2.

14. *The command of Jonadab, &c.* I have followed the Septuagint, in reading the singular, as the verb is so. This removes the anomaly: What follows contains a just reproof of their disobedience, and a denunciation of deserved punishment.

way, and amend your doings, and go not after strange gods, to serve them; and dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor
16 hearkened unto me. Because the sons of Jonadab, the son of Rechab, have fulfilled the commandment of their father, which he commanded them, but this people hath not hearkened
17 unto me: Therefore thus saith Jehovah, the God of hosts, the God of Israel; Behold, I am about to bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil which I have denounced against them; because I have spoken unto them, and they have not hearkened; and I have called unto them, and they have not answered.
18 And unto the house of the Rechabites, said Jeremiah; Thus saith Jehovah, God of hosts, the God of Israel; Because ye have hearkened unto the commandment of Jonadab, your father, and have observed all his directions, and have done according to all that he hath charged you;
19 Therefore thus saith Jehovah, God of hosts, the God of Israel, There shall not want a man in the line of Jonadab, the son of Rechab, standing before me continually.

CHAPTERS XXXVI. XLV.

Baruch writeth Jeremiah's prophecy and readeth it; the king burneth the roll; his judgment; another copy is written.

AND IT CAME TO PASS IN THE FOURTH YEAR 1
OF JEHOIAKIM, THE SON OF JOSIAH, KING OF JUDAH, THAT THIS WORD CAME UNTO JEREMIAH, FROM JEHOVAH, SAYING,

TAKE thee a book-roll, and write upon it all 2
the words which I have spoken unto thee concerning Israel, and concerning Judah, and concerning all the nations, from the day that I began to speak unto thee, from the days of Josiah, even unto this day. It may be that the house of 3
Judah will attend to all the evil which I purpose to inflict upon them, so as to return every one from his evil way, that I may forgive their iniquity and their sin. And Jeremiah called Ba- 4
ruch, the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a book-roll.
And Jeremiah commanded Baruch, saying, I 5
am confined, I cannot go into the house of Jehovah: But go thou, and read in the roll, which 6
thou hast written from my mouth, the words of Jehovah in the hearing of the people, in the

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REFLECTIONS UPON CHAPTER XXXV. 1. We learn how acceptable to God, obedience and subjection to parents are. A reverence for the memory of a pious ancestor led these people to observe his ordinances; and God put a mark of honour upon them. Let the solicitude which these people showed to keep up the customs of their ancestors, lead us to be concerned to keep up the entail of religion, and the worship of God in our families, from generation to generation; remembering that strict sobriety and moderation are the best means of preserving it.

2. How much more reasonable and important is it to obey the commands of God! How forcible was the argument used in this chapter to the Jews? Jonadab was but a man, and had been long dead; but God was their father and master, almighty and eternal. He never tied them up to such severities, as were enjoined upon the Rechabites. How absurd and monstrous is it for young persons, though dutiful and affectionate to earthly parents, to forget God! to cast off fear, and restrain prayer before him! to be tractable and respectful to men, but disobedient and rebellious to God! Let us fear God, our father, in heaven, and "keep his commandments, for they are not grievous; and in keeping of them there is great reward."

3. What special obligations are christians under, to celebrate the death of Christ at his table. The Rechabites thought the will of a dying ancestor sufficiently binding, and they fulfilled it for many generations. How inexcusable then are those christians, who will not fulfil the dying command of a Saviour, in showing forth his death till he come? That Saviour, to whom they profess subjection, and owe all their privileges and hopes? His authority and love should engage their obedience; and to refuse it, is such ingratitude and inconsistency, as may justly fill them with shame, and alarm their fears; while those who punctually, regularly, and seriously fulfil their masters will, and act consistently, may cheerfully expect his great and eternal salvation; to be admitted to the joy of his kingdom.

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19. *Standing before me, &c.* This promises the preservation of this family, and that some of them should ever be found among the worshippers of the true God. For to stand in the presence of a prince, denotes attendance on his person and service. 1 King. x. viii.

CHAP. XXVI. XXVII. or XXXVI. XLV. 1—10. *In the fourth year, &c.* Jeremiah was ordered to write out a copy of all his predictions, and to read, or cause them to be read to the people, that some impressions might be made upon them.

5. *I am confined, &c.* Some from this suppose that Jeremiah was in prison, but the history affords no ground for this opinion. He might be confined by sickness, and many other causes; and we may be assured that he had a just cause.

house of Jehovah, upon a fast-day; and also in the hearing of all Judah, that come out of their
7 cities, shalt thou read them. It may be that they will prostrate themselves in supplication before Jehovah, and will return every one from his evil way: for great is the anger and the indignation which Jehovah hath denounced against
8 this people. And Baruch, the son of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the words of
9 Jehovah, in the house of Jehovah. For it came to pass in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed
10 a fast before Jehovah, in Jerusalem. Then read Baruch in the book, the words of Jeremiah, in the house of Jehovah, in the chamber of Gemariah, the son of Shaphan, the scribe, in the higher court, at the entrance of the new gate of the house of Jehovah, in the hearing of all the people.

11 And Micaiah, the son of Gemariah, the son of Shaphan, heard all the words of Jehovah from
12 out of the book. And he went down to the king's house, into the scribe's chamber; and, lo! all the princes were sitting there, Elishama, the scribe, and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah, the son of Shaphan, and Zedekiah, the son of
13 Hananiah, and all the princes. Then Micaiah declared unto them all the words which he had heard, when Baruch read in the book, in the
14 hearing of the people. And all the princes sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, "The roll wherein thou hast been reading in the hearing of the people, take in thy hand, and go." And Baruch, the son of Neriah, took the roll in his hand, and came unto them. And they said 15 unto him, "Sit down now, and read it in our hearing." And Baruch read it in their hearing. 16 And it came to pass, when they had heard all the words, they looked with consternation upon one another; and said unto Baruch, "We will 17 surely inform the king of all these matters." And they asked Baruch, saying, "Tell us now, How didst thou write all these words from his mouth?" And Baruch said unto them, "With his mouth 18 he repeated unto me all these words, and I wrote them in a book after him." Then said the prin- 19 ces unto Baruch, "Go hide thyself, thou and Jeremiah, and let no man know where ye be."

And they went in unto the king, into the 20 court; but they laid up the roll in the chamber of Elishama, the scribe; and they declared all the matters in the hearing of the king. And 21 the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama, the scribe; and Jehudi read it in the hearing of the king, and in the hearing of all the princes who stood beside the king. And the king was sit- 22 ting in the winter apartment, in the ninth month, and there was set before him a hearth with burning coals. And it came to pass, when Jehudi 23 had read three or four sections, he cut it with the scribe's knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. But 24 neither were the king, nor any of his servants, that heard all these words, afraid, nor rent they their garments. And although Elnathan, and 25 Delaiah, and Gemariah, interceded with the king not to burn the roll, yet he would not

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9. *In the fifth year, &c.* Some time elapsed before a fit opportunity of reading the roll occurred. This fast in the ninth month is supposed to have been kept on account of Nebuchadnezzar having taken Jerusalem at that time in the preceding year. The annual fast, called the day of atonement, was kept in the seventh, and not in the ninth month.

10. *Chamber of Gemariah, &c.* It is supposed that this chamber was either close to or over the gateway of the eastern gate, and that from thence the crowd in the court might hear what Baruch read.

12—19. *All the princes, &c.* The privy counsellors of the king. What Baruch had read, was by some regarded as injurious to the state, perhaps as treason; yet the princes seem to have feared the prophet, and did not wish to expose him to the fury of their wicked king.

18. *In a book after him.* There is no authority for rendering עַל with *ink*. With Blayney and others, I take it to be a particle, *after him*, or according to Jeremiah, that is, according to the matter which he supplied or dictated; in other words, I wrote says Baruch, exactly as he suggested, neither more nor less.

22. *In the winter apartment, &c.* Compare Amos iii. 15.——*A hearth with, &c.* A pan with charcoal burning seems to be meant, which is usually placed in the middle of the room in order to warm it, as they have no fireplaces or chimnies, according to Russel, Pokock and others. See and compare Mark xiv. 54.; John xviii. 18.

23. *Sections* or columns. The king's patience was soon exhausted, and his wrath kindled, so that he showed his unbelief and contempt of the pro-

26 hearken unto them. And the king ordered Jerahmeel, the king's son, and Seraiah, the son of Azriel, and Shelemiah, the son of Abdeel, to apprehend Baruch, the scribe, and Jeremiah, the prophet: but Jehovah hid them.

27 Then came the word of Jehovah to Jeremiah, (after that the king had burned the roll, and the words which Baruch had written from the
28 mouth of Jeremiah,) saying, "Take thee again another roll, and write upon it all the former words, which were in the first roll, that Jehoi-
29 akim, king of Judah, hath burned. And to Jehoiakim, king of Judah, thou shalt say, Thus saith Jehovah, Thou hast burned this roll, saying, Why hast thou written thereon, saying, 'The king of Babylon shall surely come, and shall destroy this land, and shall cause to cease
30 from it man and beast?' Therefore thus saith Jehovah, concerning Jehoiakim, king of Judah, He shall not have one to sit upon the throne of David; and his dead body shall be cast forth to
31 the heat by day, and to the frost by night. And I will visit upon him, and upon his seed, and upon his servants, their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil which I have denounced against them, but they hearkened not."

Then took Jeremiah another roll, and gave 32
it to Baruch, the son of Neriah, the scribe; and he wrote thereon from the mouth of Jeremiah, all the words of the book, which Jehoiakim, king of Judah, had burned in the fire; and there was a further addition made unto them of many words of the same sort.

CHAPTER XLV.

THE WORD WHICH JEREMIAH, THE PROPHET, 1
SPOKE UNTO BARUCH, THE SON OF NERIAH, AFTER HE HAD WRITTEN THESE WORDS IN A BOOK, FROM THE MOUTH OF JEREMIAH, IN THE FOURTH YEAR OF JEHOIAKIM, THE SON OF JOSIAH, KING OF JUDAH, SAYING,

Thus hath Jehovah, the God of Israel, spo- 2
ken concerning thee, O Baruch; Thou hast 3
said, Wo now unto me! for Jehovah hath added grief to my sorrow; I am wearied with my sighing, and have found no rest. Thus shalt 4
thou say unto him, Thus hath Jehovah said; Behold, what I have builded, I will pull down; and what I have planted, I will pluck up, even the whole land itself: and seekest thou great 5
things for thyself? Seek them not; for, behold, I will bring evil upon all flesh, saith Jehovah; but I will give thee thy life as spoil in all places whither thou goest.

REFLECTIONS UPON CHAPTERS XXXVI. & XLV. 1. We are here shown the end for which the scriptures were written, and ministers preach, ver. 3—7. It was by divine appointment that the scriptures were written; and they are to be publicly read and explained, to engage men "to consider, and repent of their evil ways." It is a great encouragement to repentance, that God will forgive their iniquity. For this end ministers are to preach the word: and if, as in the case before us, they repeat the same sentiments, exhortations, or even discourses, it may be useful, that they may be better known, considered, and remembered. They have a divine pattern for so doing; and perhaps, those curious hearers, who are most ready to complain of it, need it most. The end of preaching is so important, that there is need of line upon line, and precept upon precept, to save men from sin and future destruction.

2. We are taught how vain are all the outward shows of piety, while the power of it is wanting! These sinful people proclaimed a fast, while they went on in their trespasses. How lamentable is the obstinacy of sinners when it leads them to despise the word of God. The king showed a steady determination not to comply with the command, and expressed an impudent defiance of the threatening: thus he hardened his own heart, and set a bad example to his courtiers and people. But observe how the chapter concludes: the same words were written in another book, and "there were added unto them many like words." Men may burn the bible, but not one tittle of it shall fall to the ground. Its threatenings stand in full force, and shall all be executed upon the disobedient; who only prepare heavier judgments for themselves, by their contempt of God and his word: for it is as true of its threatenings, as of its promises, that "the word of God liveth and abideth for ever." Hath he spoken, and will not he do it? Hath he purposed, and will not he perform it?

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phets words by burning the roll, even against the request of three of his counsellors.

26. *But Jehovah had them.* God in his providence, so ordered that the messengers could not find them; and soon after other things engaged the attention of the king, so that he let the prophet and his servant alone.

27—32. *Came the word of Jehovah, &c.* The king had burnt the roll, but God's word was not destroyed; it must have its effect, and the judgments denounced will most assuredly come. Another roll must be written, and other denunciations added against this wicked king.

CHAP. XXVII. or XLV. 1—5. This chapter, though in the common

CHAPTER XXIV.

By the emblem of good and bad figs, is foreshown the return of some from captivity, and the ruin of Zedekiah and the rest.

1 JEHOVAH showed me, and behold, two baskets of figs offered according to law, before the temple of Jehovah, after that Nebuchadnezzar, king of Babylon, had carried away captive Jeconiah, the son of Jehoiakim, king of Judah, and the princes of Judah, and the artificers, and the armourers, from Jerusalem, and had conducted
2 them to Babylon: one basket of figs exceedingly good, like the figs of the early sort; and the other basket of figs exceedingly bad, which
3 could not be eaten for badness. And Jehovah said unto me, "What seest thou, Jeremiah?" And I said, "Figs: the good figs exceedingly good; and the bad exceedingly bad, which cannot be
4 eaten for badness." Then came the word of Je-
5 hovah unto me, saying, Thus saith Jehovah, the God of Israel; Like these good figs, so will I distinguish the captives of Judah, whom I have sent out of this place into the land of Chaldea,
6 with kindness. And I will set my eyes upon them for good, and I will bring them again to this land; and I will build them up, and not pull down; and I will plant them, and not pluck up,
7 And I will give them a heart to know me, that I am Jehovah; and they shall be to me a people, and I will be to them a God; when they
8 shall return unto me with their whole heart. But as the bad figs, which cannot be eaten for badness, surely thus saith Jehovah, So will I make Zedekiah, king of Judah, and his princes, and the residue of Jerusalem, those that are left in this land, and those that settle in the land of Egypt: and I will deliver them up to
9 vexation and affliction in all kingdoms of the earth; to be a reproach, and a proverb, and a taunt, and a curse, in all places whither I shall
10 drive them. And I will send among them the sword, and the famine, and the pestilence, until they be consumed from off the land, which I gave unto them, and to their fathers.

CHAPTER XXIX.

Jeremiah's letter to the captives in Babylon; a second, showing the awful end of two false prophets, Ahab and Zedekiah.

1 Now these are the words of the letter, which Jeremiah, the prophet, sent from Jerusalem, unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all

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REFLECTIONS UPON CHAPTER XXIV. 1. While it is manifest that in some seasons the same events and calamities happen to the good as to the evil, yet the effects of them will be found to be very different. These first captives seemed to be in very deplorable circumstances; they were driven from their country; lost their estates, their substance, and liberty; and were carried into a heathen land, among strangers, enemies, and oppressors; far from their friends, and the house and ordinances of God. Yet this was all for their good; to cure them of idolatry, and bring them to know and serve the God of Israel: while their countrymen, though spared for a time, were at length carried away for their hurt and ruin. Thus afflictions are still different in their effects on the righteous and on the wicked.

2. We are here taught the design of afflictions, ver. 7. viz. to "bring us to know God, to return to him with our whole heart, and so become his people." Though afflictions are adapted to answer this end, yet they will not do it without divine agency; therefore God promises, "I will give them a heart to know me, that I am the Lord." This therefore should be the subject of our prayers, especially in seasons of distress, that God would give us such a heart; and then will he fulfil that glorious promise, that "all things shall work together for our good."

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order, so far removed from the preceding, is clearly connected with it. Baruch seems to have been much alarmed at the apparent danger he was in; and to encourage him, God by his prophet assures him, that in the overthrow of the state, he should enjoy his life for a prey.

CHAP. XXVIII. or XXIV. 1. *Two baskets of figs, &c.* We cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least, since the vision is dated from after the carrying away of Jeconiah and the people with him into captivity, as from an event which happened but a little before. 2 Kings, xxiv. 10—20.

2. *Like figs of the early sort.* Dr. Shaw speaks of three sorts of figs; the first of which he calls the *boccore*, (being those here spoken of) which come to maturity towards the middle or latter end of June; the second the *kermez*, or summer fig, which ripens seldom before August; and the third which he calls the winter fig. The first were most esteemed.——*Exceedingly bad.* These are most probably the last, which had been gathered before ripe, and were not therefore fit to be used.

5, 6. *So will I distinguish, &c.* This was designed to support those good men who had been removed; and this promise was fulfilled to them. They were preserved, and some were brought back to their own land.

8—10. *Zedekiah king, &c.* The captivity of a part of the people did not lead him and others to repent of their sins; and hence their punishment is denounced.

CHAP. XXIX. 1. *The words of the letter, &c.* This letter is contained in what follows from the 4th to the 24th verse; and the remaining part is clearly another letter, written after that. The messengers mentioned in the third verse, had returned and brought from Babylon the letter of Shemaiah, the substance of which we have in verses 26—29. This was the opinion of Grotius, which I adopt. Blayney thinks that the second letter

the people, whom Nebuchadnezzar had carried
2 away captive from Jerusalem to Babylon, after
the departure of Jeconiah, the king, and the
queen, and the eunuchs, and the princes, of
Judah and Jerusalem, and the artificers, and
3 the armourers, from Jerusalem, by the hand of
Elasah, the son of Shaphan, and Gemariah, the
son of Hilkiah, (whom Zedekiah, king of Ju-
dah, sent unto Babylon, to Nebuchadnezzar,
king of Babylon,) saying,
4 Thus saith Jehovah God of hosts, the God of Is-
rael, unto all the captivity, whom I have caus-
ed to be carried away captive from Jerusalem
5 unto Babylon; Build ye houses, and inhabit;
and plant gardens, and eat the fruit of them.
6 Take ye wives, and beget sons and daughters;
and take wives for your sons, and give your
daughters unto husbands, that they may bear
sons and daughters; and increase ye there, and
7 be not diminished. And seek ye the peace of
the city whither I have caused you to be carried
away captive, for in the peace thereof shall ye
8 have peace. For thus saith Jehovah God of hosts,
the God of Israel; Let not your prophets that
are in the midst of you, nor your diviners, im-
pose upon you, neither hearken ye to your deal-
9 ers in dreams, whom ye cause to dream. For
they prophesy falsely unto you in my name; I
10 have not sent them, saith Jehovah. For thus
saith Jehovah, Surely when seventy years have
been completed at Babylon, I will visit you, and
I will perform towards you my good promise, in
11 bringing you again to this place. For I know
the purposes which I have purposed respecting
you, saith Jehovah. For they are purposes of
peace, and not of evil; to give to you in the
12 latter end, your hope. And ye shall call upon
me, and shall go and pray unto me, and I will
hearken unto you. And ye shall seek me, and 13
shall find me, when ye shall have sought me
with your whole heart. And I will be found of 14
you, saith Jehovah: and I will reverse your
captivity, and I will gather you from all the na-
tions, and from all the places whither I have
driven you, saith Jehovah; and I will bring you
again to the place whence I caused you to be
carried away captive.

But thus hath Jehovah spoken concerning 16
the king that sitteth upon the throne of David,
and concerning all people that dwell in this city,
your brethren that went not forth with you into
captivity: Thus saith Jehovah God of hosts, Be 17
hold, I am about to send upon them the sword, and
the famine, and the pestilence, and I will make
them like the vilest figs, which cannot be eaten
for badness. And I will persecute them with 18
sword, and with famine, and with pestilence;
and I will give them up to vexation in all king-
doms of the earth, for a curse, and for an aston-
ishment, and for a hissing, and for a reproach
among all nations, whither I have driven them:
because they have not hearkened unto my words, 19
saith Jehovah, when I sent unto them my ser-
vants the prophets, rising up early and sending,
even as ye have not hearkened, saith Jehovah.
Hearken ye therefore to the word of Jehovah, 20
all ye of the captivity, whom I have sent from
Jerusalem to Babylon.

Whereas ye have said, Jehovah hath raised 15
up for us prophets in Babylon: Thus saith Je- 21
hovah, God of hosts, the God of Israel, con-
cerning Ahab, the son of Kolaiah, and concern-
ing Zedekiah, the son of Maaseiah, who pro-
phesy unto you in my name falsely; Behold, I
will deliver them into the hand of Nebuchad-
nezzar, king of Babylon; and he shall slay

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begins at the 20th verse. There is one transposition in the text, the 15th verse ought to precede the 21st according to the Greek version. Houbigant thought that after the 9th verse should be inserted the 16, 17; then 10—14; 18—20; 15, 21—32.

5—14. *Build ye houses, &c.* The false prophets at Babylon prophesied that the captives of Judah would soon be restored; and by this discouraged the people from engaging in any useful designs. God, by Jeremiah assures them again that the captivity should endure for seventy years, and that after that period, he would visit them in mercy, and bring them back to their own land.

16—20. *That went not forth with you, &c.* In this paragraph, the prophet shows them what was about to come on those left in the land of Judah; both prince and people were to be given up to every kind of calamity, for their continued disobedience to the divine admonitions. This is mentioned to induce the captives to adopt the measures, and follow the advice given in the former part of the letter.

15, 21—23. *Hath raised up forces, &c.* Jeremiah, if the 9th verse be in its proper place, had heard what the false prophets Ahab and Zedekiah, said to the people; and he conoludes his first letter with foretelling their destruction.——*Roasted in the fire.* It is not improbable that these pretended prophets, having excited disturbances among the people, were taken and slain, and their bodies burnt; or that they were treated as it was intend-

22 them before your eyes: and from them shall be taken a curse among all the captives of Judah, that are at Babylon, saying, Jehovah make thee like Zedekiah, and like Ahab, whom the king
23 of Babylon roasted in the fire: because they have practised villany in Israel, and have committed adultery with their neighbours wives, and have spoken a word in my name falsely, which I commanded them not; for I know and am a witness, saith Jehovah.
24 And these are the words of the letter which he sent a second time to Babylon. Also to Shemaiah, the Nehelamite, shalt thou speak, say-
25 ing, Thus hath Jehovah, God of hosts, the God of Israel, spoken, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah, the son of Maaseiah, the priest, and to all the priests, say-
26 ing, Jehovah hath made thee priest in the room of Jehoiada, the priest, that ye should be officers in the house of Jehovah, in the case of any one that is mad, and giveth himself out for a prophet, and that thou shouldst commit him to the house of correction, and to close confinement.
27 Now therefore why hast thou not rebuked Jeremiah, the Anathothite, who giveth himself out
28 for a prophet among you? Forasmuch as he hath sent to us at Babylon, saying, The term is long; build ye houses, and inhabit; and plant gardens, and eat of the fruit of them. (And 29 Zephaniah, the priest, read this letter in the ears of Jeremiah, the prophet.) Therefore hath the 30 word of Jehovah come unto Jeremiah, saying, Send unto all the captivity, saying, Thus hath 31 Jehovah spoken concerning Shemaiah, the Nehelamite; Because that Shemaiah hath prophesied unto you, when I sent him not, but he hath caused you to trust in a falsehood: Therefore 32 thus saith Jehovah, Behold, I will punish Shemaiah, the Nehelamite, and his seed, there shall not be one of his line dwelling among his people; neither shall he behold the good which I will do unto my people, saith Jehovah; because he hath spoken prevarication concerning Jehovah.

CHAPTER XXX.

The return of the Jews promised; Jacob comforted, and the covenant fulfilled.

THE WORD WHICH CAME TO JEREMIAH, FROM 1 JEHOVAH, SAYING,

THUS hath Jehovah, the God of Israel, spo- 2 ken, saying, Write thee all the words that I have spoken unto thee in a book. For, behold, 3 the days are coming, saith Jehovah, when I will

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REFLECTIONS UPON CHAPTER XXIX. 1. We may infer from hence the usefulness of letters; and how much we may serve God, and instruct and comfort our friends, by writing to them, as well as conversing with them. The art of writing is an inestimable blessing to the world; friendly correspondence is very comfortable, and may be very useful, if our letters are seasoned with grace. We should be careful of this; since, if idle words are to be accounted for, much more will idle letters, as so much more time is spent about them, and the impression made by them, whether it be good or bad, may be the more lasting, and attended with more important consequences.

2. How happy are the people of God in their communion with him, and his thoughts of peace towards them! There was a way to the throne of grace in Babylon, as well as in Jerusalem. We have all access to God by prayer. Let us value this privilege, remembering the qualifications of acceptable devotion; that it is seeking God, and searching for him with our whole heart, that is, with sincerity and fervency. His thoughts toward his people "are thoughts of peace," even when he sees it best to correct them, and though they may imagine that they are thoughts of evil. This is an end which they expect, even their settlement in the heavenly Canaan, and everlasting rest there; and of this they shall not be disappointed. But those who, like Shemaiah, rebel against God, forfeit the privileges of his people. God will do his people much good; more than they can ask or think: but those who are rebellious against his word and commandments, shall never see it. "The end of the righteous is peace; but there is no peace, saith my God, to the wicked."

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ed to treat Shadrach, Meshach and Abed-nego. Dan. iii. 20—21.

24. *And these are the words, &c.* I have supplied what I am confident was once in the text. What follows shows that Shemaiah having heard or read the letter which Jeremiah had sent to Babylon, pretended that Jehovah had removed Jehoiada, that Zephaniah, as next to the high-priest, might with others punish all false prophets, or confine them; and he presses him to treat Jeremiah in this manner, on account of the letter which he had sent to Babylon. Seraiah is said to have been the chief, or high-priest, and Zephaniah the second, when Jerusalem was taken, lii. 24.; but we read nothing of Jehoiada, Zephaniah, reading Shemaiah's letter to Jeremiah, he foretells his destruction, and that of his whole race.

CHAP. XXX. 1—4. *Write in a book.* That the interesting predictions may be preserved. There are many prophecies in various parts of the Old Testament, which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the gospel dispensation. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not unreasonably be presumed

reverse the captivity of my people, Israel and Judah, saith Jehovah; and I will bring them back to the land which I gave to their fathers, and they shall possess it.

4 And these are the words which Jehovah hath spoken concerning Israel and concerning Judah.

5 Surely thus saith Jehovah,
A voice of trembling have we heard;
There is terror, and no peace.

6 Ask now, and see, if a male can bring forth?
Wherefore have I seen every man,
His hands on his loins, as one that travaileth,
And all faces are changed into paleness?

7 Alas! for that day is great, there is none like it;
It is even the time of Jacob's trouble,
But he shall be saved out of it.

8 And in that day, saith Jehovah, God of hosts,
I will break his yoke from off thy neck,
And his bonds will I burst asunder;
And strangers shall no more enslave him.

9 And they shall serve Jehovah their God,
And David their king, whom I will raise up for them.

10 Therefore fear thou not,
O my servant Jacob, saith Jehovah;
And be not thou dismayed, O Israel;
For, behold, I will save thee from afar,
And thy seed from the land of their captivity;
And Jacob shall again enjoy rest;
He shall also be secure, and none make him afraid.

11 For I will be with thee, saith Jehovah, to save thee;
Though I make a full end of all nations
Among which I have scattered thee,
Yet I will not make a full end of thee:
But I will correct thee in moderation,
And will not make thee altogether desolate.

12 Surely thus saith Jehovah,
Thy bruise is desperate, thy wound grievous;

13 None lendeth a helping hand for thy cure;
No healing medicines are applied to thee.

14 All thy lovers have forgotten thee;
They seek not after thee;
For with the stroke of an enemy I have smitten thee;
With a chastisement the most severe,
Because of the multitude of thine iniquities,
And of the number of thine offences.

15 Why cryest thou because of thy bruise?
Thy bruise is incurable;
Because of the multitude of thine iniquities,
And of the number of thine offences,
I have done these things unto thee.

16 Yet shall they that devour thee be devoured,
And all thine enemies shall go into captivity;
And they that spoil thee shall be a spoil,
And they that plunder thee I will give up to plunder.

17 For I will restore soundness unto thee,
And will heal thee of thy wounds, saith Jehovah;

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to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration, that was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations.

5, 6. *Terror and no peace.* I cannot but think that the prophet adverts to the state of the people on the approach of the Chaldean army, and to the pretences of the false prophets. They flattered the people with the hope of peace and prosperity, but alas! saith the prophet, I see only terror. Men, even the stoutest and most valiant, cry out, like a woman in labour; their countenances show their inward anguish; their paleness manifests their fear and terror.

7. *It is even the time, &c.* There had not been such a day to them as that in which their city and temple were destroyed, and themselves led into captivity; but they shall not be utterly destroyed, but saved out of it, and brought back to their own land.

8. *I will break his yoke, &c.* The yoke of the king of Babylon.—*No more enslave him.* If we apply what is here said to the Chaldeans, this must signify that they *as strangers*, should not on Jacob's deliverance, have it in their power, to enslave them any more, but should themselves be a conquered people.

9. *David their king, &c.* That *David* is one of the names of Messiah, is generally admitted; and he is so called, both as to the meaning of the name, (Beloved,) and in honour of his progenitor. Compare Is. lv. 3, 4. Ezek. xxxiv. 23.; xxxvii. 24. Hos. iii. 5. The Jews after their captivity were preserved in their own land till Messiah came, and all those who received him, and obeyed him, became his spiritual subjects.

11. *Make thee altogether desolate.* The verb נקה admits and is used in two related senses, *to be clear* from guilt, or *to be innocent*, and *to be empty* of all that is good, to be desolate. In the former sense I have understood it, Exod. xxxiv. 7. because that Moses is speaking of the exercise of mercy, and because I consider נקה there not as the infinitive of Pyal, but as the participle נקה agreeing with the other participles; but here I consider the words idiomatical, and render with Blayney. If we adhere to the moral sense, we may render the line, "And will not account thee wholly innocent." I prefer the version admitted, because that making an end of all nations means their being conquered and their lands taken from them; being deprived of their riches and power, so as not to be a nation; but in opposition to them, God engages that however he may correct his people, he will not in this manner utterly destroy or make them desolate.

12—17. *Thy bruise is desperate, &c.* The prophet in the name of Jehovah describes the afflicted state of Judah, and the cause of it. She was

Although they have called thee "An outcast,
"Zion, she whom no man regardeth."
18 Thus saith Jehovah,
Behold, I will reverse the captivity of Jacob's tents,
And on his dwelling-places have compassion;
And the city shall be builded on its own hills,
And the palace established in its former manner.
19 And from them shall go forth thanksgiving,
And the voice of those that are joyful;
And I will multiply them, and they shall not be few;
And I will honour them, and they shall not be small.
20 And their children shall be as aforetime,
And their assembly shall be established before me,
And I will punish all that oppress them.
21 And their prince shall be of their own race,
And their ruler shall issue from amongst them;
And I will draw him, that he may come near to me;
For who is he that hath engaged with his heart
To draw near to me? saith Jehovah.
22 And ye shall be my people and I will be your God.

Behold, the whirlwind of Jehovah in fury 23
goeth forth,
A whirlwind pregnant with devastation;
Upon the head of the wicked shall it grievously fall.
The anger of Jehovah shall not turn back, 24
Until he hath fully completed the purposes of his heart;
In the latter days ye shall understand this perfectly.
At that time, saith Jehovah, 1
I will be a God to all the families of Israel,
And they shall be my people.

CHAPTER XXXI.

The restoration of Israel; the new covenant; and the stability of its promise.

Thus saith Jehovah, 2
The people, those who escaped from the sword,
Found favour in the wilderness;
Israel marched on towards his rest.
From of old Jehovah appeared for me, 3
"With an everlasting love have I loved thee;
"Therefore with loving-kindness have I drawn thee."
Again I will build thee, and thou shalt be built, 4

Reflections upon Chapter xxx. 1. It is both our duty and happiness to serve the Lord. To acknowledge God as our creator, preserver, and happiness; and, by his appointment, to serve Jesus Christ, to whom he hath given the name and the throne of David! We are to reverence and honour him as a king; to submit to his laws, and trust in his protection: and our deliverance from the power of spiritual enemies, is an unanswerable reason why we should serve him in holiness and righteousness all our days. His love in dying for us should excite us to love, gratitude, and obedience.

2. God's servants are tacitly reproved for their anxious fears, even when their circumstances were most distressing. God had smitten them with the stroke of an enemy, and their wound was incurable by human aid; but they had so many promises securing divine assistance, and relief, that it was their duty to plead them and to rely on a faithful God for the fulfilment of them. In their visitation he assured them his design was not to destroy, but to purify; not to make a full end of them, but in their latter end to do them good, and make them happy and blessed.

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a person wounded, to whom no one applies a proper remedy; but the wound is left to putrify; and this came upon her for her many offences. Jehovah still remembers mercy, and engages to punish her enemies and to restore soundness to her.

18. *And the palace, &c.* Michaelis and others suppose the temple to be intended, and have so rendered; but it is more probable that as *city* may signify any of the cities of Judah as well as Jerusalem, so *palace* may mean any of the more splendid mansions of the rich and great.

21. *For who is he that, &c.* The connexion limits this to the ruler, respecting whom God had said, that he would draw him, that he might come near to him; that is, dispose his heart to his duty, and particularly to worship himself. For who is he that hath engaged with his heart, without divine influence, thus to obey and serve God? This I take to be the best sense. Compare John vi. 44, 45. Dathe renders, 'Who is he that of his own accord is wont to approach me?' Michaelis, 'Who is he that durst venture to approach me?' Some by the *ruler* understand our Lord; and suppose his drawing near to mean his intercession; but this seems to be forced, as the ruler and prince, as one of their race, is in contrast with those who ruled over them in their captivity.

23, 24. *The whirlwind, &c.* Compare ch. xxiii. 19, 20. and notes, &c.

CHAP. XXXI. 2. *Those escaped from, &c.* Those who had escaped the sword of Pharoah and the Egyptians, and whom God so remarkably favoured, both by delivering them from Egypt, and supporting them in the wilderness for so many years.

3. *From of old Jehovah, &c.* This is the language of Israel, thankfully acknowledging the kindness and favour of Jehovah towards them in ancient times; to which Jehovah replies, in the next lines; and having asserted his everlasting love proceeds to state what he would yet do for his people. That מרחק is used of *time* as well as *place*, See 2 Kings xix. 25. Is. xxxvii. 26. and 2 Sam. vii. 19. Blayney, however, renders, 'From afar,' and sup-

O virgin of Israel;
Thou shalt yet be adorned with thy tabrets,
And go forth in the dances of those that are joyful.
5 Yet again shalt thou plant vineyards
Upon the mountains of Samaria;
Plant ye planters, and eat ye of the fruit.
6 "For the day is come," cry watchmen on mount Ephraim;
"Arise, and let us go to Zion, to Jehovah, our God."
7 Surely thus hath Jehovah said,
Sing ye with gladness for Jacob,
And shout among the chief of the nations;
Publish ye, praise ye, and say,
"Jehovah hath saved [v] his" people, the remnant of Israel."
8 Behold, I will bring them from the north country,
And gather them from the extremities of the earth;
And with them the blind and the lame,
The woman with child and she that travaileth together;
A great company shall return hither.
9 Behold, with weeping shall they come,
And amidst supplications I will lead them;
I will conduct them to streams of water,
In a smooth way, wherein they shall not stumble;
For I have been a father to Israel,
And Ephraim, he was my first-born.
10 Hear the word of Jehovah, O ye nations,
And declare in distant countries and say,
He that scattered Israel will gather him,
And will guard him, as a shepherd doth his flock.
11 For Jehovah hath redeemed Jacob,
And ransomed him from one stronger than he.
12 And they shall come, and sing on the heights of Zion,
And flow together to the goodness of Jehovah,
For corn, and for new wine, and for oil,
And for the young of the flock and of the herd;
And their soul shall be as a well-watered garden,
And they shall not pine for hunger any more.
13 Then shall the virgin rejoice in the dance,
And the young men and the old together;
For I will change their mourning into joy,
And comfort them, and cheer them after their sorrow.
14 And I will satiate the souls of the priests with fatness,
And satisfy my people, with my goodness, saith Jehovah.
15 Thus saith Jehovah,
A voice hath been heard in Ramah,
Lamentation, and most bitter weeping;
Rachel, weeping for her children,
Refuseth to be comforted, because they are not.
16 Thus saith Jehovah,

CHAP. XXXI.

7. [v] Sept. Chald. The rest, *thy*.

poses that in a visionary scene, Jehovah appeared to the prophet at a distance, and spoke what follows, which he explains to refer to some yet future restoration of Israel. From verse 26th it is clear that the prophet was in some kind of trance, yet I conceive the chief part of what is said refers to the return from Babylon, which was followed by the new covenant, which Paul applies to the gospel.

4—6. *With tabrets, &c.* That it was usual for the women of Israel to go forth with tabrets and dancing in times of public rejoicing and prosperity, see Exod. xv. 20. Judg. xi. 34. 1 Sam. xviii. 6. These times were now to be renewed.——*Plant vineyards.* Compare Deut. v. 28—30.——*Cry watchmen.* That is the prophet, who gave notice of what was coming to pass.

7. *Among the chief, &c.* That בראש signifies *among*, See 16. Noldius. Blayney giving a new turn to the verb, renders, 'Congratulate with the chief of the, &c.' and applies 'chief of the nations,' to the Israelites. This seems neither obvious nor coherent; the usual sense I have therefore retained.——*Hath saved, &c.* Here I have followed the Septuagint and Chaldee in translating in the third person preterite, and not in the imperative, as supported by the context; for this gives us the reason and ground of the praise and exultation before mentioned.

9. *Behold, with weeping, &c.* I conceive it probable, that הנה was repeated at the beginning of this verse.——*And amidst, &c.* When the people should be restored they should exercise repentance, and especially enjoy and manifest a spirit of prayer. Compare Ps. cxxvi. 5, 6. Is. xliii. 19, 20.

10—14. *He that scattered, &c.* These kind declarations could not fail to support the hope of God's people in their lowest state; nor was their hope frustrated. God did what he here promised; and Israel enjoyed for a long period prosperity in their own land.

15—17. *For her children, &c.* These words are wanting in the Septuagint, Syriac, and Matt. and are clearly repeated without any necessity. For אינם Houbigant would read אינם. Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin was buried; who is here in a beautiful figure of poetry represented as come forth out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. The evangelist Matthew, ii. 17, 18, hath applied this to the massacre of the children at Bethlehem, as illustrating the sorrow which that tragic scene occasioned; but it is evident from the following verse here, that what is said by Jeremiah, cannot be considered as a prediction of that event; for how

Refrain thy voice from weeping,
And thine eyes from tears;
For thy work shall be rewarded, saith Jehovah,
And they shall return from the land of the enemy.
17 For there is hope as to thine end, saith Jehovah,
And ᵛ thy" children shall return to their own border.
18 I have surely heard Ephraim lamenting himself;
"Thou, *said he,* hast corrected me,
"And I was corrected, like a steer, not broken;
"Turn thou me, and I shall be turned,
"For thou art Jehovah, my God.
19 "Surely after that I was turned, I repented;
"And after that I was taught, I smote on my thigh.
"I was ashamed, yea, even confounded,
"Because I bore the reproach of my youth."
20 Is Ephraim a son dear unto me?
Is he a child fondly beloved?
That so soon as I speak with him,
I should again so earnestly remember him?
Therefore are my bowels moved for him?
I will surely have mercy on him, saith Jehovah.
21 Set thee up way-marks—fix up tall poles;
Set thy heart towards the highway;
In the way thou wentest, return;
Virgin of Israel, return to these thy cities.
How long wilt thou hesitate, backsliding 22
daughter?
For Jehovah createth a new thing in the earth,
A woman shall put to flight the mighty man.
Thus saith Jehovah, God of hosts, the God of 23
Israel,
Again shall they speak this word in the land of Judah,
And in its cities, when I reverse their captivity,
Jehovah bless thee, O habitation of righteousness,
O mountain of the most Holy One.
Judah shall dwell in it, and in all its cities; 24
Husbandmen together with those that tend herds.
For I have refreshed the thirsty soul, 25
And every pined soul have I satisfied.
Upon this I awoke, and I perceived;— 26
And my sleep had been sweet unto me.
Behold, the days come, saith Jehovah, 27
That I will increase with men and cattle
The house of Israel, and the house of Judah.
And it shall be that as I have watched over them, 28
To pluck up, and to pull down, and to overthrow,
And to destroy, and to afflict;
So will I also watch over them,
To rebuild, and to replant, saith Jehovah.
In those days they shall no more say, 29
The fathers have eaten a sour grape,

17. ᵛ Sept. Syr.

could these children return from the enemies land? How could they return to their own border?

18—20. *Lamenting himself, &c.* I consider what is here said, not as meant of the ten tribes, but of all the children of Israel who returned from captivity; and as Ephraim had been first carried into captivity for his sin and idolatry, so he is mentioned as exercising true repentance.——*Smote on my thigh, &c.* Smiting upon the thigh was an indication of inward sorrow and compunction. See Ezek. xxi. 12. See also in Homers's Iliad. ii. 124. ——*Speak with him,* or of him, *&c.* I take the preposition ב here to signify not *against,* but *with,* or *of,* which gives a far more emphatical sense. This tender parent cannot speak with or of his undutiful child, but instantly his bowels are moved for him; like the father of the prodigal son, he is ready to pardon his faults, and to embrace him.

21. *Set thee up way-marks, &c.* These words are a call to Israel to prepare for their return to their own land.

22. *Wilt thou hesitate?* Turn this way and that in thy mind, that is, hesitate from the difficulties of accomplishing so long a journey, and from contending with the enemies which may attack thee.——*A woman shall put, &c.* The Jews are addressed in the first line as a backsliding daughter, hesitating through fear; and in the next, God promises that he will create a new thing, that is, work some miracle; and this new thing, this miracle, is contained in this last line, which I take to mean, that Israel, weak as a woman, and hesitating through fear, God would enable to surmount all difficulties, and to put to flight those who impeded her return, or her re-establishment. The opinion that this refers to the conception of our Lord in the womb of the virgin, is supported by no use of the verb סבב, nor of the noun גבר, nor does the context in the least favour it. The verb signifies to turn about, and in Hiphil, to cause to turn, or to repulse an enemy; and גבר, means not simply a man, but 'a mighty man, a hero.' The sense given is agreeable to the idiom and context; and in fact is the new thing, a miracle,—that the weaker should prevail over the stronger. Dathe has followed Parisius, who explains it to mean, "choirs of women dancing with men in their public solemnities." Michaelis giving the sense 'of embracing' to the verb, renders, "a woman shall embrace her husband," and explains it to signify that Israel, as the spouse of Jehovah, should return to him.

23. *Mountain of the most holy, &c.* The text is ambiguous, and admits either the version which I have given, or that of the common one.

27. *With men and cattle, &c.* I have preferred the sense to the idiom here; for "sowing with the seed of men, and with the seed of beast," is neither elegant in our language, nor proper; we do not use the verb "to sow," in any other sense than to scatter grain, seeds, &c.

29, 30. *Fathers have eaten, &c.* That is, the fathers have sinned, and

And the children's teeth are set on edge;
30 But every man shall die for his own iniquity;
Every man that hath eaten the sour grape,
Even his teeth shall be set on edge.
31 Behold, the days come, saith Jehovah,
That I will make with the house of Israel,
And with the house of Judah, a new covenant;
32 Not like the covenant which I made with their fathers,
In the day that I took them by the hand,
To bring them out of the land of Egypt;
Which covenant of mine they violated,
And [v] I regarded" them not, saith Jehovah.
33 But this is the covenant which I will make
With the house of Israel;
After those days, saith Jehovah,
I will put my law into their inward parts,
And upon their hearts I will write it;
And I will be unto them a God,
And they shall be unto me a people.
34 And they shall not teach any more
Every one his neighbour, and every one his brother,
Saying, "Know ye Jehovah;"
For they shall all know me,
Both the lowest and the greatest, saith Jehovah;
For I will pardon their iniquity,
And their sin I will remember no more.
Thus saith Jehovah, 35
Who hath appointed the sun for a light by day,
The ordinances of the moon and stars for a light by night;
Who maketh the sea to flow when its waves roar;
Jehovah, God of hosts, is his name:
If these ordinances shall depart from before me, 36
Then shall the seed of Israel also cease
From being a nation before me continually.
Thus saith Jehovah, 37
If the heavens above can be measured,
Or the foundations of the earth below searched out;
Then will I cast off the whole seed of Israel,
Because of all that they have done, saith Jehovah.
Behold, the days come, saith Jehovah, 38
That the city shall be rebuilt through Jehovah,
From the tower of Hananeel, unto the corner gate;
And the measuring-line shall yet go straight on, 39
Over the hill Gareb, and encompass Gotha,
And the whole valley of dead bodies and of ashes, 40
And all the fields unto the brook Kedron,
As far as to the angle of the horse-gate eastward;
Holy to Jehovah it shall not be plucked up,
Nor thrown down any more for ever.

32. [v] Sept. Syr. Heb. viii. 9.

REFLECTIONS UPON CHAPTER XXXI. 1. We are here taught that it is good in times of trouble, to look back to former instances of God's care and kindness. The Israelites in their captivity are directed to consider what God had done for their fathers, to prevent them from being disheartened by the difficulties that were in the way of their return. Thus should we think how often God hath supported his church and interest, and particular saints, in times of distress; how often have we found grace, even when in the wilderness, and been drawn by his loving-kindness. Let this recollection and experience encourage our hope, that "he who hath delivered and doth deliver, will still deliver."

2. Let us observe with pleasure and thankfulness the great mercy

the children are punished; but this proverb shall be changed, and every one shall confess that he is punished for his own sins.

32. *And I regarded them not, &c.* This is the version of the Septuagint, and of the Apostle, Heb. viii. 9. and is supported by the Syriac here. Kimchi and Pocock contend that בעל when construed with the preposition ב, signifies to despise, to hate; but I much question this, and therefore suppose the true reading here was בחלתי. See Zech. xi. 8.

33, 34. *I will put my law, &c.* The Septuagint and Paul, have 'laws,' but the other versions read in the singular. Doubtless this refers to the more abundant knowledge of the divine will, in consequence of the appearance and teaching of our Lord, and the more plentiful effusion of the spirit. This covenant, as applied to the Jews in general, must be understood in this sense; but as it regards those who believed it, had, and still has, a literal accomplishment.——*They shall not teach, &c.* This must not be understood too strictly, as if there would be no need of ordinary means of instruction; for God works by such means; but the sense is that they would be less necessary, in consequence of the clearer light of the christian dispensation, and that knowledge would much more prevail in the world. In a word, all expressions of this kind, must be understood in a comparative sense.

35—37. *Maketh the sea to flow, &c.* Who brings back the tide. The sense of 'dividing' is unsupported. Michaelis, from the Arabic, considers the radical sense to bring back, to return; and is hence by their writers applied to the reflux of the sea; and from this radical sense, to return to rest, to be still, &c. This last sense Lowth adopted, Is. li. 15; but all the old versions have the sense of agitating, troubling, &c.——*From being a nation, &c.* From being a distinct people, and however separated in place, yet bound together as a nation. Hitherto this hath been wonderfully fulfilled. Though they have been cast off as a church, they are preserved as a people; and the whole seed has not been rejected.

38—40. *Rebuilt through, &c.* Some render, 'the city of Jehovah,' considering the ל as used only as the sign of the genitive; but as this is not

CHAPTERS XXVII. XXVIII.

Under the type of bands and yokes, Jeremiah foretells the subjugation of the neighbouring kings by Nebuchadnezzar; false prophets reproved; the death of Hananiah foretold.

1 IN THE BEGINNING OF THE REIGN OF [v]ZEDEKIAH", THE SON OF JOSIAH, KING OF JUDAH, CAME THIS COMMAND UNTO JEREMIAH, FROM JEHOVAH, TO SAY,

2 Thus said Jehovah to me, Make thee bands and yokes, and thou shalt put them upon thy
3 neck; and thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the ambassadors, that are come to Jerusalem,
4 to Zedekiah, king of Judah. And thou shalt charge them with a message unto their masters, saying, Thus saith Jehovah, God of hosts, the
5 God of Israel, Thus shall ye say unto your masters; I have made the earth, and the man and the beast which are upon the face of the earth, by my great power, and by my out-stretched arm; and I will give it unto whomsoever it seemeth meet unto me. And now I have given
6 all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant, and the beasts of the field also have I given unto him, to serve
7 him. And all nations shall serve him, and his son, and his son's son, until the time of his own land come, when many nations and great kings shall exact service of him. And it shall be
8 that the nation and kingdom which will not serve him, Nebuchadnezzar, king of Babylon, and will not submit its neck to the yoke of the king of Babylon, with sword and with famine,

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CHAP. XXVII.

of God to a penitent people. There is scarcely a more affecting description of this in all the Bible, than is given us in this passage concerning Ephraim. God represents himself as feeling and encouraging all the workings of paternal affection towards returning prodigals. He afflicts them only to instruct them, and bring them back to duty; and when they begin to relent, he relents, receives them as his dear children, and restores them to his favour. Nay, their very return is the effect of his gracious work in them. Let us hence learn, what our behaviour should be in times of affliction, and what abundant reason there is for hope, if, in the language of Ephraim, we sincerely say, "Turn thou us, and we shall be turned, for thou art the Lord our God."

3. We have grest reason to rejoice in the gospel covenant, and the blessed purport of it. The covenant God would make with the Jews in the latter day, is no other than the christian covenant; for there will be no distinction between them and other christians in that day, except their settlement in their own land. This covenant, then, God makes with us; and every clause of it deserves our attention. He will write his laws upon our hearts, will enable us to understand them, and dispose us to conform to them, as a copy to the original: he will teach us by the clear discoveries of his gospel, and the labours of his ministers; and also by the influences of his spirit: for the best interpreter of scripture, Jesus Christ, explains this promise, of immediate di-

1. [v] Syr. Arab. 3 mss.

vine teaching. The great obstacle to divine illumination, sanctification, and comfort, is sin; it is therefore promised, that sin shall be pardoned. We have full assurance of this under the gospel. Let us rejoice and be thankful that we are under this covenant of grace; be ever mindful of it; heartily comply with the terms on which these blessings are promised; and earnestly pray that God would thus pardon, teach, sanctify, and save us.

4. From the continued providence of God in the support and government of the universe, we may assuredly argue, that his promises will be fulfilled. He lights up the sun and the moon; manages this wide, unmeasurable world; rules the sea; keeps every thing in its proper place, and every creature in its proper office; he can therefore do any and all of those wonderful things which he hath promised. He hath preserved the Jews a distinct people, notwithstanding the trouble and persecution they have every where met with; so that they are not lost among the nations; while whole communities that have enslaved and persecuted them, have been so. He has supported the world for the sake of the church, and for the execution of his purposes; therefore we may be sure that the Jews shall be restored, and the gospel spread over the earth. Let it be "our hearts' desire and prayer, that Israel may be saved;" and let us in the mean time "hold fast the profession of our faith without wavering, for he is faithful who hath promised."

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common, I consider it as meaning through his aid, kindness and providence. In this paragraph, there can be no doubt, that the city of Jerusalem rebuilt after the captivity in Babylon, is intended.

CHAP. XXXII. XXXIII. or XXVII. XXVIII. 1—3. *Reign of Zedekiah.* Had we no other authority, the conclusion of the third verse proves that we have in the common text a palpable error, Jehoiakim for Zedekiah; for Jehoiakim had been slain, and his son Jehoiachin advanced to the throne, and carried captive to Babylon before Zedekiah, who was only thus called when he began to reign; and if ambassadors from the neighbouring kingdoms came to Zedekiah, when he was king of Judah, and if the prophet from this was commanded to speak, and do as follows, he could not deliver this prophecy in the beginning of the reign of Jehoiakim.

7. *The time of his own land come, &c.* There was a time when Babylon should fall, and her king and people be reduced to bondage. This had been often foretold, and was fast approaching, notwithstanding the present prosperity of their state.

8—11. *The nation and kingdom, &c.* Opposition to the present power of Babylon would be unwise and destructive; and the small states had only to submit, and to become tributaries, in order to obtain security.

and with pestilence, will I punish that nation, saith Jehovah, until I have consumed them by
9 his hand. Therefore hearken ye not to your prophets, and to your diviners, and to your dealers in dreams, and to your astrologers, and to your sorcerers, that speak unto you, saying,
10 Ye shall not serve the king of Babylon: for they prophesy falsehood unto you, so as to remove you far from your own land, and that I should drive you out, and that ye should perish.
11 But the nation which shall bring its neck under the yoke of the king of Babylon, and shall serve him, I will even leave them undisturbed in their own land, saith Jehovah, and they shall cultivate it, and shall dwell therein.
12 And I spoke to Zedekiah, king of Judah, according to all these words, saying, Bring your necks under the yoke of the king of Babylon,
13 and serve him and his people, and live. Why will ye die, thou and thy people, by sword and by famine, and by pestilence, according as Jehovah hath spoken concerning the nation which
14 will not serve the king of Babylon. And hearken ye not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy falsehood
15 unto you. For I have not sent them, saith Jehovah, but they prophesy in my name falsely, that I might drive you out, and that ye might perish, ye, and the prophets who prophesy unto you.
16 Also to the priests, and to all the people, spoke I, saying, Thus saith Jehovah, Hearken not unto the words of your prophets, that prophesy unto you saying, Behold, the vessels of the house of Jehovah shall be brought back again from Babylon, now shortly: for they pro-
17 phesy unto you falsehood. Hearken ye not unto them; serve the king of Babylon, and live: wherefore should this city become a desolation?
18 But if they be prophets, and if the word of Jehovah be with them, let them now intercede with Jehovah, God of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and in Jerusalem, may not go to Babylon.
19 For thus saith Jehovah, God of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels
20 that are left in this city, which Nebuchadnezzar, king of Babylon, took not, when he carried away captive, Jeconiah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem:
21 Surely thus saith Jehovah, God of hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of Judah, and in Jerusalem;
22 They shall be carried to Babylon, and there they shall be until the day that I shall visit them, saith Jehovah; when I will bring them up, and restore them to this place.

CHAPTER XXVIII.

1 And it came to pass in the same year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, that Hananiah, the son of Azur, the prophet, who was of Gibeon, spoke unto me in the house of Jehovah, in the presence of the priests and
2 of all the people, saying, "Thus hath Jehovah, God of hosts, the God of Israel, spoken, saying, I have broken the yoke of the king of Babylon.
3 Within two full years will I bring again to this place all the vessels of the house of Jehovah, which Nebuchadnezzar, king of Babylon, took.

12—15. *Spoke to Zedekiah, &c.* Not to hearken to the proposals made by the ambassadors, nor to the false prophets who urged him to revolt against the king of Babylon; as this would be attended with desolation and ruin.

16—22. *Vessels of the house of Jehovah, &c.* Nebuchadnezzar had taken many of the choice vessels of the temple to Babylon, on his taking the city, when he made Zedekiah king; and the false prophets pretended, that these together with those taken as captives would soon be restored; but Jeremiah strongly urges them to prevent by their prayers and intercessions, those left in the city from being taken. He then foretells that all these should be carried to Babylon.

CHAP. XXXIII. or XXVIII. 1. *In the beginning of, &c.* See note, Ch. xxvi. 1.

2—4. *Within two full years, &c.* Nothing could be more agreeable to the wishes of the people than this pretended prophecy; for they considered Jeconiah as their lawful king, and Zedekiah, his uncle, as only the viceroy of the king of Babylon. It equally gratified their wishes to be informed that the sacred vessels should be restored.

5—9. *Jeremiah said Amen.* This showed that Jeremiah sincerely sought the peace and welfare of the state; and he was ready to allow the pretensions of Hananiah to the character of a true prophet, in case his prediction were accomplished according to what God had said, Deut. xviii. 22.

from this place, and carried them to Babylon.
4 And Jeconiah, the son of Jehoiakim, king of Judah, and all the captives of Judah, that went to Babylon, will I bring again to this place, saith Jehovah; for I will break the yoke of the king of Babylon."
5 Then Jeremiah, the prophet, spoke unto Hananiah, the prophet, in the presence of the priests, and in the presence of all the people
6 that stood in the house of Jehovah. And Jeremiah, the prophet, said "Amen; so let Jehovah do; let Jehovah confirm thy words which thou hast prophesied, in bringing back the vessels of the house of Jehovah, and all the captives from
7 Babylon unto this place. Nevertheless, hear now this word which I speak in thy hearing, and
8 in the hearing of all the people. The prophets, who have been before me and before thee from ancient time, have also prophesied concerning many nations, and concerning great kingdoms, of war, and of calamity, and of pestilence.
9 Whatsoever prophet shall prophesy of peace, by the word of the prophet coming to pass shall the prophet be discerned, whom Jehovah hath sent indeed."
10 Then Hananiah, the prophet, took the yoke from off the prophet Jeremiah's neck, and broke it. And Hananiah spoke in the presence of all 11
the people, saying, "Thus saith Jehovah, After this manner will I break the yoke of Nebuchadnezzar, king of Babylon, from off the neck of all the nations within the space of two full years." And the prophet Jeremiah went his way.

Then came the word of Jehovah, to Jere- 12
miah, after that Hananiah, the prophet, had broken the yoke from off the neck of Jeremiah, the prophet, saying, "Go and tell Hananiah, 13
saying, Thus saith Jehovah, Thou hast broken yokes of wood, but thou shalt make instead of them yokes of iron. For thus saith Jehovah, 14
God of hosts, the God of Israel; A yoke of iron have I put upon the neck of all these nations, that they may serve Nebuchadnezzar, king of Babylon; and they shall serve him; and also the beasts of the field have I given unto him."

The prophet Jeremiah, also said unto Hana- 15
niah, the prophet, "Hear now, Hananiah; Jehovah hath not sent thee; but thou hast made this people to trust in a lie. Therefore thus 16
saith Jehovah, Behold, I am about to cast thee from off the face of the ground; this year thou shalt die, because thou hast spoken rebellion against Jehovah." And Hananiah, the prophet, 17
died in the same year, in the seventh month.

REFLECTIONS UPON CHAPTERS XXVII. & XXVIII. 1. From hence we learn to reverence the supreme power, and universal dominion of God. Being the Creator, he is the supreme proprietor and disposer of all countries and persons; he gives the earth to the children of men, and to each his share; changes times and seasons; sets up kings, and removeth them. Though Nebuchadnezzar was a wicked and tyrannical prince, yet God for wise reasons gave him these countries. Large estates, dominions, and possessions, are not the best things; for God sometimes gives them to the worst of men. Let the thought of his universal government compose our minds in the most troublesome times; and engage us to be content with that lot which his providence hath assigned us.

2. God's prophets and ministers should be praying men, and they will not fail to intercede for others. Yea, they heartily wish the welfare of sinners, though they denounce evil against them, ver. 7. Jeremiah sincerely desired the prosperity of his country, and that God would revoke the dreadful message sent by him, though they had hated and persecuted him. Thus christian ministers, who are faithful to their trust, desire the happiness of the worst of men, though they threaten them with the wrath to come; yea, bear them more good will than those who only prophesy smooth things, and are therefore more agreeable to them. They say no more than Christ and his Apostles, and the ministers before them, have said, concerning the evil of sin, and the wrath of God against it: they do not love to terrify and alarm; it gives them pain to do it. But they are compelled by fidelity to God, and love to souls: and their hearers should always consider their admonitions in this light.

3. Let us observe and adore the judgment of God upon Hananiah. What a presumptuous wretch was he to declare that God had sent him, when he had not; and to teach the people rebellion against God in his very name! All liars are abominable to the God of truth; especially those who falsify his word, who encourage sinners in an evil way, who tell them that they shall have peace, and thus make them trust in a lie, are the worst and vilest of sinners. May we avoid and abhor all lying and deceit; especially where the souls of men are concerned; for "all liars," and particularly such as these, "shall have their portion in the lake which burneth with fire." A dreadful punishment, which should deter us from this degrading vice.

10, 11. *Took the yoke from off, &c.* This action of Hananiah shows his boldness, and probably his great enthusiasm; having thought on the subject until he was persuaded that it would be as he had said.

12—14. *The word of Jehovah.* God now assures the prophet that Hananiah had spoken falsely, and that as he had broken a yoke of wood, one of iron should be substituted in its stead, and that all the nations around

CHAPTER XXI.

Zedekiah inquireth the event of the war; a distressing siege foretold.

1 THE WORD WHICH CAME TO JEREMIAH, FROM JEHOVAH, WHEN KING ZEDEKIAH SENT UNTO HIM PASHUR, THE SON OF MELCHIJAH, AND ZEPHANIAH, THE SON OF MAASEIAH, THE PRIEST, SAYING,

2 "INTREAT, we pray thee, Jehovah for us, because Nebuchadnezzar, king of Babylon, maketh war against us; if so be that Jehovah will deal with us according to all his wondrous works, and he may go up from us."

3 And Jeremiah said unto them, "Thus shall ye
4 say to Zedekiah; 'Thus saith Jehovah, the God of Israel, Behold, I will turn aside the weapons of war, which are in your hand, wherewith ye fight against the king of Babylon, and against the Chaldeans, that besiege you from without the wall, and I will assemble them into the
5 midst of this city. And I myself will fight against you with an out-stretched hand, and with a strong arm, and with anger, and with fury,
6 and with great wrath. And I will smite the inhabitants of this city, both man and beast; of
7 a great pestilence shall they die. And after this, saith Jehovah, Zedekiah, king of Judah, and his servants, and the people, even those that are left in this city from the pestilence, from the sword, and from the famine, I will deliver into the hand of Nebuchadnezzar, king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall have no pity on them, neither shall he spare, neither shall he show mercy."

8 "And unto this people shalt thou say, 'Thus
9 saith Jehovah, Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by sword, and by famine, and by pestilence; but he that goeth out, and surrendereth himself to the Chaldeans that lay siege round about you, he shall even live, and his life shall be unto him as spoil. For I have
10 set my face against this city in an evil, and not in a friendly manner, saith Jehovah; into the hand of the king of Babylon shall it be delivered, and he shall burn it with fire."

11 And with regard to the house of the king of
12 Judah, hear ye the word of Jehovah. O house of David, thus saith Jehovah, "Execute judgment early, and deliver him that is spoiled out of the hand of the oppressor, lest my wrath go forth like fire, and it be kindled, and there be none to quench, because of the evil of your doings. Behold, I am against thee, O thou
13 inhabitant of the deeply levelled rock, saith Jehovah; ye who say, 'Who shall make a breach upon us? Or who shall enter into our habitations?' And I will punish you according to the
14 fruit of your doings, saith Jehovah; and I will kindle a fire in the [r]forest thereof", and it shall burn all around it."

CHAP. XXI.

REFLECTIONS UPON CHAPTER XXI. 1. Those who despise God's word and ministers in their prosperity, will be glad of their help in the day of affliction. This was the case with Zedekiah and his people. Jeremiah had preached to them in vain, and they had not

14. [r] *in your city.* Syr. Chald.

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should still be in subjection to the king of Babylon. He then foretells the death of Hananiah, which accordingly came to pass.

CHAP. XXXIV. or XXI. 1. *When Zedekiah the king, &c.* This chapter contains the first of those prophecies, which were delivered by Jeremiah subsequent to the revolt of Zedekiah, and the breaking out of the war thereupon, and which are continued on to the taking of Jerusalem, related in Ch. xxxix, in the following order, Ch. xxi. xxxiv. xxxvii. xxxii. xxxiii. xxxviii. xxxix.

2. *Intreat, we pray thee, &c.* The verb דרש signifies to *seek* or *apply to* God by prayer and supplication, as well as to *inquire* any thing of him. See Is. lv. 6. and the former sense is most suitable in this place. Dr. Kennicott has observed that the name of the king of Babylon is *Nebuchadrezzar*, in twenty-six other places of this book, besides that before us, in the printed copies; and in ten places, *Nebuchadnezzar*. There is great variation in the manuscripts.

3—7. *I will turn aside, &c.* This answer is clear and explicit, yet they obstinately persisted in their revolt, relying on two things, the strength of the city, and the powerful assistance of the king of Egypt.

8—10. *The way of life, &c.* The only way to save your lives, is to depart from this devoted city, and to go over to the Chaldeans. This may be thought very improper advice; but it should be remembered, that the king of Babylon had before conquered the city, and that both Zedekiah and the people had sworn allegiance to him, and that it was their duty to have kept their oath.

11, 12. *Execute judgment early.* It was usual to administer justice in the morning, or in the early part of the day. The house of David had neglected the due exercise of justice, and are now called to repent and to do justice, and show mercy.

13. *Deeply levelled rock.* Some suppose Jerusalem here addressed; but how this is descriptive of Jerusalem I know not. The address is

CHAPTER XXXIV.

A prophecy of Zedekiah's captivity; and a severe reproof of the king and princes for their breach of the covenant made with the people.

1 THE WORD WHICH CAME UNTO JEREMIAH, FROM JEHOVAH, WHEN NEBUCHADNEZZAR, KING OF BABYLON, AND ALL HIS ARMY, AND ALL THE KINGDOMS OF THE EARTH THAT WERE UNDER HIS DOMINION, AND ALL THE PEOPLES, MADE WAR AGAINST JERUSALEM, AND AGAINST ALL THE CITIES THEREOF, SAYING,

2 "Thus saith Jehovah, the God of Israel, 'Go and speak to Zedekiah, and thou shalt say unto him, Thus saith Jehovah, Behold, I will deliver this city into the hand of the king of Baby-
3 lon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and into his hand shalt thou be delivered; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go
4 to Babylon. Nevertheless, hear the word of Jehovah, O Zedekiah, king of Judah; Thus hath Jehovah spoken concerning thee, Thou
5 shalt not die by the sword. In peace shalt thou die, and according to the burnings of thine ancestors, the former kings that were before thee, so shall they burn for thee; and they shall lament for thee, (saying,) 'Ah lord!' for I have spoken the word, saith Jehovah." And Jere- 6
miah, the prophet, spoke unto Zedekiah, king of Judah, all these words in Jerusalem, when 7
the forces of the king of Babylon were making war against Jerusalem, and against all the cities of Judah that remained, against Lachish, and against Azekah; for these remained of the cities of Judah, fortified cities.

THE WORD WHICH CAME TO JEREMIAH, FROM 8
JEHOVAH, AFTER THAT KING ZEDEKIAH HAD ENTERED INTO COVENANT WITH ALL THE PEOPLE THAT WERE IN JERUSALEM, TO PROCLAIM LIBERTY UNTO THEM; THAT EVERY ONE SHOULD LET 9
HIS BOND-MAN, AND EVERY ONE HIS BOND-WOMAN, THAT WAS A HEBREW MAN, OR HEBREW WOMAN, GO FREE, AND NOT EXACT SERVICE OF THEM, EVERY ONE OF A JEW HIS BROTHER.

And all the princes hearkened, and all the 10
people, who entered into covenant to let every one his bond-man, and every one his bond-woman, go free, and not to exact service of them any more, they hearkened, I say, and let them go. But they returned afterwards, and took 11
back the bond-men and the bond-women, whom they had let go free; and compelled them to serve as bond-men and bond-women. Then came

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humbled themselves at the word of the Lord; but now they desire the prophet to intreat God for them, and to pray for them; but the answer is a prediction of vengeance. Those who affront or forget God, when in prosperity, will fly to him in the day of trouble: especially those who put the evil day far from them. Because he hath done wonderous works for others, they hope he will do the like for them; although they neither repent of, nor forsake their sins; but such hope must be vain.

2. See how vain all opposition to God is, and how necessary it is that we submit to him. This people, with the king, trusted in the strength of their city, and insolently said, 'Who shall enter our habitations?' but God threatens to set his face against them, and to be their enemy; and then no fortification nor power could save them. Thus confident are the hopes of sinners. But if men will rebel against the Most High, he will fight against them, ver. 5. and who can tell the power of his anger? Let us therefore "take hold of his strength and be at peace with him." He sets before us the way of life and the way of death very plainly: let us then submit to him, obey his word, and live.

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certainly continued on to the house of David, whose place of residence was mount Zion, called the city of David. This was a very high and steep rocky mountain on every side, and in the opinion of its ancient possessors, the Jebusites, deemed impregnable, till David took it from them, 2 Sam. v. 6, 7. and both he and his successors are said to have improved considerably its natural strength. This is undoubtedly here meant by עיר; and I consider פעם, as used adverbially, which makes the whole natural and just.

CHAP. XXXV. or XXXIV. 1 *Made war against Jerusalem, &c.* This chapter contains two distinct prophecies. The first of which is dated at the time when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem, and of the cities of Lachish and Azekah, most probably towards the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year. The second prophecy was delivered some time after, when the Chaldeans had broken off the siege, and marched off to meet the Egyptian army, which made a show of coming to the relief of Jerusalem.

5. *The burnings of thy fathers, &c.* See 2 Chron. xvi. 14. xxi. 19. from whence it appears to have been customary for the Jews to burn a large quantity of spices at the interment of their kings; an honour not refused to Zedekiah, though he died in captivity.——*Saying, Ah, Lord!* Comp. chap. xxii. 18.

8, 9. *Into covenant with, &c.* Comp. Exod. xxi. 2. Deuter. xv. 12—18, &c. see Introd. Pt. 2, Chap. iv. Sec. 2. What was Zedekiah's design, whether he acted from some remorse of conscience, or out of policy, that the people might be roused to make a more brave defence, does not appear. The princes however, who through their fears consented to this measure, as

the word of Jehovah, to Jeremiah, from Jeho-
13 vah, saying, "Thus saith Jehovah, the God of
Israel, I made a covenant with your fathers, in
the day that I brought them forth out of the
land of Egypt, out of the house of bond-men,
14 saying, 'At the end of seven years ye shall let go
every man his brother, an Hebrew, who shall
have been sold unto thee; when he shall have
served thee six years, then thou shalt let him go
free from thee.' But your fathers hearkened
15 not unto me, nor inclined their ear. And when
ye had turned at this time, and had done what
was right in mine eyes, in proclaiming liberty,
every one to his neighbour, and had entered in-
to a covenant before me in the house which is
16 called by my name: Then ye returned, and pro-
faned my name, and took back every one his
bond-man, and every one his bond-woman, whom
ye had let go free to do their own pleasure; and
ye have compelled them to be bond-men and
17 bond-women unto you. Therefore, thus saith
Jehovah, 'Ye have not hearkened unto me, in
proclaiming liberty every one to his brother,
and every one to his neighbour; behold, I pro-
claim liberty in regard to you, saith Jehovah,
unto the sword, and to the pestilence, and to
the famine; and I will give you up to vexation
18 in all kingdoms of the earth. And I will give
the men that have transgressed my covenant,
who have not fulfilled the terms of the covenant
which they made in the presence of the calf, which
they cut in twain, and passed between the parts
thereof; the princes of Judah, and the princes 19
of Jerusalem, and the eunuchs, and the priests,
and all the people of the land, that passed be-
tween the parts of the calf; I will even give 20
them into the hand of their enemies, and into
the hand of them that seek their life; and their
dead bodies shall be for meat unto the fowls of
the heavens; and to the beasts of the earth.
And Zedekiah, king of Judah, and his princes, 21
will I give into the hand of their enemies, and
into the hand of them that seek their life, even
into the hand of the king of Babylon's army,
which are gone up from you. Behold, I will 22
give the command, saith Jehovah, and will
cause them to return to this city; and they shall
fight against it, and take it, and burn it with
fire; and the cities of Judah will I make a de-
solation without an inhabitant.

CHAPTER XXXVII.

The siege being raised by the approach of the Egyptians, Zedekiah sendeth to Jeremiah, who foretelleth the return of the Chaldeans; he is beaten and committed to prison.

Now king Zedekiah, the son of Josiah, reign- 1

REFLECTIONS UPON CHAPTER XXXIV. 1. Observe a remarkable instance of the goodness and severity of God in the case of Zedekiah. He was not one of the worst of their kings; but by his disobedience to God, and treachery to the king of Babylon, to whom he swore allegiance, he was dethroned, carried captive, and had his eyes put out. Yet he lived in honour at Babylon, died in peace, and was buried with royal pomp. Thus judgment and mercy were mingled together: God punished his disobedience and falsehood; yet showed him some favour on account of his freedom from some of the vices of his predecessors. God will not suffer disobedience and treachery to go unpunished; nor any degree of virtue and obedience to go unrewarded. He is both just and faithful.

2. It is our duty to observe the divine law, and may be useful to bind ourselves by solemn engagements to do so; but if we violate our engagements God will assuredly punish us. What could be more vile and infamous than the conduct of this people to their servants! It was not only an injury to them, but a high affront to God, and a contempt of his law; and therefore he gave them over to all kinds of calamities. The vows which men make in the time of sickness and trouble; when the trouble is over, are forgotten. They repent of their repentance, and become as bad, yea, worse than before. But "be not deceived, God is not mocked;" dissembled repentance, and partial reformation, are highly provoking to him; and is therefore only adding deceit and treachery to other sins. In this case God will repent of the good he intended for us, and make our punishment more remarkable and dreadful, as he did to the Jews.

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soon as the Chaldean army had withdrawn, repented, and again reduced the people to a state of bondage.

17. *Liberty to the sword, &c.* This turn on the word 'liberty,' is at once beautiful and highly alarming. At God's command, the sword, pestilence and famine, are confined as in prison; but he also can give them liberty to rush forth, and commit the most terrible devastation.

18. *In the presence of the calf, &c.* Or before the calf. The term לפני may be, as pointed, a simple preposition or a noun used as one, signifying *before*, or *in the presence of*, without any other; or it may be the preposition with the affix, *before me*, or *in my presence*. With Blayney I consider it as evidently in construction with the following noun כרתו —— *Cut in twain, &c.* Comp. Gen. xv. 9—18. and note. The meaning of this rite was that they consented to be treated in like manner, if they violated the terms of the covenant.

CHAP. XXXVI. or XXXVII. 1—3. *Jehucal, &c.* In the beginning of this chapter certain preliminary facts are related, tending to fix the time

ed instead of Jeconiah, the son of Jehoiakim, whom Nebuchadnezzar, king of Babylon, made
2 king in the land of Judah. But neither he, nor his servants, nor the people of the land, regarded the words of Jehovah, which he spoke
3 by the prophet Jeremiah. And Zedekiah, the king, sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah, the priest, to Jeremiah, the prophet, saying, "Pray now to
4 Jehovah, our God for us." For Jeremiah came in, and went out among the people, and they
5 had not cast him into prison. Also Pharoah's army was come forth out of Egypt, and the Chaldeans who laid siege to Jerusalem, when they heard the report of them, marched off from before Jerusalem.

6 Then came the word of Jehovah unto Jere-
7 miah, the prophet, saying, "Thus saith Jehovah, the God of Israel; Thus shall ye say to the king of Judah that sent you to me, to seek me; Behold, Pharoah's army, which is come forth to your assistance, shall return to their own land,
8 to Egypt. And the Chaldeans shall come again, and fight against this city, and they shall
9 take it, and burn it with fire. Thus saith Jehovah, Deceive not yourselves, saying, 'The Chaldeans shall surely go away from us;' for
10 they shall not go. But, although ye had smitten the whole army of the Chaldeans, that fight against you, and there remained of them wounded men, every one in his tent, they should rise up, and burn this city with fire."

11 And it came to pass, when the army of the Chaldeans were marched off from before Jerusalem, because of Pharoah's army, that Jere-
12 miah went forth out of Jerusalem, to go into the land of Benjamin, to the possession which he had among the people. And as he was in the gate 13
of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah, saying, "Thou art going over to the Chaldeans." And Jeremiah said, "It is false, I am 14
not going over to the Chaldeans." But he hearkened not to him. And Irijah laid hold on Jeremiah, and brought him unto the princes. And the princes were incensed against Jere- 15
miah; and smote him, and committed him to prison in the house of Jonathan, the scribe; for they made that a prison.

When Jeremiah had entered into the dun- 16
geon, and into the cells, and had abode there many days; then Zedekiah, the king, sent, and took him; and the king asked him in his house privately, and said, "Is there any word from Jehovah?" And Jeremiah said, "There is: for 17
he hath said, 'Into the hand of the king of Babylon shalt thou be delivered." And Jeremiah 18
said unto king Zedekiah, "What offence have I committed against thee, or against thy servants, or against this people, that ye have cast me into prison? And where are your prophets, that 19
prophesied unto you, saying, 'The king of Babylon shall not come against you, nor against this land?' But now hear, I pray thee, O my 20
lord, the king; let my supplication, I pray thee, fall down before thee, and cause me not to return to the house of Jonathan, the scribe, nor let me die there." And Zedekiah, the king, 21
commanded, and they committed Jeremiah into the court of the prison, and allowed him a loaf of bread every day, out of the baker's street,

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and occasion of Zedekiah's second message to Jeremiah; v. 1—5. In the first message, Pashur was one of those sent.

6—10. *That sent you to me, &c.* The advance of Pharaoh's army had inspired both the king and people with the hope of final deliverance; but it seems that the Egyptians retreated to their own country without hazarding any engagement; on which the Chaldeans were at full liberty to return to the siege of Jerusalem. The prophet declares that they should do so, and even burn it with fire.

11.—15. *To the possession which he had, &c.* I point משם as the participle in hyphil from שום, and consider לחלק as a noun in apposition with ארץ ללכת; and in this view both the construction and sense are clear. To suppose that Jeremiah was withdrawing among others, for any bad purpose is improbable; but he might desire to visit his paternal property in Anathoth, and probably to collect some of the produce for his support in Jerusalem.

——*Irijah, &c.* He was the grandson of Hananiah, whose death Jeremiah had predicted, and might on this account seize and treat the prophet with more severity.

16. *The dungeon and into the cells, &c.* From comparing this place with Ch. xxxviii. 6. it seems likely that *the dungeon* was a deep pit, sunk perpendicularly like a well, in the middle of the open court or quadrangle around which the great houses were built; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgment of the unfortunate persons who were let down there. Hence also it may be, that the same word בור is frequently put for *the grave;* the ancient repositories of the dead being often constructed with niches in the same manner, in which the bodies were placed separately.

17—21. *Hand of the king of Babylon, &c.* The prophet still faithfully addresses the king, and assures him that he should be made prisoner. The king

until all the bread in the city were spent. And Jeremiah remained in the court of the prison.

CHAPTER XXXII.

Jeremiah still confined in prison; the prophecy of the captivity is confirmed; a gracious promise of a return.

1 THE WORD WHICH CAME TO JEREMIAH, FROM JEHOVAH, IN THE TENTH YEAR OF ZEDEKIAH, KING OF JUDAH: THE SAME WAS THE EIGHTEENTH YEAR OF NEBUCHADNEZZAR:

2 And at that time the army of the Chaldeans laid close siege to Jerusalem, and Jeremiah, the prophet, was confined in the court of the prison, which belonged to the house of the king of
3 Judah. For Zedekiah, king of Judah, had put him in confinement, saying, "Wherefore hast thou prophesied, saying, 'Thus saith Jehovah, Behold, I am about to give this city into the hand of the king of Babylon, and he shall
4 take it. And Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and he shall speak with him mouth to mouth, and his eyes shall behold
5 his eyes. And he shall transport Zedekiah to Babylon, and there shall he be until I visit him, saith Jehovah. When ye shall fight against the Chaldeans, ye shall not prosper."

6 And Jeremiah said, "The word of Jehovah came unto me, saying, 'Behold, Hanameel, the
7 son of Shallum, thine uncle, will come unto thee, saying, 'Buy thee my field which is in Anathoth, for by the law of redemption it belongeth to thee to buy it.' And Hanameel, my
8 uncle's son, came unto me, according to the word of Jehovah, to the court of the prison, and said unto me, 'Buy, I pray thee, my field which is in Anathoth, which is in the land of Benjamin; for by law the inheritance and the redemption belongeth to thee: buy it for thyself.' Then I knew that this was the word of Jehovah. I bought, therefore, the field, which
9 was in Anathoth, of Hanameel, my uncle's son, and I paid him the money, seven shekels of gold, and ten of silver. And I had a deed
10 drawn up and sealed, and I caused witnesses to witness, and I weighed the money in scales.
11 And I took the purchase deed, that which was sealed, (containing) the assignment and the limitations; and that which was open. And I de-
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REFLECTIONS UPON CHAPTER XXXVII. 1. We learn how absurd it is for persons to desire the prayers of prophets and ministers, when they will not regard their exhortations. So Zedekiah did; and this is too common a case in times of distress: men are then glad of the prayers of their friends and ministers, whom they before slighted; they are desirous to receive consolation from those, from whom they never would receive advice. But there is little reason to hope for any success from such prayers; and ministers have no consolation to administer to the disobedient; for they must still say as God says, "There is no peace to the wicked."

2. We see how wretched is the state of a sinner, who is always contending with his own conscience. There is something strangely unaccountable in the conduct of Zedekiah. He had seen the death of his brother, and the captivity of his nephew and sister, exactly answering the divine prediction by Jeremiah. He began his reign with these awful objects in view; he saw God's judgments on others, and felt them himself; yet he continued unhumbled. Sometimes he was under strong convictions; then infatuated by his evil counsellors. Sometimes he desired Jeremiah's prayers; then he consented to put him in prison; then sent for him to know what the Lord said; and yet rejected his commands. "The wicked are like the troubled sea, that cannot rest." If we desire to be easy and happy, let us reverence the word of God, hearken to the voice of his ministers; and "keep a conscience void of offence toward God and toward man."

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seems to have had some respect for him, and on this occasion showed him some favour; he changed his prison for a more comfortable one.

CHAP. XXXVII. or XXXII. 1—5. *Zedekiah, king of Judah, &c.* The date of the following transaction and prophecy is ascertained at the beginning of this chapter to have been in the tenth year of Zedekiah's reign, whilst the Chaldeans invested the city, and Jeremiah was confined in the court of the prison. These circumstances show that it must have been after that the Egyptians had retreated back to their own land, and the Chaldeans had renewed the siege a second time. Three mss. ancient ones, read ותראו אתי, according to which the Syriac renders, "for ye shall fight against the Chaldeans, but shall not prosper." A turn very suitable to the context. Some have supposed that this confinement is different from that mentioned Ch. xxxiv. 1—7; but the truth seems to be that the king, grieved that the prophet still persisted in his denunciations, and recollecting what he had previously said, confined him in the court prison.

7. *By the law of redemption, &c.* Compare Levit. xxv. 24, &c. and Introd. Pt. 2. Chap. ii. Sect. 3.

9. *Seven Shekels.* It is difficult to ascertain whether the text be correct, or whether some words have not been omitted. Michaelis supposes the latter, as it is not probable that a field should be bought for about forty shillings. The literal version is seven shekels, —— and ten of silver. If we suppose the word *gold* dropped, the sum paid will be more agreeable to the nature of things. This would amount to near 14*l.* which, considering that the land was not to be enjoyed until after the captivity, was doubtless its value.

10. *Deed drawn up, &c.* This version arises from reading the verb in hyphil, which appears to be necessary.

livered the purchase deed to Baruch, the son of Neriah, the son of Maaseiah, in the presence of Hanameel, my uncle's son, and in the presence of the witnesses who were written in the purchase deed, and in the presence of all the Jews,
13 who sat in the court of the prison. And I char-
14 ged Baruch in their presence, saying, "Thus saith Jehovah, God of hosts, the God of Israel, 'Take these writings, this purchase deed, both the sealed, and this open deed, and deposit them in an earthen vessel, that they may endure
15 many days. For thus saith Jehovah, God of hosts, the God of Israel, 'Yet again shall houses and fields, and vineyards be recovered in this land."
16 Then prayed I unto Jehovah, after I had delivered the purchase deed to Baruch, the son of
17 Neriah, saying, "Ah, Lord Jehovah! Behold, thou hast made the heavens and the earth, by thy great power, and by thy out-stretched arm;
18 there can be nothing too hard for thee; Who showest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children that come after them; the greatest, the mighty God, whose name is Jehovah,
19 God of hosts: Great in counsel, and manifold in operation, whose eyes are open upon all the ways of the children of men, to give to every one according to his ways, and according to the
20 fruit of his doings: Who hast displayed signs and wonders in the land of Egypt, even unto this day, and in Israel, and among men; and
21 hast made thyself a name, as at this day: And hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with an out-stretched arm, and with great terribleness; And hast 22
given unto them this land, which thou swarest unto their fathers to give them, a land flowing with milk and honey: And they have entered in, 23
and possessed it; but they have not obeyed thy voice, nor walked according to thy law; all that thou commandedst them to do, they have not done; therefore hast thou caused all this evil to befal them. Behold, the mounts are advan- 24
ced unto the city to take it, and the city is given into the hand of the Chaldeans, that war against it, by means of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass, and, behold, thou seest.
Yet hast thou said unto me, O Lord Jehovah, 25
'Buy thee the field for money, and cause witnesses to attest; whereas the city is given into the hand of the Chaldeans."

Then came the word of Jehovah, unto Jere- 26
miah, saying, "Behold, I Jehovah, am the God 27
of all flesh; can any thing be too hard for me?
Therefore, thus saith Jehovah, Behold, I will 28
give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar, king of Babylon, and he shall take it. And the Chal- 29
deans, that war against this city, shall enter, and shall set this city on fire, and shall burn it, and the houses, upon the roofs of which they have burned incense to Baal, and have poured out libations unto strange gods, so as to provoke me to anger. For the children of Israel, and 30
the children of Judah, have been doing only that which is evil in my sight from their youth: surely the children of Israel have been but pro-

11. *Took the purchase deed, &c.* The deed or instrument of purchase, from what is here said, seems to have been written upon a single roll, but to have consisted of two parts; the upper part containing המגיה, which I conceive to be the *formula*, directing the assignment, or making over the property; and התום, "the limitations," or description of the premises. This part was rolled up, and sealed with the seals of the parties, or perhaps of the public officer who attended. At the bottom, which was left open, perhaps an abstract of the deed was written, and the names of the witnesses; this being for public notoriety, as the close part was reserved for evidence in case of judicial controversy.

12. *Who were written, &c.* I read the participle in the passive, with 16 mss. and some editions, the Syriac, Chaldee, and Vulgate. I prefer this too, as the subscription of witnesses to deeds in their own hand-writing appears to be a modern practice only. The ancient mode with us was this; when the instrument was drawn up, it was read in the hearing of the witnesses (which seems to be what the prophet meant by ואעד עדים, "and I caused witnesses to witness") and then the clerk, or scribe, added their names in a sort of memorandum. See Blackstone's Commentaries, Book. ii. Chap. 20. This transaction showed the confidence of the prophet in his own predictions, and was designed to comfort those pious individuals who might be taken captive to Babylon.

16—23. *Made the heavens, &c.* Jeremiah acknowledges God's power as displayed in creation, as a ground of hope even in the darkest seasons. He then calls to mind what he had done in delivering Israel from Egypt; and confesses that the present distresses were a just recompence of their sins.

24. *Mounts are advanced, &c.* In modern terms the lines and ramparts of the enemy were advanced to the city, and they were ready to enter it, as it follows.

27. *Be too hard for me?* God assures the prophet that he was able

voking me to anger with the work of their own
31 hands, saith Jehovah. For mine anger and
mine indignation, hath this city excited, from
the day that they built it, even unto this day,
32 to remove it from before me, Because of all the
wickedness of the children of Israel, and of the
children of Judah, which they have committed,
to provoke me to anger, they, their kings, their
princes, their priests, and their prophets, and
the men of Judah, and inhabitants of Jerusa-
33 lem. For they have turned unto me the back,
and not the face; and when I taught them, ri-
sing early and teaching, they none of them
34 hearkened so as to receive instruction. And
they have set up their abominations in the house
35 which is called by my name, to defile it. And they
have erected the high-places of Baal, which are
in the valley of the son of Hinnom, to cause
their sons and their daughters to pass through
unto Molech; which I strictly forbad, as I could
not approve of it; practising this abomination
for to bring guilt upon Judah."
36 "But now after this, thus saith Jehovah, the
God of Israel, concerning this city, of which
ye say, 'It is delivered into the hand of the
king of Babylon by sword, and by famine, and
37 by pestilence:' Behold, I will gather them out
of all the countries whither I have driven them
in mine anger, and in mine indignation, and in
great wrath; and I will bring them again unto
this place, and I will cause them to dwell se-
38 curely. And they shall be my people, and
I will be their God. And I will give them 39
one heart and one way, to fear me continually,
for the good of them, and of their children that
come after them. And I will make an ever- 40
lasting covenant with them, which I will not
turn from their posterity, to do good unto them;
and my fear will I put into their heart, that they
shall not depart from me. And I will rejoice 41
over them in doing them good, and I will plant
them in this land assuredly, with all my heart,
and with all my soul. For thus saith Jehovah, 42
As I have brought upon this people all this great
evil, so will I bring upon them all the good
which I speak concerning them. And the fields 43
shall be bought in this land, of which ye say,
'It is desolate, without man or beast; it is gi-
ven into the hand of the Chaldeans.' Fields 44
shall men buy with money, drawing up writings
also, and sealing, and causing witnesses to at-
test, in the land of Benjamin, and in the envi-
rons of Jerusalem, and in the cities of Judah,
and in the cities of the hill country, and in the
cities of the plain, and in the cities of the south;
for I will reverse their captivity, saith Jehovah."

CHAPTER XXXIII.

A return from captivity promised; a settled government, and in due time, Christ, the Branch of righteousness.

THE WORD OF JEHOVAH CAME ALSO TO JERE- 1
MIAH A SECOND TIME, WHILST HE WAS STILL
CONFINED IN THE COURT OF THE PRISON, SAYING,

REFLECTIONS UPON CHAPTER XXXII. 1. We are informed in what various ways God imparted the knowledge of his will of old; and how necessary it is to obey it, and in trying seasons to dwell on the divine perfections and promises, both to excite our reverence and encourage our hope. Jeremiah mentions those perfections of God in his prayer which have this tendency; and God himself, in his answer, reminds him of them. And this answer shows us, that he can retrieve national affairs, and revive the interests of his church when it is at the lowest ebb. He can likewise revive his own work in our souls; for nothing is too hard for him. What he did for Israel, and what he hath promised to do for his people, are sufficient grounds for thankfulness and cheerful expectation.

2. We learn that a change of heart and life, are necessary to the acquisition of the divine favour and acceptance. When God promises the Jews a happy return to, and prosperity in their land, he promises to "give them one heart, and to put his fear within them." And thus must our hearts be one; entirely devoted to God; and not divided between him and the world, or any creature. Our obedience must be entire and hearty; and we must in order to this, seek to God, that he would implant good dispositions and principles in us; and "unite our hearts to fear his name." Then "he will do us good," and that with all his heart and soul, and at length bless us with an inheritance in the heavenly country, "incorruptible, undefiled, and that fadeth not away," the inheritance of his chosen people.

and would do what he had revealed, both in a way of judgment and of mercy.

31. *For mine anger, &c.* Dathe and others, render, 'for a cause of mine anger;' but as I have given the sense of idiom היתה לו, I adhere to the common version.

35. *Which I strictly forbad, &c.* Compare xix. 5. and note.

2 Thus saith Jehovah, who maketh [r] the earth",
Who formeth it in order that he may establish it;
Jehovah is his name.
3 Call unto me, and I will answer thee,
And I will show thee great things,
And hidden things which thou knewest not.
4 For thus saith Jehovah, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,
Which are thrown down by the mounts and the sword,
5 Of those who are come to fight against them;
The Chaldeans who shall fill them with the dead bodies of men:
Whom I have smitten in mine anger and in my wrath,
And on account of all whose wickedness
I have hid my face from this city.
6 Yet behold I bring health and cure, and will heal them,
And display to them abundant peace and truth.
7 And I will reverse the captivity of Judah
And the captivity of Israel;
And I will build them up as at the first.
8 And I will purify them from all their iniquity
Whereby they have sinned against me;
And I will pardon all their iniquities
Whereby they have sinned against me,
And whereby they have transgressed against me.
9 And through me they shall be for a name of joy,
A praise, and a glory among all nations of the earth,
Who shall hear of the good that I do unto them;
And they shall fear and tremble because of all the good,
And of all the prosperity that I procure for them.
Thus saith Jehovah, 10
Yet again in this place, of which ye say,
"It is desolate, without man and without beast;"
In the cities of Judah and in the streets of Jesalem,
That are altogether desolate without man,
Even without an inhabitant, and without beast;
Shall be heard the voice of joy and the noise of 11
mirth,
The voice of the bridegroom and the voice of the bride;
The voice of those who say,
"Praise Jehovah, the God of hosts,
"For Jehovah is good,
"For his mercy endureth for ever;"
Of those who bring the thank-offering
To the house of Jehovah;
For I will restore the captivity of the land
As at the first, saith Jehovah.
Thus saith Jehovah, God of hosts, 12
Yet again shall there be in this place
That is desolate without man and beast,
And in all the cities thereof,
A habitation of shepherds, folding flocks.
In the cities of the hill country, and in the cities 13
of the plain,
And in the cities of the south, and in the land of Benjamin,
And in the places about Jerusalem, and in the cities of Judah,
Shall the flocks yet pass again,
According to the direction of him that numbereth them, saith Jehovah.
Behold, the days come, saith Jehovah, 14
That I will perform that good thing
Which I have promised to the house of Israel,
And to the house of Judah, in those days.

CHAP. XXXIII.

2. [r] Sept. Arab.

40. *Their posterity.* So the textual word is rendered, 1 Kings, xxi. 21. Literally 'those that come after them.'

CHAP. XXXVIII. or XXXIII. 2. *Maketh the earth.* I have with other critics adopted the reading of the versions noticed as more common. Blayney indeed contends for the text. Thus saith Jehovah, "who doeth it," that is, "who doeth what he hath said." Admitting that עשה will bear this turn, I cannot think that יצר will; and for this reason I prefer the reading adopted.

4. *By the mounts, &c.* I have adhered to the usual sense of והסללות, as denoting the mounts raised by the besiegers, in order to attack the besieged on the walls and ramparts of the city, and from which missile and destructive things appear to have been cast, as well as affording means to scale the walls, and then enter the city.

6—9. *I bring health and cure, &c.* Amidst the threatened desolation, God kindly promises hereafter to effect a wonderful deliverance for Zion, and her citizens; not a national only, but a spiritual, pardoning their iniquities, and purifying them so that they should be the praise of the whole earth.

10—13. *Yet again in this place, &c.* Some complained of the desolation threatened, and in despair concluded that the land would abide in that

15 For at that time will I cause to grow up,
Of the line of David, The Branch of righteousness,
And he shall execute judgment and justice in the land.
16 In those days, Judah shall be saved,
And Jerusalem dwell in security;
And this "is his name" whereby he shall be called,
JEHOVAH, OUR RIGHTEOUSNESS.
17 Surely thus saith Jehovah,
There shall not fail to be one of the line of David
Sitting on the throne of the house of Israel;
18 Nor shall there fail to be one of the priests, levites,
Offering before me burnt-offerings,
And burning *part* of the wheaten-offering;
And performing sacrifice continually.
19 The word of Jehovah, which came to Jeremiah, saying,
20 Thus saith Jehovah,
If ye can make void my covenant of the day,
And my covenant of the night,
So that there should not be day and night successively;
21 Then shall my covenant with David, my servant, be made void,
That he shall not have a son reigning on his throne;
And with the levites, priests, that they shall not minister to me.
22 As the host of the heavens cannot be numbered,
Nor the sand of the sea measured;
So will I multiply the seed of David, my servant,
And of the levites, who minister unto me.
23 The word of Jehovah came also to Jeremiah, saying,
24 Hast thou not observed what this people speak,
"The two families which Jehovah had chosen,
"Them he hath even cast off!"
And they have treated my people with scorn,
As if they should be no more a nation before them.
25 Thus saith Jehovah,
If my covenant as to day and night be no more—
If the ordinances of the heavens and earth I abolish;
26 Then will I cast off the seed of Jacob,
And that of David, my servant,
So as not to take of his seed to be rulers
Over the seed of Abraham, Isaac, and Jacob:
Surely I will reverse their captivity, and have mercy on them.

16. "3 mss. ch. xxiii. 6.

REFLECTIONS UPON CHAPTER XXXIII. 1. The visits of God to his people are sufficient to make any place and circumstance comfortable, ver. 2, 3. God came to Jeremiah with very gracious promises. He had before complained bitterly indeed of his grievous messages, when he had peace and liberty; here he hath comfortable ones, while confined. God can thus visit his people, and often does, when confined and afflicted; and makes their secret chambers delightful. None of their enemies can debar him from his visits. If we desire his gracious presence with us in seasons of trouble, we must earnestly pray for it, ver. 3. and then we may hope that "as our tribulations abound, our consolations in Christ will much more abound."

2. We here see the happy effects of divine discoveries and fa-

state, without man and without beast; but the prophet assures such that it should again be filled with inhabitants, and with flocks and herds; and that the temple service should be restored, and psalms sung to Jehovah's name.

14—16. *That good thing, &c.* The good thing promised is what follows, "making to grow up to David, the branch of righteousness, &c." There is a difference between this and the parallel place, Ch. xxiii. 5, 6. In the verbs used, and in the nouns, though the sense is the same. Some mss. read here precisely as in the former, and have the line, 'And a king shall reign and act wisely;' which is found in the Syriac and Arabic versions; but as there are variations in the terms used, and in the form and construction, I have followed the text, only adding what must have been omitted, הוא, *his name*, and reading ה for ת. Blayney considers the latter to be the masculine, after the Chaldee form. It may have arisen from the Chaldee, but I deem it an error.

17, 18. *One of the line of David, &c.* This must not be understood too strictly, but explained as denoting that the kingdom of David, and the priesthood, should be continued. After the captivity, Zerubbabel was of the line of David, and most probably on the female side, most of the high-priests, who until the time when Herod the Great, seemed to have had the chief direction of Jewish affairs. In this way both the kingdom and priesthood were continued, until our Lord came, in whom they have been, and will be perpetuated. While the temporal kingdom and typical priesthood have ceased, the spiritual one, and the real priesthood have endured. There is now one sitting on the throne of David, as king of Zion, and there are ministers of the temple offering spiritual sacrifices continually.

19—22. *The word of Jehovah, &c.* Compare Chap. xxxi. 35, 36.

24. *The two families, &c.* Some by this understand the houses of Israel and of Judah; and some confine it to the families of Aaron and David.

CHAPTER XXXVIII.

Jeremiah is put into a dungeon; Ebed-melech intercedes for him, and getteth him out; his counsel to the king.

1 And Shephatiah, the son of Mattan, and Gedaliah, the son of Pashur, and Jucal, the son of Shelemiah, and Pashur, the son of Malchijah, heard the words which Jeremiah used to speak
2 unto all the people, saying, "Thus saith Jehovah, 'He that remaineth in this city shall die by the sword, and by famine, and by pestilence: but he that goeth forth to the Chaldeans shall live; and his life shall be unto him as spoil, and
3 he shall live.' Thus saith Jehovah, 'This city shall surely be delivered into the hand of the army of the king of Babylon, who shall take it."
4 Then said the princes unto the king, "Let this man, we pray thee, be put to death, forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking unto them according to these words: surely this man is not one that seeketh the welfare of this people, but the
5 hurt." And Zedekiah, the king, said, "Behold, he is in your power; for the king can do nothing
6 against you." Then took they Jeremiah, and cast him into the dungeon of Malchijah, the king's son, which was in the court of the prison; and they let Jeremiah down with cords: and in the dungeon there was no water, but mire; and Jeremiah sunk in the mire.
7 And Ebed-melech, the Cushite, an eunuch, who was then in the king's house, heard that they had cast Jeremiah into the dungeon; and the king was sitting in the gate of Benjamin.
8 Then Ebed-melech went forth out of the king's
9 house, and spoke to the king, saying, "My lord, the king, these men have done evil in all that they have done unto Jeremiah, the prophet, whom they have caused to be thrown into the dungeon: for he will die in the place for hunger, when there is no longer any bread in the city."
10 Then the king commanded Ebed-melech, the Cushite, saying, "Take hence along with thee thirty men, and take up Jeremiah, the prophet, out of the dungeon, before he die."
11 And Ebed-melech took the men along with him, and went into the king's house, under the store-room, and took thence torn rags, and worn-out rags, and let them down by cords into the dungeon of
12 Jeremiah. And Ebed-melech, the Cushite, said to Jeremiah, "Put now these torn and worn-out rags under thine arm-holes, under the cords." And Jeremiah did so.
13 And they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 And king Zedekiah sent, and took Jeremiah, the prophet, unto him, into the third entrance, which is in the house of Jehovah. And the king said unto Jeremiah, "I am about to ask thee a question; hide not any thing from me."
15 And Jeremiah said unto Zedekiah, "When I have told thee, wilt thou not surely put me to

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vours, ver. 6. Thus God mercifully deals with diseased souls; reveals to them those important doctrines which are truth, and imparts that peace, which Christ has procured for them by his sufferings and grace; he heals their spiritual maladies, and restores their comfort and cheerfulness. Let us study "the truth as it is in Jesus; receive it with meekness and love." Let us rejoice in our relation to him, whose name is "The Lord our Righteousness;" consulting his interests to the utmost of our power, and endeavouring to be a name, a praise, and a honour to the Lord, "who hath purchased us to himself with his own blood" shed on the cross.

Those who thus spoke, must have been the weak or the wicked; either such as could not believe, or such as made a banter of divine promises.

CHAP. XXXIX. or XXXVIII. 1. *Jeremiah used to speak, &c.* This chapter (to which should be subjoined the four last verses of Chap. xxxix. on account of their obvious connexion) contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem. The sense given of מדבר is allowed to be that of the conjugation *Pyhel*; and what follows ver. 2, 3, renders the sense given necessary; for this contains the sum of what Jeremiah had often said to the people.

5. *For the king can, &c.* The king had already shown great respect to the prophet; but the princes had determined to confine, if not destroy him, and Zedekiah speaks this in some degree of resentment against them.

6. *The king's son.* Compare Chap. xxxvi. 26.——*In the dungeon, &c.* Compare Chap. xxxvii. 16. and note.

7—13. *And Ebed-melech, &c.* The conduct of this Eunuch, and the readiness of the king to grant his request, show that they both in some degree believed his word. His accusing the conduct of the princes, and the king's acquiescence, show that the turn given to verse 5, is the true one.

14. *Chief entrance.* Or principal entrance, as the margin renders. This was most probably that ascent out of the king's house into the temple, mentioned 1 Kings, x. 5.; for it is scarcely probable, that Jeremiah being in prison in the court of the palace, the king should take him out along with him to some entrance of the temple for the sake of privacy, as that was constantly filled with the priests and people.

death? and when I shall have given thee coun-
16 sel, thou wilt not hearken unto me." Then king Zedekiah swore unto Jeremiah, in secret, saying, "As Jehovah liveth, who made us this soul, I will not put thee to death, nor will I deliver thee into the hand of these men that seek thy
17 life." And Jeremiah said unto Zedekiah, "Thus saith Jehovah, the God of hosts, the God of Israel, 'If thou wilt indeed go forth unto the princes of the king of Babylon, then shall thy soul live, and this city shall not be burned with fire; but thou shalt live, thou and thy family.
18 But if thou wilt not go forth unto the princes of the king of Babylon, then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire; and thou thyself
19 shalt not escape out of their hand." And king Zedekiah said unto Jeremiah, "I am affraid of the Jews, who are gone over to the Chaldeans, lest they deliver me into their hand, and they
20 insult me." And Jeremiah said, "They will not deliver thee. Hearken, I beseech thee, unto the voice of Jehovah, in what I speak unto thee, that it may go well with thee, and that
21 thy soul may live. But if thou refuse to go forth, this is the thing that Jehovah hath re-
22 vealed unto me: Even, behold, all the women that are left in the house of the king of Judah, shall be brought forth unto the princes of the king of Babylon, and these shall say, 'Thy familiar friends have set thee on, and prevailed over thee; they have set thy foot fast in the
23 mire, and are turned away back.' And all thy wives, and thy children, shall they bring out to the Chaldeans; and thou thyself shalt not escape out of their hand, but by the hand of the king of Babylon shalt thou be taken, and thou shalt cause this city to be burnt with fire." Then said 24
Zedekiah unto Jeremiah, "Let no man know of these words, and thou shalt not die. But if 25
the princes shall hear that I have conversed with thee, and shall come unto thee, and shall say unto thee, 'Tell us, we pray thee, what thou hast spoken unto the king, conceal it not from us, and we will not put thee to death; and what the king hath said unto thee:' then shalt thou say unto them, 'I offered humbly my supplica- 26
tion before the king, that he would not cause me to return to the house of Jonathan, to die there." Accordingly all the princes came to 27
Jeremiah, and questioned him; and he told them according to all these words, which the king had commanded. And they said no more, for the conversation was not heard. And Jere- 28
miah remained in the court of the prison, until the day that Jerusalem was taken, and he was there when Jerusalem was taken.

And the word of Jehovah came unto Jere- 15
miah, whilst he was confined in the court of the prison, saying, "Go, and speak unto Ebed- 16
melech, the Cushite, saying, 'Thus saith Jehovah, God of hosts, the God of Israel, 'Behold, I am about to bring my words upon this city for evil, and not for good; and they shall be performed before thee in that day. But I will de- 17
liver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom thou art afraid. But I will surely rescue 18
thee, and thou shalt not fall by the sword; but thy life shall be unto thee as spoil; because thou hast trusted in me, saith Jehovah."

REFLECTIONS UPON CHAPTER XXXVIII. 1. We here see how the characters of good and useful men may be misrepresented. Jeremiah is described as a person that was seeking the hurt of the city, while he was its best friend, and sought its good above any one else, as he would have brought them to God, to duty, and to happiness. The king respected him, but was so fickle and cowardly that he would

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15. *Thou wilt not hearken, &c.* The progress of the siege seems to have affected the king, and he was now anxious to learn the event; yet the prophet was assured that he would not hearken to his advice.

16—23. *As Jehovah liveth, &c.* The king having given a solemn pledge to the prophet, he foretells what was about to happen. If the king surrendered, the city would be preserved, but if not, it would be taken and burnt, and his children and wives be made captives. The king seems to have been moved, but through the obstinacy of the leading men, was induced to persist, until wrath came upon the city to the uttermost.

24—28. *Let no man know, &c* This shows that the king really feared the princes, and was apprehensive of some attempts upon his life, if they should know what he had said. It is probable that Jeremiah, in the course of conversation, might request not to be cast again into the dungeon, or sent to the house of Jonathan, (compare Chap. xxxvii. 15.) and that the king laid hold on this as an answer to the princes hearing of this interview. In this case, the answer of the prophet was true, though not the whole truth.

15—18. *He was confined in the, &c.* This remark justifies Blayney,

CHAPTER XXXIX.

Jerusalem is taken; Zedekiah has his eyes put out and sent to Babylon; the city is destroyed, and the people led away captive.

1 In the ninth year of Zedekiah, king of Judah, in the tenth month, came Nebuchadnezzar, king of Babylon, and all his army unto Je-
2 rusalem, and they laid siege to it. In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, the city was
3 broken into. And all the princes of the king of Babylon entered, and posted themselves in the gate of the centre; Nergal-Sharetzar, Samgar-Nebo, Sarsechim, chief eunuch, Nergal-Sharetzar, a chief magi, and all the rest of the prin-
4 ces of the king of Babylon. And it came to pass, when Zedekiah, king of Judah, and all the men of war, saw them, they fled, and went forth out of the city by night, by the way of the king's garden, through the gate between the two walls: and they went forth towards the
5 plain. And the army of the Chaldeans pursued them, and overtook Zedekiah, in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar, king of Babylon, at Riblah, in the land of Hamath: and he pronounced judgment upon him. And the king of 6
Babylon slew the sons of Zedekiah, at Riblah, before his eyes, and all the nobles of Judah did the king of Babylon slay. And he put out the 7
eyes of Zedekiah, and bound him with fetters of brass, to carry him to Babylon. And the 8
house of the king, and the houses of the people, did the Chaldeans burn with fire, and they broke down the walls of Jerusalem. And the residue 9
of the people that remained in the city, and the deserters who had come over to him, even the residue of the people, those that remained, Nebuzaradan, captain of the guards, transported to Babylon. But the meanest of the people who 10
had no property, Nebuzaradan, captain of the guards, left in the land of Judah, and gave them at the same time vineyards and fields.

And Nebuchadnezzar, king of Babylon, had 11
given a charge concerning Jeremiah, to Nebuzaradan, captain of the guards, saying, "Take him, and treat him kindly, and do him no man- 12
ner of harm; but according as he shall say unto thee, so deal thou with him." So Nebuzaradan, 13
captain of the guards, sent, and Nebushasban, chief eunuch, and Nergal-Sharetzar, a chief magi, and all the commanders of the king of Ba-

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not publicly avow it. It is no marvel if the best men are still represented as enemies to the state, and to public peace. The reason is, that men love to go on in their sins, and are displeased with those who would reform them.

2. God can raise up friends for his people where they least expect it. Who would have thought of Jeremiah's finding a friend at court? and that an Ethiopian proselyte; while the Israelites persecuted him. This friend acted with great zeal and courage, dealt plainly with the king, and ventured his place and head to save the prophet. Thus can God at any time, and in any place, raise up friends to his servants, and deliver them out of their troubles, as he has often done, in remembrance of his great mercy.

3. Amidst our greatest zeal for God and religion, we ought prudently to consult our own welfare. While we are harmless as doves, as to giving offence, and bold as lions in the cause of God, we ought to be wise as serpents. This affair was prudently concerted between the king and the prophet: there was no lie nor equivocation. He spoke the truth, but not the whole truth; and this he was not obliged to tell. It is wrong to expose ourselves to danger, when no good can be answered by it. We should "walk circumspectly, not as fools, but as wise."

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whom I have followed in joining these verses to the preceding chapter. They contain the same truth as what our Lord has taught us, that what is done to his people, he considers as done to himself. Matt. xxv. 40.

CHAP. XL. or XXXIX. 3. *Gate of the centre.* The city of Jerusalem stood upon two hills, Zion to the south, and Acra to the north, with a deep valley between them. "The gate of the centre," as the term seems plainly to import, was a gate of communication in the middle of the valley between the two parts of the city, sometimes called *the higher*, and *the lower city*. The Chaldeans entered the city on the north side by a breach in the walls, and immediately rushing forward, and posting themselves in this gate, in the very heart or centre of the city, they became thereby masters at will of the whole. Zedekiah with his troops, perceiving this, fled out of the opposite gate on the south side.——*Nergal-Sharetzar, &c.* I have followed Dathe and Michaelis in dividing and rendering these words, which are allowed to be difficult.

4. *It came to pass, &c.* Michaelis suspected that from this verse to the 13th inclusive, is probably spurious; but as the mss. collated, and the old versions contain it, and as it contains the narrative of what occurred on the city being taken, I cannot see any ground of suspicion.

5. *He pronounced judgment, &c.* The readings given are the true ones. Compare 2 Chron. xxxvi. 13. Ezek. xvii. 16.

17. *He put out Zedekiah's eyes.* Thus two prophecies were fulfilled, that he should not die by the sword, Chap. xxiv. 4; and that of Ezekiel, that he should *not see* Babylon. Ezek. xii. 13.

9. *Residue of the people.* Two sorts of persons are here distinguished, first, The residue of the people that remained in the city, when it was taken; second, Those who had deserted during the siege; and these together are in-

bylon; they sent, and took Jeremiah out of the court of the prison, and delivered him to Gedaliah, the son of Ahikam, the son of Shaphan, to conduct him home; and he dwelt among the people.

CHAPTERS XL. XLI.

Jeremiah being set free, goeth to Gedaliah; the dispersed Jews return to him; Ishmael's conspiracy; Gedaliah slain, the captives recovered.

1 THE WORD WHICH CAME TO JEREMIAH, FROM JEHOVAH, AFTER THAT NEBUZARADAN, CAPTAIN OF THE GUARDS, HAD TAKEN HIM, AND LET HIM GO FROM RAMAH; FOR HE HAD BEEN BOUND WITH CHAINS AMONG ALL THE CAPTIVITY OF JERUSALEM AND JUDAH, WHO WERE CARRIED AWAY CAPTIVE TO BABYLON.

2 And the captain of the guards took Jeremiah, and said unto him, "Jehovah, thy God, hath
3 denounced this calamity against this place. And Jehovah hath come and done according as he spoke; because ye had sinned against Jehovah, and not obeyed his voice; therefore hath this
4 thing befallen you. And now, behold, I have loosed thee this day from the chains which were upon thy hands. If it seem good unto thee to come with me to Babylon, come; and I will treat thee kindly; but if it seem evil unto thee to come with me to Babylon, forbear; behold, the whole land is before thee; according as it seemeth good, and according as it seemeth right in thine eyes, to go, go thither;" And while he made no reply, he said, "Abide, therefore with 5
Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or else, whithersoever it seemeth right in thine eyes to go, go." And the captain of the guards gave him provisions, and a gratuity, and dismissed him. And 6
Jeremiah went unto Gedaliah, the son of Ahikam, to Mizpeh, and dwelt with him among the people that were left in the land.

Now when all the captains of the forces, 7
which were in the open country, they, and their men, heard that the king of Babylon had made Gedaliah, the son of Ahikam, governor over the land, and that he had committed to his charge men, and women, and children, even certain of the poor of the land, of those who were not carried away captive to Babylon: then 8
they came to Gedaliah, in Mizpeh, even Ishmael, the son of Nethaniah, and Johanan, and Jonathan, the sons of Kareah, and Seraiah, the son of Tanhumeth, and the sons of Ephai, the Netophathite, and Jezaniah, the son of [a]Hoshaiah", the Maachathite, they, and their men. And Gedaliah, the son of Ahikam, the son of 9

CHAP. XV.

REFLECTIONS UPON CHAPTER XXXIX. 1. We here see how punctual and awful God is in fulfilling his threatenings. Zedekiah and his princes would not believe them, because the false prophets had deceived them; but at length the direful judgment came, and the word was fulfilled in all its terrors. So sinners promise themselves impunity, and harden their hearts; but God will bring his words upon them "for evil, and not for good." An awful standing lesson of the evil of sin, and a caution to us, that we do not make light of it.

2. See how ill men judge of the value of earthly things. Amidst the calamities of Judah, the rich men were driven from their fine houses and large estates, and the poor, who had nothing, were put into possession of them. The rich, who had been cruel oppressors, were carried captive; and the poor of the land, who had been oppressed, were now possessed of large estates, and lived in plenty. The poor, perhaps, had envied the rich, and the rich despised the poor; but the condition of the poor proved to be most eligible. Such surprising revolutions are often seen in the course of providence, and therefore it becomes us "to rejoice as though we rejoiced not, and to weep as though we wept not," since nothing below is certain and stable. The fashion of this world passeth away.

8. [a] Ch. xlii. 1.

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cluded under one general name, "even the residue of the people, those that remained." Compare Chap. lii. 15.

12. *Treat him kindly.* The Hebrew, 'set thine eyes upon him.' I have preferred the sense to the idiom.

CHAP. XLI. XLII. or XL. XLI. 1. *Had taken him and let him go, &c.* It does not appear that Nebuzaradan was at Jerusalem when it was taken; but I think from the 13th verse of the foregoing chapter, he sent to the other chiefs to take care of Jeremiah, or if we suppose that he was at Jerusalem, he might depart after Zedekiah, and having conducted him to Riblah, then return to Ramah, and send for the prophet to be brought to him there, that he might grant him a full release; and it appears that he was conducted there like other captives.

3. *Hath come and done, &c.* God is frequently said to *come* in person to execute his purposes. See Exod. xx. 24. And indeed the word *visit* implies *coming*, either to show mercy, or to inflict punishment.

5. *And while he made no reply, &c.* So many gender, and that now may

Shaphan, swore unto them, and to their men, saying, "Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and
10 it shall be well with you. As for me, behold, I will reside at Mizpeh, to stand before the Chaldeans, who shall come to us; but do ye gather in wine, and summer fruits, and oil, and put into your vessels; and dwell in your cities, which
11 ye have occupied." Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had given a remnant to Judah, and that he had made Gedaliah, the son of Ahikam, the son of
12 Shaphan, governor over them; then all the Jews returned from all the places whither they had been driven, and came to the land of Judah, unto Gedaliah, to Mizpeh; and they gathered in wine and summer fruits in great abundance.
13 And Johanan, the son of Kareah, and all the captains of the forces that were in the open country, came unto Gedaliah, to Mizpeh; and they
14 said unto him, "Art thou well aware that Baalis, the king of the children of Ammon, hath sent Ishmael, the son of Nethaniah, to take away thy life?" But Gedaliah, the son of Ahikam,
15 believed them not. And Johanan, the son of Kareah, spoke to Gedaliah, in private, at Mizpeh, saying, "Let me go, I pray thee, and smite Ishmael, the son of Nethaniah, and no one shall know. Wherefore should he take away thy life, and all Judah be dispersed, those that are gathered unto thee, and the remnant
16 of Judah perish?" But Gedaliah, the son of Ahikam, said unto Johanan, the son of Kareah, "By no means do this thing; surely thou speakest falsely of Ishmael."

CHAPTER XLI.

AND it came to pass in the seventh month, 1
that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, and great officers of the king, even ten men, with him, came unto Gedaliah, the son of Ahikam, to Mizpeh; and they eat bread there together in Mizpeh.
Then Ishmael, the son of Nethaniah, arose, and 2
the ten men that were with him, and they smote Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land. And all the Jews that were with him, 3
with Gedaliah, in Mizpeh, and the Chaldeans that were found there, the men of war, did Ishmael smite. And it came to pass, the second 4
day after he had murdered Gedaliah, whilst no one knew it, that there came men from 5
Shechem, and from Shiloh, and from Samaria, four-score persons, having their beards shaven, and their clothes rent, and having cut themselves, with an oblation and incense in their hand, to bring to the house of Jehovah. And 6
Ishmael, the son of Nethaniah, went out to meet them from Mizpeh, weeping all along as he went; and it came to pass when he met them, that he said unto them, "Come ye to Gedaliah, the son of Ahikam." And it came to pass, when 7
they had come into the midst of the city, that Ishmael, the son of Nethaniah, slew and cast them into the pit, he, and the men that were with him. But ten men were found among 8
them, that said unto Ishmael, "Slay us not, for we have hidden stores in the fields, wheat, and barley, and oil, and honey." He forbore therefore, and slew them not among their brethren.
Now the pit, into which Ishmael cast all the 9

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have this sense is certain. The common version is not clear, and that of Blayney more involved still. 'And while it continueth so, it shall not be set aside,' which if any can understand, he excells me in penetration.

8. *The son of Hoshaiah, &c.* As a Maacathite was a descendant from Maacah, it is clear the name of his immediate father has been dropped.

14. *Dost thou certainly know, &c.* They seem to have had some just grounds to suspect Ishmael; and anxious to secure Gedaliah, they give him this information. He perhaps thought, that considering the desolation of the country that no one could think of adding to its miseries, by such a horrid crime. He would not therefore, believe the report.

CHAP. XLII. or XLI. 5. *Beards shaven, &c.* All these signs of mourning and great affliction (see Job i. 20. and notes on Chap. xvi. 6.) seem to have been manifested on account of the calamity which had befallen the city and temple.——*To the house of Jehovah.* Though the temple was destroyed, it may be presumed that the people continued to offer up sacrifices and offerings on the spot where it stood, as long as they remained in the land; for we find this began to be their practice soon after their return, before the temple was rebuilt. See Ezra iii. 2, 3, &c.

6. *Weeping as he went.* How artful, as well as wicked was this wretch, that he could put on the forms of mourning, when meditatating only murder and death.

8. *Slay us not, &c.* This shows that little had been left in the land; and that even Ishmael for the sake of the booty mentioned, was willing to spare their lives.

9. *Now the pit, &c.* A large pit for receiving rain water, which Asa, who built and fortified Mizpeh at the time he was at war with Baasha, king

dead bodies of the men whom he had smitten along with Gedaliah, the same which king Asa had made on account of Baasha, king of Israel, Ishmael, the son of Nethaniah, filled it with the
10 slain. And Ishmael took captive all the residue of the people that were in Mizpeh, the king's daughters, and all the people that remained in Mizpeh, whom Nebuzaradan, captain of the guards, had committed to the charge of Gedaliah, the son of Ahikam; even Ishmael, the son of Nethaniah, took them captive, and set forth to pass over to the children of Ammon.
11 But when Johanan, the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael, the son of
12 Nethaniah, had done, they took all the men, and went to fight with Ishmael, the son of Nethaniah, and came up with him at the great
13 waters that are in Gibeon. And it came to pass, when all the people that were with Ishmael, saw Johanan, the son of Kareah, and all the captains of the forces, that were with him, they
14 rejoiced. And all the people that Ishmael had taken captive from Mizpeh, faced about, and came back again to Johanan, the son of Kareah.
15 But Ishmael, the son of Nethaniah, escaped from Johanan, with eight men, and went to the children of Ammon. Then took Johanan, the 16
son of Kareah, and all the captains of the forces that were with him, all the remnant of the people, whom he had recovered from Ishmael, the son of Nethaniah, from Mizpeh, after the murder that had been committed upon Gedaliah, the son of Ahikam, strong men, men of war, and women, and children, and eunuchs, whom he had brought back from Gibeon; and they went, 17
and dwelt in Geruth-Chimham, which is near Bethlehem, in order to proceed to go into 18
Egypt, out of the reach of the Chaldeans; for they were afraid of them, because that Ishmael, the son of Nethaniah, had slain Gedaliah, the son of Ahikam, whom the king of Babylon had made governor over the land.

CHAPTERS XLII. XLIII.

Jeremiah consulted; his answer to Johanan; their hypocrisy reproved; their disobedience in going down to Egypt.

THEN all the captains of the forces, and Jo- 1
hanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and all the people, from the 2
least even unto the greatest, came near, and said unto Jeremiah, the prophet, "Let, we be-

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REFLECTIONS UPON CHAPTERS XL. & XLI. 1. Those who are most honest and friendly, and mean the best, have need of prudence and discretion. It was wise in Gedaliah not to entertain jealousy of his subjects; but very unwise not to be more upon his guard, after he had been warned of Ishmael's design. A proper medium is to be observed between hastily crediting, and hastily rejecting or despising reports of injuries intended us. We should be cautious whom we trust; and while we show the courage of an honest heart, we should be upon our guard that we be not deceived by pretended friendship.

2. Observe here the dismal consequences of pride and ambition, and what dreadful evils they occasion in society. Ishmael treacherously slew Gedaliah, because he thought, that being of the seed royal, he had a better claim to the government; and when once he was engaged in this bloody work, he slew those honest Israelites, because they were the friends of Gedaliah, though they had nothing to fear from them: and this cruelty he exercised upon his brethren and countrymen, who were all companions in the general affliction of the nation. Such monsters, such demons, do ambition and malice turn men into: and we have need to pray earnestly, that God would restrain this ambitious spirit in our land, which seems otherwise likely to blast our hopeful prospects, and hurry us into ruin.

3. See the uncertainty of human affairs, and how little the continuance of earthly blessings is to be depended upon. The poor Jews, that were left in the land, began to think themselves happy in such a governor as Gedaliah, and probably would have been so: but he was treacherously slain; and then all their expectations were disappointed, and there was nothing but confusion again. Thus may God soon disappoint our most pleasing expectations; and bring upon us fresh troubles, while we are rejoicing in the restoration of peace. Let us therefore maintain a constant sense of the uncertainty of earthly comforts; and be solicitous to secure "a kingdom that cannot be moved; an inheritance, incorruptible, undefiled, and that fadeth not away." There only shall we have peace and security.

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of Israel (1 Kings xv. 22.) caused to be made in the midst of the city; in order that the people might not be in want of so necessary an article in case of a siege. Each private family seems also to have had one of these pits or reservoirs for its own use; "Drink ye every one of the waters of his own cistern;" מים, "his pit," or "reservoir," says Rabshakeh, to the people of Jerusalem, Is. xxxvi. 16.

12. *Waters of Gibeon.* Called the pool or lake of Gibeon. 2 Sam. ii. 13.

CHAP. XLIII. XLIV. or XLII. XLIII. 1—6. *Then all the captains, &c.* From this application to the prophet, we are ready to conclude that the people left were now humbled, and would assuredly obey the command of God; they appear to be sincere, and solemnly promise to do so.

seech thee, our supplication come before thee; and pray for us unto Jehovah, thy God, in behalf of all this remnant, (for we remain a few out of many, as thine eyes do see us) that Jeho- 3 vah, thy God, may show us the way wherein we should walk, and the thing which we should 4 do." And Jeremiah, the prophet, said unto them, "I have heard; behold, I will pray unto Jehovah, your God, according to your words; and it shall be, that whatsoever thing Jehovah shall answer you, I will declare to you; I will 5 not keep any thing from you." And they said to Jeremiah, "Let Jehovah be a true and faithful witness between us, if according to whatsoever Jehovah, thy God, shall send thee to say 6 to us, we do not so act. Whether good or bad, we will obey the voice of Jehovah, our God, to whom we send thee; that it may be well with us, when we shall have obeyed the voice of Jehovah, our God."

7 And it came to pass, at the end of ten days, that the word of Jehovah came unto Jeremiah. 8 Then called he for Johanan, the son of Kareah, and for all the captains of the forces that were with him, and for all the people, from the least even unto the greatest, and said unto them, 9 "Thus saith Jehovah, the God of Israel, unto whom ye sent me to present your supplication 10 before him: 'If ye will indeed remain in this land, then will I build you up, and will not pull down; and I will plant you, and will not pluck up; for I repent of the evil that I have done 11 unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith Jehovah; for I will be with you, to save you, and to deliver you out of his hand. 12 And I will show mercies unto you; and he shall have mercy upon you, and shall settle you in 13 your own land. But if ye say, 'We will not remain in this land,' so as not to hearken unto the voice of Jehovah, your God, saying, 'No; 14 for we will go into the land of Egypt, that we may not see war, nor hear the sound of the trumpet, nor hunger for bread; and we will reside there:' Even now, therefore, hear the word of 15 Jehovah, O remnant of Judah; Thus saith Jehovah, God of hosts, the God of Israel, 'If ye will altogether set your faces to enter into Egypt, and will go to sojourn there, Then it 16 shall be that the sword, of which ye are afraid, shall overtake you there in the land of Egypt; and the famine, of which ye are afraid, shall there follow close after you into Egypt; and there ye shall die. And it shall be that all the 17 men, who have set their faces to go into Egypt to sojourn there, shall die by sword, and by famine, and by pestilence; and there shall not one of them remain, or escape from the evil that I bring upon them. For thus saith Jehovah, God 18 of hosts, the God of Israel; 'As mine anger and my wrath hath been poured out upon the inhabitants of Jerusalem, so shall my wrath be poured out upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall not see this place any more.' The word 19 of Jehovah, concerning you, O remnant of Judah, 'Go ye not into Egypt, ye shall assuredly know; for I have testified it to you this day. 20 Surely ye have practiced deceit against your own souls: for ye sent me unto Jehovah, your God, saying, 'Pray for us unto Jehovah, our God; and according to all that Jehovah, our God, shall say, so declare unto us, and we will do.' And I 21 have declared unto you this day, but ye have not hearkened unto the voice of Jehovah, your God, nor to any thing for which he hath sent me unto you. Now, therefore, ye shall assuredly

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10. *If ye will indeed remain &c.* I have followed the old versions, as our translators did, in considering the true text to be שבת תשבו; for it is difficult to make any sense of the text.

12. *Shall settle you, &c.* This version arises from reading with different points, and is supported by the Syriac and Vulgate, and the sense of the passage requires it; for the persons addressed are supposed not to have left their own land; the king of Babylon therefore might more probably be said to let them remain, or to confirm their settlement there, than to bring them back to a place which they had never quitted.

19. *The word of Jehovah, &c.* With Blayney, I consider דבר as a noun, and not as a verb; and this, if I mistake not, makes the sense and construction more easy and plain. The substance of what the prophet had said was, 'Go not unto Egypt;' and this was what he had testified, and still did testify unto them.

20—22. *Practised deceit, &c.* The prophet most probably, from the looks of his hearers, perceived that what he had said was far from being acceptable. Hence he charges them with their sin, and denounces divine judgments.

know, that by sword, and by famine, and by pestilence, shall ye die in the place, whither ye have chosen to go to sojourn."

CHAPTER XLIII.

1 And it came to pass, when Jeremiah had made an end of speaking unto all the people, all the words of Jehovah, their God, with which Jehovah, their God, had sent him unto them,
2 all these words; that [r]Jezaniah", the son of Hoshaiah, and Johanan, the son of Kareah, and all the proud men, said, speaking unto Jeremiah, "Thou speakest falsehood; Jehovah, our God, hath not sent thee to say, 'Ye shall not
3 go into Egypt, to sojourn there.' But Baruch, the son of Neriah, setteth thee on against us, to deliver us into the hand of the Chaldeans, to slay us, and to carry us away captive to Baby-
4 lon." So Johanan, the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to remain in
5 the land of Judah. But Johanan, the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who were returned from all the nations, whither they had been
6 driven, to dwell in the land of Judah; the men and the women, and the children, and the king's daughters, and every person whom Nebuzaradan, captain of the guards, had left with Gedaliah, the son of Ahikam, the son of Shaphan, and Jeremiah, the prophet, and Baruch, the son of Neriah; and they went into the land of Egypt; 7
for they obeyed not the voice of Jehovah: and they came as far as Taphanhes.

Then came the word of Jehovah, unto Jere- 8
miah, in Taphanhes, saying, "Take in thy 9
hand great stones, and hide them in the clay, in the brick kiln, which is at the entrance of the house of Pharaoh, in Taphanhes, in the sight of some men of Judah. And thou shalt say un- 10
to them, 'Thus saith Jehovah, God of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar, king of Babylon, my servant, and I will set his throne above these stones which I have hidden, and he shall spread forth his foot-skin over them. And he shall come, 11
and smite the land of Egypt, those that are for death, with death; and those that are for captivity, with captivity; and those that are for the sword, with the sword. And I will kindle a fire 12
in the houses of the gods of Egypt; and he shall burn them, and shall carry them away captive; and he shall clothe himself with the land of Egypt, as a shepherd clotheth himself with his garment; and he shall go forth from thence in peace. And he shall break in pieces the images 13
of the house of the sun, which is in the land of Egypt; and the houses of the gods of Egypt he shall burn with fire."

CHAP. XLIII.

REFLECTIONS UPON CHAPTERS XLII. & XLIII. 1. Under the appearances of submission to the divine will, we have a striking proof of pride and hypocrisy. The people came respectfully to the prophet, to inquire the will of God; resolving to do it, and appealing to God for their sincerity; and yet they were determined not to obey if it was disagreeable to them. Thus many pretend respect to ministers, come and sit before them as God's own people, and profess obedience and submission; till the word comes to cross their inclinations and worldly interests: then they will not obey; but like these hypocrites, begin to find fault with the word itself, or the preachers of it. They will desire their prayers, but reject their exhortations. This is horrible prevarication both with God and man; and the portion of such hypocrites will be peculiarly dreadful.

2. God will bring upon sinners the evils which they think to escape by indirect means. These men wanted to go to Egypt that they might escape the sword and famine: and God threatens, ver. 22. to destroy them in the land where they desire to sojourn, by sword, famine, and pestilence. It is impossible to outrun the judgments of

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2. [r] Syr. The rest, *Azariah.*

CAAP. XLIV. or XLIII. 2. *Jezaniah, &c.* He is so called often before; and as the Syriac has this name here, I conclude that Azariah is the mere blunder of scribes.——*The proud men.* Their pride was the effect of their unbelief; and they could easily find a pretence for their conduct, by charging the prophet with speaking falsehood in the name of Jehovah. No evidence of his divine mission, no proof from what had occurred could convince these men.

7. *Taphanhes.* Compare Chap. ii. 16.

10. *His footskin.* So Michaelis, who from the Arabic shows that שטיח signifies *corium orbiculare*, which was spread on the ground, over or upon which the throne was placed. Some of the ancients render *tent*, others, *arms*, and Blayney, 'his splendour.'

13. *House of the sun.* Called by the Greeks from this, Heliopolis. The Egyptians celebrated a grand festival annually in honour of the sun, who had a temple there. But בית שמש seems rather to mean the temple itself, in which the images of their deity was erected.

CHAPTER XLIV.

Jeremiah describes the sins of Judah; he predicts the destruction of those in Egypt for the like sins; the destruction of Egypt foretold.

1 THE WORD WHICH CAME TO JEREMIAH, CONCERNING ALL THE JEWS THAT DWELT IN THE LAND OF EGYPT, THAT DWELT AT MIGDOL, AND AT TAPHANHES, AND AT NOPH, AND IN THE COUNTRY OF PATHROS, SAYING:

2 "Thus saith Jehovah, God of hosts, the God of Israel, 'Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities
3 of Judah; for, behold, they are a desolation this day, and there is no inhabitant in them, because of their wickedness which they have committed to provoke me to anger, in going to burn incense for to serve strange gods, whom they
4 knew not; they, ye, and your fathers. I sent also unto you all my servants, the prophets, rising early and sending, saying, 'Do not, I pray you, this abominable thing which I hate.'
5 But they hearkened not, nor inclined their ear, to turn from their wickedness, so as not to
6 burn incense unto strange gods. Therefore hath my wrath been poured out, and mine anger, and hath been kindled against the cities of Judah, and against the streets of Jerusalem; and they are become a desolation and a waste, as at this
7 day. And now thus saith Jehovah, the God of hosts, the God of Israel; 'Wherefore do ye commit great evil against your own souls, to the cutting off among you of man and woman, child and suckling, out of the midst of Judah, without leaving a remnant of you; In provoking 8
me to anger with the works of your own hands, in burning incense to strange gods in the land of Egypt, whither ye are gone to dwell; that there may be a cutting off of you, and that ye may become a curse and a reproach among all nations of the earth? Have ye forgotten the wickednesses of your fathers, and the wicked- 9
nesses of the kings of Judah, and the wickednesses of the [v] princes thereof", and your own wickedness, and the wickednesses of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They 10
have not been contrite unto this day, neither have they feared, neither have they walked in my law, nor in my statutes, which I set before you, and before your fathers.' Therefore thus 11
saith Jehovah, God of hosts, the God of Israel, 'Behold, I set my face against you for harm, even to cut off all Judah. And I will take the 12
remnant of Judah, that have set their faces to go into the land of Egypt, to sojourn there, and they shall all be consumed in the land of Egypt; they shall fall by the sword, and by famine shall they be consumed, from the least even unto the greatest; by the sword and by famine shall they die; and they shall become an execration, and an astonishment, and a curse, and a reproach.
And I will punish them that dwell in the land 13
of Egypt, as I have punished Jerusalem, with sword, and with famine, and with pestilence.

CHAP. XXXIII.

God. Men now bring themselves into poverty and contempt, by dishonest methods of increasing their substance; or a fretful, impatient disposition, leads them to change their situation, their business, or their connexions, to avoid something that disturbs them; but wherever they go, crosses will attend them, because they carry with them their own irregular passions. The way to be happy, is to take pains to mend our bad tempers, and make God our friend. With a humble, patient, devout spirit, we may be comfortable any where; without such a disposition, we shall be comfortable no where. Godliness with contentment is great gain.

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9. [v] Sept.

CHAP. XLV. or XLIV. 1. *At Migdol, &c.* The city of Magdolus is mentioned by Herodotus, Hecatæus, and others, and placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium. Its situation in the neighbourhood of Taphanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the Migdol here spoken of. For then, as Bochart observes, we shall find the four places exactly in the order of their respective distances from that country; first, Migdol, or Memphis; and lastly, the district of Pathros, or Thebais.

3. *They, ye and your fathers.* The last words seem explanatory of whom the prophet was speaking, namely, says he, both ye and your fathers.

9. *Of the princes thereof.* It is very evident that the present reading, נשיו, "his wives," must be wrong. That the wickednesses of the princes or subordinate magistrates should follow the mention of the wickednesses of the kings, is very natural; see ver. 17, 21. It is therefore not improbable, that for נשיו the original word was נשיאיו, which being contractedly written נשיו, might have been corrupted into נשיו.

14. *And none of the, &c.* It is evident from ver. 28. that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few; and the same thing is implied in the latter sentence of this verse. But the former part of this verse excludes out of

14 And none of the remnant of Judah shall escape
or remain, who are come to sojourn here in
the land of Egypt, and to return into the land
of Judah, on which they set their heart to return
to dwell there; for only a few that escape shall
return."
15 Then all the men, who knew that their wives
had burned incense unto strange gods, and all
the women that stood by, a great company,
even all the people that dwelt in the land of
Egypt, in Pathros, answered Jeremiah saying,
16 "As for the word which thou hast spoken un-
to us in the name of Jehovah, we will not
17 hearken unto thee. But we will surely perform
what is gone forth out of our mouth, in burning
incense unto the queen of the heavens, and pour-
ing out libations unto her; like as we did, we,
and our fathers, our kings, and our princes, in
the cities of Judah, and in the streets of Jeru-
salem, when we had plenty of bread, and were
18 prosperous, and saw no adversity. But from
the time we left off to burn incense unto the
queen of the heavens, and to pour out libations
unto her, we have been in want of every thing,
and have been consumed by the sword and by
19 famine. And when we burned incense unto the
queen of the heavens, pouring out libations also
unto her, did we exclusively of our men, make
cakes for her, worshipping her, and pouring
out libations unto her?"
20 Then spoke Jeremiah unto all the people, to
the men, and to the women, even to all the
people, who had returned him an answer, say-
21 ing, "The incense which ye have burned in the
cities of Judah, and in the streets of Jerusalem,
ye, and your fathers, your kings, and your
princes, and the people of the land with them,
hath not Jehovah remembered, or hath it
been acceptable unto him? But Jehovah could 22
no longer bear, because of the wickedness of
your doings, because of the abominations which
ye have committed; therefore is your land be-
come a desolation, and an astonishment, and a
curse, so as to be without an inhabitant at this
day. Because ye have burned incense, and be- 23
cause ye have sinned against Jehovah, and have
not obeyed the voice of Jehovah, nor walked
according to his law, and to his statutes, and to
his testimonies; therefore hath this calamity
befallen you, as at this day."
Moreover Jeremiah said unto all the people, 24
and to all the women, "Hear ye the word of
Jehovah, all Judah that are in the land of
Egypt: 'Thus hath Jehovah, God of hosts, the 25
God of Israel, spoken, saying, 'As for you and
your women, they have even spoken with your
mouths, and with your hands have they fulfil-
led, saying, 'We will surely perform our vows,
which we have vowed, to burn incense to the
queen of the heavens, and to pour out libations
unto her; they will surely make good your
vows, they will surely accomplish your vows.
Therefore hear ye the word of Jehovah, all Ju- 26
dah that dwell in the land of Egypt; Behold, I
have sworn by my great name, saith Jehovah,
that my name shall no more be called upon by
the mouth of any man of Judah, saying, 'As Je-
hovah liveth,' throughout all the land of Egypt.

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the number of escapers every individual of those that were called properly "the remnant of Judah," those that had set their faces to enter Egypt to sojourn there in opposition to the express command of God, upon a presumption that they knew better than God how to consult their own restoration. The few then who were destined to escape, and to return back to the land of Judah, were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them.

17. *To the queen of the heavens, &c.* Compare Chap. vii. 18, and note.

19. *Exclusively of our men, &c.* By the law of Moses, the men had an independent power of binding themselves by any religious vow or obligation; but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands; but if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable. Numb. xxx. 1—16. This appeal therefore to the concurrence of their men must be considered as coming from the female part of the assembly only, who thereby appear to declare, that since they were thus authorized by those, who alone had a legal right to control them, they should not submit to any other restraint upon their inclinations.

21. *Or hath it been acceptable, &c.* That is said to be "near," or "according to the heart" of any one, which is pleasing or acceptable to him. Thus Ruth ii. 13. "thou hast spoken according to the heart of thine handmaid," what is agreeable or pleasing to her. So again, 2 Sam. xix. 7. Accordingly that thing is said to "ascend" or "come unto, or upon the heart" of any one, which he approves or delights in. Thus "all that came into Solomon's heart," 2 Chron. vii. 11. means, all that was agreeable to him, or that he liked to do. Compare Chap. vii. 31, and note.

25. *As for ye and your women, &c.* The different genders have not been sufficiently attended to in the explications that have been hitherto given of this verse. In the version I have endeavoured to preserve the distinction; and the sense resulting therefrom appears to be this; that though the women were the immediate actors in the idolatrous vows and service, the men would still be considered as having a principal share in the guilt, forasmuch as they made the acts of the women their own, by not preventing what

27 Behold, I will watch over them for evil, and
not for good; and they shall be consumed, every man of Judah, which is in the land of Egypt,
by the sword, and by famine, until there be an
28 end of them. And they who escape from the
sword, that shall return out of the land of Egypt,
into the land of Judah, shall be few in number;
and all the remnant of Judah, that are come
into the land of Egypt, to sojourn there, shall
know whose word shall stand good, mine, or
29 their's. And this shall be the sign unto you,
that it is I that punish you in this place, to the
end that ye may know that my words shall be
surely established in respect to you, to your
30 hurt: Behold, I will deliver Pharaoh-Hophra,
king of Egypt, into the hand of his enemies,
and into the hand of them that seek his life;
like as I have delivered Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king
of Babylon, his enemy, and who sought his life.

CHAPTER XLVI.

The overthrow of Pharaoh's army; Nebuchadnezzar's conquest of Egypt; Jacob comforted under his chastisement.

THE WORD OF JEHOVAH WHICH CAME TO JERE- 1
MIAH CONCERNING THE NATIONS.

CONCERNING EGYPT.

CONCERNING THE ARMY OF PHAROAH-NECHO, KING OF EGYPT, WHICH WAS BY THE RIVER EUPHRATES AT CARSHEMISH, IN THE FOURTH YEAR OF JEHOIAKIM, SON OF JOSIAH, KING OF JUDAH.

Order ye the buckler and the shield, 3
And approach ye to the battle.
Harness the horses, and mount ye horsemen, 4
And stand forth with your helmets;
Make bright the spears, put on coats of mail.
Wherefore have I seen these dismayed? 5
Turned back, even their mighty ones beaten down?
They are fled away, they looked not back.

REFLECTIONS UPON CHAPTER XLIV. 1. Let us seriously consider and reflect upon the view here given us of sin, ver. 4. Every transgression of the law of God is odious and abominable in its own nature, and highly displeasing to God; he hates it, and will punish it. From a tender concern for the happiness of men, he dissuades them from it; saying, "Oh do it not." We should learn from hence how we ought to think and speak of sin; what fools they are, and how unlike God, who make a jest of it. This should be a motive to us to hate it with a perfect hatred; and also with great seriousness and earnestness to warn others against it.

2. See what a false judgment men often make of their prosperity. These people argued, that because all was well with them while they practiced idolatry, therefore their idolatry was the cause of their prosperity. Thus sinners argue; because they enjoy health, ease, and plenty, God is not displeased with their sins. This shows great ignorance of God, of his word, and of a future state; and is a great abuse of his goodness; which was designed to lead them to repentance. But their arguings are false in fact, as well as those of the Jews: for the uneasiness of their spirits, which they cannot always prevent, and the forebodings of future wrath, which they cannot always stifle, show that sin is not the way to happiness, and that God is angry with them.

3. See the sad progress and dreadful consequences of disobedience. These impudent sinners before they left Judea, showed some respect to the prophet, and to God's word, and promised to hearken to it; but they grew worse and worse, and now tell the prophet, plainly, and flatly, that "they would not hear:" God might say what he would, and they would do what they would. This is the language of every wilful sinner; the genuine language of a carnal, rebellious heart. But God has sworn by his great name, that he will destroy such rebels. They say they shall have peace, and escape damnation; God says they shall not; and a little time will show whose word shall stand, God's, or their's. May God deliver us all from hardness of heart, and a contempt of his word and commandments, that we may escape the awful misery of the rebellious.

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without their allowance could not have been carried into effect. See note on ver. 19.

30. *Pharaoh-Hophra.* This prince is the same that is called by profane authors *Apries*; and his unfortunate end, in exact conformity with this prediction, is related by Herodotus, Lib. ii. c. 169.

CHAP. XLVI. 1. *The word of Jehovah, &c.* This verse is a general title to the collection of prophecies contained in this and the five following chapters. The nations spoken of are the same of whom an enumeration is made, Chap. xxv. 19—26. These prophecies were not delivered all at the same time. To some the date is annexed; in others it is left uncertain.

2. *Concerning Egypt, &c.* We have in this chapter two distinct prophecies. This verse points out the time of the first. The time of the second is not mentioned, but refers to the same event as Ezek. chap. xxix. 32.

3—12. *Order ye the buckler, &c.* Few parts of the prophets excell this in style, energy, and poetic colouring. In the third and fourth verses the mighty preparations of the Egyptians for war are described; which occasion the prophet, who foresees the defeat, to express his astonishment at an event so contrary to what might have been expected; but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terror all around, and had decreed that neither swiftness nor strength should avail the owners, so as to save them from the impending overthrow; ver. 5, 6. In the verses that follow next, the king of Egypt is represented as beginning his march with all the ostentation and insolence of presumed success. He is compared to a mighty river, the Nile, or the Euphrates, when it swells above its banks, and threatens to overwhelm the country with ruin and desolation; ver. 7, 8. He is heard calling aloud to the nations of which his army is composed, giving them the signal for action, and rousing them to deeds of desperate valour; ver. 9. But all in vain; for the time is come

Fear is on every side, saith Jehovah:
6 Let not the swift flee away;
Neither let the mighty escape;
In the north, by the side of the Euphrates,
They have stumbled and fallen.
7 Who is he that riseth up like a river,
Whose waters rush along like floods?
8 Egypt riseth up like a river,
And like floods his waters rush along.
He saith, "I will arise, I will cover the land,
"I will destroy the city and its inhabitants."
9 Mount ye the horses, and deal furiously;
The chariots, and let the warriors go forth;
Cush and Phut who handle the shield,
And the Ludites expert in using the bow.
10 But this is the day of the Lord,
A day of vengeance from Jehovah, God of hosts,
To avenge himself of his enemies;
And the sword shall devour *them*,
It shall also be satiated and drunk with their blood;
For the Lord Jehovah, God of hosts, hath a sacrifice
In the north country, by the river Euphrates.
11 Go up to Gilead, and take balm,
O virgin daughter of Egypt;
In vain hast thou multiplied medicines,
There is no cure for thee.
12 The nations have heard of thy disgrace,
And thine outcry hath filled the earth:
For warrior against warrior have stumbled,
They are both of them fallen together.

THE WORD WHICH JEHOVAH SPOKE TO JEREMIAH, THE PROPHET, CONCERNING THE COMING OF NEBUCHADNEZZAR, KING OF BABYLON, TO SMITE THE LAND OF EGYPT. 13

Declare ye in Egypt, and publish in Migdol, 14
Publish ye also in Noph and Taphanhes;
Say ye, Stand firm and prepare thyself,
For the sword shall devour those around thee.
Wherefore is thy mighty one overthrown? 15
He stood not, because Jehovah pushed him down;
He hath caused many to stumble, yea to fall; 16
They said therefore one to another,
"Arise, and let us return to our people,
"And to the land of our nativity,
"Because of the sword of the oppressor."
They cried there, "O Pharaoh, king of Egypt, 17
"A tumult hath prevented the appointed meeting."
As I live, saith the king, 18
Whose name is Jehovah, God of hosts,
Surely like Tabor, among the mountains,
And like Carmel, by the sea, shall one come.
Get ready thy utensils for removing, 19
O daughter that dwellest in Egypt;
For Noph shall become a desolation,
And be destroyed, so as to have no inhabitant.
Like a very beautiful heifer is Egypt; 20
But from the north shall he come that goadeth her.
Her hired men amidst her are as fatted steers; 21
Yet even these have turned their backs,
They have fled together, they made no stand;
Because the day of their destruction had come;

for God to avenge himself of his ancient foes; they are doomed to slaughter, to fall a bloody sacrifice on the plains of the north; ver. 10. The whole concludes with an apostrophe to the daughter of Egypt, whose wound is pronounced incurable.

9. *Cush—Phut—Ludites, &c.* Compare Gen. x. 6.; where the two first are mentioned as the sons of Mizraim, the father of the Egyptians. Bochart considers that by Cush, the Arabians are meant, and especially those who dwelt near the Red sea. See Is. xx. 3—6. Josephus asserts that Phut settled in Libia, and Jerom adds that the country round was called Phutensis. The Ludites were most probably the Ethiopians, who were skilful archers.

13. *To smite the land of Egypt.* The event here foretold came to pass in the twenty-seventh year of Jehoiakim's captivity, (that is, the sixteenth year after the destruction of Jerusalem) as may be collected from Ezek. xxix. 17. where Nebuchadnezzar's army is spoken of as having at that time suffered a great deal in the siege of Tyre; on which account the spoils of Egypt are promised them for their wages and indemnification; and the promise was accordingly made good that same year. See Joseph. Ant. Lib. x. Cap. 9.

16. *He hath caused, &c.* That is, Jehovah, mentioned in the preceding verse. So the Greek translators render, and construe the text. Hence the allies of Egypt encourage each other to return to their own lands, as they could afford no effectual assistance.

17. *O Pharoah, king of Egypt, &c.* The common version is obscure, and so are the old ones. They considered שׁם not as an adverb, but as a noun. Hence the Greek, "They called the *name* of Pharoah, king of Egypt, Saon-cabir-moognad, that is, a noise, he hath passed the line appointed or the solemn assembly. So nearly both the Syriac and Vulgate. Some moderns have followed them. I have adopted the clear rendering of Blayney, as most agreeable to the context. Those mentioned in the preceding verse send a message to Pharoah, alledging what had prevented their joining him at the time and place appointed.

18. *Like Tabor—Carmel, &c.* Tabor and Carmel were two of the most considerable mountains in the land of Israel. Carmel formed the principal headland all along the sea-coast. Nebuchadnezzar is compared to these, on account of his superiority over all others.

20. *That goadeth her, &c.* Blayney renders, *breeze*; but I read as a

The time of their visitation was upon them.
22 Her voice shall sound like that of a serpent,
When they march on with force and with axes;
When they come against her as fellers of trees.
23 Cut down her forest, saith Jehovah,
Although it cannot be searched out;
For they exceed in multitude the locusts,
Which are beyond all computation.
24 The daughter of Egypt is confounded;
She is given into the hand of the northern people.
25 Jehovah, God of hosts, the God of Israel, hath said,
Behold, I will punish Ammon of No,
And Pharoah, and Egypt, with her gods, and her kings;
Even Pharoah, and all that trust in him.
26 And I will deliver them up into the hand
Of those that seek to take away their lives;
Into the hand of Nebuchadnezzar, king of Babylon,
And into the hand of his servants;
Yet shall it afterwards be inhabited,
As in the days of old, saith Jehovah.
27 But fear thou not, O my servant Jacob,
Neither be thou dismayed, O Israel;
For, behold, I will bring thee safe from afar,
And thy seed from the land of their captivity;
And Jacob shall return and be at rest;
He shall also be secure, and none make him afraid.
Fear thou not, O my servant Jacob, 28
Saith Jehovah, for I will be with thee;
Though I make a full end of all nations
Whither I have driven thee;
Yet I will not make a full end of thee;
I will correct thee with moderation,
And will not make thee altogether desolate.

CHAPTER XLVII.

The destruction of the Philistines foretold.

THE WORD OF JEHOVAH, WHICH CAME TO 1
JEREMIAH, THE PROPHET, CONCERNING THE PHILISTINES, BEFORE THAT PHAROAH SMOTE GAZA.
Thus saith Jehovah, 2
Behold, waters are coming from the north,
And shall become an overflowing torrent,
And shall overflow the land, and all that is therein;
The city, and those that dwell in it;
And the men shall cry aloud,
And every inhabitant of the land shall wail.
At the noise of the hoofs of his galloping steeds, 3
At the rushing of his chariots, the rumbling of their wheels,
The fathers looked not back to their children;
Through terror their hands became useless.
Because of the day that is coming 4

REFLECTIONS UPON CHAPTER XLVI. 1. Observe how changeable the state of nations is. A fine description is here given of the number, power, and pride of the Egyptians. What forces, what allies, and preparations! but all were vain against this mighty conqueror. They were secure and quiet, but such distress came upon them, that they could not save themselves, their children, or look back to see what was become of them. What little reason, have we as a nation, to be secure; or at any time to boast of our wisdom, strength, or safety. Let us "not be high-minded, but fear."

2. Observe the power of God over the nations and princes of the earth. When the prophet described the Egyptian allies as saying, "Pharoah is but a noise," he adds, ver. 18. "As I live, saith the King, whose name is the Lord of hosts, so shall he come." In all these lively descriptions of the preparations, the attack, the conquest, the pursuit, the plunder and destruction of Egypt, the hand of God is mentioned. He drove them, he punished them, he spoiled them: their slaughter was a sacrifice to his justice. War is his sword; he gives it a commission, whom it shall strike, how far it shall extend, and how long it shall continue; and it shall exactly fulfil its charge. It is very comfortable to think of this, amidst all the confusion that is in the earth; it shows how much reason and encouragement there is to pray, that the devouring sword may be sheathed; and to be thankful for our national blessings and prospects. We should improve them lest they be in judgment torn away from us.

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participle, and conceive that it denotes the enemy *goading* to death this very beautiful heifer.

21, 22. *Her hired men, &c.* These should possess no courage to face the enemy, but should fly and leave Egypt to her fate. Hence her voice shall be indistinct, and only heard as that of a serpent.

23—26. *Cut down, &c.* This charge given to the enemy is faithfully executed, so that none escaped ruin. For the two last verses compare ch. xxx. 10, 11.

CHAP. XLVII. 1. *Smote Gaza.* Among the other nations who were doomed to suffer by the hostilities of Nebuchadnezzar, king of Babylon, the Philistines are enumerated ch. xxv. 20. and the calamities foretold in this present chapter most probably befell them during the long siege of Tyre, when Nebuchadnezzar ravaged their country, in order, as it is said, ver. 4. to cut off from Tyre and Zidon all chance of assistance from that quarter. By this he secured his rear.

2. *Waters from the north, &c.* The troops of Nebuchadnezzar, which

To lay waste all the Philistines;
To cut off from Tyre and from Zidon
Every helper that remaineth;
For Jehovah will lay waste the Philistines,
The remnant of the country of Caphtor.
5 Baldness is coming upon Gaza;
Ashkelon shall be put to silence.
O thou remnant of their valley,
How long wilt thou cut thyself for grief?
6 Ho! thou sword of Jehovah,
How long will it be ere thou be at rest?
Retire into the sheath; rest, and be still.
7 How can it rest and be still,
When Jehovah hath given it a charge?
Against Ashkelon, and against the sea coast,
There hath he appointed it to destroy.

CHAPTER XLVIII.

The judgment of Moab for her many offences, yet she should be restored.

CONCERNING MOAB.

1 THUS saith Jehovah, God of hosts, the God of Israel;
Wo unto Nebo! for it is spoiled;
Kiriathaim is confounded, and is taken;
Misgab is confounded and broken down.
2 Heshbon shall no more be the praise of Moab;
They have devised evil against her, *saying*,
"Come and let us cut her off from being a nation."
Thou also, O Madmena, shalt be put to silence;
The sword shall follow after thee.
A loud cry is heard from Horonaim; 3
Desolation and great destruction.
Moab is utterly destroyed; 4
Her little ones make their cry to be heard.
Surely at the ascent of Luhith 5
They shall ascend with continual weeping;
Surely at the descent of Horonaim,
They cause to be heard [o] a cry" of destruction.
Flee ye, and endeavour to save your lives, 6
Though ye should be as a blasted tree in the desert.
For because thou trustest in thy acquisitions, 7
Hence thou also with thy treasures, shalt be taken.
And Chemosh shall go into captivity,
His priests and his princes together.
And a spoiler shall come to every city, 8
And there shall not a city escape;
The valley shall perish, and the plain be destroyed,
According as Jehovah hath spoken.
Give wings unto Moab, 9
That she may altogether fly away;
And let her cities become a desolation,

CHAP. XLVII.

REFLECTION UPON CHAPTER XLVII. How distressing to view the miseries of war, but how much more so to experience them! When mighty hosts are collected, what ravages do they commit in their progress! Though before them a land is as a garden, yet after them it is like a desert. Cities once famed have been made heaps of ruin, while their inhabitants have perished, or fled. How distressing when fathers were compelled to flee, and leave their children to the mercy of the enemy! What has sin produced! All the wars and desolations have sprung from human wickedness and depravity. Let us devoutly pray for the extension of that kingdom which secures peace and quietness for ever. It can only be by the reign of grace that wars and desolations will come to an end.

5. [o] *enemies.* Sept. Is. xv. 5.

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like a resistless torrent should bear down whatever opposed them. Their cavalry should especially strike terror into the Philistines.

4. *Country of Caphtor.* From Deut. ii. 23., we learn that the Caphtorites expelled the Avites and dwelt in the country about Gaza.

5. *Put to silence.* This was one sign of excessive grief. Compare Job ii. 13.——*Remnant of their valley.* The Septuagint read as a proper name, *Anakites*, and this is not improbable. Compare Josh. xi. 22. Dathe renders, 'the remaining cities of the valleys.' As the other versions support the usual reading I have adhered to it.

6. *Ho! thou sword, &c.* The Babylonish monarch seems to be here addressed by this title, as the Assyrian was by that of "the rod of God's anger," Is. x. 5. such conquerors being the appointed executioners of the divine judgments. Compare Exek. xiv. 17.; xxi. 3.

CHAP. XLVIII. 1. *Concerning Moab.* The following prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the same time with that concerning the Philistines in the preceding chapter, namely, during the siege of Tyre. Many passages and expressions will be found in this chapter, which Jeremiah hath borrowed from a prophecy of Isaiah, Chap. xv. and xvi. concerning a like calamity which befel Moab, in all probability when Shalmaneser, king of Assyria, seized upon their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel. By comparing the parallel places much light may be mutually thrown upon them, and as Bishop Lowth thinks, several mistakes in the present text of both prophets may be rectified.——*Misgab*, or high fortress; but perhaps it was so called on account of its situation.

2. *Heshbon shall no, &c.* I have preferred the sense to the idiom, with Michaelis. Unless we admit Heshbon as part of the hemistich, there is no subject of praise mentioned.

5. *At the ascent of Luhith, &c.* At Luhith the hill country of Moab

So that there be no inhabitant in them.
10 Cursed is he that doeth Jehovah's work remissly;
Cursed is he that keepeth his sword from blood.
11 Moab hath been at ease from his youth,
And he hath settled upon his lees,
And not been drawn off from vessel to vessel,
Neither hath he gone into captivity;
Therefore hath his taste remained in him,
And his flavour hath not been changed.
12 Yet behold, the days are coming, saith Jehovah,
That I will send to him those who shall draw him off,
And shall empty his vessels, and break his bottles.
13 And Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Bethel, their confidence.
14 How can ye then say, "We are mighty,
"And men of strength for the war?"
15 The spoiler of Moab and her cities hath gone up,
And his chosen young men are gone down to slay,
Saith the king, whose name is Jehovah, God of hosts.
16 The calamity of Moab approacheth near,
And his affliction rapidly hasteth on.
17 Bemoan him, all ye that are round about him;
And all ye that know his name, say,
"How is the strong sceptre, the beautiful rod, broken?"
18 Come down from thy glory, sit on the thirsty soil,
O daughter, that inhabitest Dibon;
For the spoiler of Moab ascendeth against thee,
And he shall destroy thy strong-holds.
19 Stand by the way side, and look out,
O thou that inhabitest Aroer;
Ask him that fleeth, and her that escapeth,
And say, "What hath been done?"
20 Moab is confounded, because he is broken down;
Howl ye, and cry aloud;
Publish ye in Arnon, that Moab is spoiled.
21 Judgment is come upon the plain country,
Upon Holon, upon Jahazah, and upon Mephaaath;
22 And upon Dibon, and Nebo, and Beth-diblathaim;
23 And Kiriathaim, and Beth-gamul, and Beth-meon;
24 And upon Kirioth, and upon Bozrah,
And upon all the cities of the land of Moab,
Those that are far off, and those that are near.
25 The horn of Moab is cut off,
And his arm is broken, saith Jehovah.
26 Make ye him altogether drunken,
Because against Jehovah he magnified himself;
And clap ye at Moab, while he is vomiting;
And let him also be an object of derision.
27 For was not Israel the object of thy derision?
Was he indeed found among thieves,
That thou didst insult him with thy words?
28 Leave the cities, and dwell in the rock,
O inhabitants of Moab, and be like a dove,
That nesteth beside the pit's mouth.
29 We have heard of the pride of Moab:
His haughtiness is exceedingly great;
His pride, arrogance, and elation of heart.
30 I know, saith Jehovah, his fierce wrath;
But he is not able to do what he intends.
31 Therefore for Moab I will wail;

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appears to have begun, and here the people are represented as mounting the hill successively in their flight before the enemy, weeping as they follow one after another. At Horonaim they again descended into the plain. Compare Is. xv. 5. and note.

6. *A blasted tree, &c.* Compare ch. xvii. 6. and note. This is a proper emblem of one robbed of all his fortune, and just able to escape with life by fleeing into the desert.

11. *Settled on his lees.* Compare Is. xxv. 6. and note. By this allegory Moab is represented as having enjoyed singular advantages from having constantly remained in his own country, ever since he became a people.

13. *Of Bethel.* That is, the calf set up there for an object of divine worship, to which the Israelites trusted for protection. 1 Kings xii. 28, 29. Hos x. 6.

15. *Hath gone up.* The conqueror of Moab is here represented as having gained an eminence above her, and from thence sending down the choice of his troops to massacre those below.

18. *Come down from thy glory, &c.* From sitting on a throne, and sit as a mourner or captive on the thirsty or dry ground.

19—25. *Stand by the way, &c.* These verses paint the consternation of the Moabites, and strongly represent the desolation of the whole country. Judgment fell on every place.

26. *Make ye him, &c.* I follow the versions, in reading the verb as plural; and the image is common, to be drunk with wine of God's wrath, but it is here heightened by the circumstance, that Moab should be so filled as to vomit it up.

29, 30. *Pride of Moab, &c.* Compare Is. xvi. 6. where the sense is nearly the same.——*But he is not able, &c.* I give the sense. The Hebrew is, 'not so his sufficiency, not so his doing.' The common version is neither

Even for all Moab I will cry out;
For the men of Kir-hares [r] will I" mourn.
32 With the weeping of Jazer will I weep for thee;
Vine of Sibmah, thy shoots have passed the sea;
Unto Jazer have they extended;
Upon thy fruits and vintage a spoiler hath fallen.
33 And joy and gladness are taken away
From the fruitful field, from the land of Moab;
And wine from the presses have I caused to cease;
The treader treadeth not; the shouting is no shouting.
34 From Heshbon to Eleale, a cry is heard;
Unto Jahaz have they sent forth their voice;
From Zoar to Horonaim like a prime heifer;
For the waters of Nimrim shall be desolate.
35 And I will make to cease in Moab, saith Jehovah,
Him that ascendeth to the high place,
And that burneth incense to his gods.
36 Hence shall my heart sound like pipes for Moab,
My heart shall sound like pipes for the men of Kir-hares;
Because the riches acquired are perished.
37 Surely every head is made bald,
And every beard is shorn;
And upon all hands are cuttings for grief,
And upon all loins are sackcloths.
38 Upon all the house-tops of Moab,
And in her streets, all is lamentation;
For I have broken Moab like a vessel,
In which no one hath pleasure, saith Jehovah.
39 How is he broken down! have they howled out;
How hath Moab turned the back in disgrace!
And Moab shall be an object of derision,
And of terror to all that are round about him.
For thus hath Jehovah said, 40
Behold, like an eagle shall one fly,
And spread forth his wings over Moab;
The cities are taken, the fortresses are surprised; 41
And the heart of the brave of Moab shall then be,
As the heart of a woman in her pangs.
And Moab shall be destroyed, so as not to be a 42
people,
Because he hath exalted himself against Jehovah.
The terror, and the pit, and the snare are upon 43
thee,
O inhabitant of Moab, saith Jehovah.
He that fleeth from the terror, shall fall into 44
the pit;
And he that getteth out of the pit, shall be caught in the snare;
For I will bring upon her, even upon Moab,
The year of their visitation, saith Jehovah.
The fugitives stood under the shade of Hesh- 45
bon;
But a fire went forth from Heshbon,
And a flame from the midst of Sihon,
And hath consumed the quarters of Moab,
And the crown of the sons of tumult.
Wo unto thee, O Moab! 46
Thou art undone, O people of Chemosh!
For they have taken thy sons into captivity;
Thy daughters also are gone into captivity.
But I will reverse the captivity of Moab, 47
In the latter days, saith Jehovah.

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31. [r] Vulg. but Sept. Syr. *shall ye, &c.*— and Chald. *shall they, &c.*

REFLECTIONS UPON CHAPTER XLVIII. 1. Let us attend to that awful denunciation, ver. 10. "Cursed be he that doeth the work of Jehovah deceitfully, and cursed be he that keepeth his sword back from blood." Though it be bloody work, yet God commanded it to be done upon those wicked people; who, to all their other crimes, added, what was peculiarly displeasing to him, rejoicing and insulting over the miseries of others, and of Israel in particular. We are not called out to such work as this; but only to such services as are reasonable and delightful. To do it deceitfully, or negligently, is not to do it to the purpose; or to pretend to do it out of regard to God, when

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literal nor clear. Having mentioned the praise of Moab, the prophet observes that his conduct would answer to his fancied sufficiency and ability.

31—34. *Therefore for Moab, &c.* Compare Is. xvii. 8—12. and notes. Though these passages are parallel in sense, they differ in some terms, and in the form of arrangement; yet Jeremiah must have had the prediction of his predecessor in mind.

35—39. *And I will make to cease, &c.* The prophet describes the altars of their idols as deserted, and upon all persons tokens of deep mourning for the public calamities.

40. *Shall one fly.* The Babylonish commander is meant, who with rapidity should overrun the land, and take and destroy the cities.

43. *The terror and the pit, &c.* Compare Is. xxiv. 17, 18, and note.

CHAPTER XLIX.

The judgment of Ammon, Edom, Damascus, Kedar, Hazar, and Elam.

CONCERNING THE CHILDREN OF AMMON.

1 Thus saith Jehovah,
Hath Israel no sons? hath he no heir?
Why then doth Milcom possess the land of Gad?
And his people dwell in the cities thereof?
2 Therefore behold the days come, saith Jehovah,
That I will cause to be heard in Rabbah
Of the children of Ammon, the alarm of war;
And she shall become a heap of desolation,
And her daughters shall be destroyed by fire:
And Israel shall possess the possessions of those
Who have possessed his, saith Jehovah.
3 Howl, O Heshbon, for Ai is spoiled;
Cry aloud, ye daughters of Rabbah;
Gird ye on sackcloth and lament,
And run to and fro among the fences;
For Milcom shall go into captivity,
His priests and his princes together.
4 Wherefore dost thou glory in valleys?
Be thy valley fruitful, O revolting daughter,
Who glorieth in her treasures,
[a] And who saith, "Who shall come unto me?"
Behold, I will bring a terror upon thee, 5
Saith the Lord, Jehovah, God of hosts,
From all those that are round about thee;
And ye shall be driven every one before it,
And none shall rally again him that hath fled.
But after this I will reverse the captivity 6
Of the children of Ammon, saith Jehovah.

CONCERNING EDOM. 7

Thus saith Jehovah, God of hosts,
Is there no more any wisdom in Teman?
Is counsel perished from the prudent?
Hath their wisdom passed away?
Flee, turn your backs, go deep to dwell, 8
O ye inhabitants of Dedan;
For the calamity of Esau have I brought on him,
Even the time of his visitation.
If grape gatherers come unto thee, 9
They shall not leave any gleanings;
If thieves by night,
They shall plunder enough to suffice them.

CHAP. XLIX.

our only aim is to serve our own interest; or without that life and zeal which we ought to discover. The more excellent the work is to which we are called, the more awful will be the curse of doing it deceitfully. Let us therefore "be stedfast and immoveable, always abounding in the work of the Lord."

2. See what danger there is in prosperity, ver. 11. Moab, though so very wicked, enjoyed long prosperity, and that, by their abuse of it, helped to make them more so. This is too common in our day; "because men have no changes, they fear not God," think they are as good as they need to be; or that God is not displeased with

4. [a] The versions.

their sins. What little reason have we to be fond of prosperity, or to envy those who enjoy it! This shows us why God chooses an afflicted state for his people; and how reasonable it is for them to acquiesce in it.

8. See how odious pride is to God. This is particularly specified as the predominant sin in Moab, ver. 29. It is several times mentioned in various expressions. It is a temper very hateful to God, especially when it shows itself in taking pleasure in the poverty or calamities of others. The whole of the chapter in this connexion, confirms Solomon's observation, that "pride goeth before destruction, and a haughty spirit before a fall."

45, 46. *But a fire went, &c.* Compare Numb. xxi. 28, 29. and xxiv. 17. and notes. There are some variations in the prophet, which might be intentionally made.

CHAP. XLIX. 1. *Concerning the children of Ammon, &c.* Besides Jeremiah, this downfall of the Ammonites is foretold also by Ezekiel, xxv. 2—7. Amos i. 13—15. Zephaniah, ii. 8—11. For the presumptive date of the delivery of this prophecy, see note on Ch. xlvii. 1. and for the time of its completion, see note on Chap. xlviii. 1.——*Why then doth Milcom passess the land of Gad?* It is probable from hence, that when the king of Assyria carried away captive the Gadites and their brethren who dwelt beyond Jordan, 2 Kings xv. 29. 1 Chron. v. 26. the Ammonites, either by the consent or connivance of the Assyrian conqueror, took possession of their vacant country, to which they had no pretensions of right, so long as any of the ancient owners, or their posterity, were in being. Our translators have rendered מלכם "their king," but I have followed most of the ancient versions in rendering it "Milcom," as the proper name of the chief deity of the Ammonites, who is so called 1 Kings xi. 5. And as this interpretation of the word seems most suitable there, so at ver. 3, it appears almost indispensable.

2. *Israel shall possess, &c.* This was accomplished under Judas Maccabeus. 1 Mac. 5, 6. Compare Zeph. ii. 9.

3. *Ai is spoiled.* Ai must be a different city from that taken by Joshua, Chap. viii. which lay on the west side of Jordan; for all the country of Ammon lay on the east.——*Milcom shall go, &c.* Here the same is said of Milcom, as was of Chemosh, Chap. xlviii. 7. which shows that *Milcom* is properly used as the name of the Ammonitish idol.

4—6. *Be thy valley, &c.* That is, admitting the fruitfulness of thy valley, and the abundance of thy resources, yet the enemy shall plunder thee, but not wholly destroy thee.

7. *Concerning Edom.* The destruction of Edom, or Idumea, is likewise foretold by Ezekiel, xxv. 12—14. xxxv. 2, &c. Joel, iii. 19. Amos, i. 11, 12. and by the prophet Obadiah.

8. *Go deep to dwell, &c.* The meaning of this is, that they should go into those deep caverns to hide themselves from the enemy, whither the

10 For I have laid Esau bare,
I have exposed his hiding-places,
So that he cannot conceal himself;
His seed is spoiled, and his brethren,
And his neighbours, and he is no more!
11 Leave thy orphans, that I may preserve them alive,
And thy widows, that they may trust in me.
12 Surely thus hath Jehovah said,
Behold, they whose right it was not to drink,
Have indeed drunk of the cup;
And shalt thou altogether go unpunished?
Thou shalt not go unpunished,
But thou shalt assuredly drink of it.
13 For I have sworn by myself, saith Jehovah,
That an astonishment, a reproach, a waste,
And an execration, shall Bozrah become;
And all her cities shall be perpetual wastes.
14 I have heard a report from Jehovah,
That an ambassador is sent to the nations, *saying*,
"Assemble yourselves, and come against her;
"And arise ye to the battle."
15 Behold, I have made thee small among nations,
And despised among the men whom thou dreadest.
16 The pride of thy heart hath deceived thee,
Thou that dwellest in the clefts of the rock,
That occupiest the height of a hill;
Though thou make thy nest on high like the eagle,
Thence will I bring thee down, saith Jehovah.
17 And Edom shall become an astonishment,
And every passenger shall be astonished at her;
And shall hiss because of all her plagues.
18 As in the overthrow of Sodom and Gomorrah,
And the neighbouring cities, saith Jehovah,
There shall not a man dwell there,
Nor shall the son of man sojourn in her.
19 Behold, as a lion from the swelling of the Jordan,
He shall come against the strong habitation;
Yet swiftly shall he return from it *with spoil*.
For who is the chosen one, whom I may appoint over it?
Who indeed is like me? or who can prescribe to me?
And who is that shepherd that can stand before me?
20 Therefore hear ye the counsel of Jehovah,
Which he hath taken against Edom;
And his purposes which he hath purposed
Against the inhabitants of Teman:
Surely the least of the flock shall drag them away;
Surely their abode shall be astonished at them.
21 At the noise of their fall the earth trembleth;
It crieth, at the Red-sea the sound is heard.
22 Behold, he shall mount and fly like an eagle,
And shall spread his wings over Bozrah;
And the heart of the mighty of Edom in that day
Shall be as the heart of a woman in her pangs.

CONCERNING DAMASCUS.

23 Hamath is confounded together with Arphad,

people of those parts used to retire on the like occasions. See Judg. vi. 2. 1 Sam. xiii. 6. Isai. ii. 10, 19.

9. *Leave any gleanings.* Our translators have placed an interrogation here; but there is no sign of it in the original. The meaning is, that when the enemy came to spoil, they should meet with no interruption, but should glean quite clean, and leave nothing behind through haste. The same thing is expressed in the two next hemistichs.

11. *Leave thy orphans, &c.* There is some difficulty as to the sense of this verse, considered in reference to the context. The Chaldee supposes that there is an apostrophe to the Israelites, which is very improbable. Blayney separates the first word of this verse, and joins it to the preceding; "and there is nothing of him *left*." He then renders, "shall I preserve the life of thy fatherless children? or, shall thy widows trust in me?" If there were any authority for this emendation, either from mss. or the versions, I should feel inclined to adopt it; but as it rests on conjecture, I have adhered to the text, only supposing that the ו has been dropped, as the version of the Septuagint renders probable. Edom is addressed, and as a descendant of Abraham is invited to commit his orphans and widows to the care and mercy of Jehovah; for their fathers and husbands should perish.

12. *Right not to drink, &c.* This must be understood comparatively; for it cannot be said, that the Jewish people did not deserve to be punished; but in comparison with the Edomites, and other neighbouring nations, they were in a manner innocent, or rather less deserving of the evil that befel them. Compare Prov. xi. 31.; 1 Pet. iv. 17, 18.

16. *Clefts of the rock.* Blayney renders, "incirclings of the rock;" and Michaelis *sichern zufluchte*, secure refuges. Either caverns, or prominences of rocks, which afforded protection in danger, seem to be meant. Some think that there is a reference to the city *Selah*, which was wholly built on a rock, and which belonged to the Edomites, 2 Kings. xiv. 7. and there called, as it is here, סלע, The Rock, by way of eminence; and by the Greeks, Petra, for the same reason. Strabo describes it as "built upon a "plain and level surface, but fortified all round with the natural rock, be- "ing externally a steep precipice, but within having plenty of springs, that supply water for other uses, and for the purposes of gardening."

19. *Behold as a lion, &c.* As the swelling and overflowing of the Jordan, forced the wild-beasts out of the thickets on its banks, and drove them to infest the neighbouring plains; so should an enemy come and destroy Edom. He is compared to a lion, which comes swiftly, and having seized its prey, returns to its lair.——*The chosen one, &c.* Nebuchadnezzar is meant, whom God had chosen to execute his wrath upon Edom.——*Who is like me?* Who hath power like me? Who can prescribe to me what I shall do? Who has thus authority? Is there any *shepherd* or *ruler* that can re-

Because they have heard evil tidings;
They are dissolved with fear as the sea,
Which can never be at rest.
24 Damascus hath become feeble;
She hath turned herself to flee,
And fear hath seized on her;
Distress hath laid hold on her,
And pangs as a woman in travail.
25 Why is nothing left of a city so celebrated?
Of a city which was full of joy?
26 Hence her young men shall fall in her streets,
And all her men of war shall be cut off,
In that day, saith Jehovah, God of hosts.
27 And I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-hadad.

28 CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR, WHICH NEBUCHADNEZZAR, KING OF BABYLON, SMOTE.

Thus saith Jehovah,
Arise ye, go up to Kedar,
And spoil the men of Kedem.
29 Their tents and their flocks shall they take,
Their curtains, and all their utensils;
And their camels shall they take for themselves,
And they shall bring on them terror from every side.
30 Flee, get afar off; dwell in deep solitude,
O ye inhabitants of Hazor, saith Jehovah;
For Nebuchadnezzar, king of Babylon,
Hath taken counsel against you,
And hath purposed a purpose against you.
Arise ye, go up against a nation at ease, 31
That dwelleth in security, saith Jehovah:
Which have neither gates nor bars;
They dwell apart by themselves.
And their camels shall be for plunder, 32
And the abundance of their cattle for spoil,
And I will scatter them into every quarter,
Even those who cut short the hair;
And from all sides, I will bring their calamity,
saith Jehovah.
And Hazor shall be a dwelling for dragons, 33
A desolation even to eternity;
There shall not a man dwell there,
Nor shall a son of man sojourn therein.

THE WORD OF JEHOVAH, WHICH CAME TO 34
JEREMIAH, THE PROPHET, CONCERNING ELAM, IN THE BEGINNING OF THE REIGN OF ZEDEKIAH, KING OF JUDAH, SAYING,

Thus saith Jehovah, God of hosts, 35
Behold, I will break the bow of Elam,
The principal part of their strength.
And I will bring against Elam four winds, 36
From the four extremities of the heavens;

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sist my will? God having determined to subvert Edom, by these questions intimates that their opposition would be vain; for the least of the flock, or of the troops of the enemy should drag them away.

23. *Concerning Damascus.* Damascus was the capital of the kingdom of Syria, and had seemingly at this time swallowed up all the other petty sovereignties of that country. Isaiah had before uttered a prophecy concerning it of a calamitous import, Ch. xvii. which had been fulfilled by Tiglath-pileser's taking it, and carrying the people captives to Kir, 2 Kings xvi. 9. Amos also had foretold the same event, Chap. i. 3—5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other neighbouring nations.——*Hamath—Arphad.* Hamath and Arphad are elsewhere joined together, see 2 Kings xviii 34. xix. 13. Is. x. 9. Hamath was the capital of a part of Syria bearing the same name, and which formed once an independent kingdom. It was situate on the northern frontier of the land of Israel, whence we find frequent mention of "the entrance of Hamath," Num. xxxiv. 8, &c. The city of Hamath Josephus tells us, was that which the Macedonians afterwards called *Epiphania* Arphad is with good reason held to be the island of *Aradus*, in the Mediterranean sea. This island was not far from the shore, and nearly opposite to Hamath.

24. *Pangs as a, &c.* It seems clear both from the grammar and metre, that the words אחזתה and וחבלים have been transposed in the text, as it stands at present Compare Chap. i. 43.

25. *Of a city which was, &c.* Neither the Vulgate, nor Syriac, nor Chaldee, have the pronominal affix. They render as if they had read משושים; and the sense requires this; for what can be meant by a city of my joy, I cannot apprehend.

28. *Concerning Kedar, &c.* Among the sons of Joktan, who were prior to the Ishmaelites in Arabia, and whose descendants are therefore looked on as the only genuine Arabs, we find one, whose name was *Hazor-Maveth*, Gen. x. 26—30. And as by Kedar all the descendants of Ishmael are probably here designed; so all the other branches of the family of Joktan may likewise be included under the general name of Hazor. And this leads me to observe it as the most probable reason, why the Arabians "that live in the desart" are called "a mingled people," or promiscuous multitude, Chap. xxv. 24. that they were thus made up of people of different descents; some of them being sprung from Joktan, others from Ishmael, to whom must be added the sons of Abraham by Keturah, who are also said to have been settled in Kedem, or the east country, Gen. xxv. 6. and perhaps other families besides. All these were divided into petty sovereignties under chiefs called *Emirs*, and others called *Shekhs*, which explains what is to be understood by "the kingdoms of Hazor."

29. *Tents and flocks, &c.* These were the riches of the Arabs of the desert at that period as they have ever been.

31. *Arise ye, &c.* This is addressed to the Babylonians, the commissioned instruments of divine wrath; and what follows shows the habits of these shepherds of the wilderness. They dwelt in tents, not in towns.

34. *Concerning Elam.* Elam we find to have been an independent, and even powerful kingdom in the days of Abram. Gen. xiv. 1. But I am

And will scatter them before all those winds:
And there shall be no nation,
Whither the outcasts of Elam shall not come.
37 And I will terrify Elam before their enemies,
And before them that seek their life;
And I will bring evil upon them,
The fierceness of mine anger, saith Jehovah;
And I will send after them the sword,
Until I have utterly consumed them.
38 And I will set my throne in Elam,
And destroy thence king and princes, saith Jehovah.
39 But in the latter days, it shall be,
That I will reverse the captivity of Elam,
Saith Jehovah, God of hosts.

CHAPTER L.

The judgment of Babylon, with promises of deliverance to Israel.

1 THE WORD WHICH JEHOVAH SPOKE CONCERNING BABYLON, AND CONCERNING THE LAND OF CHALDEA, BY THE MINISTRY OF JEREMIAH, THE PROPHET.

2 DECLARE ye among the nations, and publish;
And lift up a standard, publish and conceal not;
Say ye, Babylon is taken, Bel is confounded,
Merodach is broken, her idols are confounded.
Her abominations are broken to pieces.
3 For from the north a nation is come against her,
Which shall make her land a desolation,
So that none shall dwell therein;
Both man and beast are fled, are gone.
4 In those days, and at that time, saith Jehovah,
The children of Israel shall come,
They, and the children of Judah together;
They shall go, weeping as they go along,
And shall seek Jehovah, their God.
5 They shall inquire for the way to Zion,
With their faces thitherward, saying,
"Come, and let us join ourselves to Jehovah,
"In a perpetual covenant, that shall not be forgotten."
6 Lost sheep have my people been,
Their shepherds led them astray on the mountains;
Turning aside from mountain to hill,
They have gone and forgotten their resting-place.
7 All that found them devoured them;
And their adversaries said, "We offend not,
"Because they have sinned against Jehovah,
"The lawful fold and hope of their fathers."
8 Remove ye out of the midst of Babylon,
And go forth out of the land of Chaldea,

REFLECTIONS UPON CHAPTER XLIX. 1. We are hence taught that God observes and resents the injustice of men to one another; as in the case of the Ammonites, who seized the land of the Jews, and for that reason were dispossessed of it again. He marks the injustice of those who defraud persons of their substance; or even their heirs, though they know it not, and cannot right themselves. Fraud in the least instances is displeasing to him; and he will punish them that deal deceitfully, either in their persons or posterity.

2. From the whole chapter we are taught, how vain it is to think of escaping the judgments of God. Who can oppose his designs, or resist his power, when he will punish a wicked nation? not the fortifications of Rabbah, nor the wisdom of Edom, nor the palaces of Damascus, nor the obscurity of Kedar, nor the bows of Elam: he can appoint whom he will to execute his vengeance. Various as the characters, circumstances, situations, and religions of these several countries were, God appears as their supreme Lord and disposer. We should therefore seek his favour, and trust only in him, in whose hand is the fate of nations.

not of opinion with those writers, who hold that by *Elam* in scripture *Persia* is always meant. There is no doubt but that, when the monarchy of Persia was established under Cyrus, Elam was blended into, and formed a part of it. Elam seems to have been, as the name itself would lead us to suppose the country called by heathen writers *Elymais*, which Pliny, in conformity with Daniel, viii. 2, describes as separated from Susiana, by the river *Eulæus*, or *Ulay*.

35. *The bow of Elam, &c.* Isaiah speaks of the Elamites in this manner, Ch. xxii. 6. "And Elam bare the quiver." Strabo also says the mountainous part of Elymais bred chiefly archers.

38. *I will set my throne.* That is, God would give his commissioned instrument power over Elam.

CHAP. L. 2. *Bel is confounded.* Compare Is. xlvi. 1. and note.—*Merodach.* We know nothing of this idol. Some have thought that it may have been the representative of some deceased king. We find the name of it as part of the name of the king who sent ambassadors to Hezekiah. Is. xxxix. 1.

3—6. *Weeping as they go, &c.* While the Babylonians are in their turn to suffer, God's Israel are to be brought to repentance, and restored to their own land. God blames the leaders of his flock, as the chief cause of their miseries.

7. *The lawful fold, &c.* I agree with Blayney in thinking that the allegory is still kept up, and that נוה צדק denotes the just, the lawful fold, where they were secure and safe. Jehovah is often described by terms which imply his care, and the security which he afforded his people, as when he is styled, their rock, hiding-place, refuge, strong tower, &c.

8—16. *Remove ye out, &c.* This address to Israel introduces naturally the following description of the approach of the Medes and Persians, and

And be like he-goats before the flocks.
9 For lo, I will raise up, and bring against Babylon,
An assembly of great nations from the north;
And they shall set themselves in array against her,
And by them shall she be taken;
Their arrows shall be like those of a skilful warrior;
They shall not return empty.
10 And Chaldea shall be for a spoil,
All that spoil her shall be satisfied, saith Jehovah.
11 When ye have rejoiced, when ye have exulted,
O ye destroyers of mine inheritance;
When ye have grown fat as the treading heifer,
And have neighed like high-mettled steeds;
12 Your mother shall be greatly confounded,
She that bare you shall be greatly ashamed;
Behold, she shall be the last of the nations,
A desert, a dry land, and a wilderness.
13 Through the wrath of Jehovah it shall not abide,
But shall become altogether a desolation;
Every one that passeth by Babylon shall be astonished,
And shall hiss on account of all her calamities.
14 Array yourselves against Babylon round about,
All ye that are accustomed to bend the bow;
Shoot at her, spare not the arrows,
Because she hath sinned against Jehovah.
15 Shout ye that are round about over her;
She hath surrendered, her battlements are fallen,
Her walls are thrown down;
Because it is the avenging of Jehovah,
Take ye vengeance upon her;
As she hath done, so do ye unto her.
16 Cut off the sower from Babylon,
And him that useth the sickle in harvest time;
Because of the sword of the destroyer,
They shall turn every one to his own people,
And they shall flee every one to his own land.
17 As scattered sheep, lions have dispersed Israel;
First the king of Assyria hath devoured him,
And this latter hath picked him to the bone,
Nebuchadnezzar, the king of Babylon.
18 Therefore thus saith Jehovah, the God of Israel,
Behold, I will punish the king of Babylon, and his land,
As I have punished the king of Assyria;
19 But I will bring back Israel to his own fold,
And he shall feed on Carmel and in Bashan;
And on mount Ephraim, and in Gilead
Shall his appetite be satisfied in those days.
20 And at that time, saith Jehovah,
Shall the iniquity of Israel be sought for, and there shall be none,
And the sin of Judah, and none shall be found;
For I will pardon them whom I have reserved.
21 Against the land of bitternesses go up;
Punish it and its inhabitants, O sword;
And utterly destroy their posterity, saith Jehovah,
And do according to all that I have commanded thee.
22 There is a sound of battle in the land,
Even of a great destruction.
23 How is the hammer of the whole earth
Cut off and broken to pieces!
How is Babylon an astonishment among nations!
24 I laid a snare for thee, and thou also wert caught,
O Babylon, when thou wast not aware;
Thou wast found, and wast also taken,
Because thou didst contend against Jehovah.
25 Jehovah hath opened his armoury,
And brought forth the weapons of his indignation;
For this is the work of the Lord,
Of Jehovah, God of hosts, in the land of Chaldea.

of their success. The Chaldeans are reproached for destroying God's heritage; and as they had done to others, so it should be done to them.

17—20. *As scattered sheep, &c.* The Assyrians and Babylonians had treated those whom they had vanquished with great severity; and God for the sake of his people, determined to punish them, and in their turn did punish them, but his people he pardoned and saved.

21. *Land of bitternesses, &c.* Or of rebellions, as some render, I prefer the former, and suppose that Chaldea, is so called, on account of her bitter treatment of the Israelites. Our translators have rendered this and another word as proper names, without any support except the Chaldee. By reading מרב as a noun, every difficulty is removed. See note Hebrew Bible.

22—28. *There is a sound, &c.* The prophet sees the enemy encountering with, and vanquishing the Babylonians, taking the city, and destroying the people. With astonishment he says, 'How is the hammer of the whole earth,' &c. For Babylon had been one to break in pieces the na-

26 Come against her from the remotest parts,
Open ye her storehouses for corn;
Tread her as heaps and utterly destroy her,
Let nothing of her remain.
27 Slay all her steers; let them go down for slaughter;
Wo to them! for their day is come,
The time of their visitation.
28 The voice of them that have fled and escaped
Out of the land of Babylon,
To declare in Zion the vengeance of Jehovah, our God,
The vengeance of his temple.
29 Call together the archers against Babylon,
All those accustomed to bend the bow;
Encamp against her round about,
Let none that belong to her escape;
Recompense her according to her work;
According to all that she hath done, do to her;
Because she hath acted proudly against Jehovah,
Against the Holy One of Israel.
30 Therefore shall her young men fall in her streets;
And all her warriors shall be cut off,
In that day, saith Jehovah.
31 Behold, I am against thee, O proud one,
Saith the Lord Jehovah, God of hosts;
For thy day is come, the time of thy visitation.
32 And the proud one shall stumble and fall,
And there shall be none to raise him up;
And I will kindle a fire in his cities,
And it shall devour all round about him.
33 Thus saith Jehovah, God of hosts,
Oppressed have been the children of Israel,
And the children of Judah together;
All that took them captive held them fast,
They refused to let them go.
34 Their Redeemer is powerful,
Jehovah, God of hosts, is his name:
He will surely maintain their cause,
So as to cause a commotion in the earth,
And to make the inhabitants of Babylon tremble.
35 A sword shall be on the Chaldeans, saith Jehovah,
And on all the inhabitants of Babylon;
Upon her princes and upon her wise men.
36 A sword on her impostors, and they shall dote;
A sword on her mighty ones, and they shall be afraid;
37 A sword on her horses, and on her chariots,
And on the mingled race which are amidst her,
And they shall become like women;
A sword on her treasures, and they shall be plundered;
38 A draught shall be upon her waters,
And they shall be dried up;
Because it is the land of graven images,
And of idols do they make their boast.
39 Therefore shall wolves dwell with jackals,
The daughters of the ostrich shall also dwell in her,
And it shall not be restored for ever;
Nor inhabited from generation to generation.
40 As when God overthrew Sodom and Gomorrah,
And the neighbouring cities, saith Jehovah,
There shall not a man dwell there,
Nor shall a son of man sojourn therein.
41 Behold, a people come from the north, a great nation,
And many kings from remote lands are roused up;
42 They hold fast the bow and the spear;
They are cruel, and will show no mercy;
Their voice shall roar like the sea,
And upon horses shall they ride,
In orderly array, as men for battle,
Against thee, O daughter of Babylon.
43 The king of Babylon heard the report of them,
And his hands are become feeble;
Anguish hath taken hold on him,
Pangs, as on a woman in travail.
44 Behold, as a lion from the swelling of Jordan,
He shall come against the strong habitation;
Yet swiftly shall he return from it *with spoil.*
For who is the chosen one whom I may appoint over it?

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tions. The Israelites regarded her ruin as an event indicative of divine vengeance for the destruction of the temple.

33—40. *Oppressed have been, &c.* Cyrus was raised up, and sent to deliver God's Israel. With this paragraph compare Is. xliv. 24—28. and xlv. 1—4. and xiv. 19—22.

41—46. *Come from the north, &c.* The valour of the Medes and Per-

Who indeed is like me? or who can prescribe to me?
And who is that shepherd that can stand before me?
45 Therefore hear ye the counsel of Jehovah,
Which he hath taken against Babylon;
And his purposes which he hath purposed
Against the inhabitants of Chaldea:
Surely the least of the flock shall drag them away;
Surely their abode shall be astonished at them.
46 At the voice, Babylon is taken, the earth is moved;
And the cry is heard among the nations.

CHAPTER LI.

God's severe judgments on Babylon, in revenge of Israel.

1 Thus saith Jehovah,
Behold I will raise up against Babylon,
And against those that dwell in her,
Who rise up against me, a destroying wind.
2 And I will send against Babylon winnowers,
And they shall winnow her, and empty her land;
For they shall be against her round about,
In the day of her calamity.
3 Against the archer let the archer bend his bow,
And let him not raise up himself in his coat of mail;
And spare ye not her young men;
Destroy ye utterly her whole army.
Thus they shall fall slain in the land of Chal- 4
dea,
Even those that are thrust through, in her streets.
For Israel is not forsaken, nor Judah, 5
Of his God, Jehovah, God of hosts;
But their land is filled with trespass
Against the Holy One of Israel.
Flee ye out of the midst of Babylon, 6
And save ye every man his life,
That ye be not cut off in her punishment.
For it is the time of Jehovah's vengeance;
He will render unto her a recompence.
Babylon is a golden cup in Jehovah's hand, 7
Making the whole earth drunk;
Of the wine thereof nations have drunk;
Therefore shall nations glory, *saying*,
"Babylon is suddenly fallen and perished; 8
"Howl ye over her, take balm for her pain,
"If so be she may be healed.
"We would have healed Babylon, but she is 9
not healed;

Reflections upon Chapter l. 1. We here see what is the disposition of true penitents, and God's gracious regards to them, ver. 4, 5. They have godly sorrow for sin; lament their former iniquities; seek the Lord, and not idols, not the world and the flesh, but return to him as their God and ruler; and seek the way to heaven, setting their faces thitherward, as fully bent and resolved to get there. They keep the way to it, and solemnly devote themselves to God; binding themselves by the strongest engagements never to depart from him; and when this is the case, then will God "blot out their sins, and be gracious to them."

2. It is happy for his people amidst all their distresses, that God is their Redeemer. Babylon was a most powerful nation; it oppressed and subdued all the nations round about, and broke Israel's bones: but their Redeemer is strong; able to humble their enemy's pride, and deliver his people. How delightful a thought, amidst the oppressions and persecutions of his church! It affords comfort likewise to particular souls, amidst the strength of temptations and corruptions. Let us be solicitous to keep near to God by earnest prayer, and to engage his help; for "if God be for us, who can be against us?" In this case our final deliverance is sure.

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sians, and especially that of their cavalry, is strongly represented. Compare Chap. xlix. 19, 20.

CHAP. LI. 2. *Winnowers.* Having compared God's judgment to a destroying wind, he describes the instruments of it as winnowers, separating the chaff and consuming it.

3. *Against the archer, &c.* I adhere to the text only reading דרך for ירך; and I suppose that the archers of the enemy are directed to attack those of Babylon. The second line is parallel to this in sense, if the posture of him that stoops to bend the bow be considered. For in using the large and strong steel bows, which could not be bent by the force of the arms, they rested one end upon the ground, and pressing the other with the foot or knee, they drew back the arrow with their hands as far as ever they could, in order that it might fly with greater force.

5. *But their land, &c.* I refer this to the land of Babylon, the measure of whose iniquities was now full. In this land, Israel and Judah were not forsaken.

6. *Punishment.* I think this sense of עון is here necessary, as it is governed of the verb *cut off*; and what follows, supports it.

7. *A golden cup, &c.* In what sense Babylon is called a cup, may be seen by comparing Chap. xxv. 15. She was a splendid instrument of vengeance ordained by God against the neighbouring nations; and as all these had suffered by her, all are represented as ready to glory over her, or to rejoice when her turn of suffering came.

9. *We would have, &c.* The nations that had been subject to Babylon, are evidently the speakers here; they had endeavoured, they say, to support her sinking cause, but all in vain; and therefore as the case was desperate, they advise every one to shift for himself.

Leave her, and let us go each to his own land;
For her judgment reacheth to the heavens,
And is raised even to the skies.
10 Jehovah hath brought to light our just cause;
Come ye, and let us declare in Zion,
The work of Jehovah, our God.
11 Make bright the arrows, fill the quivers;
Jehovah hath roused the spirit of the Median kings;
For his purpose against Babylon is to destroy it;
Surely it is the vengeance of Jehovah,
The vengeance of his temple.
12 Near the walls of Babylon set up a standard,
Keep a strong guard, place the sentinels,
Prepare ye liers in ambush;
For as Jehovah hath purposed,
So hath he done what he had spoken
Concerning the inhabitants of Babylon.
13 O thou that dwellest by the side of many waters,
Thou that aboundest in treasures,
Thine end is come, thy destruction is certain.
14 Jehovah, God of hosts, hath sworn by himself,
I will surely fill thee with men, as with locusts,
And they shall raise a shout against thee.
15 He hath made the earth by his power,
Hath established the world by his wisdom,
By his understanding stretched out the heavens.
16 When he exerteth his voice,
Abundance of water is in the heavens,
And he raiseth the vapours from the ends of the earth;
He produceth lightnings with rain,
And bringeth forth the wind out of his storehouses.
17 Every man is stupid by acknowledging,
Every founder is put to shame by the graven image;
Surely his molten image is a falsehood,
For in them there is no breath.
18 Vanity are they, the work of those greatly erring;
In the time of their visitation they shall perish.
19 Not like these is the portion of Jacob;
For he is the former of all things,
And Israel is the rod of his inheritance:
Jehovah, God of hosts, is his name.
20 O battle-ax, thou art my weapon of war;
And with thee will I destroy the nations;
And with thee will I desolate kingdoms;
21 And with thee will I destroy the horse and his rider;
And with thee will I destroy the chariot and its driver;
22 And with thee will I destroy the husband and wife;
And with thee will I destroy old man and boy;
And with thee will I destroy young man and maid:
23 And with thee will I destroy the shepherd and his flock;
And with thee will I destroy the driver and his team;
And with thee will I destroy captains and rulers.
24 And I will render unto Babylon,
And to all the inhabitants of Chaldea,
All their evil which they have done in Zion,
Before your eyes, saith Jehovah.
25 Behold, I am against thee, O destroying mountain,
Saith Jehovah, that destroyest the whole earth;
And I will stretch out my hand over thee,
And will roll thee down from the rocks,
And will make thee a burning mountain:
26 And they shall not take of thee a stone for a corner,
Nor a stone for foundations;
But thou shalt be desolate for ever, saith Jehovah.
27 Raise ye up a standard in the land,

10, 11. *Jehovah hath, &c.* The Jews are here the speakers, who with the other conquered people, acknowledge that this was the work of Jehovah.

12—19. *Set up a standard, &c.* The enemy is ordered to commence the siege of Babylon; and Jehovah gives this order, who does what he speaks. Hence, as the creator of all things, he is contrasted with the idols of Babylon, or other idolaters, whose vanity is exposed.

20—24. *O battle-ax, &c.* Either Cyrus or the army which he commanded, is doubtless meant, as the instrument of God's vengeance, is elsewhere called *a sword, a rod, a scourge, &c.*

25. *Destroying mountain.* Any nation or prince, that rises in power above others, may be called metaphorically, "a mountain;" and the Babylonish nation is accordingly here to be understood by "the destroying mountain." "The rocks," from whence it was to be rolled, were its strongholds. And in the next verse, where it is said, "they shall not take of thee a stone for a corner stone, or for foundations," we may understand thereby, that they should no longer have kings and governors taken from among themselves, but should be under the dominion of foreigners.

27. *Ararat, Minni, &c.* The two former of these Bochart reasonably concludes to be the greater and lesser Armenia; and the latter to be a part of Phrygia, near the Hellespont.——*Like the bristled locust.* Locusts are said to have the appearance of horses and horsemen. Joel ii. 4. Rev. ix. 7. Bochart speaks of the head and face of the locust as resembling that of a horse.

Sound a trumpet among the nations,
Prepare the nations against her,
Assemble against her the kingdoms,
Ararat, Minni, and Ashkenaz;
Appoint a commander against her,
Cause horses to come like the bristled locust.
28 Prepare the nations against her,
Together with the kings of the Medes,
With their captains, and with their rulers,
And all the land under their dominion.
29 And the land shall tremble and be in pain,
For Jehovah's purpose against Babylon standeth sure,
To make the land of Babylon a desolation,
So that there shall be no inhabitant.
30 The mighty men of Babylon have ceased to fight,
They abide in strong-holds, their strength hath failed;
They are become even like women;
Her habitations are burned, her bars are broken.
31 Courier shall run to meet courier,
And messenger to meet messenger,
To inform the king of Babylon,
That his city is taken from end to end;
32 That the passages are surprised,
That the reeds are burned with fire,
And the men of war are stricken with terror.
33 For thus saith Jehovah, God of hosts, the God of Israel;
The daughter of Babylon is like a threshing-floor;
It is the time, and in a little while he will thrash her,
For the time of harvest will come upon her.
Nebuchadnezzar, the king of Babylon, 34
Hath devoured and destroyed me;
He hath made me like empty vessels;
He hath swallowed me up like a dragon;
Hath filled his maw with my delicacies; and cast me out.
The violence done to my flesh be upon Babylon, 35
Shall the inhabitant of Zion say;
And my blood on the inhabitants of Chaldea,
Shall the inhabitant of Jerusalem say.
Therefore thus saith Jehovah, 36
Behold, I am about to plead thy cause,
And to avenge the vengeance taken on thee;
And I will drain her sea, and make her spring dry.
And Babylon shall become heaps, the abode 37
of dragons;
An astonishment, and a hissing, without inhabitant.
They shall roar together like lions; 38
They shall rouse themselves like lions' whelps.
In their heat I will make their banquets, 39
And make them drunk, that they may rejoice,
And may sleep an everlasting sleep,
And not wake again, saith Jehovah.
And I will lead them as lambs to the slaughter; 40
Like rams together with he-goats.
How is Sheshach taken! 41
And the praise of the whole earth surprised!
How is Babylon an astonishment among the nations!
The sea is come up over Babylon, 42
With the abundance of its waves she is covered.
Her cities are become a desolation, 43
A land of draught, and a wilderness;
There shall not any man dwell therein,

31. *Courier shall, &c.* That is, they shall run from different parts, and so fall in with one another, all carrying the same intelligence to the same person, that the city was taken on the side every one came from. This is a very natural description of what may be supposed to happen on a city being taken by surprise, in the middle of the night: for as fast as the alarm spread, people would be posting away with the news from all parts to the head quarters. And Herodotus tells us, that, on account of the greatness of the city, the extreme parts of it were taken some time before those who lived in the middle knew of the attack.

32. *That the passages, &c.* These were most probably the entrances into the city from the river side, which were secured by gates, that ought, as Herodotus observes, to have been fast barred; which, if it had been done, would have effectually frustrated the attempt of the enemy; but being left open and unguarded on account of the public festivity, the assailants were in possession of those entrances, and in the heart of the city, before the besieged were aware of it.——*That the reeds, &c.* These may refer to some slighter kind of fortifications on the banks of the river, made of reeds, which the enemy set on fire.

34—36. *Hath devoured, &c.* The Jew speaks and complains of the tyranny of the king of Babylon; but Jehovah assures him that vengeance shall be taken of Babylon. What is said, *I will drain her sea,* was literally fulfilled by Cyrus.

37—43. *Become heaps, &c.* The prophet describes the noisy mirth and drunkenness of the Babylonians, which occasioned their ruin. Compare Dan. v. 3, &c.——*Sheshach.* Jerom supposed that this name is a simple synonime of Babylon, as בבל is derived from בלל, so ששך from שכך. This is as probable as any of the opinions advanced. See Mich. Sup.

44. *Hath swallowed up.* Meaning, no doubt, the offerings made him

Nor a son of man pass through them.
44 And I will punish Bel in Babylon,
And will bring forth out of his mouth,
That which he hath swallowed up;
And nations shall no more flock unto him;
The wall also of Babylon is fallen.
45 Go forth out of the midst of her, O my people;
And save ye every one his own life,
From the fierce anger of Jehovah.
46 And let not your heart faint or be afraid,
Because of the rumour heard in the land.
For year after year shall rumours come;
Violence shall be in the land, ruler against ruler.
47 After this, behold, the days come,
That I will punish the idol-gods of Babylon,
And her whole land shall be confounded,
And all her slain shall lie in the midst of her.
48 Then shall the heavens and the earth,
And all that is therein, sing over Babylon;
For from the north shall there come against her
The spoilers, saith Jehovah, *God of hosts.*
49 As Babylon hath made to fall the slain of Israel,
So in Babylon have fallen the slain of the whole earth.
50 Ye that have escaped from the sword,
March on, stand not still;
Call to mind Jehovah from afar,
And remember Jerusalem with delight.
51 We are ashamed, when we hear reproach;
Confusion hath covered our faces,
Because strangers have entered
The holy place of the temple of Jehovah.
52 Therefore, behold, the days come, saith Jehovah,
That I will punish her idol-gods,
And through her whole land the wounded shall groan.
53 Though Babylon hath mounted to the heavens,
And though she hath fenced her strong-hold on high,
From me shall spoilers come against her, saith Jehovah.
54 The sound of a cry is heard from Babylon,
And of great destruction from the land of Chaldea:
55 Because Jehovah spoileth Babylon,
And destroyeth out of her the boisterous noise;
Though their waves roar like mighty waters,
And their rushing noise resoundeth:
56 Because a spoiler is come against her, against Babylon,
And her mighty men shall be taken,
Every one of their bows shall be broken;
For an avenging God is Jehovah, he will surely requite.
57 And I will make drunk her princes and wise men,
Her captains, and rulers, and mighty men;
And they shall sleep an everlasting sleep
And not wake again, saith the king,
Whose name is Jehovah, God of hosts.
58 Thus saith Jehovah, God of hosts,
The broad walls of Babylon shall be utterly razed,
And her lofty gates shall be burned with fire;
And peoples shall have laboured for a vain thing,
And nations wearied themselves for the fire.
59 The word which Jeremiah, the prophet, commanded Seraiah, the son of Neriah, the son of

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out of the spoils of the conquered countries, and more particularly the sacred vessels out of the temple of Jerusalem, which Nebuchadnezzar had placed in the temple of his god. 2 Chron. xxxvi. 7. Dan. i. 2.

46. *Year after year, &c.* Babylon was subject to many civil disorders and commotions; some of her provinces frequently revolting.

50. *Remember Jerusalem, &c.* Hebrew, 'Let Jerusalem ascend on your heart.' I have preferred the sense. Blayney explains, 'Let it be the prime object of your affections and desire.' Compare Chap. iii. 16.; vii. 31.; xliv. 21. The ransomed Jews are addressed.

55. *Boisterous noise.* When cities are populous, they are of course noisy. See Is. xxii. 2. Silence is therefore a mark of depopulation; and in this sense we are to understand God's destroying or taking away out of Babylon the great noise, which during the time of her prosperity was constantly heard there; "the busy hum of men," as the poet very expressively calls it. In this manner the mystical Babylon is threatened, Rev. xviii. 22, 23.

58. *Broad walls, &c.* Historians have related that the breadth of the walls of Babylon would admit chariots to be driven side by side upon them, and that their height was above two hundred feet.

59. *On behalf of Zedekiah, &c.* The common version is unsupported by the history, and I think by the text. The Greek version is 'from him or by his order;' for we have no reason to suppose that Zedekiah went in person to Babylon at that time ——*For Seraiah.* In these words is specified the business on which Seraiah was sent. He was employed to carry the present, or customary tribute, which Zedekiah was obliged to pay to the king of Babylon in acknowledgement of his subjection and vassalage. That this is the sense of מטעם cannot be doubted, if we compare Judg. iii. 15. 1 Sam. x. 27. 3 Sam. viii. 2, 6. 1 Kings iv. 21. 2 Kings xvii. 3. The term שר is usually considered as a noun, and rendered, *a prince* or *chief;* and in this sense might here be understood as the person who was chief of the embassy, or had the principal charge of the present. Yet we find משרי used Isa. lvii. 9. in the sense of *going to,* or *visiting a person with a present.* We may therefore render שר־מנוחה, "carried or was the bearer of, a present.

Maaseiah, when he went on the behalf of Zedekiah, king of Judah, to Babylon, in the fourth year of his reign; for Seraiah carried a present.

60 And Jeremiah wrote all the evil that was to come upon Babylon, in one book, all these words
61 that are written concerning Babylon. And Jeremiah said to Seraiah, "When thou comest to Babylon, then thou shalt see, and read all these
62 words: and thou shalt say, 'O Jehovah, thou hast spoken concerning this place, of cutting it off, so that there shall not be in it an inhabitant, either man or beast; but there shall be perpe-
63 tual desolation.' And it shall be, when thou hast made an end of reading this book, thou shalt bind a stone to it, and shalt cast it into the middle of Euphrates: and thou shalt say, 'Thus shall Babylon sink, and not rise again, because of the evil which I bring upon her."

THUS FAR THE WORDS OF JEREMIAH.

CHAPTER LII.

An account of Zedekiah's rebellion, Jerusalem taken and destroyed; brass of the temple and other utensils carried to Babylon.

1 ZEDEKIAH was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Hamital, the daughter of Jeremiah, of Libnah.
2 And he did that which was evil in the sight of Jehovah, according to all that Jehoiakim had
3 done. For it was so because of the anger of Jehovah against Judah and Jerusalem, until he had cast them out of his sight. Zedekiah also rebelled against the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar, king of Babylon came, he and all his forces, against Jerusalem, and encamped against it, and built forts
5 against it round about. And the city was besie-
6 ged until the eleventh year of Zedekiah's reign, in the fourth month, the ninth day of the month; when the famine was great in the city, and there
7 was no bread for the people of the land. And the city was broken into; and all the men of war fled, and went out of the city by night, by the way of the gate between the two walls, which is by the king's garden; (whilst the Chaldeans were before the city round about;) and they went towards the plain. But the forces of Chal-
8 dea pursued after the king, and overtook Zede-

CHAP. LI.

REFLECTIONS UPON CHAPTER LI. 1. God's wonderful appearances for a people ought to be acknowledged in the public assembly, ver. 10. Those benefits in which many share, ought to be owned with united hearts and tongues, especially the blessings of peace and national prosperity. As Christians, it becomes us to concern ourselves in the interests of the church; to have Jerusalem in our mind, though at a distance from it. Whether in prosperity, or in trouble, still the concerns of the church should affect our hearts; and we should "seek the things of Jesus Christ."

2 When we are hearing the declarations of God's word, we ought to acknowledge the truth and justice of them, ver. 62. Babylon was now flourishing, its strength and populousness made it unlikely that it should be taken and destroyed; but Seraiah is directed to own, after reading the predictions against it, that they were God's declarations, and would certainly be fulfilled; and thus should we acknowledge, "O Lord, thy words are true, thy judgments are right."

3. The accomplishment of this prophecy should confirm our faith in the downfall of mystical Babylon, the church of Rome; which is described in images like these; the mother of harlots, the seat of idolatry and persecution. Many passages in the Revelations are taken from this chapter; particularly the angel taking a millstone and casting it into the sea, is an allusion to the prophet's casting the book into Euphrates; and we may rest assured that it will be fulfilled in its season. Let us pray for its accomplishment; and in the mean time as God hath granted us deliverance from Babylon, let us "declare in Zion the works of the Lord."

63. *Bind a stone, &c.* This action, with the words which accompanied it, was to assure the Israelites of the certainty of the prediction. Rev. xviii. 21.——*Thus far the words, &c.* These words seem to notify that the following chapter is not to be attributed to Jeremiah. By whom, or when the chapters were digested in the order we now find them in the Hebrew Bibles is uncertain. The disposition, for any thing which appears, is arbitrary, and on many accounts unlikely to have been made under the direction of the prophet himself. But when, or by whomsoever the disposition was made, it is most probable that the foregoing words were subjoined at the same time, and by the same person.

CHAP. LII. 1. *Zedekiah was, &c.* This chapter was confessedly added by some one after Jeremiah's time, probably by Ezra, or whoever he was that revised the sacred writings after the return of the Jews from Babylon, and collected them into one body. It contains a brief history of the captivity, nearly the same word for word, as it is related in the second book of Kings, Ch. xxiv. 18—20. and Ch. xxv. together with some few additions.

3. *Because of the anger, &c.* The historian assigns a reason for what went before, namely, why Zedekiah succeeded Jehoiakim both in the throne and in wickedness. This happened, it is said, "because of the anger of Jehovah;" not that Jehovah instigated either them or any man else to do wickedly; but the thing was of his special order and appointment, for the

64. ° *they shall be weary.* Sept.

kiah in the plains of Jericho; and all his troops
9 were scattered from him. And they took the
king, and brought him up to the king of Baby-
lon, at Riblah, in the land of Hamath: and he
10 pronounced judgment upon him. And the king
of Babylon slew the sons of Zedekiah before his
eyes; and he slew also all the princes of Judah,
11 in Riblah. And he put out the eyes of Zede-
kiah, and bound him with fetters of brass; and
the king of Babylon carried him to Babylon, and
put him in prison till the day of his death.
12 And in the fifth month, on the tenth day of
the month, (it was the nineteenth year of the
reign of Nebuchadnezzar, king of Babylon,)
came Nebuzaradan, captain of the guards, one
that stood in the presence of the king of Baby-
13 lon, to Jerusalem. And he burned the house
of Jehovah, and the king's house, and all the
houses of Jerusalem, even every great house,
14 burned he with fire. And all the army of the
Chaldeans, that was with the captain of the
guards, broke down all the walls of Jerusalem
15 round about. And some of the poor of the peo-
ple, and the rest of the people that were left in
the city, and the deserters that had gone over
to the king of Babylon, even the remains of the
multitude, did Nebuzaradan, captain of the
16 guards, carry away captive. But some of the
poor of the land, did Nebuzaradan, captain of
the guards, leave for vine-dressers and for hus-
17 bandmen. And the pillars of brass that were
in the house of Jehovah, and the bases, and the
brazen sea, that was in the house of Jehovah,
the Chaldeans broke, and carried all the brass
18 of them to Babylon. The caldrons also, and the
shovels, and the snuffers, and the bowls, and
the spoons, and all the vessels of brass, which
they used in ministering, did they take away.
19 And the basons, and the censors, and the bowls,
and the caldrons, and the candlesticks, and the
spoons, and the cups, whatsoever was of gold,
the gold, and whatsoever was of silver, the sil-
ver, did the captain of the guards take away.
20 The two pillars, the one sea, and the twelve
brazen oxen, that were underneath, the bases
which king Solomon had made for the house of
Jehovah, the brass from all these vessels was
21 without weight. For the pillars, eighteen cu-
bits in height, was the one pillar, and a line of
twelve cubits measured it round; and the thick-
22 ness of it was four fingers, being hollow. And
the chapiter upon it was of brass; and the height
of the one chapiter was five cubits; and there
was wreathen work, and pomegranates upon
the chapiter all round, the whole of brass; and
in like manner, the other pillar had also pome-
23 granates. And the pomegranates were ninety
and six towards every wind; all the pomegra-
nates, a hundred upon the wreathen work round
24 about. And the captain of the guards, took Se-
raiah, the chief-priest, and Zephaniah, the se-
cond priest, and the three keepers of the door;
25 And out of the city he took an eunuch, who had
the charge over the men of war, and [r]five of
the king's ministers, who were found in the city,
and the principal scribe of the host, who mus-
tered the people of the land, and sixty of the
people of the land, who were found in the midst
26 of the city; even Nebuzaradan, captain of the
guards, took them, and brought them to the
27 king of Babylon, at Riblah. And the king of
Babylon smote them, and put them to death in

CHAP. LII.

25. [r] 2 King. xxv. 19.

punishment of a wicked people, that men of such perverse and evil dispositions were advanced to be their kings.

12. *On the tenth day, &c.* In the parallel place, 2 Kings xxv. 8. we read on the seventh, instead of on the tenth. This difference some attempt to reconcile by supposing that one may speak of the day Nebuzaradan set out from Riblah, and the other of the day that he arrived at Jerusalem; or else that he came on the seventh, but did not set fire to the buildings till the tenth.

21. *Eighteen cubits.* The common text, 2 Chron. iii. 15.; makes them thirty-five cubits, which Blayney supposes was the height of both, which I conceive inadmissible; and as the writer clearly intended to describe what was the height of each, I have therefore followed the more correct reading of this and the other place.

23. *Ninety-six, &c.* In 1 Kings, vii. 42. and 2 Chron. iv. 13. it is said there were four hundred pomegranates for the two networks of wreaths, two rows of pomegranates for each network or wreath. The mode of expression here is different, but amounts to exactly the same. For divide the two pillars into four quarters according to the four winds; and let ninety-six pomegranates stand opposite to each of the four winds upon the two pillars; the whole number in front of the four winds taken together will be three hundred and eighty-four. But they were in four rows, two on each pillar; and in each row must have been four angular pomegranates, that

Riblah, in the land of Hamath; and carried Judah away captive out of their own land.

28 This is the people, whom Nebuchadnezzar carried away captive, in the seventh year, three
29 thousand and twenty-three Jews. In the eighteenth year of Nebuchadnezzar, he carried away captive from Jerusalem, eight hundred
30 and thirty-two persons. In the three and twentieth year of Nebuchadnezzar, Nebuzaradan, captain of the guards, carried away captive Jews, seven hundred and forty-five persons. All the persons were four thousand and six hundred.

31 And in the thirty-seventh year of the captivity 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 Judah, out of prison; And he spoke 32 kindly to him, and set his throne above the throne of the kings who were with him in Babylon; And he changed his prison garments: and 33 he ate bread continually before him all the days of his life. And his allowance was a continual 34 allowance given him by the king; an appointed rate for every day, all the days of his life.

REFLECTIONS UPON CHAPTER LII. 1. As a general lesson from this chapter and the whole book, we may observe the sad consequences of rebellion against God, and of refusing to hearken to his word. Zedekiah would not take warning, though it was so plainly and affectionately given by Jeremiah; and therefore he was involved in all this misery; his sons were slain, his eyes were put out, and he was made a prisoner for life. The Israelites would not hearken, and therefore were they carried captive; their principal persons slain; and their city and temple destroyed. A terrible description of their misery will be seen in the next book. See how wretchedly God's own people may degenerate; and that when they do so, their relation to him will not save them from ruin, but expose them to greater. See also how righteous and faithful, how exact and punctual, how awful and terrible, God is, in executing his threatenings. No word of his falls to the ground. May we, may all the inhabitants of Briton, take warning by this dreadful story! "All these things happened to them for examples, and they are written for our admonition."

2. From the captivity of Jehoiachin we may observe, what surprizing scenes of providence sometimes open upon men; and what a changing world this is. First he was a monarch, then seven and thirty years a prisoner; then released, and honourably supported. God knows how to bring about such changes; he can abase the highest down to the dust; can take the poor from the dunghill, to set them among princes; and give men favour in the eyes of their enemies. Those who are now prosperous should "remember the days of darkness, which may be many," that they may be humble and cautious. Those who have been long in deep affliction, should be patient and contented; not knowing what prosperous scenes may be before them. It is at least certain, that all good men shall experience a more wonderful change than this monarch did, when Christ shall call them from the prison of the grave, give them the garments of praise for the spirit of heaviness, and advance them to sit down on his throne, to be happy with him for ever. Though poor and afflicted in this world, they will then experience sorrow no more.

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could not be said to be opposite to any one of the four winds, consequently sixteen angular ones in the four rows; which sixteen being added to three hundred and eighty-four, make up the number of pomegranates, in all four hundred; that is, a hundred in a row upon the wreathen work round about.

28—30. These verses are not in the parallel place, 2 Kings. xxv. nor in the common edition of the Septuagint, but they were found in the other versions. They contain an account of three lesser deportations of the Jews to Babylon. Some were carried away in the *first* year of his reign, Dan. i. 3—6.; and many in the *eighth* year, 2 Kings, xxiv. 12—16; and Jerusalem was taken in his *nineteenth* year. Those mentioned here were carried away in the *seventh*, *eighteenth*, and *twenty-third* year of his reign, and could not be the same as mentioned above. Besides vast [illegible] Jews were carried away in those other periods.

THE

LAMENTATIONS

Of Jeremiah.

INTRODUCTION.

IT has been surmised by some men of eminence in literature, both among the ancients and moderns, that these were the funeral lamentations composed by Jeremiah on the death of the good king Josiah, which are mentioned 2 Chron. xxxv. 25. and there said to have been perpetuated by an ordinance in Israel. But whatever is become of those lamentations, these cannot possibly be the same; for their whole tenor from beginning to end, plainly shows them not to have been composed till after the destruction of Jerusalem and its temple, and the depopulation of the country, which events are described not at all in the style of prophetic prediction, but alluded to and bewailed as what had been already fully accomplished and brought to pass. And that this was the most ancient opinion held concerning them, appears from the introductory title prefixed to the Greek version of the Septuagint, and thence probably translated to the Latin Vulgate. Never, says an unquestionable judge, was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied. The prophet's peculiar talent lay in working up and expressing the passions of grief and pity; and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give full scope for his genius.

The Lamentations of Jeremiah are very properly distributed into five Chapters, each of them containing a distinct Elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the four first Chapters only that the several periods begin, acrostic-wise, with the different letters following each other in alphabetical order. By this contrivance the metre is more precisely marked and ascertained, particularly in the third Chapter, where each period contains three verses, which have all the same initial letter. The two first Chapters in like manner, consist of Triplets, excepting only the seventh period of the first, and the nineteenth of the second, which have each a supernumerary line. The fourth Chapter resembles the three former in metre, but the periods are only Couplets. In the fifth Chapter the periods are couplets, but of a considerably shorter measure.

CHAPTER I.

Miseries of Jerusalem; she acknowledges her sins, and implores forgiveness.

[a] AND IT CAME TO PASS AFTER THAT ISRAEL HAD BEEN CARRIED AWAY CAPTIVE, AND JERUSALEM HAD BECOME DESOLATE, THAT JEREMIAH SAT WEEPING, AND LAMENTED WITH THIS LAMENTATION OVER JERUSALEM, AND SAID",

1 How doth she sit solitary, the city once full of people!
She that was great among nations, is become as a widow!
She that was a princess over provinces, is made tributary!
2 She weepeth sore in the night, and her tears are on her cheeks;
She hath none to comfort her, from among all her lovers;
All her friends have dealt treacherously, they are her enemies.

[a] Sept. Vulg.

CHAP. I.

CHAP. I. 1. *Great among nations, &c.* See what is said of David's conquests and sovereignty over the neighbouring states, 2 Sam. viii. 1—14. x. 6—19. of the extent of his son Solomon's dominions, 1 Kings iv. 21, 24. of the power of Judah in the reign of Jehoshaphat, 2 Chron. xvii. 10, 11, and also in that of Uzziah, 2 Chron. xxvi. 6, 7, 8.

2. *All her friends, &c.* Several of the neighbouring princes sent their ambassadors to Zedekiah, Jer. xxvii. 3, &c. to engage him, as appears from the context, to join them in a confederacy against the power of the king of Babylon. But they not only universally failed and deserted Judah in the time of need, but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes. See Jer. xlviii. 27. Ps. cxxxvii. 7. Ezek. xxv. 3—15.

3 Judah is gone into exile, because of affliction and great servitude;
She dwelleth among the nations, she findeth no rest;
All her pursuers have overtaken her in the straits.
4 The ways of Zion mourn, because none come to the feast;
All her gates are desolate; her priests sigh;
Her virgins are afflicted, and she is in bitterness.
5 Her adversaries are chief, her enemies have prospered,
Because Jehovah hath afflicted her for her many offences;
Her children are gone into captivity before the enemy.
6 And from the daughter of Zion is all her beauty departed;
Her princes are become as harts that find no pasture;
And they are gone without strength before the pursuer.
7 Jerusalem remembered in the days of her affliction and misery
All her desirable things that she had in the days of old;
When her people fell into the hand of an enemy, and she had no helper,
Her adversaries saw, and laughed at her destruction.
8 Jerusalem hath sinned greatly, therefore is she removed;
All that honoured her, despise her, because they have seen her shame;
Even she herself sigheth and turneth backward.
9 Her pollution was in her skirts, yet she remembered not her last end;
Hence she is brought down wonderfully, and hath no comforter:
See, O Jehovah, how the enemy hath increased my affliction.
An adversary hath spread his hand over all 10
her desirable things;
Surely she hath seen nations enter into her sanctuary,
Whom thou didst forbid to enter even into thy congregation.
All her people sigh; they seek bread; 11
They have given their valuable things for food to sustain life;
See, O Jehovah, and consider how vile I am become!
"Is it nothing to you? all ye travellers look 12
and consider,
If there be any sorrow like to my sorrow, which is caused to me,
Whom Jehovah hath afflicted in the day of his fierce anger!
From on high he sent fire, and it penetra- 13
teth into my bones.
He spread a net for my feet; he turned me backward;
He hath made me desolate, languishing all the day long.
The yoke of my transgression is bound by 14
his own hand;
His yoke he hath twisted on my neck, he hath cast down my strength;
Jehovah hath given me into the hands of those whom I cannot resist.
Jehovah hath trodden down my brave men 15
in the midst of me;
He called an assembly against me, to crush my young men;

3. *Gone into exile.* Great multitudes of the people fled on the approach of the Chaldeans, to the neighbouring nations, especially to Egypt, to avoid the oppressions and servitude which they had reason to apprehend; but even there many were afterwards taken, their pursuers not suffering them to find rest.

5. *Are chief.* Or the head over her. For the sins of his people, God so ordered it. Deut. xxviii. 13—44.

7. *All her desirable things.* This is a natural and an affecting circumstance. While we possess good things, we rarely set a proper value on them; but when deprived of them, we remember them, and the remembrance adds to our grief. Job xxix. and xxx.

10. *Whom thou didst forbid, &c.* I have given the sense. Compare Deuter. xxiii. 3.

12. *Is it nothing to you?* Does it not move you? This abrupt address I consider as admirably expressing the grief of Zion. Is it possible that any can see my distress and be unaffected? All ye travellers look and consider.

14. *The yoke of my, &c.* I have adhered to the usual version, though the sense of נשקד be unusual. Blayney renders, "My transgressions have been closely watched, that into his hand they might entangle themselves; His yoke upon my neck hath caused my strength to stumble; Jehovah hath cast me upon my hands, I am unable to rise up." This is certainly a singular version. The context requires the sense which Kimchi has given, and if the verb will not bear it, I would rather suppose it the mistake of some scribe for נפקד, as the letters are nearly the same.

15. *Trodden down, &c.* As the grapes were crushed, and the juice

Jehovah hath trodden as in a wine vat, the virgin daughter of Judah.
16 For these things do I weep, mine eye °poureth down water,
Because a comforter, a restorer of my life is far from me;
My children are desolate, because the enemy prevailed.
17 Zion spreadeth forth her hands but she hath no comforter;
Jehovah hath given up Jacob to his surrounding enemies;
Jerusalem is become as one set apart for unclean among them.
18 Righteous is Jehovah, for I rebelled against his command;
Hear, I pray you, all ye people, and consider my sorrow;
My virgins, and my young men, are gone into captivity.
19 I called upon my lovers, but they proved false to me;
My priests and my elders have expired in the city,
While they sought food for themselves to support their life.
20 Behold, O Jehovah, how I am distressed; my bowels are troubled;
My heart is turned within me; because I have greatly rebelled,
Abroad a sword bereaveth, at home as it were death only.
They heard how I sighed, but there was 21
none to comfort me;
All mine enemies heard of my trouble, they were glad that thou hadst done it;
Thou bringest the day that thou hast named, when they shall be even as I.
Let all their wickedness come before thee, 22
and deal with them,
As thou hast dealt with me for all my transgressions.
For my sighings are many, and my heart is faint.

CHAPTER II.

The prophet laments the misery of Jerusalem, and directs her to seek for mercy.

How doth Jehovah cloud with his anger the 1
daughter of Zion!
He hath cast down from heaven to earth the glory of Israel;
And remembered not his footstool in the day of his anger.
Jehovah swallowed without pity the abodes 2
of Jacob;
He threw down in his wrath, the strong-holds of the daughter of Judah;
He brought them to the ground, he profaned the kingdom and its princes.
He cut off in his fierce anger every horn of 3
Israel;
He turned his right hand from the face of the enemy;

16. ° *mine eye.* All the versions.

REFLECTIONS UPON CHAPTER I. 1. The distresses of the church will particularly affect every pious heart. These the prophet tenderly laments. It is great joy to good men to see the church prosperous, and the ways to Zion crowded; and grievous to see her assemblies broken up by persecution; or her ways neglected by those who have no good reason for such neglect; to see their places empty, though they can pursue their business or pleasure; and thus throw contempt upon sacred things. It is grievous to hear the wicked mocking and reviling at their sabbaths. But pious men will not look upon

CHAP. II.

them as less honourable, delightful, and advantageous on that account.

2. Let us acknowledge the hand and righteousness of God in all our afflictions. This is often mentioned, "righteous art thou, O Lord." It becomes us to acknowledge this before him, and before men. It is a great comfort that we can apply to him, and expect relief from him. Too many when afflicted, are apt to adopt the passionate complaints of the prophet; but it would be better for them to observe and adopt his expressions of humiliation, and his prayers for support and submission.

flowed out, so had Jehovah made the blood of the daughter of Zion to stream forth. Compare Is. lxiii. 2, 3. Rev. xiv. 20; xix. 15.

20. *As it were death only.* Meaning the pestilence. Death is personified, and the prophet sees him ravaging the city.

21. *The day that thou hast named, &c.* That day when the exulting enemy should in like manner be vanquished; that day which the prophet had so repeatedly foretold.

CHAP. II. *His footstool in the, &c.* The ark of the covenant is called God's footstool, 1 Chron. xxviii. 2. Ps. xcix. 5. cxxxii. 7. And for this obvious reason, that when the glory of God appeared sitting as it were inthroned

And burned against Jacob as a flaming fire that devoureth around.

4 He bent his bow as an enemy; he stood with his hand as an adversary,
And slew every youth, all that were desirable to the age;
In the tent of the daughter of Zion, he poured out his fury as fire.

5 Jehovah was as an enemy; he hath swallowed up Israel;
He hath swallowed up all his palaces, he hath destroyed his strong-holds,
And increased in the daughter of Judah mourning and lamentation.

6 He hath removed his hedge as that of a garden, he destroyed his congregation;
Jehovah hath made to be forgotten in Zion the solemn feast and the sabbath;
And hath despised in his indignant anger the king and the priest.

7 Jehovah hath rejected his altar, his sanctuary is accursed;
He hath delivered up to the enemy the walls of his palace;
They made a noise in the house of Jehovah, as on a solemn feast day.

8 Jehovah purposed to destroy the wall of the daughter of Zion;
He stretched out a line, he withdrew not his hand from destroying;
He made the rampart and wall to mourn, they languished together.

9 Her gates are sunk to the ground; he hath destroyed and broken her bars;
Her king and princes are among the nations; there is no law;
Her prophets also have found no vision from Jehovah.

10 They sit on the ground, the elders of Zion's daughter are silent;
They put dust on their heads, they girded on sackcloth;
The virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes are wasted with tears, my bowels are troubled;
My liver is poured on the ground for the breach of the daughter of my people;
While infants and sucklings faint away in the streets of the city.

12 To their mothers they say, "Where is corn and wine?"
While they swooned as one wounded in the streets of the city,
While their soul departeth in their mother's bosom.

13 What shall I testify to thee? what liken to thee, O daughter of Jerusalem?
To what compare thee, that I may comfort thee, O virgin daughter of Zion?
Surely great as the sea is thy breach, who can heal thee?

14 Thy prophets have predicted to thee vain and absurd things;
They have not exposed [r] to thee" thy iniquity so as to reverse thy captivity;
They have predicted to thee burdens of vanity, when thou wast cast out.

15 All travellers smite their hands on account of thee;

CHAP. II.

14. [r] Syr.

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upon the mercy seat between the Cherubim, the ark below was as it were a base, or footstool to the throne. See Exod. xxv. 21, 22.

3. *turned his right hand, &c.* That is, the right hand of Israel was turned away, so that he could do nothing to stop the ravages of the enemy.

6. *He hath removed his, &c.* God's protection is often expressed by this metaphor, and the withdrawing his protection is meant by breaking down the hedge that he had made. Compare Ps. lxxx. 12. Is. v. 2—5. Why our translators rendered *tabernacle*, I know not, as the other is the best supported sense of שך.

7—10. *Rejected his altar, &c.* Suffered the enemy to overthrow it, and enter, and burn his palace and sanctuary. How affecting this description of the desolation of the temple and circumstances of it.

11. *My liver is poured on, &c.* Grief and distress for what he saw, dissolved as it were, his liver into bile. It is known that grief does promote a redundancy of vitiated bile, and this is what is meant.

12. *Their soul departeth, &c.* I think the words cannot mean 'pouring forth their desire,' but expiring in the bosom of their mothers for want of bread. This follows swooning as one wounded. How distressing to mothers to witness such a sight.

14. *The prophets have, &c.* The false prophets encouraged them to resistance, by the hope of deliverance, which proved the occasion of their ruin.

15, 16. *All travellers, &c.* Those opposed to God's Israel must be meant; their enemies.——*Perfect in beauty.* Compare Ps. xlviii. 9.; l. 2.

They hiss and shake their head at the daughter of Jerusalem, *saying*,
"Is this the city that they call, Perfect in beauty, The joy of the whole earth?"
16 All thine enemies have opened their mouths against thee;
They hissed and gnashed their teeth; they said,
"We have swallowed her up;
"Surely this is the day that we expected; we have found and seen it."
17 Jehovah hath done what he had purposed, he hath fulfilled his word;
What he had appointed in days of old; he hath destroyed without pity,
And made the enemy to rejoice over thee, and exalted the horn of thy foes.
18 Their heart cried to Jehovah; O wall of the daughter of Zion,
Let tears run down like a torrent, by day and by night;
Give thyself no rest; let not the daughter of thine eye stand still.
19 Arise, cry out in the night, at the beginning of the watches;
Pour out thy heart like water, before the face of Jehovah;
Lift up thy hands to him for the life of thy young children,
Who faint away for hunger at the head of every street, saying,
"Behold, O Jehovah, and consider with 20 whom thou didst thus."
Shall women eat the fruit of the womb, their little nurslings?
Shall the priest and prophet be slain in the sanctuary of Jehovah?
The boy and old man have lain on the ground 21 in the streets;
My virgins and my young men are fallen by the sword;
In the day of thine anger, thou slewest and killedst them without pity.
Thou calledst as on a set day terrors to sur- 22 round me;
So that in the day of Jehovah's anger none escaped or remained;
They whom I had fostered and brought up, were all mine enemies.

CHAPTER III.

The prophet mourns the state of the people, recommends submission, patience, and trust in the divine mercy, from a review of past mercies.

I am the man that hath seen affliction by the 1 rod of his wrath;

REFLECTIONS UPON CHAPTER II. 1. We must acknowledge that it is just in God to take away those privileges which men abuse. Israel had many glorious advantages above other nations, but they grew careless, disobedient, and presumptuous: therefore God was righteous in taking them away. He destroyed the tabernacle, which they had neglected; made the ways of Zion mourn, which they had forsaken; he caused the solemn feasts and sabbaths to cease, which they had deserted and profaned; he took away the prophets, whom they had ill-treated, and the law, which they had forgotten. Let us take warning by this; for if we do not value and improve our christian privileges, God will take them away. Let us "remember, whence we have fallen, and repent, lest he come quickly, and take his candlestick from us."

2. The want of faithfulness and plainness in christian ministers, is one source of national calamities. It is their duty to discover to men their iniquities, and to show them their sins, in order to prevent their everlasting banishment from God and happiness. If they flatter them, and address them as if all was well, when they know, or have reason to believe, that they are yet in their sins, they are false prophets, are accessary to the ruin of souls, and endanger their own salvation. We should therefore allow them to deal plainly with us, because they are thereby consulting our happiness, as well as discharging their own duty.

3. Prayer ought to be our business, and will be our best relief in time of trouble. An instructive view is here given us of the nature of prayer, and that fervency in it which we ought to manifest, ver. 19. It is "crying to the Lord, lifting up the hands toward him," with earnestness and importunity, pouring out the heart like water; so free and full, and particular should our supplications be. "Is any man afflicted, let him thus pray; stir up himself to take hold on God;" and he will in the best time and way, deliver him out of all his distresses.

It was at least a pardonable partiality in the Jews, which led them to bestow these encomiums upon their capital, and to suppose that all strangers would be equally delighted with its beauty as they themselves were.

18. *O wall of the, &c.* Blayney derives תומת from תמם, to be hot or warm, but this is unsupported. If any change be admitted, it is that of Houbigant, who proposes בתולת, *Virgin*, which often occurs. In this case, we must read לבת for לבם. I have adhered to the text, as this may be the language of Zion's enemies, and then she is called on to weep for the ruin of her rampart, and wall of defence.——*Daughter of, &c.* By this seems to be meant the tears, in perfect consistency with other Hebrew metaphors.

19—22. *Arise, cry out, &c.* This address to the people, exhorting them to pray fervently for divine aid amidst their calamities, is most pertinent, and this was the most likely method to obtain some mitigation of their uncommon sufferings. The Sep. Chald. and Arabic read "fruit of the womb."

2 Me he hath led, and caused to go in darkness, and not in light;
3 Surely against me he again turned his hand all the day.
4 He wasteth away my flesh and my skin, he hath broken my bones;
5 He hath built around, and compassed me with misery and travail;
6 In dark places he hath caused me to dwell, as those dead of old.
7 He hath hedged me about that I cannot go forth, he hath made my chains heavy;
8 Also when I call and cry aloud, he shutteth out my prayer;
9 He hath blocked up my way with hewn stone, he hath made my path crooked.
10 A bear lying in wait, was he unto me, a lion in lurking places;
11 He turned full upon me and tore me, he made me desolate;
12 He bent his bow and set me up as a butt for the arrow.
13 He caused the arrows of his quiver to enter into my reins;
14 I was a derision unto all my people, their music all the day long;
15 He hath filled me with bitterness, he hath made me drunk with a bitter portion.
16 He hath also broken my teeth with grit, he hath laid me low in ashes;
17 And my soul was far removed from peace, I forgot prosperity;
18 Then I said Jehovah hath destroyed my strength and my hope.
19 The remembrance of my affliction and misery is wormwood and gall;
My soul cannot but remember them, and sink- 20
eth within me;
This I revolve in my mind, therefore shall I 21
have hope;
That the mercies of Jehovah are not ex- 22
hausted, that they fail not;
His compassions are new every morning; great 23
is thy faithfulness;
Jehovah is my portion, saith my soul, there- 24
fore will I hope in him.
Jehovah is good to him that waiteth for him, 25
to the soul that seeketh him;
He is good, hence let him hope and quietly 26
wait for the salvation of Jehovah;
He is good to a man that beareth the yoke in 27
his youth.
Let him alone and be silent, when it is laid 28
upon him;
Let him put his mouth in the dust, if so be 29
there may be hope;
Let him give his cheek to the smiter, let him 30
be filled full with reproach.
For Jehovah will not cast off for ever; 31
But though he afflict, he will also pity, accord- 32
ing to the multitude of his mercies;
For he doth not afflict willingly, nor grieve the 33
children of men.
To crush under his feet all the prisoners of 34
the land,
To turn aside the judgment of a man in the 35
sight of a Superior,
To subvert a man in his cause, Jehovah by no 36
means approveth.
Who is he that speaketh, and it cometh to 37

CHAP. III. 1. *I am the man, &c.* The prophet reminds his countrymen that he has *seen* or experienced affliction as much as any of them, that the distress and trouble he had painfully felt, was equal to that of any of his fellow citizens.

3. *Again turned his hand, &c.* Not only once smote me, but hath done so again and again. He repeated his blows all the day long.

5. *With misery, &c.* I conceive the first terms are military, the prophet considering himself as a city besieged, and God as the besieger, building ramparts around to assail him; but these very ramparts are *misery and travail.* I render רֹאשׁ *misery*, after Michaelis, to avoid a metaphorical and proper expression coming together.

8. *Shutteth out, &c.* Does not regard me, nor return any answer to my requests. This peculiarly afflicted the prophet's mind.

11. *Turned full upon me.* I have followed Blayney, who has given the sense though not the idiom. The former line supports the version given.

14. *Their music, &c.* He was the subject of their mirth; they played on him as on some musical instrument.

21. *This I revolve, &c.* Here the prophet begins to suggest motives of patience and consolation.

26. *He is good, &c.* The construction I think requires that הוּא should be referred to Jehovah, and so in the next verse.

28. *When it is, &c.* That is, the yoke. By which I think is meant submission to the will of God, both as it is expressed in his word, and by his providence, even in afflictive dispensations. In this case we should bear the indignation of the Lord, and renew repentance, that we may receive advantage by it.

30. *Give his cheek, &c.* Compare Matt. v. 39.

31—33. *For Jehovah, &c.* In these verses the grounds of submission and patience are stated, as an encouragement to the discharge of the duty.

34—36. *To crush under, &c.* In these verses certain acts of injustice

pass, when Jehovah commandeth not?
38 At the command of the Most High doth not good and evil proceed?
39 Why should a living man complain, a man for the punishment of his sin?
40 Let us search and try our ways, and let us return to Jehovah;
41 Let us lift up our hearts with our hands, to God in the heavens, saying,
42 "We have transgressed and rebelled; thou hast not pardoned;
43 "Thou hast covered with anger and chased us; thou hast killed without pity;
44 "Thou hast covered thyself with a cloud, that prayer may not pass through.
45 "An offscouring and refuse thou hast made us in the midst of peoples?"
46 All our enemies have opened their mouth against us;
47 The terror and snare are upon us, desolation and destruction.
48 Mine eye poureth down streams of water for the destruction of the daughter of my people.
49 Mine eye trickleth down, without intermission and ceaseth not;
50 Until Jehovah look down and regard from the heavens;
51 Mine eye distresseth my mind because of all the daughters of my city.
52 They that are mine enemies without cause, chased me greatly as a bird;
53 They cut off my life in the pit, they lifted a stone upon me;
54 Waters flowed over my head; I said, "I am cut off:"
55 I called on thy name, O Jehovah, out of the pit beneath;
56 Thou heardest my voice, *saying*, "Hide not thine ear at my cry for relief;"
57 Thou drewest near in the day I called on thee, thou saidst, "Fear not."
58 Thou pleadedst, O Jehovah, the causes of my soul, thou redeemedst my life;
59 Thou hast seen, O Jehovah, the wrong done to me, maintain thou my right:
60 Thou hast seen all their revenge, all their devices against me.
61 Thou hast heard their reproach, O Jehovah, all their devices against me,
62 The speeches of my adversaries and their muttering against me all the day.
63 At their sitting down and rising up, behold, I am their music.
64 Thou wilt render to them a recompence, O Jehovah, according to the work of their hands;
65 Thou wilt give them up to obduracy of heart, thy curse will come upon them.
66 Thou wilt pursue with anger, and destroy them, from under thy heavens, O Jehovah.

REFLECTION UPON CHAPTER III. This chapter is particularly suited to the case of those who are in affliction. It directs them to observe the hand of God in it; not to be surprized if their afflictions be long and heavy, and if God seems to shut out their prayer. It is our duty in such cases to humble ourselves before him, and to acknowledge that it "is of his mercies that we are not consumed." It is unreasonable to complain of the punishment of our sins; and our duty to search and try ourselves; to repent, and return to God; and continue in prayer, though we are not immediately answered. We are to "hope and wait for his salvation; and in the mean time to observe the mercies that are continued, which are new every morning; to call to mind former kindnesses, and all his promises. No condition is so desolate, but the thoughts of God may afford relief. He does not afflict willingly, and will at length have compassion. In the mean time let us rejoice in him as our portion. By accommodating ourselves to his providence, considering our ways, repenting, and returning to him, we shall find unspeakable and everlasting benefit; he will at length wipe away all tears, and turn our sighs and groans into everlasting praise.

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are specified, of which men are guilty, but of which God cannot approve, and much less imitate in his conduct towards men.

37—39. *Who is he that, &c.* Here God's sovereignty is asserted, and *good* and *evil*, prosperity and adversity, are noticed as coming from his hand; and in case of the latter, no living man has any just ground to complain, for he receives not according to his sins.

40—51. *Let us search, &c.* The prophet now points out the method of reconciliation to Jehovah, by reformation and prayer; and complains of the afflictions he endured, arising from those of his people.

52. *They that are, &c.* Here the prophet begins to celebrate the deliverance he had experienced from former dangers and difficulties from whence he is led to trust, that the same good providence will again be his support and avenge him of his present persecutors.

53. *In the pit, &c.* See Jerem. xxxviii. 6, &c.

54. *Waters flowed over, &c.* A metaphor taken from a person ready to drown, to denote imminent danger and distress. See Ps. lxix. 1, 2. cxxiv. 4, 5.

59. *Thou hast seen, &c.* Here the prophet adverts to his present sufferings and ill usage.

64—66. *Thou wilt render, &c.* He assures himself that God would be

CHAPTER IV.

The state of Zion bewailed, her sins confessed, and Edom threatened.

1 How is the gold tarnished! the most fine gold changed!
The hallowed stones scattered at the top of every street!
2 The precious sons of Zion, of worth equal to the purest gold,
How are they esteemed as earthen pitchers, the work of the potter's hands!
3 The sea-monsters draw out the breast, they suckle their young ones;
But the daughter of my people became cruel as the ostriches of the desert.
4 The tongue of the suckling clave to the roof of its mouth for thirst;
Children asked for bread, and no one broke it unto them.
5 Those that fed on dainties lay forlorn in the streets;
Those that were brought up in scarlet, embraced dunghills.
6 The punishment of the daughter of my people was greater than that of Sodom,
Which was overthrown as in a moment, without the hands of men.
7 Her nobles were purer than snow, they were whiter than milk;
They were more ruddy in body than rubies, their veining was that of sapphires.
8 Now their countenance is more dark than blackness, they are not known in the streets.
Their skin cleaveth to their bones, it is withered, it is become like a stick.
9 Much better are those slain by the sword, than those slain by famine;
For those pierced pass away, but these for want of the fruits of the field.
10 The hands of compassionate women have boiled their own children;
They were food for them in the destruction of the daughter of my people.
11 Jehovah accomplished his fury, he poured out the fierceness of his anger;
And kindled a fire in Zion that hath consumed its foundations.
12 The kings of the earth did not believe, nor any of the inhabitants of the world,
That an adversary or enemy should have entered the gates of Jerusalem.
13 This is for the sins of her prophets, the iniquities of her priests,
Who shed in the midst of her the blood of the righteous.
14 They wandered as if blind in the streets, they were stained with blood,
So that their very garments could not be touched.
15 Depart, ye unclean, men cried to them; depart, depart, touch not;
When they fled and wandered, men said among the nations, "they shall not sojourn."
16 The face of Jehovah dispersed them, he will no more look on them;
As they respected not the face of priests, and

his support, and render to his unjust and causeless foes, a due recompence.

CHAP. IV. 1. *How is the gold, &c.* This refers to the temple, as appears from the next line. The house of Jehovah was as gold among the other parts of Jerusalem; but now, alas! it was tarnished; the hallowed stones of it were a heap of rubbish.

2. *Esteemed as earthen, &c.* That is, they were considered of no value, and destroyed without pity.

3. *Cruel as the ostriches, &c.* Compare Job, xxxix. 14—16, and notes. Distress made even mothers treat their offspring as if they had no affection for them, as it follows.

5. *Embraced dunghills, &c.* They were deprived of all their enjoyments, and instead of the carpets on which they had been accustomed to repose, they were reduced to lie on dunghills.

6. *Without the hands of men.* Hebrew, 'no hands rested on her,' that is, no human hands were employed in her overthrow; it was done by the hand of God alone. With Dathe, I have rendered equivalently.

7. *Her nobles, &c.* From the use of נזר, Gen. xlix. 26, as applied to Joseph, I conceive that it is here employed, not as denoting those who had taken the vow of Nazariteship, but all those distinguished by their wealth and their rank. I have rendered in the passage referred to, *chief*, but perhaps *distinguished*, or *noble*, would be more proper.

9. *For those pierced, &c.* That is, with the sword, pass away, or die speedily, but those who die for want, die a most lingering death, and perhaps one of the most distressing and miserable.

10. *Compassionate women, &c.* Compare chap. ii. 20.; Deuter. xxviii. 5, and 2 Kings, vi. 29.

12. *Did not believe, &c.* Jerusalem was so strong by nature and art, and had such a powerful protector, that among the neighbouring nations, it was considered impregnable.

13. *This is for the sins, &c.* The prophet assigns the cause of Jerusalem being given up to desolation. Her priests and prophets were not only false and impious, but oppressive, unjust and cruel, not avoiding the perpetration of the foulest murders.

14. *Wandered as if blind, &c.* At length they were ready to murder and kill all that stood in their way; they wandered about the streets as the blind were accustomed to do, but not to beg bread, but to shed blood.

15. *Among the nations, &c.* Whither some of these sinners fled, on the taking of the city. As they had been so guilty of shedding blood, even

to elders showed no favour.

17 As for us, our eyes failed *with looking* for our help;
In vain on our watch-tower did we watch for a nation that could not save.

18 They hunted our steps, that we could not pass along in our streets;
Our end drew dear; our days are fulfilled; our end is come.

19 Our pursuers were swifter than the eagles of the heavens;
On the mountains they have chased us, in the wilderness they laid in wait for us.

20 The breath of our nostrils, the anointed of Jehovah, was taken in their pits,
Under whose shadow we said we should live among the nations.

21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;
To thee also shall the cup pass; thou shalt be made drunk and naked.

Thy punishment is at an end, O daughter of Zion, he will no more expose thee; 22
He will visit thy iniquity, O daughter of Edom, he will expose thy sins.

CHAPTER V.

A humble prayer, representing their great misery; confession of their sin, and petitions for deliverance.

REMEMBER, O Jehovah, what hath befallen us! 1
Look down, and consider our reproach.
Our inheritance is transferred to strangers, 2
Our houses to foreigners.
We are become orphans without father, 3
Our mothers are widows.
We have drunk our water for money, 4
Our wood cometh for price.
[v]The yoke" is on our neck, we are pursued, 5
We labour, and no rest is allowed us.
Unto Egypt we have submitted ourselves, 6
And to Assyria, to be satisfied with bread.

CHAP. V.

REFLECTIONS UPON CHAPTER IV. 1. We are taught how dreadful a calamity famine is, and let us be thankful that we do not experience it. It is represented as worse than mortal wounds, yea, worse than the destruction of Sodom. A horrible description of what doubtless was a fact; children that could not shift for themselves, crying for bread; parents forced to neglect them; even those who have been delicately fed and clothed perishing on dunghills; and women eating their own children. How thankful should we be for public peace, that we have food convenient for ourselves and families; and when we sit down to a plentiful table, let us make a serious, solemn business, of acknowledging the bounty of God.

2. Observe the difference between God's treatment of his people and his enemies. The punishment of Zion was indeed great and dreadful, yet it was soon accomplished; they were not utterly cast off. But the punishment of Edom was equally great, and there was no restoration. If God's people sin, they shall suffer; but their affliction is a fatherly chastisement; and when the end is answered, it shall be removed; while his enemies, especially those who insult over the unfortunate, and rejoice in the calamity of the church, shall be utterly destroyed. Let it therefore be our desire, to be chastened of the Lord, rather than to be condemned with the world; for assuredly the wicked world will be condemned.

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heathens refused them an asylum; they said, 'they shall not sojourn,' that is, with us.

16. *Respected not the face, &c.* That is, of those priests and elders who faithfully served God, and who were anxious to promote his glory; called 'righteous' in the 13th verse.

17. *Watch for a nation, &c.* The Egyptians are meant, by whose aid the false prophets assured the people that they would be delivered from their enemies; but the event proved that they trusted to a nation that could not save.

18, 19. *They hunted, &c.* The Chaldeans are intended, who during the siege adopted every method to annoy and destroy them. If they fled out of the city, they pursued them and fell upon them.

20. *The breath of our, &c.* Zedekiah's fate is, no doubt, here alluded to, upon whose being taken prisoner, all the hopes, which the people had entertained of living safe under his protection, fell of course to the ground. To *live among the nations* probably means to exist in a national capacity, or as one among them.

21, 22. *Rejoice and be glad.* An ironical mode of address, like that, Eccles. xi. 9. The Edomites, we find, had with a malicious joy exulted over the ruin of their brethren the Jews. See Ps. cxxxvii. 7. Obad. 10—12. Their turn of suffering the like calamities is foretold. While Zion is comforted with the assurance that her punishment was coming to an end, Edom is threatened with the visitation of God's judgments for her sins.

CHAP. V. 2, 3. *To strangers, &c.* To the Chaldeans, who now had the right and the possession of the land of promise; and those who once possessed it were like orphans, had no king, no political father, and most of the men being cut off, many wives were become widows.

4. *Water for money.* Perhaps this alludes both to the state of some left in Judea, and to those carried away captive, who were obliged to buy both their wood and water, which shows a state of great misery.

5. *The yoke is on, &c* Symmachus thus renders, and this sense depends only on the vowel which we read. It is, I think necessary here; for it is unusual, if not improper to say, 'our necks are under persecution.' The version given is clear. They were under the yoke like a steer, ever followed by the driver, labouring, and suffered to have no rest.

6. *Unto Egypt, &c.* So the Vulgate renders, as if he had read למצרים,

5. [v] Sym.

7 Our fathers have sinned, and are no more ;
And we bear the punishment of their iniquities.
8 Servants have dominion over us,
Nor is there any to deliver out of their hand.
9 At the peril of our lives we get our bread,
Because of the sword in the wilderness.
10 Our skin is become dry as an oven,
Through the stormy blasts of famine.
11 The women in Zion have they ravished,
The virgins in the cities of Judah.
12 Princes were hung up by the hand,
The persons of elders were not honoured.
13 They took young men to grind at the mill,
And boys fell under *burdens of* wood.
14 The elders have ceased from the gate,
The young men from their music.
15 The joy of our heart hath ceased,
Our dance is turned into mourning.
16 The crown of our head is fallen,
Wo unto us! because we have sinned.
17 Because of this our heart is faint,
Because of these things our eyes are dim ;
18 Because of mount Zion, which is desolate,
So that jackals walk upon it.
19 But thou, O Jehovah, abidest for ever,
Thy throne from generation to generation.
20 Wherefore wilt thou wholly forget us?
Wilt thou forsake us for so long a time?
21 Turn us to thee, O Jehovah, so shall we return ;
Renew our days as of old.
22 For wilt thou altogether cast us off?
Thou hast been exceedingly wroth with us.

Reflections upon Chapter v. 1. We are here taught one general lesson, which cannot be too often inculcated, that it is sin which deprives us of our most valuable blessings. After the melancholy detail which the prophet here gives of the dreadful misery of his people, he sums up all in these words; "Wo unto us, because we have sinned!" our ruin is owing to ourselves; sin is the source of our calamities. Every painful effect should still be traced up to this cause; and it becomes us seriously to lay it to heart.

2. When men have departed from God, his converting grace is necessary to bring them back. We often meet with the prophet's supplication in scripture; "turn thou us, and we shall be turned." Men are bent to backslide, but loth to return, and unable of themselves to do it. How necessary then is it, that those who are convinced of sin, should offer up their earnest supplications to God, that he would convert them: and if he exert his mighty power, how long and how deeply soever they have revolted, their souls will be restored, and led in the paths of righteousness.

3. The unchangeableness of God is the great comfort of his afflicted people. It is their duty to imitate the prophet in pouring out their complaints before the Lord: and (to encourage their hopes) to fix their thoughts on God's eternity, his perpetual dominion, and unchangeable glories. The changes of the world affect not him; he sees, directs, and overrules them all: he is the same when the world is in confusion, and the church in danger, as when all things are easy and happy. Let this preserve our peace, and animate our hope in every distressing case, that "the Lord shall reign for ever, and thy God, O Zion! throughout all generations." Though he may afflict, yet will he have compassion and save thee.

&c. Those who had escaped the general massacre, were obliged for support to become servants or slaves to one or the other of the people mentioned.

7. *We bear the, &c.* Compare 2 Kings. xxi. 11—16; xxiii. 26, 27, &c. They do not say this to excuse themselves, but to lament the sins of their fathers as well as their own.

9. *Peril of our lives, &c.* This seems to refer to the few who remained in the land, and who were exposed to the sword of the Arabs, who dwelt in the wilderness.

10. *Stormy blasts of famine, &c.* Both in this place and Ps. xi. 9. the ancient interpreters give it the sense of *storms and tempests.* In the latter of these passages it seems not improbable, that by זיחולעפות the hot scorching wind may be alluded to, which produces such fatal effects in the desert. In this place the violent operations of hunger may be called its "stormy blasts" from the effects thereby produced, in emaciating the body, and drying the skin, as if the blasts of a hot wind had passed over it.

11, 15. *The women, &c.* The prophet describes in affecting language, the miseries of the people when Jerusalem was taken, women ravished, princes and elders murdered and hung up, the youth slain, and all made solitary.

16—18. *The crown of, &c.* Now they were stripped of what was their glory; and Zion now only awaked commisseration for its fallen and desolate condition.

19—22. *But thou, O Jehovah, &c.* This was the comfort of the prophet, that Jehovah was unchangeable, that his throne cannot be subverted; and from this he prays that he would remember them, and turn them to him, and save them.

EZEKIEL.

INTRODUCTION.

We learn from chapter 1. iv. that Ezekiel was a descendant of Aaron; and as he dates his prophecies from the captivity of Jehoiakim, is probable that he was carried away captive at the same period. The king of Chaldea planted his Jewish captives at Tel-abib, and other places, on the river Chebar; which flows into the east side of the Euphrates, at Circesium, or Carchemish, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of twenty-two years: here he was present in body, though in visionary representation he was sometimes taken to Jerusalem. While the people in Judea were given up to every vice and delusion, and were persecuting God's prophets, and as if infatuated, were induced to rebel against their powerful conqueror; the exiles on the river Chebar were far from being awakened to a devout acknowledgement of God's justice, by the punishment inflicted on them. They continued rebellious and idolatrous; they hearkened to false prophets and prophetesses; and they so alienated God that he refused to be inquired of by them. In vain did their great prophet Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone, to awe and alarm them by heightened scenes of calamity and terror.

Grotius observes, that Ezekiel had great erudition and genius; so that setting aside his gift of prophecy, he may deservedly be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various matters, particularly of architecture.

CHAPTER I.

The time of Ezekiel's prophecy; his vision of the four cherubs, the four wheels and the glory of Jehovah.

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw
2 visions of God. In the fifth day of the month, (which was the fifth year of king Jehoiachin's
3 captivity,) The word of Jehovah came expressly unto Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar; and the hand of Jehovah was there upon him.

4 And I looked, and behold, a whirlwind came from the north, a great cloud, and a fire infolding itself, and a brightness was round about it; and in the midst thereof there was as the colour of amber, even in the midst of the fire. Also
5 in the midst thereof appeared the likeness of four animals. And this was their appearance; they had the stature of a man. And every one
6 had four faces, and every one had four wings. And as to their feet, they were straight feet; the
7 sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of burnished brass. And they had the hands of a man under
8 their wings, on their four sides; thus they four

CHAP. 1. 1. *In the thirtieth year, &c.* The Chaldee dates from the finding the law in the reign of Josiah, 2 Kings. xxii. 3. and Jerom and others adopt the same opinion. Pradus, with more probability, contends that the prophet dates from the *era of Nabopolassar*, an era followed by Ptolomy, and other writers on the affairs of Babylon and the Persians. In the next verse Ezekiel mentions the time according to the Jewish mode of reckoning, to be the fifth year of Jehoiakim's captivity.——*Chebar.* Ammeaners calls this river Aboras, and Ptolomy, Chaboras. It falls into the Euphrates near Carchemish.

2. *The fifth year, &c.* This was of course the fifth year of Zedekiah, who succeeded Jehoiachin: and as the city and temple were destroyed in the eleventh year of Zedekiah, 2 Kings, xxv, 2, it follows that this vision appeared to Ezekiel six years before that event.

3. *And the hand of Jehovah, &c.* The Chaldee paraphrases, 'And the spirit rested upon him there, the spirit of prophecy from Jehovah.' For the hand of Jehovah to be upon any one, signifies, that Jehovah by him exerts his power to punish, as, Acts xiii. 11. or to endue him with such energy that he may do or speak whatever God wills.

4. *From the north,* This is supposed to denote the calamities which were to burst on Jerusalem from her northern enemies, the Chaldeans.——*Was about it.* That is, the cloud.——*Colour of amber.* Bochart shows that ηλεκτρον, (the word in the Septuagint) signifies amber, crystal, and a metal compounded of gold and silver, or gold and brass; and thinks that the last, called χαλκηλιβανος, Rev. i. 15, best suits this place.

5. *The stature of a man.* That is, of the body of a man; they were erect, and not horizontal after the manner of beasts.

7. *Straight feet.* Some render *legs*, and consider that the prophet meant that their legs were like those of men. I see no need of deserting the usual sense, as it is clear from what is added, that their feet were not like those of men, horizontal, but like those of a calf, straight down to the soles.

9 had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight
10 forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox, and the face of an eagle on the
11 left side. [o] And their wings were parted above; two wings of every one were joined, and two
12 covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.
13 As for the likeness of the animals, their appearance was as burning coals of fire, as the appearance of lamps which went up and down among the animals; and the fire was bright, and
14 out of the fire went forth lightning. And the animals ran, and returned as the appearance of a flash of lightning.
15 Now as I beheld the animals, behold one wheel upon the earth by the animals with its four sides.
16 The appearance of the wheels and their work, was as the colour of a beryl: and they four had one likeness: and their appearance and their work was, as it were, a wheel in the middle of a
17 wheel. When they went, they went upon their four sides: and they turned not about when they
18 went. As for their felloes and strakes, [v] I beheld them"; and their strakes were full of eyes round about them four. And when the animals 19
went, the wheels went by them: and when the animals were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to 20
go, they went, [o] and the wheels were lifted up beside them: for the spirit of the animals was in the wheels. When those went, these went; and 21
when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the animals was in the wheels.

And there was the likeness of the expanse 22
over the heads of the animals, which was as the colour of the terrible ice, stretched forth over their heads above. And under the expanse their 23
wings were straight, the one towards another: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I 24
heard the sound of their wings, like the sound of great waters, as the voice of the Almighty; the sound of their speech was as the sound of a host: and when they stood, they let down their wings. And there was a voice from the expanse 25
which was over their heads.[o]

And above the expanse which was over their 26
heads, was the likeness of a throne, as the ap-

CHAP. 1. 10. [o] *Thus were their faces.* Sept. 18. [v] Sept. Arab.

20. [o] *Thither the spirit went.* Sept. Syr. 25. [o] *When they stood and had let down their wings.* Sept. Syr. Arab.

9. *They turned not when, &c.* This circumstance is repeated verse 12—17, and Chap. x. 11, and is explained by its opposite, 'they went straight forwards.' In whatever way they moved, they kept the same relative position. This proceeding directly on, in the same undeviating inflexible position, seems to show their steadiness in performing the divine will, which advances to its destined goal right onwards.

10. *They four had the face, &c.* These living creatures are called cherubs, Chap. ix. 3.; and x, throughout. They cannot represent Jehovah, as Parkhurst contends, because John describes them as paying worship to him, Rev. iv. 8. and v. 8, 9, They cannot always represent *angels* alone; because they were redeemed by the blood of the Lamb, and are distinguished from angels. Revel. v. 6—11. As the elders represent the ministers of the church, so the four living creatures, in the Apocalypse, most probably represent the glorified state of the redeemed in heaven; who will serve God with reason, with strength of affection, with perseverance, and with swift obedience; qualities which seem to be signified by the emblem here described. Angels may have occasionally assumed this form; Gen. iii. 24.; and they may have been represented under this form in the Holy of Holies: as it expresses their own nature, and that of those who will be like angels, ισαγγελοι, in heaven. Luke xx. 36.

12. *The spirit was to go, &c.* These living creatures were animated by one spirit; and they obeyed his will as soon as made known to them.

13. *Went up and down.* That is, the fire moved itself up and down.

14. *They ran and returned, &c.* The Syriac has the negative, 'they ran and turned not;' but the text is consistent with verse 9; for though they ran and returned, it was always in a fixed relative position.

15. *Upon the earth.* Not lifted up, see verse 19.——*With its four faces.* One wheel intersected another at right angles, like the two colures; and the four spherical portions thus formed seemed to be called the four faces, or sides. See verses 16, 17. The Jews call this vision מרכבה, or the chariot.

16. *A beryl, &c.* A gem of a bluish green; and probably called in the text *tarshish*, from the place whence it came.

17. *They turned not, &c.* The wheels are supposed to express the revolutions of God's providence; which are regular, though they appear intricate.

18. *Their felloes and strakes.* That is, the circumference of the wheels and the iron with which they appeared to be bound.——*I beheld them.* This reading is adopted by most critics. If the *vau* be genuine before ואראה, the common version cannot be supported. What attracted his notice was, that they were full of eyes. Compare Chap. x. 12. Rev. iv. 6. The eyes are thought to denote God's all-seeing providence.

23. *Terrible ice, &c.* Not in its common state, but when it astonishes by its magnitude and splendour.

pearance of a sapphire-stone; and upon the likeness of the throne, was the likeness as the
27 appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and a brightness was
28 round about him. As the appearance of the bow which is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the glory of Jehovah. And when I saw it I fell upon my face.

CHAPTERS II. III.

Ch. II. & III. Ezekiel's commission; the instruction and the roll of prophecy given unto him, which he eateth; his duty stated; the divine glory speaketh.

1 THEN I heard the voice of one who spoke, and said unto me, "Son of man, stand upon thy feet,
2 and I will speak unto thee." And the spirit entered into me, when he spoke unto me, and set me upon my feet, and I heard him that
3 spoke unto me. And he said unto me, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they, and their fathers have transgressed against me, even unto this very day. Although they
4 are impudent and stiff-hearted men, I send thee unto them; and thou shalt say unto them, 'Thus saith the Lord Jehovah.' And they whether
5 they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them."

6 And thou, Son of man, be not afraid of them, and of their words be not afraid, though they be stubborn and oppose thee, and thou dwell among scorpions: of their words be not afraid, nor be dismayed at their looks, though they be a rebellious house. But thou shalt speak my
7 words unto them, whether they will hear, or whether they will forbear: for they are a rebellious house. And thou, son of man, hear what
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REFLECTIONS UPON CHAPTER I. 1. What awful and glorious thoughts of God, should this grand representation excite in our minds. Undoubtedly it was designed to impress the prophet's heart with a holy reverence of God. Here we see his glorious attendants, his power over all creatures, his majesty and splendour in the heavens; his providence managing the affairs of the world; his vast, yet harmonious designs; and Christ sitting upon the throne, directing and superintending all. We should dwell especially on the leading truth here suggested, that all things are under the conduct of a wise, overruling providence. Its designs may be deep and wonderful; but are all-wise and good. Let us reverence this great and glorious Being, trust in him, and wait for the clearing up of the mysteries of providence, till mortality be swallowed up of life.

2. Let us learn to imitate the holy angels in their principles, and the manner in which they serve God. This vision represents to us their attention, simplicity, prudence, dexterity, activity, unanimity, dispatch, and perseverance, in executing the divine commands. They make no mistakes, mind no diversions, but are always intent, cheerful, speedy, and unwearied. These are the glorious examples we are to pursue. Have we not need to pray, that God's will may be done by us and others, on earth, as it is done in heaven; and long for that day, when we shall be like the angels of God in heaven? In the mean time,

3. Let it be our concern and ambition to secure an interest in him as our covenant God and father in Christ. The rainbow about the throne speaks comfort to us, amidst all the splendour and majesty which adorn it. Without this, the glory would only dazzle and confound us. Let us rejoice in God, as our covenant God; that Jesus our head and Saviour, presides over the affairs of the church and the world; that in him all the promises are Yea and Amen. May we be interested in him, "whose mercy is from everlasting to everlasting, and whose truth endureth throughout all generations," and who will accomplish his own wise and holy purposes.

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25. *Over their heads.* I omit with the versions noticed, the three last words, as being clearly a mere repetition of the close of the preceding verse.

26—28. *Of a man above it.* The representation of the ever-blessed Jehovah, his only begotten son, who at length assumed human nature.

CHAP. II. 1. *Son of man, &c.* This phrase is peculiar to the prophets Ezekiel and Daniel, and according to the Syriac idiom, means only the same as man. In the Syriac, I Cor. xv. 45. 'the first man Adam,' is rendered, "Adam, the son of the first." According to the opinion of the Hebrew Doctors, the phrase was designed to remind these prophets of their weakness and frailty, that they were but men, and not angels. Our Lord spoke of himself in the third person, as the 'son of man,' to denote his having assumed human nature, and that he was the person of whom Daniel prophesied.——*Stand on thy feet, &c.* He had fallen prostrate in the eastern manner. Chap. i. 28.

2. *The spirit entered, &c.* The term רוח, *spirit*, here seems to denote the power of God, strengthening him, so that he was able to listen to and to do what was said. Compare Luke i. 35. and 1 King. xviii. 12, and 2 King. ii. 16, &c.

3. *Children of Israel, &c.* The Septuagint and Arabic have *house* for *sons*; and sometimes *sons* for *house*. The terms are synonymous, and deserve no more notice.

5. *Hath been a prophet, &c.* One to warn them, so that they can have no pretext for their sin; and divine justice will be vindicated in their punishment.

6. *Though they be stubborn, &c,* I have followed those who derive

I say unto thee; Be not thou rebellious, like that rebellious house: open thy mouth, and eat that which I give thee."

9 And when I looked, behold, a hand was put forth unto me; and, lo, a roll of a book was
10 therein; And he spread it before me: and it was written within and without: and there was written therein, "Lamentations, and mourning, and woe."

1 MOREOVER Jehovah said unto me, "Son of man, eat that which is presented; eat this roll,
2 and go speak unto the house of Israel." So I opened my mouth, and he caused me to eat that
3 roll. For he said to me, "Son of man, let thy stomach receive, and thy belly be filled with this roll which I give thee." Then I ate it; and it was in my mouth as honey for sweetness.

4 And he said unto me, "Son of man, go, get thee unto the house of Israel, and speak my
5 words unto them. For thou art not sent to a people of a strange speech, and of a hard lan-
6 guage, but to the house of Israel; Not to many people of a strange speech, and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would
7 have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel
8 are impudent and hard-hearted. Behold, I have made thy face firm against their faces; and
9 thy forehead firm against their foreheads. As an adamant firmer than flint, have I made thy forehead: fear them not, nor be dismayed at their looks, though they be a rebellious house."

Moreover he said unto me, "Son of man, all 1
my words which I shall speak unto thee receive in thy heart, and hear with thine ears. And go, 11
get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, "Thus saith the Lord Jehovah, whether they will hear, or whether they will forbear."

Then the spirit took me up, and I heard be- 12
hind me a sound, as of a great shaking, saying, "Blessed be the glory of Jehovah, from his place." I heard also the sound of the wings of 13
the animals which touched one another, and the sound of the wheels beside them, and the sound of a great shaking. So the spirit lifted me up, 14
and took me away, and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me.

Then I came to them of the captivity at Tel- 15
abib, who dwelt by the river Chebar, and I dwelt where they dwelt; I even dwelt there astonished among them seven days. And it 16
came to pass at the end of seven days, that the word of Jehovah came unto me saying, "Son 17
of man, I have made thee a watchman unto the house of Israel: therefore hear the word from my mouth, and warn them from me. When I 18
say unto the wicked, 'Thou shalt surely die;' and thou warnest him not, nor speakest to warn the wicked from his wicked way, to save his life; that wicked man shall die for his iniquity; but his blood will I require at thy hand. Yet if 19
thou warn the wicked, and he turn not from his wickedness, nor from his evil way, he shall die

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from the Syriac, and as this clause thus rendered, is parallel with the next member of the verse, it is probably the real sense.

8. *Open thy mouth, &c.* Jarchi observes that this is figurative, and signifies, "Attend and listen, and receive what I give thee." Secker explains, 'take in, retain, digest.'

CHAP. III. 1—3. *Let thy stomach, &c.* Both מעה and בטן signify the stomach, and it is better to give the sense, than to retain what in our language is incongruous; for the belly does not *eat*, but receives what is eaten. Kimchi justly observes, that by this it was intimated that he was to lay up in his memory, and assiduously revolve in his thoughts what God said unto him.——*As honey, &c.* Perhaps it was sweet, from the pleasure of being so honourably employed.

6. *Surely had I sent thee, &c.* I have followed the versions, and with Dathe and others, consider the negative particle as interpolated. Compare Matt. xii. 38—42.

8. *Thy face firm, &c.* So as not to be ashamed or cast down before them, however they might treat him. Compare Jerem. i. 18.

12. *Took me up, &c.* I conceive that he was conveyed to another place, and that as he went he heard as follows.——*The glory of Jehovah, &c.* By the whole choir of his attendant angels, who were then in the place where his glory dwelt.

14. *In bitterness, &c.* Because of the calamities which he was commissioned to foretel; *and in the heat, &c.* because of the rebellious conduct of the people.

15. *And I dwelt where, &c.* I follow the Keri, and consider the verb to be used in its secondary sense, to dwell, to abide.——*Astonished, &c.* Doubtless at what he saw and heard. He saw the misery of his people, their obstinate adherence to idols, and their neglect of the worship of Jehovah.

18. *Surely die.* An immature death, if not a violent one. The learned Michaelis understands the phrase of all the punishments of sin.

19. *Delivered thy soul.* That is, thyself; thou will be free from blame. Compare chap. iv. 14. The opposite to this clause is, "His blood will I require at thy hand; thou shalt be deemed guilty of his blood."

for his iniquity; but thou hast delivered thy soul.
20 Again, When the righteous turneth from his righteousness, and committeth iniquity, and I lay a stumbling-block before him, [a]and" he dieth, because thou hast not warned him; he shall die for his sin, and his righteousness which he hath done shall not be remembered, but his blood
21 will I require at thy hand. Nevertheless if thou warn the righteous, that the righteous sin not, and he do not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."
22 And the hand of Jehovah was there upon me; and he said unto me, "Arise, go forth into the
23 plain, and I will there talk with thee." Then I arose, and went forth into the plain: and behold, the glory of Jehovah stood there, as the glory which I saw by the river Chebar: and I
24 fell on my face. Then the spirit entered into me, and set me upon my feet; and he spoke, and said unto me, "Go shut thyself within thy
25 house. And thou, O son of man, behold, bands shall be put upon thee, and thou shalt be bound therewith, and thou shalt not go out among
26 them: And I will make thy tongue cleave to the roof of thy mouth, so that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak 27
with thee, I will open thy mouth; and thou shalt say unto them, 'Thus saith the Lord Jehovah; He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a rebellious house."

CHAPTER IV.

The prophet draws on a tile Jerusalem, as besieged by the Chaldeans; by lying on his side, and by eating and drinking by weight and measure shows the distress of the people.

THEN Jehovah said, "Thou also, son of man, 1
take thee a tile, and lay it before thee, and engrave upon it the city Jerusalem: And lay siege 2
against it, and build a tower against it, and cast a mount against it; set a camp also against it, and place battering-rams against it round about. Moreover take unto thee a plate of iron, and 3
set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt distress it. This shall be a sign to the house of Israel. Lie thou also 4
upon thy left side, and lay the punishment of the iniquity of the house of Israel upon it: ac-

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CHAP. III.

REFLECTIONS UPON CHAPTERS II. & III. 1. It is desirable that the spirit of God should accompany the word; and we have reason to expect it will, if we seek it. Ezekiel was commanded to stand up, and hear, and the Spirit set him upon his feet. The Spirit of God is the source of all our strength and ability, and will enable us to perform what he commands us to do, if we attempt it. Then we may expect that God will speak to our souls, when we are ready to do whatever he commands. Let us therefore hear his word with reverence, and a resolution to comply with it; and then he will teach us to profit by it.

2. From their office ministers are watchmen, and should solemnly warn the wicked in the name of God. He saith, "the wicked" in general "shall die for their iniquity." He saith to every wicked man, without distinction, "Thou shalt surely die, if thou turn not from the wickedness of thy way and heart." Yet there is room for repentance; it is intimated, that if he turn, he shall live. This warning I give you: and were I to neglect to do this, it would be no excuse for your wickedness; you will die notwithstanding; for your consciences warn you, the providences of God warn you: therefore "turn ye, turn ye, why will ye die, O house of Israel?"

3. Ministers should warn the righteous against apostacy. It is here plainly supposed, that a righteous man may turn from his righteousness, and practice iniquity; and therefore they have great need to be cautious and watchful. Men first leave the paths of righteousness, and then commit iniquity; thus they provoke God to lay a stumbling-block in their way; to withhold restraining grace, and give them up to their own hearts' lusts. By this means they will lose what they have wrought, and perish in their iniquities; their knowledge, professions, learning, and enjoyments, will but aggravate their condemnation. "Take heed therefore, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

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20. [a] Syr. Arab.

20. *A stumbling-block, &c.* Such a temptation or occasion of sin as in the course of providence often occurs; and which we may and ought to avoid. This mode of speaking often occurs. Chap. vii. 19.; xiv. 3—7.; xviii. 30.; xxi. 20.; xliv. 12.

21. *Warn the righteous, &c.* I follow the versions, and 1 ms. which is certainly right; as two objective cases to the same verb is ungrammatical.

25. *Bands shall be put, &c.* The verb is used impersonally, and is equivalent to the passive form. See Schroeder.

26. *Shalt be dumb.* That is, for some time God would withhold revelations from him, and he should not even reprove them. This was to be a sign unto them, to intimate that they were incorrigible.

CHAP. IV. 2. *And lay siege, &c.* This prediction was given, when all was peaceful, at least four years before Jerusalem was besieged, and when no human sagacity could possibly conjecture such an event.

4. *Lie thou, &c.* In his own house. Chap. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetical

cording to the number of the days that thou shalt lie upon it thou shalt bear the punishment
5 of their iniquity. For I have laid upon thee the years of the punishment of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the punishment of the iniquity of the house of Israel.
6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the punishment of the iniquity of the house of Judah forty days: each day for a year have I ap-
7 pointed thee. Therefore thou shalt set thy face towards the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy
8 against it. And, behold, I will put bands upon thee, and thou shalt not turn thyself from one side to another, till thou hast ended the days of thy siege."
9 "Also take thou for thyself wheat, and barley, and beans, and lentiles, and panic, and spelt, and put them in one vessel, and make of them food for thyself, according to the number of thy days that thou shalt lie on thy side; three hundred and ninety days shalt thou eat thereof.
10 And thy food which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.
11 Thou shalt also drink water by measure, the sixth part of a hin: from time to time shalt thou drink.
12 Thou shalt also eat a barley cake; and with human dung thou shalt bake it in their sight.
13 And Jehovah said, Even thus shall the children of Israel eat their polluted food among the nations whither I will drive them."
14 Then said I, "Ah, Lord Jehovah! lo, my soul hath not been polluted: for of that which dieth of itself, or was torn in pieces, I have not eaten from my youth up; neither hath abominable food come into my mouth."
15 Then he said unto me, "Behold, I have given thee cow's dung for man's dung, and thou shalt prepare thy food therewith."
16 Moreover he said unto me, "Son of man, lo, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:
17 That they may want bread and water, and be astonished one with another, and pine away for their iniquity."

REFLECTIONS UPON CHAPTER IV. 1. It is particularly displeasing to God, when persons break their solemn covenant engagements. The prophet was to bear the sins, that is, declare the punishment of the whole house of Israel, for three hundred and ninety years, and of Judah's for forty years, that is from the time their covenant was renewed. God took notice of that great national transaction, and it was a high aggravation of their sins, that they acted contrary to their engagements. Let us learn caution from hence, "remember the vows of God that are upon us," especially those entered into at the Lord's supper, on the baptism of our children, or any more secret vows; and be careful to pay them; lest we fall under the displeasure of the faithful, holy and almighty God.

2. How great a blessing is peace to the world, and how thankful should we be for it. This is a lesson which many parts of this, as

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office during that part of each day when the people were likely to observe his conduct.——*Lay the punishment, &c.* Declare that you thus represent the punishment, &c.

5. *Three hundred, &c.* This number of years, see verse 6, will take us back with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians: see verse 9: deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1—4, the time during which the Chaldeans were on their expedition against the Egyptians. Jer. xxxvii. 5.

6. *Judah forty days.* Reckon near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoiakim, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah. Manasseh's reformation, 2 Chron. xxxiii. 13, is supposed to have lasted during the remainder of his reign; and Josiah was uniformly a good king, ib. xxxiv. 2. Forty days may have been employed in spoiling and desolating the city and temple.

7. *Uncovered.* Disengaged from the upper-garment worn in the east; and thus ready for action. See Is. lii. 10.

8. *I will put bonds, &c.* God is said to do what was done in consequence of his command. See on Chap. iii. 25. This seems to show the firmness of the Chaldeans in carrying on the siege till they took the city.

9. *Lentiles and panic, &c.* In Celsius the first of these is lens, Gr. Φακης; the second panicum; and the third zea, to which spelta is equivalent. They all serve to make a kind of bread, according to this author; and they were mixed together in one vessel, to denote the coarse food which should be used in the siege.

10. *Twenty shekels.* Not ten ounces, troy weight. The Roman law allowed a pound of bread to prisoners each day; so that the quantity allowed the prophet was only just sufficient to maintain life. The same may be said of the quantity of water. A *hin* was only about ten pints; and the sixth part of this was not a pint and half. According to the humane Howard, three times this quantity is what a healthful man requires.

12. *Human dung, &c.* The dung of oxen and camels was, and still is, commonly used in the east, as fuel for preparing their food. The command to use human dung, expressed extreme necessity.

16. *The staff of bread.* Compare Levit. xxvi. 26, It is so called, be-

CHAPTER V.

The prophet being commanded to shave his head, and divide the hair, showed thereby the miseries of the Jews, for their rebellion, by famine, sword, and dispersion.

1 "And thou, son of man, take thee a sharp instrument, take thee a barber's razor, and shave thy head, and thy beard: then take thee balan-
2 ces to weigh, and divide the hair. A third part thou shalt burn with fire, in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with the instrument: and a third part thou shalt scatter in the wind; and I will draw out a sword
3 after them. Thou shalt also take thereof a few
4 in number, and bind them in thy skirts. Then shalt thou take some of these again, and cast them into the midst of the fire, and burn them in the fire; for from these shall come forth a fire into all the house of Israel."
5 Thus saith the Lord Jehovah; "This is Jerusalem: in the midst of the nations I have set
6 her, and countries are round about her. And she hath wickedly rebelled against my judgments more than the nations, and against my statutes more than the countries which are round about her; for they have refused my judgments, and as to my statutes, they have not
7 walked according to them. Therefore thus saith the Lord Jehovah, 'Because ye have been more rebellious than the nations which are round about you, and have not walked according to my statutes, nor have kept my judgments, but have done according to the judgments of the nations that are round about you; Therefore thus 8
saith the Lord Jehovah; Behold, I, even I am against you, and will execute judgments in the midst of you in the sight of the nations. And I 9
will do among you that which I have not done, and whereunto I will not do any more the like, because of all your abominations. Therefore 10
the fathers shall eat the sons in the midst of you, and the sons shall eat their fathers; and I will execute judgments upon you, and all that remain of you will I scatter towards all the winds. Therefore, as I live, saith the Lord Jehovah; 11
Surely, because ye have defiled my sanctuary with all your detestable things, and with all your abominations, even I also will diminish you, mine eye shall not spare, nor will I have any pity."

"A third part of you shall die with the pesti- 12
lence, or shall be consumed with famine in the midst of you: and a third part shall fall by the sword round about you; and a third part I will scatter towards all the winds, and I will draw out a sword after them. Thus shall mine an- 13
ger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and

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well as Jeremiah's prophecy, suggests. The horrors of war, and the misery of besieged places, are strongly painted out by these prophetic visions; and it would be painful to humanity to descantt further upon them. What inhuman creatures are those who delight in war! How ungrateful are they to God! How cruel are they to their fellow subjects and fellow men, who are not thankful for the return of peace, but had rather that the miseries of war should be continued, than their partial, proud, selfish desires should not be gratified! All these miseries came upon the Jews for their pride and ingratitude. To prevent the like, let us accept with all thankfulness the peace which God hath given us: and render to him according to the benefits done to us; lest he bring upon us all the horrors of war in all their perfection.

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cause that man leaneth on bread for his chief support. We may do without other things, but bread is necessary.

CHAP. V. 1. *Take thee a sharp, &c.* The Septuagint and Arabic, had a preposition. 'Take thee a sword sharper than a barber's razor.' The Syriac also had the ב sharp *as* a barber's razor.' I have rendered by a generalterm.

3. *In the midst of the city, &c.* That is, of the city which the prophet had engraven on the tile.——*Days of the siege, &c.* That is, of the typical siege before described.——*Thy skirts.* This denotes the few that were left in the land by Nebuzar-adan: Jerem. xlii. 4.

4. *And from it shall, &c.* In consequence of Ishmael's conspiracy against Gedaliah, destruction shall spread itself among the small residue of the Jews. See Jer. xlii. xliii. xliv.

6. *Wickedly rebelled, &c.* With Dathe, Michaelis, and others, I derive from מרה, *to rebel;* and consider לרשעה as used adverbially in the same manner as לבטח *confidently*, or לצדק *righteously*. See Nold. in ל.——*More than the nations.* That is, more than they have rebelled against their judgments and ordinances.

7. *Because ye have rebelled, &c.* As Newcombe observes, the connexion with the foregoing verse, leads to the true sense of this. With R. Menheim, I derive from המה, as the noun המון denotes *tumult*, as well as *multitude*. Is. xvii. 12. xxxi. 4. As the latter sense is obviously unsuitable here, I adopt the former.

9. *Do any more the like.* The national punishment of the Jews, comprehending what they suffered from Nebuchadnezzar, Titus, and Adrian, has been remarkably signal.

10. *Eat the sons, &c.* Compare 2 Kings ii. 20. Jerem. xix. 9. Lam. ii. 20.; iv. 10.

they shall know that I, Jehovah, have spoken it in my jealousy, when I have accomplished my
14 fury upon them. Moreover I will make you a desolation, and a reproach among the nations which are round about you, in the sight of all
15 that pass by. [v]And you shall be a reproach, and a reviling, and an instruction, and an astonishment, unto the nations which are round about you, when I shall execute judgments upon you, in anger, and in fury, and in furious rebukes.
16 I Jehovah, have spoken it: When I shall send upon you the evil arrows of famine, which shall be for your destruction, and which I will send to destroy you: and I will increase the famine upon
17 you, and will break your staff of bread: Thus will I send upon you famine and evil-beasts, and they shall bereave you; and pestilence, and blood shall pass through you; and I will bring the sword upon you. I Jehovah, have spoken it."

CHAPTER VI.

The judgment of Israel for their idolatry; a remnant shall be spared; the faithful are exhorted to lament their calamities.

1 And the word of Jehovah came unto me, say-
2 ing, "Son of man, set thy face towards the mountains of Israel, and prophesy against them,
3 and say, 'Ye mountains of Israel, hear the word of the Lord Jehovah; Thus saith the Lord Jehovah, to the mountains and to the hills, to the streams and to the valleys; Lo, I, even I, will bring a sword upon you, and I will destroy your high-places. And your altars shall be desolate, 4
and your sun-images shall be broken: and I will cast down your slain before your idols. And I 5
will lay the carcasses of the children of Israel before your idols; and I will scatter your bones round about your altars. In all your dwelling- 6
places the cities shall be laid waste, and the high-places shall be desolate; that your altars may be laid waste and destroyed, and your idols may be broken and cease, and your sun-images may be cut down, and your works may be abolished. And the slain shall fall in the midst of 7
you, and ye shall know that I am Jehovah."

"Yet will I leave a remnant, that ye may have 8
some who shall escape the sword among the nations, when ye shall be scattered through the countries. And those of you that escape shall 9
remember me among the nations whither they shall be carried captives, when I have broken their heart, which straying departed from me, and their eyes, which went astray after their idols; and they shall lothe themselves for the evils which they have committed, in all their

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CHAP. II.

REFLECTIONS UPON CHAPTER V. 1. Those who abuse religious advantages, are here described as the worst of men. God (ver. 7.) reproves the Israelites as being worse than heathens; for they had not changed their gods, or neglected the worship of them, as Israel had done. Those who have enjoyed a divine revelation, and yet continue ignorant and vicious, will be condemned by the sober, virtuous lives of the heathens, who have it not: and when those who have enjoyed a good education, been often and seriously instructed and warned by their parents and ministers, who have at the same time set them a good example, when such forsake God and his service, and turn his judgments into wickedness, their guilt is highly aggravated; they are more vicious than others, do more dishonour to religion, and mischief to society; and God will execute judgments upon them in anger and fury.

2. The calamities which God brings upon nations, are intended to be warnings to others. When Jerusalem was made desolate, and the Israelites were destroyed and scattered by God's judgments, it was to be an instruction to the nations round about; for he expects that "when his judgments are in the earth, the nations should learn righteousness." In like manner, when he punishes particular transgressors, he warns others; and it becomes us "to hear, and fear, and not sin presumptuously." May we therefore observe his providences, and attend to the designs of them; "come out from among the wicked, and be separate! never partake of their sins, lest we also partake of their plagues."

15. [v] So the versions.

13. *And will be comforted.* Their sins were so provoking, and God's anger so kindled against them, that he could not rest or enjoy comfort, (speaking after the manner of men) until he had thus punished them.

16. *The evil arrows of famine.* This is poetical and sublime. Famine might be inflicted various ways; by locusts, hail, showers, blasts, drought.

CHAP. VI. 2. *Mountains of Israel.* Israel being carried captive, Judah is called Israel: and perhaps possessed a great part of the country.

3—5. *Mountains and hills, &c.* That is, all the places where they had erected altars, and worshipped idols. This was following the custom of the heathens. Philip II. king of Macedon, in his expedition against Sparta, sacrificed to the gods on each of the hills, one of which was called Olympus and the other Eva. Polyb. l. v. Cyrus, just before his death, offered sacrifices to Jupiter, the sun, and the other gods, upon the high-places. Cyrop. l. viii.

6. *In all your dwelling, &c.* This seems to be addressed to the people of this land. Wherever they should go, they would only find ruined and desolate cities.

9. *When I have broken, &c.* When I have subdued their rebellious

10 abominations. And they shall know that I Je-
hovah, have not said in vain that I would do this
evil unto them."
11 Thus saith the Lord Jehovah; "Smite with
thy hand, and stamp with thy foot, and say,
'Alas, for all the evil abominations of the house
of Israel! for by sword, by famine, and by pes-
12 tilence, shall they fall. He that is far off shall
die by the pestilence; and he that is near shall
fall by the sword; and he that remaineth and
is [v]preserved", shall die by the famine: thus
13 will I accomplish my fury upon them. Then
shall [v]they who survive know" that I am Jeho-
vah, when their slain shall be among their idols
round about their altars, upon every high hill,
on all the tops of the mountains, and under
every green tree, and under every thick oak,
the place where they offered sweet savour to all
14 their idols. When I shall stretch out my hand
upon them, and make the land a desolation and
an astonishment, more than the desert towards
Diblath, in all their habitations: they shall even
know that I am Jehovah."

12. [v] Syr. 13. [v] Syr. The rest, *ye, &c.*

REFLECTIONS UPON CHAPTER VI. 1. It is just in God to make those things our punishment which have been our sin. The idols of the Jews were destroyed by the Chaldeans, who were themselves idolaters; and they were slain before their idols, that their sin might be seen in their punishment, and that those who remained might have proper conviction of the evil of their ways. Thus if men make money or pleasure their idols, or make a god of their belly, it is just in God to bring poverty, pain, and sickness upon them. We should reflect on this most seriously, to prevent our being too fond of any thing which may alienate the heart from God.

2. The design of afflictions is to bring God and sin to remembrance: "that they may remember me and lothe themselves," ver. 9.

heart, and made them sensible of their sin in worshipping idols, and rejecting me; when they are brought to repentance. Compare Ps. xxxiv. 18; li. 18.

13. *Then shall they, &c.* To give the sense clearly, I have added what is understood. The places where they had practised idolatry, should be filled with slaughtered carcasses.

14. *More than the desert, &c.* I have adopted the version of the Syriac, and with many critics consider Diblath, the same as Diblathaim, Num. xxxiii. 46, Jerem. xlvi, 22. which was situated on the borders of that desert which Moses describes Deuter. viii. 15, as a "great and terrible wilderness, in which were fiery serpents and scorpions.

CHAP. VII. *An end cometh, &c.* Having prophesied against the mountains of Israel, Ezekiel now asserts that an end cometh on the whole land; that the enemy would ravage every part of it. The readings adopted are necessary.

4. *That have been in thee, &c.* I consider the relative אשר, understood

CHAPTER VII.

Israel's final desolation; the distressed state of those that escape, who are destined to be made captives.

MOREOVER the word of Jehovah came unto 1
me, saying, "Also thou son of man, thus saith 2
the Lord Jehovah, concerning the land of Israel;
An end cometh, the end [a]cometh",
Upon the four corners of the land.
Now [a]cometh" the end upon thee; 3
And I will send mine anger upon thee,
And will judge thee according to thy ways,
And recompense to thee all thine abominations.
And mine eye shall not spare, [o]nor will I have 4
pity;
But thy ways will I recompense unto thee,
And thine abominations that have been in thee;
And ye shall know that I am Jehovah.
Thus saith the Lord Jehovah, 5
Lo, evil cometh after evil:
An end cometh, the end cometh; 6
Lo, [v]the end" cometh unto me:
The morning cometh upon thee; 7

CHAP. VII. 2. [a] The versions, 2 mss. 3. [a] The versions. 4. [o] *thee.* Sept. and ver. 9. 6. [v] 2 mss. Chald. omits. The rest, *awaketh.*

Afflictions are intended and adapted to recover men's minds to a serious remembrance of God; of his patience with them, and mercy to them; and of the various means he has used to lead them to repentance. They tend to convince men of the evil of sin, to make them abhor their former practices, and themselves, for being so stupid as to be seduced into them; and when they duly consider how highly they have provoked God, and grieved the good spirit of his grace, they will lothe themselves; and can hardly forgive themselves, even when they hope that God hath forgiven them. This temper enters into the idea of true repentance; and though it be excited and occasioned by trouble, yet a gracious God will accept it. For whosoever humbleth himself, saith our Lord, shall be exalted.

before בתוכך, *in thee*, or *in the midst of thee*. By this construction the sense of the verb 'recompense,' is transferred to this hemistich, and the two lines are parallel. The common version, "And thine abominations shall be in the midst of thee," seems to me both irrelative and obscure; and in order to make any thing of it, expositors are obliged to explain it to signify 'The punishment of their abominations or idolatries shall be manifest among them,' which is the sense of my version.

6. *Lo, the end cometh, &c.* I have admitted the reading of two mss. in preference to the textual, as with Houbigant I conceive that 'the end awaketh,' has no real sense, no such phrase occurring elsewhere. The reading adopted only consists in omitting the *jod*, which Jewish scribes omitted or inserted at pleasure.

7. *Festive noise, &c.* The text is here doubtful, some reading הדהרים or הרהרים, and others propose הדודים. I retain the common reading, but render equivalently; as הר הרם is clearly in opposition with 'the day of

O inhabitant of the land, the time cometh:
The day of tumult, and not of festive noise is near.
8 Now will I soon pour my fury upon thee,
And accomplish against thee mine anger,
And will judge thee according to thy ways,
And recompense to thee all thine abominations.
9 And mine eye shall not spare, nor will I have pity.
According to thy ways will I recompense thee,
And thine abominations that have been in thee;
And ye shall know that I Jehovah, smite you.
10 Behold the day! behold, it cometh!
The morning hath gone forth.
The rod hath blossomed, pride hath flourished;
11 Violence hath risen up to a rod of wickedness.
None of them, neither of their multitude,
Nor of their concourse shall remain,
Nor shall there be wailing for them.
12 The time cometh, the day draweth near,
Let not the buyer rejoice;
Nor let the seller lament himself:
For hot anger is upon all the multitude thereof.
13 For the sellers shall not return to what is sold,
Although they should still be among the living.
For the vision is against all the multitude thereof:
It shall not be unfulfilled, [s] saith Jehovah";
Neither shall any one strengthen himself
By the iniquity of his life.
14 Blow ye the trumpet, and let all be ready:
Yet none goeth forth to the battle:
For hot anger is on all the multitude thereof.
15 The sword is without, and pestilence and famine within.
He that is in the field shall die by the sword,
And him that is in the city, famine and pestilence shall devour.
16 But those of them that are to escape, shall escape,
And shall be on the mountains as [t] moaning" doves,
All of them groaning, each one for his iniquity.
17 All hands shall become feeble,
And all knees shall be weak as water.
18 They shall gird themselves with sackcloth,
And horror shall cover them;
And shame shall be upon all their faces,
And baldness upon all their heads.
19 Their silver they shall cast into the streets,
And their gold shall be as an unclean thing:
Their silver and gold cannot deliver them,
In the day of the wrath of Jehovah:
Neither can these satisfy their appetites,
Nor can these fill their own bowels:
For they are the stumbling-block of their iniquity.
20 For as to their beautiful ornaments, which were for pride,
They turned them unto the images of their abominations,
And their detestable things they made therewith:

13. [s] 1 ms. and 2 ed.

16. [t] Sept. Theod. text, *doves of the valleys.*

tumult,' it must signify festive noise spread abroad, as arising from any happy occurrences.

10. *The rod hath, &c.* The rod of oppression and wickedness prevailed, and their pride increased, when they ought to have been exercising the deepest humiliation.

11. *None of them, &c.* There is a distinction made between המונם and סרמהם; and with Jarchi I understand the former, 'their multitude,' to mean the common people, the mob; and the latter 'their concourse,' or as the margin renders, 'their tumultuous ones,' to signify, the better sort, the more wealthy and powerful. None of either should be free from punishment; and what they judged a great calamity, they should die unlamented.

12 *Buyer rejoice, &c.* That is, in his possession, for it will soon be taken from him; nor the seller lament, for had he not sold, he would have been stripped of his property.

13. *Shall not return, &c.* Though they should be alive at the year of Jubilee, they should not return to possess again their sold land.——*Not be unfulfilled, &c.* I have preferred the sense to the idiom. The Hebrew is, "It shall not return;" a metaphor taken either from an arrow which misses the mark, or from a servant who *returns* to his master without accomplishing the business for which he was sent. Compare Is. xlv. 23.; lv. 11.——*By the iniquity, &c.* By his oppression, and the wealth which he acquires, he shall not escape; nor shall he have courage to resist the enemy, as it follows in the next verse.

16. *Moaning doves.* I follow the Septuagint, Theodotion, and Houbigant. The cooing of the dove is plaintive, and may fitly represent the moans of the dispersed and suffering Israelites.——*Each one for, &c.* For the effects of his iniquity.

17. *Weak as water.* Hebrew, *flow as, &c.* Jerom supposes that fear would so prevail as to increase the natural discharge of water. Houbigant, that they should be dissolved in sweat. I have given the sense. Compare Gen. xlix. 4.

19. *These satisfy, &c.* Their silver and their gold shall not remove the distresses of famine during the siege: because they have employed them to adorn their idols, the iniquitous causes of their fall. See verse 20, and chap xvi. 17. xiv. 3. xliv. 12.

20. *Beautiful ornaments, &c.* Jewels of gold and silver and other things made of gold and silver, they devoted to decorate their senseless

Hence I will make these to them as an unclean thing.
21 And I will give them into the hand of strangers for a prey,
And to the wicked of the earth for a spoil, and they shall defile them.
22 For I will turn my face from them;
And men shall defile my secret place;
Even robbers shall enter into it and defile it.
23 Make thou a chain:
For the land is full of bloody judgment,
And the city is full of violence.
24 Therefore will I bring cruel nations,
And they shall possess their houses:
And I will make the pride of the strong to cease,
And their holy places shall be defiled.
25 Destruction cometh,
And they shall seek peace, but find none.
26 Calamity shall come upon calamity,
And rumour shall be upon rumour;
And they shall seek a vision from the prophet,
But the law shall perish from the priest,
And counsel from the elders.
27 The king shall lament himself, [ment;
And the prince shall be clothed with astonish-
And the hands of the people of the land shall be troubled.
I will do unto them according to their way,
And according to their judgments will I judge them;
And they shall know that I am Jehovah.

CHAPTER VIII.

Ezekiel's vision of jealousy; the chambers of imagery, &c.

1 AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me. 2 Then I beheld, and lo, a likeness as the appearance of [r]a man", from the appearance of his loins and downward, as if fire; and from his loins and upward, as the appearance of brightness, as the colour of amber. 3 And he put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem, to the door of the inner-gate which looketh towards the north, where was the seat of the idol of jealousy [o]. 4 And, lo, the glory of the God of Israel was there, according to the vision which I saw in the plain.

5 Then said he unto me, "Son of man, raise thine eyes now the way towards the north." So

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CHAP. VIII. 2. [r] Sept.

3. [o] *which maketh jealous.* Sept. Syr. Arab. Sym. mss.

REFLECTIONS UPON CHAPTER VII. 1. We are taught the justice of God in his judgments, and how often he makes those things which men have abused, the sources of their calamities. In public distresses men may be glad to cast away that gold and silver, of which they are so fond, to preserve their lives. Even in peaceful times such circumstances may arise, that money and estates may be of no benefit, nor afford any comfort; at least a time will certainly come when they cannot profit. Since then the time is short, it becomes those that lose, to mourn as though they lost not; those that buy, to rejoice as though they possessed not; and those that use the world, not to abuse it.

2. How vain is boasting and confidence in the form of godliness, while the power is wanting! The Jews boasted of their magnificent temple, and thought God would never forsake his own palace: but he here declares, ver. 22. "I will turn my face from them; and men shall defile my seret place; even robbers shall enter into it and defile it." Thus, if men despise or neglect ordinances, God may take them away, and give his professing people to be punished by the heathen, yea, by the worst of the heathen. The Jews, in their trouble, sought comfortable visions from the prophets; but as they would not hear what was said to them in God's name, by way of reproof and exhortation, they should have nothing to say to them by way of encouragement. God's ministers can give no comfort in time of trouble to those who have disregarded their admonitions in time of prosperity. The general lesson from the whole is, that the way of righteousness is the only way of safety, peace, and happiness; of which universal experience affords incontrovertible proof.

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idols. I render the affixes in the plural, because in our language, as they refer to *gold* and *silver*, propriety requires it.

23. *Make thou, &c.* To denote that the people will be led away captive in chains.

24. *Of the strong, &c* The Septuagint read מעז *their strength*, of which Secker approved, and supposed the temple to be meant; but none of the other versions support this reading. It would, however, afford a better parallelism.

26. *Seek a vision, &c* Seek to know how long these calamities shall continue. Distress shall lead them to consult the prophets, whose messages they had despised.

CHAP. VIII. 2. *Appearance of a man.* I have admitted with Houbigant this reading, because of what follows, *his loins.* To talk of *his loins*, when nothing but the appearance of fire had been mentioned, is assuredly incongruous.

3. *Visions of God.* By mental representation: for it seems most pro-

I raised mine eyes the way towards the north, and lo, northward, at the gate of the altar, this
6 idol of jealousy in the entry. He said also unto me, "Son of man, seest thou what they do? even the great abominations which the house of Israel commit here, that I should go far from my sanctuary? but thou shalt yet again see
7 greater abominations." And he brought me to the door of the court; and I looked, and lo, a
8 hole in the wall. Then said he unto me, "Son of man, dig now in the wall:" and when I had
9 digged in the wall, behold, a door. And he said unto me, "Go in, and see the wicked abo-
10 minations which they do here." So I went in, and saw; and lo, every form of creeping things, and of abominable beasts, and all the idols of the house of Israel, engraved upon the wall
11 round about. And there stood up seventy men of the elders of the house of Israel; and Jaazaniah standing amidst those who stood before them; and every man had his censer in his hand,
12 and a thick cloud of incense went up. Then said he unto me, "Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'Jehovah seeth us not; Jehovah hath forsaken the earth."

He said also unto me, "Thou shalt yet again 13
see greater abominations which these do." Then 14
he brought me to the door of the gate of Jehovah's house, which was towards the north; and, behold, women sat there weeping for Tammuz. Then said he unto me, "Hast thou seen this, O 15
son of man? Thou shalt yet again see greater abominations than these." And he brought me 16
into the inner-court of Jehovah's house, and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs towards the temple of Jehovah, and their faces eastward: and they bowed eastward to the sun.

Then he said unto me, "Hast thou seen this, 17
O son of man? Is it a light thing to the house of Judah, that they commit the abominations which they commit here? For they have filled the land with violence, and have repeatedly provoked me to anger: and, lo, they send forth a scornful noise through their nostrils. There- 18
fore will I act in fury: mine eye shall not spare, nor will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

REFLECTIONS UPON CHAPTER VIII. 1. We hence learn that God did not leave his people destitute of the means of grace, even in their captivity. It was an instance of his goodness to them, that prophets were among them, to teach, in their own houses, those who would come there to worship. Though banished from the temple, yet they had religious instructions in Babylon. This showed that the presence of God was not confined to the temple, and proves that divine worship may still be lawfully and profitably celebrated in private houses, where there are not other conveniences; and it will be happy if men's afflictions teach them to value the word and ordinances of God wherever they are administered.

2. The wickedness of this people is very lamentable. To think of the elders and priests of Israel, amidst the calamities of their country, practicing the idolatries of all their neighbours, even in the temple itself, and affronting God in his own house; what can be more monstrous and detestable! How various were the abominations which were here practiced, and how just were God's judgments upon them! Let us fear for ourselves. The prophet's vision is too just a description of our own hearts. Some abominations present themselves at first view; but the more narrowly we search, the more and greater we shall discern; which should humble us before God, and make us careful to search out and put away our sins, which are so displeasing to him.

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bable that every thing to chap. xi. 24. passed while the prophet was in a trance. Chap. xi. 25, Ezekiel relates his vision to the elders who sat before him.——*Idol of jealousy.* What was the form of this idol we are not informed. Lightfoot thinks it was Molech; and Jerom, Baal. Compare Deut. xxxii. 21. and 2 Chron. xxxvi. 14.

5. *Gate of the altar.* Probably so called from the time of Ahaz; who placed the brazen altar to the north of the altar built according to the model of that which he had seen at Damascus. 2 Kings xvi. 14.

6. *That I should, &c.* The text is ambiguous, and may be rendered, "so as to go far from my sanctuary;" and thus rendered, it signifies that the Israelites should be dispersed. In this way the Septuagint and Syriac render, but the Vulgate and Chaldee as I have done. Compare Jerem. xii. 7.

8. *Dig now in the wall.* That is to make the hole larger, that he might see into the apartments of the Levites, and observe the objects which they were worshipping.

10—12. *Of creeping things, &c.* In these verses we have a description of the worship of Egypt. In that country the people worshipped beasts, birds, and various kinds of reptiles. Diodorus relates that round the room in Thebes where the body of King Osymanduas seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt.

14. *Weeping for Tammuz.* He was the same as the Greeks and Latins called Adonis, the paramour of Venus. The Adonia, or feasts in honour of Adonis, were observed with the most impure rites, which Milton has described. Par. Lost, i. 453.

16. *Between the porch, &c.* That is, the porch to the east of the outer

CHAPTER IX.

A pious remnant to be preserved; the rest to be destroyed for their wickedness.

1 He cried also in mine ears, with a loud voice, saying, "Draw near, ye that have charge over the city, even every man with his destroying
2 weapon in his hand." And behold, six men came from the way of the higher-gate, which looketh towards the north, and every man his slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in,
3 and stood beside the brazen altar. And the glory of the God of Israel went up from the cherub, upon which it was, to the threshold of the house. And he called to the man clothed with linen, who had the writer's inkhorn by his
4 side; And Jehovah said unto him, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry out, for all the abominations that are done in the midst thereof."
5 And to the others he said in my hearing, "Go ye after him through the city, and smite: let not your eye spare, nor have ye pity: Slay ut- 6
terly old and young, and virgins and little children, and women: but come not near any one upon whom is the mark; and begin at my sanctuary." Then they began at the elders who were before the house. And he said unto them, 7
"Pollute the house, and fill the courts with the slain: go ye forth." And they went forth, and slew in the city. And it came to pass, while 8
they were smiting them that I was left, and I fell upon my face, and cried, and said, "Ah! Lord Jehovah! wilt thou destroy all the residue of Israel, in pouring out thy fury upon Jerusalem?" Then said he unto me, "The iniquity 9
of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perverseness: for they say, 'Jehovah hath forsaken the earth; and Jehovah seeth not.' Therefore, as for me, mine eye shall not 10
spare, nor will I have pity, but I will recompense their way upon their head." And be- 11
hold, the man clothed with linen, who had the inkhorn by his side, returned answer, saying, "I have done as thou didst command me."

REFLECTIONS UPON CHAPTER IX. 1. How provoking to God are the sins of men, especially those of his professing people. Observe the dreadful expression of this before us; he ordains and commands the instruments of his vengeance "not to have pity; not to scruple to defile the temple itself with the blood of these obstinate offenders;" and declares, that he himself would not pity. He commands them to begin at the sanctuary, and punish the ringleaders and his ministers first. He hates sin in all, but most in those, who by their professions and stations are nearest to him, and have enjoyed the greatest privileges and advantages. This should fill our hearts with a great and constant dread of sin, lest we provoke the most merciful and compassionate of all beings "to have no pity."

2. We learn that in the worst times God has a remnant who serve him, and who lament both their own and the sins of others. Doubtless those good men who were marked did not delight in the sins of others; but rather attempted to reform men by their admonitions and good examples. And when nothing else was left for them to do, they lamented their degeneracy before God, cried earnestly to him for mercy towards a guilty land, and, like the prophet, earnestly prayed that if the judgment might not be averted, it might be lightened. Such men whatever may be their state in this life, however poor, despised, or unnoticed, are the objects of God's care and love, and respecting whom he says, "They shall be mine, in the day when I make up my jewels."

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court, and the altar of burnt-offerings. Compare 1 Kings, vi 3. and Joel, ii. 17.——*Backs towards the temple.* This expressed their contempt of Jehovah. These had embraced the Persian superstition, for the Persians then worshipped the sun.

17. *Provoked me, &c.* By their transgressions and abominable idolatries; and hence the measure of their punishment was to be complete.

CHAP. IX. 1. *He cried also, &c.* That is, God who had hitherto spoken to him. Compare Chap viii. 4.——*Draw near, &c.* In the vision the prophet saw some as having the charge of the city, and six of these came forth to destroy; doubtless these represented the Babylonians.

2. *Inkhorn by, &c.* According to Shaw, the people of the east wear it suspended from the girdle. This person was, "clothed with linen," the dress of the priests. Levit. vi. 3. In the same dress the angel appeared to Daniel. Chap. x. 5.; xii. 6, 7.

3. *The cherub, &c.* The prophet in the vision was in the most holy place, where the glory of God resided over the mercy seat, *upon* or *between* the cherubs. These are represented as his chariot, and from above them the glory ascended. Chap. x. 2, 4.

4. *And set a mark, &c.* The Jews have wearied themselves to find out what this mark was. Some contend that it was the *tau* in the old Samaritan character, and meant *the law*; תורה, which those marked had observed. Whatever it was, it was designed to denote their preservation and safety.

6. *Slay utterly old, &c.* All those who were without the mark, and who of course were impenitent.——*Begin at the sanctuary.* With the wicked and idolatrous priests. The Greek, "begin with my holy ones," those separated from others by their calling.——*At the elders, &c.* Compare chap. viii. 10, 11.

8. *Ah! Lord Jehovah, &c.* The sight of the slaughter affected the prophet, and he was afraid that the whole of his people would be cut off. Jehovah replies that the greatness of their wickedness had brought this upon

CHAPTER X.

The vision of the coals of fire to be scattered over the city; and the vision of the cherubs.

1 THEN I looked, and lo, in the expanse which was above the head of the cherubs, there appeared over them as it were a sapphire-stone, as
2 the appearance of the likeness of a throne. And Jehovah spoke unto the man clothed with linen, and said, "Go in between the wheels which are under the cherub, and fill thy hand with coals of fire from between the cherubs, and scatter them over the city." And he went in before
3 mine eyes. (Now the cherubs stood on the right side of the house, when the man went in; and
4 the cloud filled the inner-court. And the glory of Jehovah had gone up from the cherub, over the threshold of the house; and the house was filled with the cloud, and the court was full of
5 the brightness of Jehovah's glory. And the sound of the cherubs' wings was heard even to the outer-court, as the voice of the Almighty
6 God when he speaketh.) And it came to pass, when he commanded the man clothed with linen, saying, "Take fire from between the wheels, from between the cherubs;" then he went in, and
7 stood beside the wheels. And one cherub stretched forth his hand from between the cherubs to the fire that was between the cherubs, and took thereof, and put into the hands of him that was clothed with linen; who took it, and went out.
8 And the cherubs appeared to have the form
9 of a man's hand under their wings. And when I looked, behold, the four wheels by the cherubs, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. 10
And as for their appearances, they four had one likeness; as if a wheel had been in the midst of a wheel. When they went, they went upon their 11
four sides; they turned not about when they went; but to the place whither the head looked, to that they went; they turned not about when they went. And their whole body, and their 12
backs, and their hands, and their wings, and the wheels, were full of eyes round about, even their four wheels. As for the wheels, one cried 13
unto them in my hearing, "O wheel." And 14
every one had four faces: the first face was the face of an ox, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cher- 15
rubs were lifted up. (These are the animals which I saw by the river Chebar.) And when 16
the cherubs went, the wheels went by them: and when the cherubs lifted up their wings, to mount up from the earth, the wheels also turned not from beside them. When they stood, these 17
stood; and when they were lifted up, these were lifted up also: for the spirit of the animals was in them. Then the glory of Jehovah departed 18
from off the threshold of the house, and stood over the cherubs. And the cherubs raised their 19
wings, and mounted up from the earth, before mine eyes: when they went out, the wheels also were beside them, and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above. These 20
are the animals which I saw under the God of Israel by the river Chebar: and I knew that they were cherubs. Every one had four fa- 21
ces apiece, and every one four wings; and the likeness of the hands of a man was under their

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them; but to comfort him, the person commissioned to mark the pious, returned, and stated that he had done as commanded.

CHAP. X. 2. *Under the cherub.* Compare Chap. ix. 3. and Ps. xviii. 11. The wheels were below the cherubs, and the firmament was above them.——*Scatter them over the city.* This was to signify that Jerusalem should be burnt by the Chaldeans.

3. *The right side, &c.* The right side is the south: for the east is the front, or forepart, according to the Hebrews. The cherubs had moved from the situation mentioned chap. viii. 3, 4.

5. *As the voice of the Almighty, &c.* Michaelis supposed that thunder was intended. Compare Ps. xxix. 3—9. So also Symmachus and Theodotion explained.

8. *And the cherubs, &c.* The common text is here unquestionably erroneous. I follow that of the Sept. and Syr. versions.

9—12. *When I looked, &c.* Compare chap. i. 15—19.

13. *O wheel.* The wheels were animated, therefore addressed; because capable of obeying the great charioteer. Chap. i. 20.

14. *Face of an ox.* This must be intended by כרוב here, as is evident from chap. i. 10. Houbigant suspected that the term had been inserted by mistake for בקר.

20. *And I knew, &c.* Either from having heard or read of those which were in the most holy place, or from some divine communication.

22. *Their appearances and themselves.* They were not only the same in appearance, but they were the same in reality.

22 wings. And as for the likeness of their faces they were the faces which I saw by the river Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

The presumption of the princes of Israel, and their punishment; the mercy designed for those already gone into captivity.

1 MOREOVER the spirit raised me up, and brought me unto the east gate of Jehovah's house, which looketh eastward: and behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah, the son of Azur, and Pelatiah, 2 the son of Benajah, princes of the people. Then said he unto me, "Son of man, these are the men that devise iniquity, and give wicked coun- 3 sel in this city: Who say, 'It is not near; let us build houses: this city is the caldron, and we 4 are the flesh.' Therefore prophesy against them, 5 prophesy, O son of man." And the spirit of Jehovah fell upon me, and said unto me, "Speak; 'Thus saith Jehovah; Thus have ye said, O house of Israel: for I know the things that come into 6 your mind, *every one of* them. Ye have multiplied your slain in this city, and ye have filled 7 the streets thereof with the slain. Therefore thus saith the Lord Jehovah, your slain whom ye have laid in the midst of it, they are the flesh, and this *city* is the caldron: but [r] I will bring you forth" out of the midst of it. Ye have fear- 8 ed the sword; and I will bring a sword upon you, saith the Lord Jehovah. And I will bring 9 you forth out of the midst thereof, and will deliver you into the hands of strangers, and will execute judgments upon you. Ye shall fall by 10 the sword; on the border of Israel I will judge you; and ye shall know that I am Jehovah. This *city* shall not be your caldron, nor shall ye 11 be the flesh in the midst thereof; on the border of Israel I will judge you; And ye shall know 12 that I am Jehovah; because ye have not walked according to my statutes, nor have executed my judgments, but have done according to the manner of the nations which are round about you."

And it came to pass, when I prophesied, that 13 Pelatiah, the son of Benaiah, died. Then I fell down upon my face, and cried with a loud voice, and said, "Ah, Lord Jehovah! wilt thou make a full end of the residue of Israel?" And the 14 word of Jehovah came unto me, saying, "Son 15 of man, [o] thy brethren, [r] thy fellow-captives" and all the house of Israel universally, are they to

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CHAP. XI. 7. [r] So the versions.

15. [o] *thy brethren.* Sept. mss.——[r] Sept. Syr.

REFLECTIONS UPON CHAPTER X. 1. To impress the prophet and the people, a further view is here given of the grandeur of God, as before represented. Let us view him by faith as seated on a majestic throne, surrounded with a host of bright intelligencies, always ready to execute his commands. Let us think of the admirable wisdom and unity of design, which runs through his operations, however perplexed or contradictory they may appear to us. While we rejoice that "the Lord hath prepared his throne in the heavens, and that his kingdom ruleth over all," let us think of him and worship him with due seriousness and veneration.

2. How dreadful is the case of any people when the glory of the Lord is taken from them! Its departure from Jerusalem is described by many lively and affecting scenes, especially here. Let us observe the justice of God in removing his presence, when his people had affronted him, and tired out his patience by their idolatry and abominations. Observe also his mercy; he removed by degrees; the cloud of glory came first into the holy place, from the most holy; then to the threshold; then to the court; then to the gates of the court; as if he was lothe to remove, and waited to see whether the priests in the temple, or the people in the courts, would take warning, and by repentance and prayer engage his stay. God's ordinances, his gracious presence, the assistances of his Spirit, are the glory of our assemblies; and if we abuse or neglect these, and thus affront him, he will remove; then "the glory is departed," and nothing good remains.

CHAP. XI. 1. *Twenty-five men.* That these were persons of rank and authority is evident from the next verse; they might therefore be the chief counsellors with the president and some think that they represented the Jewish church, as the twenty-four elders in the Apocalypse do the christian church. Rev. iv. 4.

3. *It is not near, &c.* That is, the time, when Jerusalem shall be destroyed; let us therefore repair and rebuild its decayed houses; for "this city shall be the caldron, &c." that is, we will share all fates with it; we will either be preserved or perish with it. This metaphor is taken from the manner of preparing the Jewish sacrifices. 1 Sam. ii. 13, 14.

5. *Thus have ye said, &c.* Ye have advanced the assertion mentioned ver. 3. "You have rightly said what you say: The city is the caldron, and we are the flesh," shall be fulfilled, but not as you understand it. Many of you will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out, and elsewhere cut in pieces.

7—12. *I will bring you forth, &c.* How exactly this was fulfilled we learn from Jer. lii. 27.

13. *When I prophesied, &c.* When he appeared to himself to prophecy, he beheld Pelatiah expire, as an instance of what God would do to the rest.

15. *Remove ye far from, &c.* They of Jerusalem reproach those who had surrendered themselves with Jeconiah, and were now in captivity, as if

whom the inhabitants of Jerusalem have said, 'Remove ye far from Jehovah: unto us is this
16 land given in possession.' Therefore say, 'Thus saith the Lord Jehovah; Although I have cast them far off among the nations, and although I have scattered them among the countries, yet will I be to them for a little while a sanctuary in the countries whither they are come."
17 Therefore say, "Thus saith the Lord Jehovah, 'I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of
18 Israel. And they shall come thither, and shall take away thence all the detestable things there-
19 of, and all the abominations thereof. And I will give them one heart, and a new spirit I will put within [v] them"; and I will take away the heart of stone from their flesh, and will give them
20 a heart of flesh: That they may walk according to my statutes, and keep mine ordinances, and do them; and they shall be my people, and I
21 will be their God. But as for those whose heart goeth after [v] all" their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord Jehovah."

Then the cherubs raised their wings, and the 22 wheels were beside them; and the glory of the God of Israel was over them above. And the 23 glory of Jehovah went up from the midst of the city, and stood upon the mount which is by the east side of the city. And the spirit took me up, 24 and brought me into Chaldea, to those of the captivity, in a vision by the spirit of God. And the vision which I had seen went up from me. Then I spoke unto them of the captivity all the 25 things which Jehovah had showed me.

CHAPTER XII.

The prophet representeth the captivity of Zedekiah; his eating and drinking with fear and trembling, showeth the desolation of the Jews.

THE word of Jehovah also came unto me, say- 1 ing, "Son of man, thou dwellest in the midst 2 of a rebellious house; they have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou 3 son of man, prepare thyself utensils for remo-

19. [v] Versions, mss.

21. [v] Vulg. 1 ms.

REFLECTIONS UPON CHAPTER XI. 1. One source of the obstinacy and ruin of sinners is, their supposing that the judgments of God are at a distance. "It is not near us, &c." Thus men now believe that though death and judgment will come, they are not near. "They put afar off the evil day," and therefore say, "Let us build houses," follow the world, enjoy our pleasures, and defer religion; we shall have time enough to repent, reform, and be wise hereafter. By this means the arguments taken from the solemnity and awful consequences of death and judgment lose much of their force. But the folly of their conduct is most apparent, for they may be near, "even at the door;" and it is the duty of ministers to prophesy against such triflers, and in the plainest and most rousing terms to give them warning.

2. God's promises to the captive Jews, speak encouragement to those who are necessarily hindered from his house and worship. I say "necessarily," for "those who forsake the assembling of themselves together" without necessity, have no claim to it. He engages to be to such a sanctuary; to visit, instruct, comfort, and accept them in their private meetings, as much as if they were at the temple in Jerusalem. And God will be a church to his people when confined by sickness, in the care of young children, or other necessary avocations. If they be serious and devout, he will "grant them the tokens of his presence," the teachings of his Spirit, and communicate strength and comfort to them, though their brethren may censure or despise them. Persons in such circumstances should guard their spirits; improve their solitude well, and employ their secret hours, even at home, as much as possible in sacred and sabbath work.

they had willingly removed from Jehovah; they even boast as if they were better, because they possessed the land.

16. *For a little while a sanctuary.* Jehovah promises that he would be to those captives as a sanctuary, that is, a refuge and protection. I consider מעט as an adverb of time, referring to the expiration of the seventy years.

17—20. *I will assemble you, &c.* These promises were designed to support the hope of the righteous; and they could not by such men be heard with indifference.

21. *After all their, &c.* I read with Houbigant, Dimock and others כל for לב, as nothing is more certain than that this is the true reading.

23. *On the mount, &c.* On the mount of Olives, 2 Sam. xvi. 36.; Zech. xiv. 14. When the glory of Jehovah left the temple, it seemed to abide on that mount; and from this it was the opinion of the Jews, that the Messiah would frequent that mount, as we find he actually did, Luke xxi. 37.; xxii. 39. As this glory of Jehovah departed to this mount, after having denounced the destruction of the temple and city, so Christ from the same mount denounced a like destruction. Luke xix. 37.; xli. 44.

CHAP. XII. 2. *Dwellest in the midst, &c.* He was among them of the captivity in Chaldea: verse 10; chap. xi. 24.; xiv. 22.; xxiv. 2.; and these seem to have disbelieved the prophecies that Jerusalem should be smitten and burnt, and its inhabitants scattered abroad. Chap. iv. 2.; v. 5.; x. 2.; xi. 9.

3. *Utensils for removing.* Whatever was necessary for a long journey. They not only took provision, but every thing requisite for cooking, sleeping, &c.——*Removing by day.* This represented that the greater part of the Jews would be openly sent away captives; while 'removing by night' [illegible]

ving, and remove by day in their sight; and thou shalt remove from thy place to another place before their eyes; it may be they will consider, though they be a rebellious house. Then shalt thou carry forth thy utensils as utensils for removing before their eyes; and thou shalt carry forth in the evening before their eyes, as they carry forth who go into captivity. Dig thou through the wall before their eyes, and carry forth thereby. Before their eyes shalt thou bear *the utensils* upon thy shoulders; in the twilight thou shalt carry forth; thou shalt cover thy face and shalt not see the ground: for I have made thee a sign unto the house of Israel." And I did so, as I was commanded: I carried forth my utensils, by day, as utensils for removing; and in the evening I digged through the wall with my hand; I carried forth in the twilight, I bore upon my shoulder before their eyes.

And in the morning came the word of Jehovah unto me, saying, "Son of man, hath not the house of Israel, the rebellious house, said unto thee, 'What doest thou?' Say thou unto them, 'Thus saith the Lord Jehovah, This heavy prediction is against the prince, against Jerusalem, and the whole house of Israel that are in the midst 'thereof'. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, they shall go into captivity. And the prince that is among them shall bear upon his shoulder, in the twilight 'he shall dig', he shall carry forth through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes. I will also spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. And all that are about him to help him, and all his bands, will I scatter towards every wind; and I will draw out a sword after them. And they shall know that I am Jehovah, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am Jehovah."

Moreover the word of Jehovah came to me, saying, "Son of man, eat thy bread with quaking, and drink thy water with trembling and with anxiety; And say unto the people of the land, 'Thus saith the Lord Jehovah, concerning the inhabitants of Jerusalem, in the land of Israel; They shall eat their bread with anxiety, and drink their water wtth astonishment, that their land may be desolate from all that is therein, because of the violence of those that dwell therein. And the inhabited cities shall be laid waste, and the land shall become a desolation; and ye shall know that I am Jehovah."

And the word of Jehovah came unto me, saying, "Son of man, what is that proverb that ye have concerning the land of Israel, saying, 'The days are prolonged, and every vision faileth?' Therefore say unto them, Thus saith the Lord Jehovah; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days draw near, and

CHAP. II. 10. [v] Sept.

12. [v] Sept. Syr. Arab.

digging through the wall,' represented Zedekiah and his soldiers as endeavouring secretly to escape. Compare 2 Kings, xiv. 4. and ver. 11, 12.

6. *Made thee a sign, &c.* A type and figure of what should actually happen. See ver. 12. Covering the face was a token of shame and grief.

7. *And I did so, &c.* This repetition is in the true spirit of the ancients.

9. *Hath not the, &c.* That is, I know that they have said, 'What doest thou.'

10. *Is against the prince, &c.* I have followed the Chaldee, and in the close the Arabic, which readings seem to be necessary. By the prince Zedekiah is meant.

12. *He shall dig.* Compare Jerem. xxxix. 4.; lii. 7. Michaelis conjectures that the gate through which the king fled, might have been walled up during the siege.——*Cover his face, &c.* Agreeably to the custom of the Israelites. 2 Sam. xv. 30.

13. *He shall not see it.* This singular prediction was fulfilled; for his eyes were put out at Riblah. 2 Kings, xxv. 7.

16. *That they may declare, &c.* That they may confess that the judgments inflicted were deserved, on account of all their abominations.

17—20. *The word of Jehovah, &c.* The action of the prophet was to denote the distress that would come upon all the country, which was to be deprived of its produce, and made a desolation.

22. *The days are prolonged, &c.* That is, God is wont to exercise forbearance; he will not immediately punish. Or the prophets see vain visions. God answers that what they said should speedily be accomplished.

2
4 the fulfilment of every vision.' For there shall
be no more any vain vision nor flattering divi-
25 nation within the house of Israel. For I am Je-
hovah, I will speak the word, and when I speak
it shall come to pass; it shall be no more pro-
longed: for in your days, O rebellious house,
will I speak the word, and will perform it, saith
the Lord Jehovah."
26 Moreover the word of Jehovah came to me,
27 saying, "Son of man, behold, the house of Is-
rael say, 'The vision which he seeth is for many
days to come, and he prophesieth of times afar
28 off.' Therefore say unto them, 'Thus saith the
Lord Jehovah; There shall none of my words be
prolonged any more, but the word which I shall
speak, shall be performed, saith the Lord Je-
hovah."

CHAPTER XIII.

Reproof of the false prophets, and of the flattering prophetesses.

1 THE word of Jehovah also came unto me,
2 saying, "Son of man, prophesy against the pro-
phets of Israel that prophesy, and say thou unto
them that prophesy out of their own hearts,
3 'Hear ye the word of Jehovah; Thus saith the
Lord Jehovah; Wo unto the foolish prophets,
that follow their own spirit, and have seen no-
thing! O Israel, thy prophets are like the 4
jackals among ruined places. Ye have not 5
gone up into the breaches, nor made up the wall
for the house of Israel to stand in the battle, in
the day of Jehovah. They have seen vanity and 6
lying divination, saying, Jehovah saith; where-
as Jehovah hath not sent them; yet they even
hope that *their* word shall be established."

"Have ye not seen a vain vision, and have ye 7
not spoken a lying divination, whereas ye say,
'Jehovah speaketh,' although I have not spo-
ken? Therefore thus saith the Lord Jehovah; 8
Because ye have spoken vanity, and seen lies,
therefore, behold, I am against you, saith the
Lord Jehovah. And my hand shall be against 9
the prophets that see vanity, and that divine a
lie: they shall not be in the assembly of my peo-
ple, neither shall they be written in the record
of the house of Israel, nor shall they enter into
the land of Israel; and ye shall know that I am
the Lord Jehovah. Because, even because they 10
have seduced my people, saying, 'Peace;' and
there was no peace; and one built up a wall,
and, lo, others daubed it with untempered mor-

REFLECTIONS UPON CHAPTER XII. 1. We hence learn that when God preserves or raises up persons from threatening dangers, his design is that they may glorify his name. The few that were left were to give glory to God, by confessing their guilt, and making his being, power, and righteousness, known among the heathen; as well as by knowing him better themselves. Thus when his peculiar mercy is extended to us, particularly by supporting our lives, while many die around us, it should lead us to humble ourselves before him; and if we have done injury to others, to acknowledge it, and make them what amends we can. It becomes us to own God's righteousness and goodness, and exhort, admonish and intreat others to know him, and fear before him, and serve him in sincerity.

2. See how wretchedly men deceive themselves with the expectation that divine judgments are far off. With what false and trifling reasons did this people buoy themselves up with hopes of escape! Thus when men are now warned of the threatenings of God's word, and the approach of the eternal state, they will not consider, but say, ver. 27. "he prophesieth of the times afar off." At least they think that death is not near, and that they shall live many years. But this is an ungrateful abuse of the patience of God, and may provoke him to cut them off in their sins: and if so, their destruction, being unexpected, will be so much the more dreadful. "Watch, therefore, and pray lest ye enter into temptation; and, lest coming suddenly, he find you sleeping;" for then a great ransom cannot save you.

26—28. *The word of, &c.* In the paragraph 21—25, there is a reference to the visions of all the prophets; but these verses refer particularly to those of Ezekiel.

CHAP. XIII. 2 *Out of their own hearts.* Those who were not inspired nor sent of God. Compare Nehem. vi. 8. "Thou feignest this from thy own heart."

4. *Among ruined places.* I prefer this version, as the jackal, as well as the common fox, frequented ruined places, and makes his haunt there. As the jackals entered the vineyards and gardens, and fed on the produce, so these false prophets destroyed by their lies the people, called God's vineyard. Jerem. xii. 10.

5. *Into the breaches, &c.* A metaphor taken from a besieged place, in whose wall breaches had been made, and which it was the duty of the soldiers speedily to repair, lest the enemy should rush in and take it. The sense is, these prophets had not sought the safety of the people, by exhorting them to amend their ways and turn to Jehovah.

6. *Yet they hope that, &c.* Others render, "they make others to hope, &c." Dathe, "they persuade the people, &c." I think that יחלו refers to the false prophets, and that they hoped what they prophesied or announced, would come to pass. So the Chaldee.

9. *In the assembly of, &c.* That is, they shall perish, and shall have no posterity enrolled in the genealogical tables.

10. *One built up, &c.* With Theodoret and others, I prefer the pronoun הוא to עמי, my people. They built up Jerusalem for their defence

11 tar: Say unto them who daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend
12 it. Lo, when the wall is fallen, shall it not be said unto you, 'Where is the daubing where-
13 with ye have daubed it?' Therefore thus saith the Lord Jehovah; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to make a full end of it.
14 Thus will I break down the wall that ye have daubed with untempered mortar, and will bring it down to the ground, so that the foundation thereof shall be discovered; and it shall fall, and ye shall be consumed in the midst thereof:
15 and ye shall know that I am Jehovah. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar;* and I will say unto them, 'The wall is
16 no *more*, neither they that daubed it; Even the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and *there is* no peace, saith the Lord Jehovah."
17 "Likewise, thou son of man, set thy face against the daughters of thy people, who prophesy out of their own heart; and prophesy thou against them, And say, 'Thus saith the Lord Je- 18
hovah; Wo to the women who apply cushions to all arm-holes, and make coverings upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save alive the souls *that listen* to you? And will ye 19
pollute me among my people for handfuls of barley and for pieces of bread; to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken to a lie? Therefore thus saith 20
the Lord Jehovah; Lo, I am against your cushions with which ye there hunt souls and ensnare them; and I will tear them from your arms, and will let go the souls, even the souls that ye hunt and ensnare. Your coverings also will I tear, 21
and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah. Because 22
ye have grieved the heart of the righteous by falsehood, whom I have not grieved; and strengthened the hands of the wicked, that he should not return from his evil way, that I should save his life: Therefore ye shall no more 23
see vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am Jehovah."

REFLECTIONS UPON CHAPTER XIII. 1. We learn that as men are but too willing to believe falsehoods, there will always be found persons to utter them. Wicked men are fond of any thing which may lead them to believe that sin is not so great an evil, nor the punishment of it in a future state so dreadful and durable, as they have been sometimes taught to believe: and there have been many, who have given them too much encouragement to make light of sin and the wrath to come. But this is only plaistering the wall with untempered

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Michaelis renders חיץ a wall of loose stones, which the false prophets daubed with unprepared mortar.

11. *Overflowing shower, &c.* These terms express the judgments which were coming upon them by the Chaldeans. They should come like an overwhelming tempest.

15. *Upon the wall, &c.* Upon Jerusalem, and upon her false prophets. The next verse explains the metaphor, 10—15.

17. *Set thy face, &c.* This denotes to apply oneself to any thing involving both the exercise of the mind and the body, 2 Kings, xii. 18.; Jerem. xlii. 15—17.; Luke ix. 51—53.——*Daughters.* Because some women were inspired, as Deborah, Hannah, and Hulda; others arrogated this honour to themselves, against whom the prophet was to denounce the divine judgments.

18. *Apply cushions, &c.* This was both literally and figuratively true. They taught persons to recline at ease on their couches, and to partake of banquets; they soothed, and made them very easy to their own ruin. Michaelis observes that these prophetesses did the same thing by their flattering words as would have been best expressed if they had thought fit to signify the same thing by actions only, (as the prophets sometimes did) by making bolsters for the arms, and presenting them to the Israelitish women, whom they wanted to assure of the continuance of their prosperity; and embroidering handkerchiefs proper to bind over the ornaments of females in a state of honour, and afterwards putting them on their heads. The easterns had, and still have, frequent amulets and ribbands of charms, which they put principally at their hands and heads. Such charms these female prophets fabricated; and, as appears, attributed to them the power of preserving the life of those who wore them, and of bringing death on their enemies.—— *To hunt souls.* To destroy men, to expose them to God's vengeance by lulling them into security. Compare 1 Sam. xxiv. 12.——*That listen to you.* There seems to be an apposition between the souls which they hunted, the persons whom they sought to destroy, and those to whom they promised life, such as hearkened unto them. Dathe, after the Syriac, "Will ye save your own souls alive?" I prefer the usual sense.

19. *Handfuls of barley, &c.* For the least possible reward they prophesied peace to the wicked, and denounced judgments on the righteous.

20. *There hunt, &c.* That is, in Jerusalem.——*That they may escape.* This sense פרח has in the Chaldee and Syriac, and the Vulgate renders to this purpose. Some such sense seems to be necessary. See Castel.

22. *Grieved the heart, &c.* This and the next verse illustrate and explain the preceding.

CHAPTER XIV.

The hypocrisy of many exposed, and the calamities which should come upon them.

1 THEN some of the elders of Israel came unto
2 me, and sat before me. And the word of Jeho-
3 vah came unto me, saying, "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by
4 them? Therefore speak unto them, and say unto them, 'Thus saith the Lord Jehovah; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I Jehovah will answer him that cometh according to the multitude of his idols;
5 That the house of Israel may be taken in their own heart, because they are all estranged from me through their idols."
6 "Therefore say unto the house of Israel, 'Thus saith the Lord Jehovah; Repent, and turn from your idols; and turn away your faces from all your abominations. For every man of the house of Israel, or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I Jehovah, will myself answer
8 him: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Jehovah.
9 And when a prophet is deceived as to the thing which he hath spoken, I Jehovah have permitted that prophet to be deceived; and I will stretch out my hand against him, and will destroy him from the midst of my people Israel. And they
10 shall bear the punishment of their iniquity; the punishment of the prophet's iniquity shall be even as the punishment of his iniquity that seeketh unto him; That the house of Israel may
11 go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah."

12 The word of Jehovah also came to me, saying,
13 "Son of man, when a land sinneth against me by trespassing grievously, and I shall stretch out my hand upon it, and shall break the staff of the bread thereof, and shall send famine up-

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mortar, which will soon tumble, prove a refuge of lies, and destroy those who shelter under it. And those who have propagated and encouraged such dangerous notions, will find that they have been polluting God's name, and ruining themselves and those who were deceived by them.

2. We are taught how to behave, both to the righteous and the wicked. God would not have the righteous sad; and therefore we ought to avoid doing any thing to make them so; by confounding virtue and vice; representing some of the best men as hypocrites and enthusiasts; or by any other methods rendering them odious and despicable; whereas they ought to he honoured, comforted, and encouraged; to be had in reputation, and have their hands strengthened by all who profess themselves friends to religion, to virtue, and to their country. On the other hand, let us never strengthen the hands of the wicked, by giving countenance to those who corrupt the morals or injure the families of others, by representing the vices of men in a favourable light, and willingly associating with those who are known to be enemies to God and goodness; which is too much the case in the present age. We see how God resents such a conduct, and what mischief it does to a nation; and therefore should be upon our guard against it; and show our concern for the honour and support of religion, by frowning upon those who make themselves vile, and by "honouring those who fear the Lord." Wise and good men should regard the saints as the excellent of the earth.

CHAP. XIV. 3. *Set up their, &c.* They are not only strongly inclined to idols, but have actually placed them in their houses before their face, in order to worship them.

4. *According to the, &c.* I have omitted בה with two mss. Eichhorn considers it a Syriasm, and with Houbigant would render *by myself.* The Masorets have changed it to אנכי. I conceive that the text reads best without it. I will answer him as such an idolator deserves to be answered.

5. *That the house, &c.* May be catched or surprised in their own consciences, when they know that I am acquainted with all their secret crimes and idolatries.

6. *Turn your faces, &c.* That is, from those stumbling-blocks of their iniquity, which they had put before their faces, verse 3.

7. *Every man, &c.* Whether among the captives, or of those who yet remained in their own land, whether native Israelite, or one of those proselyted to them; God would deal with such a man as it follows.

9. *And when a prophet, &c.* A false prophet, who influenced by the hope of gain, promised to the wicked peace and safety, which God in his providence permitted, as a punishment, as it is explained in what follows.

12—14. *The word of Jehovah, &c.* When the inhabitants of a land have filled up the measure of their iniquities, the few righteous shall not deliver it; no, not such men as Noah, Daniel, and Job. Daniel had now been fourteen years in captivity, and from this express mention of him by a contemporary prophet, it is clear that he was celebrated as a righteous man, and a faithful worshipper of the true God. Noah was a preacher of

on it, and shall cut off from it man and beast:
14 Though these three men were in it, Noah, Daniel, and Job, they should but deliver their own souls by their righteousness, saith the Lord
15 Jehovah. If I cause noisome beasts to pass through a land, and they spoil it, and it be desolate, so that no man passeth through because
16 of the beasts: Though these three men were in it, as I live saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be de-
17 solate. Or if I bring a sword upon that land, and say, 'Sword, pass through the land;' so
18 that I cut off from it man and beast: Though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be deliver-
19 ed. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off
20 from it man and beast: Though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own
21 souls by their righteousness. Therefore thus saith the Lord Jehovah; How much more when I send my four grievous judgments against Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall 22
be left a remnant that shall be brought forth, both sons and daughters: lo, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil which I have brought upon Jerusalem, even concerning all that I have brought upon her. And they shall comfort 23
you, when ye see their way and their doings: and ye shall know that I have not done without cause all that I have done against her, saith the Lord Jehovah."

CHAPTER XV.

By the unfitness of the vine-branch for any work, is shown the rejection of Jerusalem.

The word of Jehovah also came unto me, 1
saying, "Son of man, What is vine-wood better 2
than the wood of a branch which is among the trees of the forest? Shall wood be taken of it 3
to make any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast 4
into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it proper for any work? Behold, when it is 5
whole, it is made into no work: how much less

Reflections upon Chapter xiv. 1. We learn how much God resents the hypocrisy of his professing people. These elders pretended to inquire the will of the Lord, while they had cast off his worship, and were entirely devoted to idolatry. Thus many now come to the house of God, seemingly with good intentions, yet their hearts are estranged from him; they have a secret antipathy to him and his service; they attend to support their reputation and satisfy their consciences; yet are determined to retain their sins, and will not part with their beloved lusts. This is highly affronting to God, who knows their hearts and designs. They cannot expect peace; their own hearts seduce them, their own consciences will chastise them, and God will condemn them; for all insincerity and hypocrisy are highly provoking to him who is the God of truth.

2. We learn from what is said of Noah, Daniel, and Job, what is the efficacy of prayer, and how much it is our duty to intercede for a guilty land, ver. 14—20. This passage plainly intimates, that the intercessions of holy men have great weight with God. He sometimes spares a wicked country, for the sake of the godly; but if they go on to sin presumptuously, and the measure of their iniquities is full, even these will not prevail; no not even to save their wicked children; nevertheless they will deliver their own souls, and not lose their final reward. They will not seek or pray in vain.

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righteousness to the old word, Job, eminent for his piety in the patriarchal age, and Daniel among the captives; and yet these could not have turned away God's wrath from such a people as the Jews were.

19. *Upon it in blood, &c.* According to Grotius, this signifies every kind of immature death.

21. *How much more, &c.* If it is just with respect to other countries, that the good alone should escape punishment; how much more with respect to Jerusalem, after such repeated instructions and admonitions?

22. *Be comforted, &c.* When ye see their spirit and conduct, or when ye learn it by their confession of their past idolatries, ye shall be comforted with the thought that I have spared any; for ye shall know that I have not thus dealt with them without cause.

CHAP. XV. 2—5. *Son of man, &c.* Ezekiel foretells the subversion of Jerusalem, by a great variety of similitudes, as by drawing the picture of a siege, chap. iv.; by shaving off his hair, and cutting one part of it to pieces, and burning another; chap v.; by the caldron in which flesh was boiled, chap. xi.; by providing 'utensils for removing,' chap. xii., and here by 'the wood of the vine.'——*What is the vine wood, &c.* The vine is the noblest of all trees, as long as it brings forth fruit: but if it is cut down, its soft wood cannot be worked.—It is only fit for fuel. Other trees, though unfruitful, may be made into various utensils, but when the vine-tree is unfruitful, it is good for nothing but to be burnt.

6—8. *Appointed for the fire, &c.* Here we have the application of the similitude. The inhabitants of Jerusalem were become as an unfruitful

when the fire hath devoured it, and it is burnt, shall it be made into any work?"

6 "Thus therefore saith the Lord Jehovah; As the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so
7 will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am Jehovah,
8 when I set my face against them. And I will make the land desolate, because they have grievously trespassed, saith the Lord Jehovah."

CHAPTER XVI.

Under the emblem of an exposed female infant, which a good man finds, nurses, educates, and at length marries, but whose kindness is requited by ingratitude, and the most shameful unfaithfulness, is shown the sin of Israel, and the love of God.

1 THE word of Jehovah also came unto me, say-
2 ing, "Son of man, cause Jerusalem to know
3 her abominations, And say, 'Thus saith the Lord Jehovah unto Jerusalem; Thy origin and thy nativity is of the land of Canaan; thy father was
4 an Amorite, and thy mother an Hethite. And as for thy nativity, in the day when thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not
5 salted at all, nor swaddled at all. No eye pitied thee, to do any of these things unto thee, and to have compassion on thee; but thou wast cast out in the open field, to the loathing of thy life, on the day in which thou wast born. And 6
when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, 'Live;' yea, I said unto thee when thou wast in thy blood, 'Live.' I have 7
caused thee to increase as the growth of the field, and thou didst increase, and grew great, and thou becamest most excellent; thy breasts were formed, and thy hair grew, whereas thou wast naked and bare. But I then passed by thee, 8
and saw thee, and lo, thy time was a time of love; for I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine. Then 9
I washed thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil; And clothed thee with broi- 10
dered work, and shod thee with seal-skin, and wrapped thee about with fine linen, and covered thee with silk, And adorned thee with orna- 11
ments, and put bracelets upon thy hands, and a chain on thy neck. And I put a jewel in thy 12
nostrils, and ear-rings in thine ears, and a beautiful crown upon thy head. Thus wast thou a- 13
dorned with gold and silver; and thy raiment was of fine linen, and of silk, and of broidered

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REFLECTION UPON CHAPTER XV. We are here taught that when men do not improve but abuse their privileges, divine judgments await them. The Jews trusted to their privileges; because they were represented as God's vineyard, they thought they should not be cut down. But he informed them that no privileges would secure them if they were unfruitful; that the heathen were better than they, who from a general sense of God and their duty, were just, diligent, faithful, and compassionate. Fruitfulness is the main thing, and without it, we lose all excellency and esteem in God's sight. Let us then improve our advantages, "and abound in all the fruits of righteousness, which are to the praise and glory of God," and for our own honour and comfort; otherwise we shall but be fit fuel for the fire: "for now also the ax is laid to the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the burning."

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vine, and like it appointed to be consumed; so that if they escaped one fire, yet they should fall into another. This may refer to those who escaped destruction in their own land, but flying to Egypt were destroyed there. Jerem. xliv. 14.

CHAP. XVI. 3. *Thy origin, &c.* Literally, "thy diggings;" but I have preferred the sense, Compare Is. li. 1. for a similar metaphor.——*Of Canaan.* Thou art so corrupt, that one would suppose thee descended from the Canaanites, and not from holy Abraham; sprung from the Amorites and Hethites. This is the language of indignation and reproof. It is usual in scripture, to call those the sons of such whose practices they imitated. Matt. iii. 7.; xxiii. 33.; John viii. 44.

4. *Thy navel was not cut.* The Chaldee paraphrast refers this to the state of Israel in Egypt, where they were exposed to danger, and ready to perish, &c.——*Not salted, &c.* From this it appears that it was then usual to lave new-born children in water in which salt was dissolved; and Galen asserts that salt rendered the skin of the infant harder. The next verse shows the wretched condition of this outcast.

5. *Loathing of thy life, &c.* Life in such a state was not desirable. Some render person, and others soul. The term נפש may be used for the pronoun.

6. *I said unto thee live.* Some omit the repetition of this clause, on the authority of some versions. Others regard it as more emphatical.

7. *As the growth of the field.* Their increase in Egypt was very great; and to this I conceive the prophet refers.

8. *Was a time of love.* God visited them in Egypt, and displayed the richest love and kindness towards them. He delivered them, and at Horeb entered into covenant with them, so that they became his acknowledged and professed people.

work; fine flour, and honey, and oil, didst thou eat: and thou wast exceedingly beautiful, and
14 thou didst prosper into a queen. And thy renown went forth among the nations for thy beauty; for it was perfect through the comeliness, which I had put upon thee, saith the Lord Jehovah."
15 "But thou hast trusted in thy beauty, and didst play the harlot because of thy renown, and gavest up thyself to thy harlotries with every one that passed by, which should not have been done.
16 Thou hast also taken of thy garments and hast decked thy high-places with divers colours, and played the harlot thereupon, whither thou shouldst not have come, nor should this have
17 been done. Thou hast also taken thy goodly jewels of my gold and of my silver, which I gave thee, and hast made to thyself images of men,
18 and hast played the harlot with them; And thou hast taken thy broidered garments, and covered them; and hast set mine oil and mine
19 incense before them. My food also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set these before them for a sweet savour. And it hath come to pass, saith
20 the Lord Jehovah, That thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. Are these thy harlotries
21 a small matter, That thou hast slain my children; and hast delivered them up to cause them
22 to pass through the fire unto them? Also in all thine abominations and thy harlotries thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast wallowing in thy blood. And it came to pass after all thy 23
wickedness, (wo, wo, unto thee! saith the Lord Jehovah;) That thou hast also built unto thee 24
an arched place, and hast made thee a raised place in every street. Thou hast built thy rai- 25
sed place at every head of the way, and hast made thy beauty to be abhorred, and hast admitted every passenger to cohabit with thee, and hast multiplied thy harlotries. Thou hast also 26
played the harlot with the Egyptians, thy neighbours, great of flesh; and hast multiplied thy harlotries, to provoke me to anger. There- 27
fore, behold, I stretched out my hand against thee, and diminished thine appointed portion, and delivered thee unto the will of those that hated thee, the daughters of the Philistines who were ashamed of thy wicked way. Thou hast played 28
the harlot also with the Assyrians, without being satisfied; yea, thou hast played the harlot with them, and yet thou couldst not be satisfied.
Thou hast moreover multiplied thy harlotries in 29
the land of Canaan unto Chaldea; and yet thou wast not satisfied therewith. How weak is thy 30
heart, saith the Lord Jehovah, in that thou doest all these things, the work of a woman playing the harlot, and bearing rule: In that thou 31
buildest thine arched place at the head of every way, and makest thy raised place in every street; and hast not been as one playing the harlot, in that thou scornest hire; But as a wife that com- 32
mitteth adultery, who taketh strangers instead

9—14. *Then I washed thee, &c.* These verses represent the people of Israel, as a lady decked in all the usual ornaments. For a parallel passage, and explanatory notes, see Is. iii. 21, &c.

15. *Which should not, &c.* I have followed the Septuagint Alexandrian and Chaldee, which give a sense the most suitable. The true reading most probably is, לא יהיה, as in the end of the next verse.

16. *Whither thou shouldst, &c.* I have followed again the Septuagint, with which the Syriac agrees, and connect עליהם, *upon them*, with this clause, as I find Dathe did.

17. *Images of men.* Thus showing the most shameful profligacy. See note, Hosea ix. 10.

19, 20. *And it hath come, &c.* The Septuagint and Arabic thus divide and point; and if ויהי be retained this is obviously right.

21. *Hast slain my children, &c.* This verse explains the preceding. Here "slaying, and causing to pass through the fire" is equivalent to their sacrificing them to be devoured.

24. *An arched place, &c.* This answers to the latin *fornix*, a low obscure place where harlots dwelt; as "high-place" does to *lupanar*, because impure practices were frequent in high-places dedicated to the worship of idols.

25. *Hast admitted every, &c.* I have rendered equivalently, for reasons which every competent judge will think valid.

26. *Egyptians, &c.* They were especially addicted to the worship of idols of every kind. They worshipped goats, oxen, sheep, monkies, crocodiles, the ibis, and the hawk, as well as other creatures.

27. *Thine appointed portion, &c.* That is, of food and raiment, which God, as her husband had assigned for her support.——*Philistines.* God often gave them into the hand of the Philistines as a punishment for their idolatry; as under the Judges, x. 7.; xiii. 1, and 1 Sam. iv. 2, and also under their kings, 2 Chron. xxi. 16; 17.; xxviii. 18.

28. *With the Assyrians.* Not content with the idols of Egypt, they adopted those of a people far removed from them. To what idols he refers I know not.

29. *Unto Chaldea.* They had added to the idols of Canaan the superstition of Chaldea. They had borrowed from every neighbouring nation their gods and sinful rites.

33 of her husband! To all harlots men give a reward; but thou hast given thy rewards to all thy lovers, and hast hired them, that they may come unto thee on every side for thy harlotries.
34 And the contrary is in thee from other women in thy harlotries, and after thy manner none playeth the harlot; in that thou givest a reward and no reward is given unto thee; therefore thou art contrary."
35 "Wherefore, O harlot, hear the word of Jeho-
36 vah: Thus saith the Lord Jehovah; Because thou gavest thyself to impurity, and thy nakedness was discovered in thy harlotries with thy lovers, and with all thine abominable idols, and in the blood of thy children, whom thou hast given
37 unto them: Therefore, behold, I will assemble all thy lovers, to whom thou hast been pleasing, and all those whom thou hast loved, with all those whom thou hast hated; I will even assemble them unto thee round about, and will uncover thy nakedness unto them, that they may see
38 all thy nakedness. And I will judge thee, with the judgments of adulteresses, and of them that shed blood; and I will give thee to drink the
39 blood of fury and of jealousy. And I will also give thee into their hand, and they shall destroy thine arched place, and shall cast down thy raised places: they shall also strip thee of thy raiment, and shall take thy goodly jewels, and
40 shall leave thee naked and bare. They shall also cause a company to come up against thee, and they shall stone thee with stones, and cleave
41 thee asunder with their swords. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, neither shalt thou give hire any more.
42 So will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.
43 Because thou hast not remembered the days of thy youth, but hast provoked me in all these things; behold, therefore, I will so recompense thy way upon thy head, saith the Lord Jehovah, that thou shalt not again practise this wickedness in all thine abominations."
44 "Behold, every one that useth proverbs, shall use this proverb against thee, saying, 'As is the mother, so is her daughter.'
45 Thou art the daughter of thy mother that loathed her husband and her children; and thou art the sister of thy sisters, that loathed their husbands and their children: your mother was a Hethite, and your father an Amorite.
46 And thine elder sister, was Samaria, she and her daughters that dwelt at thy left hand: and thy younger sister, that dwelt at thy right hand, was Sodom and her daughters.
47 Yet hast thou not walked according to their ways, nor done according to their abominations: (that was loathed as a small thing) but thou wast corrupted more than they in all thy ways."
48 "As I live, saith the Lord Jehovah, Sodom thy sister, hath not done, she nor her daughters, as thou hast done, and thy daughters.
49 Behold, this was the iniquity of thy sister Sodom,

30—34. *How weak is, &c.* Michaelis from the Arabic, "How ardently doest thou desire thy lovers, &c." The paragraph shows this woman to be unrestrained in her spiritual fornication and adultery.

36. *Thyself to impurity, &c.* So the Chaldee and Dathe, and others give nearly the same sense to the textual word from the Arabic. It does not elsewhere signify *money*, as most of the ancients render.

37. *Thy nakedness, &c.* This is explained ver. 39, that Jerusalem should be given into the hand of her enemies.

38. *Of adulteresses.* Adultery, and idolatry, which is spiritual adultery, were both capital offences by the law: Levit. xx. 10.; Deut. xvii. 2—7. ——*That shed blood.* This also was a capital offence, Exod. xxi. 12. and of this offence Jerusalem had been guilty. Comp. ver. 21, 36.——*Blood of fury, &c.* This alludes to the waters of jealousy which the husband gave to the suspected wife; but instead of water God would give Jerusalem blood to drink; that is, would drench her with blood.

40. *Stone thee, &c.* This was the punishment of the adulteress, John viii. 5.; and there seems also to be a reference to the military engines which were employed in the siege of Jerusalem.

42. *And I will be quiet, &c.* The phrase signifies, I will make my fury to rest upon, ver. 13, and xxiv. 13. And here it means not reconciliation, but the satisfaction which arises from vengeance, together with a subsequent neglect. So Jerom explains.

43. *This wickedness, &c.* The words have this sense, Judg. xx. 6. and in other places; and I conceive that ב is used for in or *together with*, so that the wickedness consisted in abominable idolatries.

45. *Of thy mother, &c.* The Canaanites who inhabited the land before them he calls their mother, who rejected and loathed the true God, and sacrificed their children to idols, as the Israelites also did in imitation of them.

46. *Elder sister, &c.* Samaria was the metropolis of a powerful kingdom. In determining the points, suppose the face to the east, (as was the custom of the Jews, and the right hand will be the south, and the left the north, and in this manner were Samaria and Sodom situated in respect to Jerusalem.

49. *Secure prosperity.* Prosperity with quietness, so uninterrupted that she was in her own thoughts free from all danger; but how awful the judgment which awaited her!

pride, fulness of bread, and secure prosperity had she and her daughters; yet she did not strengthen the hand of the poor and needy.
50 And they were haughty, and committed abomination before me; therefore I took them away as [r] thou hast seen".”
51 “Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast
52 done. Do thou also bear thy confusion, who hast pleaded for thy sisters by thy sins which thou hast committed more abominably than they: they are justified more than thou: therefore be thou also ashamed and bear thy confusion, in that thou hast justified thy sisters.”
53 “Yet I will bring again their captivity, even the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters; and I will bring again thy captivity in the midst
54 of them: That thou mayest bear thy confusion, and mayest be confounded because of all that thou hast done, in that thou hast comforted
55 them. And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. Although thy sis- 56
ter Sodom was not mentioned by thy mouth in the day of thy pride; Before thy wickedness 57
was discovered, as in the time of thy reproach from the daughters of Syria, and from all that were round about her, from the daughters of the Philistines, who despised thee round about.
As to thy wickedness and thine abominations, 58
thou hast borne them, saith Jehovah. For thus 59
saith the Lord Jehovah; I will even do with thee as thou hast done, who hast despised the oath so as to break the covenant. Nevertheless 60
I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then thou shalt re- 61
member thy ways, and be confounded, when thou shalt receive thy sisters, thine elder, and thy younger sisters: and I will give them unto thee for daughters, but not by the covenant now made with thee. For I will establish my cove- 62
nant with thee; and thou shalt know that I am Jehovah. That thou mayest remember, and be 63
ashamed, and never open thy mouth any more because of thy confusion, when I am pacified toward thee for all that thou hast done, saith the Lord Jehovah.”

CHAP. XVI.

REFLECTIONS UPON CHAPTER XVI. 1. We see that it is a matter of great importance to show men their abominations. All sin is hateful to God; especially idolatry, as that is peculiarly affronting to him, and destructive of every good principle and disposition in the human heart. Men are unwilling to know their sins; love to be deceived, and excuse or palliate them; but without knowing them they will not repent and reform. It is the duty of God's ministers to be faithful reprovers; and their attempts ought to be kindly received, and their admonitions thankfully complied with.

2. How detestable was the character of Sodom! Observe what led them to their enormities; pride, fulness of bread, and secure prosperity. This is an exact description of too many in our own land: luxury and security lead them to uncharitableness, haughtiness, lewdness, and all other abominations; and those especially who are in plentiful circumstances should take peculiar care, lest they become devoted to sensuality and pleasure; and so destroy their own souls.

3. We are taught the sin of parents who lead their children astray. If they do not sacrifice them to Moloch, they devote them to mammon, pleasure, ambition, and other vices, which tend to their eternal ruin. O what need is there to remember our sins, to repent of them, and to improve the blessings which God gives to his glory! Especially let those, who were ready to perish, and whom God in love preserved, consecrate themselves wholly to him. If he have given them much, let them spend it, not on their lusts, but in a manner suitable to their character and obligations; and so they may joyfully expect the future reward of their piety.

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50. [r] Vulg. Arab. 1 ms.

52. *Thy sisters by thy, &c.* Thou hast shown that they are less guilty than thyself; and deserved to be spared more than thee, as the next verse proves.

53. *Captivity of Sodom, &c.* The Moabites and Ammonites, descended from Sodom, are called by this name. So the Moabites are called the remnant of Adama: Is. xv. 9.

56, 57. *Although thy sister, &c.* The exemplary punishment of Sodom, was not duly considered, and spoken of, by thee in the time of thy prosperity and self-confidence; before thy humiliation showed thy wickedness, and defeats and distresses were brought on thee by the Syrians and Philistines.

60. *I will remember, &c* They had broken their covenant with him but he mercifully engages to keep his towards them.

61. *Receive thy sisters, &c.* Who restored with thee, shall join themselves to thee; which was fulfilled under the Maccabees, and especially by

CHAPTER XVII.

Under the emblems of two eagles and a vine, is shown the punishment of Jerusalem; and by a cedar, her future celebrity.

1 And the word of Jehovah came unto me, say-
2 ing, "Son of man, put forth an enigma, and
3 speak a parable unto the house of Israel; And
say, 'Thus saith the Lord Jehovah; A great eagle with great wings, with long feathers full of plumage, which had divers colours, came to Lebanon, and took the highest branch of the
4 cedar: He cropped off the top of its young twigs, and carried it into a land of traffick; he
5 set it in a city of merchants. He took also a shoot of the land, and planted it in a fruitful field; he placed it by great waters, and set it by
6 the willows. And it grew, and became a spreading vine of low stature, whose branches turned towards him, and its roots were under him: so it became a vine, and brought forth branches,
7 and shot forth sprigs. There was also another great eagle with great wings and much plumage: and behold, this vine bent its roots towards him, and shot forth its branches towards him, that he
8 might water it from the beds of its plantation. It was planted in a good soil by great waters, that it might bring forth branches, and bear fruit; that it might become a goodly vine."
9 "Say thou, Thus saith the Lord Jehovah; 'Shall it prosper? shall not one pull up its roots, and cut of its fruit, that it wither? all its newly spreading leaves shall wither, yet not by a mighty arm, nor much people shall he pluck up its roots. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east-wind toucheth it? in the beds where it groweth shall it wither." 10

Moreover the word of Jehovah came unto me, 11
saying, "Say now to the rebellious house, 12
Know ye not what these things mean? tell them; Behold, the king of Babylon came to Jerusalem, and took her king and her princes, and led them with him to Babylon; And took of the 13
king's seed, and made a covenant with him, and took an oath of him: he took also the mighty of the land: That the kingdom might be low, 14
that it might not lift itself up, but that by keeping his covenant it might stand. But he rebelled against him by sending his ambassadors into 15
Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, 16
saith the Lord Jehovah, surely in the place where the king dwelleth that made him king, whose oath he hath despised, and whose covenant he hath broken, even in the midst of Babylon shall he die. Neither shall Pharaoh with 17
his mighty army and great company make him successful in the war, when mounts are cast up,

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the preaching of the gospel, to which I think the next verses refer.——*Because thy*, &c. For this sense of *vau*, see Noldius. The words added are clearly implied, as the Chaldee explains.

CHAP. XVII. 2. *An enigma*, &c. This is explained in the next words, to signify a parable. The Bishops' bible has it, "put forth a parable, and speak a proverb."

3. *A great eagle*, &c. Nebuchadnezzar: fitly represented by the eagle. Michaelis considers הרקמה as referring to the various nations which composed the Babylonian empire; while the highest branch denotes Jehoiachin. Compare ver. 12, and 2 Kings xxiv. 12.

4. *He set it in*, &c. Nebuchadnezzar took Jehoiachin to Babylon, which was then a city of great traffick.

5. *He took also a shoot*, &c. As the vine is propagated by suckers, זרע must here signify generally produce, or as I have rendered, a shoot of the produce, &c. By this shoot Zedekiah is meant. After the removal of Jehoiachin, he was appointed to rule in Jerusalem, 2 Kings, xxiv. 17, over Judea, here called "a fruitful land."——*By the willows.* The term has this sense in the Arabic, and thus most have rendered. The Septuagint derived from עפה, looking to it, or making it conspicuous." Others derive from ערה, *to flow*, and hence Dathe renders it, *watered places.* The word occurs only here.

6. *Of low stature.* This represents the low tributary state of Zedekiah, and what follows, points out his duty towards Nebuchadnezzar, towards whom its branches turned, and under whom were its roots.

7. *Another great eagle*, &c. The king of Egypt, to whom Zedekiah looked for help and assistance against the king of Babylon. Hence the vine representing Zedekiah, bent towards him its roots, &c.——*Beds of its*, &c. That is, where it was planted.

9. *One pull up*, &c. Impersonal verbs must often be rendered in the passive; but as I think there is a reference to Nebuchadnezzar, the first great eagle, I have rendered "shall not one pull up, &c."——*Yet not by a mighty*, &c. To this purpose all the ancients render; and the sense is,—it shall not require all the power or force of Babylon to uproot this vine; a part shall be sufficient for this purpose. We find that while a part of the army besieged Jerusalem, Nebuchadnezzar himself went to Riblah, in the land of Hamoth: 2 King. xxv. 6. Coverdale rendered, "Shall not its roots be plucked out, its fruit broken off, its green branches withered and fade away? yea, without either strong arm, or many people, shall it be plucked up by the roots."

10. *In the beds*, &c. This vine was to be blasted and plucked up from its own soil, as we find it was; for Zedekiah was vanquished, and taken in his own land.

12—15. *What these things mean?* The prophet now explains the preceding allegory, and with great force reprehends the sin of Zedekiah,

18 and forts are built to cut off many persons: Because he hath despised the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all these things he shall not es-
19 cape. Therefore thus saith the Lord Jehovah; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will
20 even recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his tres-
21 pass which he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword; and they that remain shall be scattered towards every wind: and ye shall know that I, Jehovah, have spoken it."

22 "Thus saith the Lord Jehovah; I will also take of the highest branch of a lofty cedar, and will set it; I will crop off from the top of its young twigs a tender one, and will plant it upon a
23 mountain high and eminent: In a lofty mountain of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell every fowl of every wing; in the shadow of its branches shall they dwell. And all the trees of the field shall 24 know that I Jehovah, have brought low the high tree, have raised high the low tree, have dried up the green tree, and have made the dry tree to flourish. I, Jehovah, have spoken, and will do it."

CHAPTER XVIII.

God reproves the proverb of sour grapes, displays his own justice, and exhorts to repentance.

THE word of Jehovah came to me again, 1
saying, "What mean ye, that ye use this pro- 2
verb concerning the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge?' As I live, saith 3
the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, 4
all persons are mine; as the person of the father, so also the person of the son is mine: the person that sinneth shall die."

"But if a man be just, and do judgment and 5

REFLECTIONS UPON CHAPTER XVII. 1. We are here taught the sacred nature and binding force of solemn oaths and covenants; and the dreadful guilt of falsehood and perjury. See how God resented Zedekiah's violation of his oath and covenant. Some might persuade him, that as a king he was not obliged to keep his oath, especially as it was in some degree extorted from him, and made with a heathen, and a heretic. But "God will not be mocked;" oaths are too solemn things to be trifled with; he expects the greatest of men to keep them inviolable, and will punish even kings if they despise them. If ever we are called to take an oath of allegiance and fidelity; or, on any other account, to make a solemn public appeal to the God of truth, let us be faithful to our engagements. Whatever covenants we enter into, even with men, let us carefully fulfil them; and though we swear to our own hurt, change not. But we should especially apply this to our covenant transactions with God, and our sacramental oath of fidelity to Christ. "Of how much sorer punishment shall he be thought worthy," who breaks this covenant, "and thus tramples on the blood of Christ, and treats it as an unholy thing."

2. Let us rejoice in the advancement and security of the kingdom of God. Amidst the tumults of the nations, God is always carrying on his own designs. They have often been very different from the expectations of men: but his schemes shall succeed, while their's shall miscarry. He has raised up a kingdom out of the house of David, "a root out of a dry ground." The beginning was small, but shall be greatly increased, and many nations be made subject to it. Let us bless God that he has founded, supported, and defended it; and that we are brought under the security and comfort of it. Let us fly to this tree, that is, to Christ, for shelter and happiness; and reverence and obey the laws of his kingdom. "Blessed be the Lord God of Israel, who hath thus visited and redeemed his people."

17—21. *Make him successful.* So as to deliver him from the king of Babylon. Pharaoh came towards Judea, but returned to Egypt on the approach of the Chaldeans. What follows was literally accomplished. Compare chap. xii. 13—16.

22—24. *Highest branch of, &c.* Though the royal house of David was to be punished, it was not to be destroyed. One was to spring from it whose dominion was to be universal, and his power irresistible. Like the tall cedar he was to afford shade and shelter for all. What is said can agree to no one but our Lord; for no king arose after the captivity of the house of David, who possessed any such power.

CHAP. XVIII. 2. *Eaten sour grapes, &c.* Chaldee explains the proverb rightly: 'the fathers have sinned, and the sons are smitten.' In the second commandment, it is expressly declared that the children should be punished in this life for the idolatry of the fathers. Idolatry was high treason, while the theocracy subsisted; and was to be restrained by the severest sanctions under a dispensation appointed for these among other wise purposes, to preserve the Israelites from the general taint of idolatry, and to maintain and propagate the knowledge of the one God.

3. *To use this proverb, &c.* In the destruction by the Babylonians, the good were to escape, chap. ix. 4, 6; but they were only to deliver themselves, chap. xiv. 14, 20, 21. Whenever children had suffered temporal evils for the idolatry of their fathers, they had only suffered what the law solemnly denounced. But God declares that he would now observe another rule of conduct.

4. *Behold, all persons are, &c.* The Hebrew is, *souls*; but this is often used for the whole man. See Gen. ii. 7. and note there.

6 justice, If he have not eaten upon the mountains, nor raised his eyes to the idols of the house of Israel, nor hath defiled his neighbour's wife; if he come not near to a woman removed,
7 And do not oppress any; if he restore to the debtor his pledge, spoil none by violence, give his food to the hungry, and cover the naked
8 with a garment; Give not forth upon usury, and take not increase, withdraw his hand from iniquity, execute true judgment between man
9 and man, Walk in my statutes, and keep my judgments, to deal truly; he is just, he shall surely live, saith the Lord Jehovah."
10 "But if he beget a son who is a robber, a shedder of blood, and who doeth the like to any one
11 of these things, And who doeth not any of those duties; but hath even eaten upon the mountains,
12 and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath raised his eyes to the idols, hath committed abo-
13 mination, Hath given forth upon usury, and hath taken increase, shall he live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him."
14 "Now, lo, if he beget a son, that seeth all the sins which his father committed, and consider-
15 eth, and doeth not such like; Hath not eaten upon the mountains, nor raised his eyes to the idols of the house of Israel, hath not defiled his
16 neighbour's wife, Nor oppressed any, hath not taken a pledge, nor spoiled by violence, but hath given his food to the hungry, and hath
17 covered the naked with a garment, Hath turned away his hand from the poor, hath not taken usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cru- 18
elly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, he shall die for his iniquity."
"Yet say ye, 'Why? doth not the son bear 19
the iniquity of the father?' When the son hath done judgment and justice, and hath kept all my statutes, and hath done them, he shall surely live. The person that sinneth shall die. The 20
son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But when the wicked shall 21
turn from all his sins which he hath committed, and keep all my statutes, and shall do judgment and justice, he shall surely live, he shall not die. As to all his transgressions which he hath com- 22
mitted, they shall not be remembered against him: by his righteousness which he hath done, he shall live. Have I indeed any pleasure in 23
the death of the wicked, saith the Lord Jehovah? and not that he should return from his ways and live? But when the righteous turn- 24
eth from his righteousness, and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousness that he hath done shall not be remembered: for his trespass which he hath trespassed, and for his sin which he hath sinned, for them shall he die."
"Yet ye say, 'The way of the Lord is not 25

5—9. *If a man be just, &c.* The duties and virtues here mentioned, are all of a civil kind, and might be, and doubtless often were, practised, without any genuine religious principle. By practising them a man was just or righteous as far as respected such civil laws; and God, as the king of Israel, engages to preserve him in safety.

6. *If he have not eaten, &c.* That is, of the sacrifices offered there to idols, nor raised his eyes in prayer and adoration of them.

6, 7. *To a woman, &c.* Compare Levit. xx. 18 ——*Do not oppress, &c.* Exod. xxii. 21. Levit. xix. and Deut. xv. 7. and Exod. xxii. 25.

9. *He shall surely live.* Grotius explains this to mean,—he shall be preserved from the sword, from pestilence, and famine.

10—13. *Beget a son, &c.* If instead of obeying the civil laws of his country, he on the contrary, violate them, and do such evils, "he shall surely die; his blood shall be upon him," that is, his blood shall be shed for his crimes, or he shall be juditially put to death.

14—18. *If he beget a son, &c.* This is a case opposed to the preceding. Such a son as is here described, shall not suffer for the iniquities of his father. He shall be preserved when God brings judgment on his father.

17. *Hath turned away, &c.* In opposition to lifting it up against him, and thereby oppressing him.

19. *Yet ye say why?* Why sayest thou that the son shall not die for the iniquity of the father? Is not this contrary to what we experience? God replies, that *now* every man shall bear his own burden.

21. *Turn from all his sins, &c.* If a man become a penitent, he shall escape the judgments which his previous offences have deserved, and on account of his righteousness, or present observance of the law, he shall be spared.

24. *But when the righteous, &c* However long a man may have obeyed the law, when he comes to be a violator of it, an idolator, a robber, &c.

equal.' Hear now, O house of Israel; Is not my way equal? are not your ways unequal?
26 When the righteous man turneth away from his righteousness, and committeth iniquity, he shall die on account thereof; for his iniquity which
27 he hath committed, shall he die. Also when the wicked man turneth from his wickedness which he hath committed, and doeth judgment
28 and justice, he shall preserve his own life. Because he considereth, and turneth from all his transgressions which he hath committed, he
29 shall surely live, he shall not die. Yet saith the house of Israel, 'The way of the Lord is not equal.' O house of Israel, are not my ways
30 equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Repent, and turn from all your transgressions; and let not iniquity be the cause of your falling.
31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye
32 die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn and live."

CHAPTER XIX.

A lamentation for the princes of Israel under the parable of lion's whelps taken in a pit; and for Jerusalem, under the parable of a wasted vine.

Moreover take thou up a lamentation for 1
the princes of Israel, and say,
"What was thy mother? A lioness; 2
She lay down among young lions;
In the midst of stout young lions,
She nourished her own whelps.
And she brought up one of her whelps; 3
He became a stout young lion;
And he learned to seize the prey, to devour men.
The nations also heard of him; he was taken 4
in their pit;
They brought him in chains unto the land of Egypt.
When she saw that he was become weak, her 5
hope was lost;
And she took another of her whelps,
And appointed him to be a stout young lion.
And he went up and down among the lions; 6
He became a stout young lion;
And he learned to seize the prey, to devour men.
And he brought evil on their palaces, 7

Reflections upon Chapter xviii. 1. Let us observe and admire the condescension of God, in reasoning the case with these unreasonable men. He might have silenced their profane tongues, and destroyed them at once. A little reflection would have convinced them of the injustice of their charge against God, if they had attended to the remonstrances of their prophets, and especially their promises, and invitations to repentance. But unreasonable and profane as they were, God himself condescended to reason the case with them; choosing rather to convince, than condemn them. Thus he proceeds still, "that he may be just when he speaketh, and righteous when he judgeth the children of men."

2. We hence learn the rule of God's final judgment. It is clear that God does not foree men to sin; nor make their ruin inevitable; that no man shall be punished hereafter for the sins of his father, grandfather, or first father; however he may in the stated course of providence, suffer for them: but that "every man shall receive according to his own works, the things which are done in the body." Let us then attend to our duty; consider our ways; repent, and return to the Lord; that is, turn from all sin to all righteousness; and then through Christ, we shall find mercy. Let those who have done this, persevere. If they "turn from their righteousness, they will lose all they have wrought, and die in their iniquities." God has promised his grace to those who seek for it. "Work out, therefore, your own salvation with fear and trembling; for it is God who worketh in you to will and to do of his own good pleasure." Here both our duty and strength to perform it are stated.

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adulterer, &c. his past obedience, or righteousness, shall not save him; but he shall suffer for his delinquency.

25. *Not equal.* They complained that God did not dispense rewards and punishments according to their conduct. He vindicates his procedure in the following verse, as the just judge and king of Israel, declaring that he will treat all according to their deeds; even all should experience here that there was a God that judgeth in the earth.

30. *Turn from, &c.* I conceive we have here a call to true repentance. Instead of accusing God's ways as unjust, he calls on them to think on the sins and injustice of their own, lest they should stumble, and fall and perish.

31. *Make you a new heart, &c.* Pray to God to make you a new heart, as David did, Ps. li. 10.; for when God commands that which is impossible for us to do, he directs us to seek to him to do it for us; and hence in other places he promises to give a new heart, &c. A new heart will I give unto you, &c. Chap. xxxvi. 26.

CHAP. XIX. 2. *Lioness.* Grotius supposed that the prophet refers to Gen. xlix. 9. The sense is, that Judea had been like a lioness among the beasts of the forest, she had enjoyed strength and sovereignty.

3. *One of her whelps.* Jehoahaz is meant, whom Pharaoh-Necho put into bonds, and took to Egypt. 2 Kings. xxiii. 33, 34.

5—7. *Another of her whelps.* Jehoiakim, or Eliakim, succeeded Jehoahaz, 2 Kings, xxiii. 34. For some time he possessed power and consequence under the influence of Pharaoh; but on the approach of Nebuchadnezzar, became his tributary. For three years he remained faithful, but

And he laid waste their cities;
And the land was desolate, and all things therein,
From the voice of his roaring.
8 Then the nations set themselves against him,
On every side from the provinces;
And they spread their net over him;
He was taken in the pit which they had made.
9 And they put him in ward in chains,
And brought him to the king of Babylon,
And he brought him into strong-holds;
That his voice might no more be heard
Upon the mountains of Israel.
10 Thy mother was like a vine or pomegranate,
Planted near to the waters;
She was fruitful, and full of branches,
By reason of these many waters.
11 And she had strong rods,
For the sceptres of those that bear rule;
And her stature was high among the thick boughs,
And she appeared high among the many branches.
12 But she hath been plucked up in fury;
She hath been cast down to the ground,
And the east wind hath dried up her fruit;
Her strong rods have been broken and dried up;
The fire hath consumed them.
13 And now she is planted in the desert,
In a dry and thirsty land.
14 And a fire hath gone forth out of a rod,
One of her branches, which hath devoured her fruit;
And there is not in her a strong rod, a sceptre to rule.
This is the lamentation, and it shall be for a lamentation."

CHAPTER XX.

God refuseth to be consulted by the elders of Israel; relates their offences, and promises their restoration.

1 Now it came to pass in the seventh year, in the fifth month, the tenth day of the month, that some of the elders of Israel came to inquire of Jehovah, and sat before me. 2 Then came the word of Jehovah unto me, saying, 3 "Son of man, speak unto the elders of Israel, and say unto them, 'Thus saith the Lord Jehovah; Are ye come to inquire of me? As I live, saith the Lord Jehovah, I will not be inquired of by you."

4 "Wilt thou not judge them, wilt thou not judge them, son of man? cause them to know the abominations of their fathers: 5 And say unto them, Thus saith the Lord Jehovah; In the day when I chose Israel, and swore unto the offspring of the house of Jacob, and made myself known to them in the land of Egypt, when I swore unto them, saying, I am Jehovah, your

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REFLECTIONS UPON CHAPTER XIX. 1. How lamentable are the circumstances of a people under tyrannical governors. What a noble, yet dreadful description is here given of the misery of Judah! her princes are compared to lions, and very properly; for "as roaring lions, and a raging bear, so are wicked rulers over a poor people." They pervert the end of their office, employ their power for mischief, deprive their subjects of their rights, break solemn engagements, and trample upon every thing sacred. Nations under such governors are much to be pitied. Let us pray that "they who rule over men, may be just, ruling in the fear of God."

2. When God removes men from his house and ordinances, they are in a desert. Babylon was a noble, rich, and fruitful country; far from being a desert in itself; but it was so to the Jews; not so much on account of their hardships and sufferings there, as their being removed from the temple, sacrifices and feasts of the Lord. Whatever excellencies any situation may have, it is a desert, without religious advantages. This should direct us what to have principally in view in any settlement, and excite us to value and improve our privileges, lest he "plant us in a wilderness, in a dry and thirsty land." The plants of righteousness can only flourish in the courts of the Lord.

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then relying on assistance from Egypt, rebelled and brought all the surrounding nations against him. 2 Kings, xxiv. 2.

8—10. *Put him in ward, &c.* The history of 2 Kings, xxiv. 3.; and 2 Chron. xxxvi. 6, &c., is the best commentary of the prophet.

10—14. *Like a vine, &c.* Under another emblem the prophet sets forth the once happy and flourishing state of his country. It was fertile, full of inhabitants, enjoyed its own kings and laws; it was like a fruitful vine; but now alas! it was a tree of the desert, withered and perishing. The last verse refers to Zedekiah.

CHAP. XX. 1. *To inquire of Jehovah.* We are not told what their inquiry was; but from what is said, it must have been about something improper, if not sinful.

4. *Wilt thou not judge them, &c.* Wilt thou not argue with them, reprove and condemn them, for their many idolatries and sins.

5—9. *In the day when, &c.* Their forefathers were rebellious and idolatrous in Egypt; yet God spared and delivered them for his own name's sake. Though Moses has not related any instance of their idolatry in Egypt; still their proneness to it in the desert, implies it. Compare Josh. xxiv. 14.; and Ezek. xxiii. 3, 8.

10—17. *Led them into the desert,* In the desert God gave them his

6 God: In that day when I swore unto them, to
bring them out of the land of Egypt, into a land
that I had searched out for them, flowing with
milk and honey, which is the glory of all lands:
7 I then said to them, 'Cast ye away every man
the abominations of his eyes, and defile not
yourselves with the idols of Egypt: I am Jeho-
8 vah, your God.' But they rebelled against me,
and would not hearken unto me: they did not
every man cast away the abominations of their
eyes, neither did they forsake the idols of Egypt.
Then I said, 'I will pour out my fury upon
them, to accomplish my anger against them in
9 the midst of the land of Egypt.' But I wrought
for my name's sake, that it should not be pol-
luted in the sight of the nations, among whom
they were, in whose sight I made myself known
unto them, by bringing them out of the land of
Egypt."
10 "And I brought them out of the land of Egypt,
11 and led them into the desert. And I gave them
my statutes, and my judgments I made known
unto them, which if a man do, he shall even
12 live by them. Moreover also I gave them my
sabbaths, that they might be a sign between me
and them; that they might know that I Jeho-
13 vah sanctified them. But the house of Israel
rebelled against me in the desert: they walked
not by my statutes, and they despised my judg-
ments, which if a man do, he shall even live by
them; and my sabbaths they greatly polluted.
Then I said that I would pour out my fury upon
them in the desert, that I would consume them.
14 But I wrought for my name's sake, that it should
not be polluted in the sight of the nations, in
15 whose sight I brought them out. Yet also I
swore unto them in the desert, that I would not
bring them into the land which I had given
them, flowing with milk and honey, which is
16 the glory of all lands; Because they despised
my judgments, and walked not by my statutes;
and they greatly polluted my sabbaths: for
their heart went after their idols. Nevertheless 17
mine eye spared them that I did not destroy
them, nor did I make a full end of them in the
desert."
"But I said to their sons in the desert, 'Walk 18
not by the statutes of your fathers, neither keep
their judgments, nor pollute yourselves with
their idols: I am Jehovah, your God; walk by 19
my statutes, and keep my judgments, and do
them; And hallow my sabbaths; and they shall 20
be a sign between me and you, that ye may
know that I am Jehovah, your God.' But the 21
sons rebelled against me; they walked not by
my statutes, neither kept they my judgments to
do them, which if a man do, he shall even live
by them; and they polluted my sabbaths. Then
I said that I would pour out my fury upon them,
that I would accomplish my anger against them
in the desert. Nevertheless I kept back my 22
hand, and wrought for my name's sake, that it
should not be polluted in the sight of the nations
in whose sight I had brought them forth."
"I swore unto them also in the desert, that I 23
would scatter them among the nations, and dis-
perse them through the countries; Because 24
they had not executed my judgments, but had
despised my statutes, and had polluted my sab-
baths, and their eyes had been after their fa-
ther's idols. Wherefore I gave them up also to 25
observe statutes that were not good, and judg-
ments whereby they could not live; And to 26
pollute themselves by their offerings, in that
they caused to pass through the fire every first-
born son, that I might make them desolate, to
the end that they might know that I am Jeho-
vah."
"Therefore, speak to the house of Israel, Son 27
of man, and say to them, 'Thus saith the Lord

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good and holy laws, and instituted his ordinances, and thereby sanctified or separated them from other nations; but they rebelled and went after their idols; and for this, though he spared them as a people, he doomed them to die in the desert.

18—22. *I said to their sons, &c.* From this we learn that the sons were not better than the fathers; even they followed strange Gods, and violated the law given unto them; yet did Jehovah spare them.

23—26. *I swore unto them also.* Though God spared them, he foretold in the desert that a time would come, when they should be led into captivity for their idolatries. See Levit. xxvi. 33.; and Deuter. xxix. 1, &c.

25. *Gave them up to observe, &c.* I consider that the text is elliptical, and that לשמר, or some synonymous verb ought to be supplied.——*Statutes not good.* Or such as were very evil. The figure often occurs. See Prov. xvi. 29.; xvii. 26.; Rom. i. 28. The following verse explains this in the sense given.

27—31. *Fathers dishonoured me.* God reminds those who consulted

Jehovah; Moreover in this your fathers dishonoured me, in that they grievously trespassed
28 against me: For when I had brought them into the land which I had sworn that I would give to them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented their provoking oblation: and there they placed their sweet savour, and there they poured out their drink-offerings.
29 Then I said unto them, 'What is the high-place to which ye go?' Yea, its name, Bamah, [HIGH-PLACE,] is proclaimed unto this day."
30 "Therefore say to the house of Israel, 'Thus saith the Lord Jehovah; Are ye polluted after the manner of your fathers? And do ye go
31 astray after their abominations? For in that ye offer your gifts, in that ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord Jehovah, I will not be in-
32 quired of by you. And that which cometh into your mind shall not be at all, that which ye say, 'We will be as the nations, as the families of the
33 countries, serving wood and stone.' As I live, saith the Lord Jehovah, surely with a mighty hand, and with a stretched-out arm, and with
34 fury poured out, will I reign over you. And I will bring you forth from the people, and will gather you from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.
35 And I will bring you into the desert of the peoples, and there will I plead with you face to
36 face. Like as I pleaded with your fathers in the desert, [a]when I brought them out of the land of Egypt, so will I plead with you, saith the Lord Jehovah. And I will cause you to pass 37
under the rod, and I will bring you into the discipline of the covenant: And I will separate 38
from among you the rebels, even those that transgress against me: I will bring them forth out of the country where they sojourn; but they shall not enter into the land of Israel: and ye shall know that I am Jehovah."

"As for you, O house of Israel, thus saith 39
the Lord Jehovah; 'Go ye, serve ye every one his idols; yet hereafter ye shall surely hearken unto me, and ye shall pollute my holy name no more with your gifts, and with your idols. For 40
in my holy mountain, in a lofty mountain of Israel, saith the Lord Jehovah, there shall all the house of Israel serve me, even all of them in the land: there will I accept them, and there will I require your heave-offerings, and the first fruits of your oblations, in all your holy things.
In your sweet savour I will accept you, when I 41
bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified among you in the sight of the nations. And ye shall know that I 42
am Jehovah, when I shall bring you into the land of Israel, into the country which I swore that I would give to your fathers. And there 43
shall ye remember your ways, and all your doings, by which ye have been defiled; and ye shall loathe yourselves for all the evils which ye have committed. And ye shall know that I am 44
Jehovah, when I deal with you for my name's sake, not according to your wicked ways, nor

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CHAP. XX.

36. [a]Sept. Arab.

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him, of the idolatries of their fathers, in their own land. He expostulates with them on this account; and because they polluted themselves in like manner; and he refuses to answer them. The name of the high-place was proclaimed, and to it they sought, instead of going to God's sanctuary.

32—38. *Shall not be at all.* They purposed to renounce the God of their fathers, and to follow altogether the idols of the nations around them; but he declares that he would show himself their God by punishing them; and after their captivity some should be brought to their own land, yet the most rebellious should be destroyed.

35. *Desert of the peoples.* Michaelis explains this to be the desert in the neighbourhood of the Chaldeans, and the other nations among whom the Israelites were placed. The reading of the Septuagint in the next verse is necessary to the sense of the author.

37. *Discipline of the covenant.* So the text most properly signifies, and so the Syriac renders. God would correct them, and teach them, as the nature of his covenant with them implied.

38. *Shall not enter, &c.* Many suppose that the rebels are those Jews who fled to Egypt, after the murder of Gedaliah. Some of these were to be carried into Chaldea with the captive Egyptians, Jerem. xliii. 11.; though the greater part were to be utterly destroyed: Jerem. xliv. 12.

39—44. *As for you, &c.* God, in allusion to what they had purposed, v. 32, here addresses them, and foretels, that however idolatrous they might now be, they should be brought to repentance, and acknowledge their past offences, and his mercy towards them, on their restoration.

according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah."

CHAPTER XXI.

Ezekiel prophesieth against Judea and Jerusalem; the sharp bright sword appointed to go forth against the whole kingdom, and against the Ammonites.

45 Moreover the word of Jehovah came unto
46 me, saying, "Son of man, set thy face towards the south, and drop thy word towards the south, and prophesy against the forest of the south
47 field; And say to the forest of the south, 'Hear the word of Jehovah; Thus saith the Lord Jehovah; Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the flaming flame shall not be quenched, and all faces shall be burnt therein,
48 from the south to the north. And all flesh shall see that I Jehovah, have kindled it: it shall not
49 be quenched." Then said I, "Ah, Lord Jehovah! they say of me, Doth he not speak parables?"

1 Also the word of Jehovah came unto me,
2 saying, "Son of man, set thy face towards Jerusalem, and drop thy word towards the holy places, and prophesy against the land of Israel,
3 And say to the land of Israel, 'Thus saith Jehovah; Behold, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked.
4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh,
5 from the south to the north: And all flesh shall know that I Jehovah have drawn forth my sword out of its sheath; it shall not return any
6 more. Thou, therefore, son of man, sigh with the breaking of thy loins; and with bitterness
7 sigh before their eyes. And it shall be, when they say unto thee, 'Wherefore sighest thou?' that thou shalt answer, 'On account of the rumour that cometh:' and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord Jehovah."

8 Again the word of Jehovah came unto me
9 saying, "Son of man, prophesy and say, Thus saith Jehovah; Say a sword, a sword is sharpened, and also furbished: It is sharpened, that
10 it may make a great slaughter: it is furbished that it may glitter: alas! the sceptre of my son
11 is destroyed: it despiseth every tree. And it is given to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to
12 give it into the hand of the slayer. Cry and

Reflections upon Chapter xx. 1. We may hence learn what a privilege and blessing the sabbath is. Notice is taken of the institution of this, as one of the greatest favours to Israel, ver. 12. It is a sign between God and his people; a sign of his favour to them, and a concern for their happiness; and their observance of it is a sign of their relation to him, a sense of his authority, and a concern for his glory; and it is the way to be sanctified and made holy. To pollute his sabbaths, by putting them to a common use and pursuing common business and pleasure, is an affront to him; it is the source of many impieties; and brings his fury upon a nation.

2. To be steadily religious, is both our interest and happiness. God's statutes are to be observed: "he that doeth them shall live by them: the design of them is to make us happy. But the Jews would serve God and idols too; they wanted to join them together; as men would now serve God and mammon. But such self-deceiving sinners shall not prosper, and are only the more enslaved by sin; whereas if we have no fellowship with the works of darkness, but fully cleave to the Lord, we shall live; not by our obedience to the law of God, considered in itself; for the Apostle quotes this passage, Gal. iii. 12. to prove that the law is not of faith; but "we shall be saved, and live eternally, by the grace of God in Christ Jesus."

3. We are taught that God's faithfulness to his covenant is the security of the church, and of every true christian. It is often mentioned, "I wrought it for my own sake, that my name might not be polluted;" his reason for defending his church, and preserving his people through faith unto salvation, are taken from his own glory; that he may show his faithfulness and mercy, and be honoured by all the world. Let this engage all his servants to honour him, and walk humbly before him. Let them be faithful to their professed engagements and obligations.

45—49. *Towards the south.* Ezekiel was in the northern part of Chaldea; and therefore Judea was to the south of him. The kingdom of Judah is represented under the image of a forest; but in this forest a fire is to be kindled, and every tree burned.

CHAP. XXI. 1—7. *Also the word, &c.* What the prophet had before expressed under the image of a forest, he now expresses literally. The sword of the enemy was to be unsheathed, and the righteous and the wicked, the green and dry tree, were alike to fall by it.

10. *The sceptre of my son.* Most of the versions render 'sceptre,' and 'my son,' may mean the people of Israel, as it does Exod. iv. 22, 23.;

howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my
13 people: smite therefore upon thy thigh. For it is tried; and what if it despise the sceptre? This shall not remain, saith the Lord Jehovah.
14 Thou therefore, son of man, prophesy and smite the palms of thy hands together, and bring the sword twice, yea bring it thrice; it is the sword of the slain; it is the sword of great slaughter,
15 which entereth into their chambers. That their heart may melt, and their overthrow may be multiplied, I have set the destroying sword against all their gates. Ah! thou that art
16 made bright, and furbished for slaughter, get thee different ways; go to the right hand, or to the left, whithersoever thine edge is directed.
17 I will also smite the palms of my hands together, and I will cause my fury to rest [a] upon thee": I, Jehovah, have said it."
18 Moreover the word of Jehovah came unto me,
19 saying, "Also, thou son of man, appoint thee two ways, by which the sword of the king of Babylon may come: from one country both of them shall go forth: and choose thou a place, choose it at the head of the way to the city.
20 Appoint a way by which the sword may come towards Rabbah of the Ammonites, and towards Judah, against Jerusalem the fenced
21 city. For the king of Babylon stood at the parting of the way, at the head of the two ways; to use divination he mingled his arrows, he con-
22 sulted with images, he looked in the liver. Towards his right hand fell the divination against Jerusalem, to appoint battering-rams, to open the mouth [v] with clamour", to raise the voice with shouting, to appoint battering-rams against the gates, to cast a mount, and to build a tower.
23 But it shall appear to them as a false divination, to them who had sworn oaths: but he will call to remembrance the iniquity, that they may be
24 taken. Therefore thus saith the Lord Jehovah; Because your iniquity is remembered, in that your transgressions are discovered, so that your sins appear in all your doings; because that ye are remembered, ye shall be taken with the hand."

25 "And thou profane, wicked prince of Israel, whose day is come, the time when [a] thy" iniquity
26 shall have an end. Thus saith the Lord Jehovah; 'Remove the diadem, and take off the crown: is not this, even this he that hath abased the exalted, and exalted the abased? I
27 will overturn, overturn, overturn it: and this kingdom of Judah shall be no more, until he come whose right it is; and I will give it him."

28 "And thou, son of man, prophesy and say, 'Thus saith the Lord Jehovah, concerning the Ammonites, and concerning their reproach. Then shalt thou say, O sword, sword, drawn for slaughter, furbished to consume because of thy glittering: While they see vanity concern-
29 ing thee, while they divine a lie concerning thee, that I may bring thee upon the necks of those that are slain, of the wicked, whose day is come, the time when their iniquity shall have

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CHAP. XXI. 17. [a] Sept.

22. [v] Sept. 25. [a] Arab.

Hosea xi. 1.——*It despiseth, &c.* That is, the sword, which is given into the hand of the slayer.

13. *For it is tried.* The sword has been proved to be effectual for the purpose intended; and what if it destroy not only the common branches, but even the rod of the sceptre. Will not this be just vengeance?——*It hall not remain.* That is, the 'sceptre' shall not remain; the regal succession shall end in Zedekiah.

14—17. *Smite the palms, &c.* This action often denotes grief, rage or astonishment, see chap. vi. 11; xxii. 13.; Num. xxiv. 10.; but many think that it here and ver. 17, denotes encouragement to the victorious Chaldeans. The following verses support this opinion, as the sword is to destroy on all hands.

19—22. *Appoint thee, &c.* Draw them on a tablet, or on the earth, so as to represent them to the eyes of thy countrymen. From one country these two ways were to go forth. The king was to march on in his own land, until he came to the desert; and these two ways should claim his attention, one leading to the capital of the Ammonites, and the other direct to Jerusalem. Here he should divine by arrows, and by consulting his idols, and inspecting the liver of the sacrifices, in order to determine which way he should advance. Accordingly the decision was to go direct to Jerusalem.

23. *As a false divination.* The Jews will not believe that he will advance and destroy their city; but the prophet adds that he will come and punish those who had violated their oath of subjection to him; and they should be taken.

25—27. *Thou profane, &c.* The prophet speaks with boldness of the person and the character of Zedekiah; a prince who merited the fate that awaited him. He was to lose the crown and the kingdom, and no longer have the power of practising the iniquity of oppression and idolatry. The royal power was to cease until the coming of one whose right to the throne of David should be unquestionable. This I think regards Messiah. Compare Gen. xlix. 10. In the 26th verse, God gives the king of Babylon commission to execute on Zedekiah his righteous judgment.

30 an end. Hath he caused it to return into its
sheath? In the place where thou wast created,
31 in the land of thy origin I will judge thee. And
I will pour upon thee mine indignation, I will
blow in the fire of my wrath upon thee, and de-
liver thee into the hand of brutish men, skilful
32 to destroy. Thou shalt be for fuel to the fire;
thy blood shall be in the midst of the land; thou
shalt be no more remembered: for I, Jehovah,
have spoken it."

CHAPTER XXII.

The sins of Jerusalem; her punishment; the general corruption of the prophets, priests, princes, and people.

1 MOREOVER the word of Jehovah came unto
2 me, saying, "Now, thou, son of man, wilt thou
not judge, wilt thou not judge the bloody city,
3 and show her all her abominations? Thus saith
the Lord Jehovah; 'The city sheddeth blood in
the midst of it, that her time of punishment may
come; and maketh idols to defile herself with
4 them. By the blood which thou hast shed, thou
art become guilty, and by the idols which thou
hast made, thou hast defiled thyself; and thou
hast caused thy days to draw near, and hast
brought on [a] the time" of thy years. Therefore
have I made thee a reproach unto the nations,
5 and a derision unto all countries. Those that
are near, and those that are far from thee, shall
deride thee, O thou whose name is polluted,
who aboundeth in tumult. Behold, the princes 6
of Israel, every one according to his power,
were in thee shedding blood. In thee they have 7
despised father and mother: in the midst of thee
they have treated with violence the stranger: in
thee they have oppressed the fatherless and the
widow. Mine holy things thou hast despised, 8
and my sabbaths thou hast profaned. In thee are 9
men who slander that they may shed blood: and
in thee have they eaten upon the mountains: in
the midst of thee have they committed shameful
deeds. In thee have they cohabited with their 10
father's wife: in thee have they humbled a wo-
man removed. And one hath committed abo- 11
mination with his neighbour's wife; and ano-
ther hath wickedly defiled his daughter-in-law;
and in thee another hath humbled his sister, his
father's daughter. In thee have they taken a 12
reward to shed blood. Thou hast taken usury
and increase, and thou hast gained of thy neigh-
bours by violence, and hast forgotten me, saith
the Lord Jehovah. Behold, therefore, I have 13
smitten my hands together, at thy dishonest gain
which thou hast made, and at thy blood which
hath been in the midst of thee. Can thy heart 14
endure, or can thy hands be strong, in the days
when I shall deal with thee? I, Jehovah, have
spoken it, and will do it. I will even disperse 15
thee among the nations, and scatter thee in the
countries, and will consume thy pollution out

CHAP. XXII.

REFLECTIONS UPON CHAPTER XXI. 1. We learn how incorrigible were the people to whom our prophet delivered his predictions. Some criticised his style, and his parabolic manner; they even diverted themselves with his awful and alarming representations. When men thus treat the word of God, there is little hope of their reformation, or of their being saved from impending ruin. While the bands of such scoffers shall be made strong, those who hear the rod, who mourn for their sins and follies, will find the benefit of those trials to which they are subject, and will learn to work righteousness.

2. Amidst the commotions and changes of the world, Christ's kingdom shall be established, and shall endure. The throne of David is his right. God hath fulfilled this prophecy; the promise that he should sit on the throne of David his father is accomplished. Let us rejoice that he is come; trust in him, and be faithful to him; for "he shall reign till he hath put down all rule and authority and powers that opposed him," and hath brought all his subjects to glory.

28—32. *Concerning the Ammonites, &c.* Though for the present the king of Babylon had turned against Jerusalem, the prophet assures them that their day of punishment would soon come. Nebuchadnezzar had drawn the sword, and would not sheath it until he had laid their country desolate.

CHAP. XXII. 2. *Wilt thou not judge, &c.* Compare chap. xx. 4. Some manuscripts do not repeat the verb, nor is it repeated in the Syriac and Arabic versions.

4. *Time of thy years.* The time of punishment is meant, as the whole context proves; and then would Jerusalem become a reproach to the surrounding nations, and the very name of it would be regarded as polluted.

6. *According to his power.* Hebrew, 'arm;' The Septuagint and Syriac render 'his seed,' I prefer the common version. Every one of these men oppressed as many as he could.

7—12. *In thee they, &c.* These verses show the high degree of depravity which now prevailed; no regard was paid even to the common decencies of life. Every part of the law was violated, by those whose office it was to have executed it.

4. [a] The versions.

of thee. And thee [r]I will take for an inheritance", in the sight of the nations, and thou shalt know that I am Jehovah."

17 Also the word of Jehovah came unto me, say-
18 ing, "Son of man, the house of Israel is become to me as dross: they are all as brass, and tin, and iron, and lead, in the midst of the furnace; they are
19 as the dross of silver. Therefore thus saith the Lord Jehovah; Because ye are all become dross, therefore behold, I will gather you into the midst
20 of Jerusalem. As men gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will blow upon you and melt you.
21 Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in
22 the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I Jehovah have poured out my fury upon you."

23 Again the word of Jehovah came unto me,
24 saying, "Son of man, say unto her, 'Thou art the land [r]not watered with showers", nor rained
25 upon in the day of indignation. There is a conspiracy of her prophets in the midst of her; they are like a roaring lion tearing the prey; they have devoured persons; they have taken treasure and precious things; they have multiplied her widows in the midst of her. Her priests 26
have violated my law, and have polluted my sanctuary: they have not distinguished between the holy and polluted; neither have they made known the difference between the unclean and the clean; and they have suffered my sabbaths to be violated, and I am profaned among them. Her princes in the midst of her, are like wolves 27
tearing the prey! they are intent to shed blood, and to destroy souls, that they may get gain. And her prophets have daubed for them with un- 28
tempered mortar, seeing vanity, and divining lies unto them, saying, 'Thus saith the Lord Jehovah,' when Jehovah hath not spoken. The 29
people of the land have done violence, and have exercised robbery, and have oppressed the poor and needy: yea, they have done violence to the stranger without measure. And I sought for a 30
man among them, that should make up the fence, and that should stand in the breach before me for the land, that I should not destroy it: but I found none. Therefore have I poured 31
out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord Jehovah."

16. [r] The versions.

24. [r] Sept.

REFLECTIONS UPON CHAPTER XXII. 1. Forgetfulness of God is the source of all wickedness. After the black catalogue of Israel's sins, it is added, ver. 12. "and hast forgotten me, saith the Lord God." Men forget that he is their creator and preserver; they forget their dependence upon him, and obligations to him; the value of his favours, and the terrors of his wrath. It is strange that they should thus forget, surrounded as they are with proofs of these things. But alas! it is the general character. This not only brings men to despise sabbaths, and neglect ordinances; but it makes them oppressors, tale-bearers, despisers of parents; it leads them to falsehood, perfidy, and murder. Let us "beware then that we forget not the Lord our God; but let the desire of our souls be to him, and to the remembrance of his name." How reasonable is it that we should remember him who is the source of all our blessings.

2. See what is our duty in degenerate times. Sin makes breaches, at which judgments come in. There is a way of making them up; by repentance and reformation of ourselves; admonition to others, and fervent prayer. God expects that all serious persons should at-

16. *Thee I will take, &c.* I have followed Jerom in the version which I have given; and the Septuagint have rendered in like manner. Several moderns deriving the verb from חלל, render, 'I will be profaned because of thee,' &c. Were it necessary, this version might be admitted; but as God declares in the 15th verse, that his design was, by her sufferings, to purify her, I cannot but think that the common version is more apposite, and in harmony with many other passages.

17—22. *Word of Jehovah, &c.* These verses represent God's design in his judgments to be to remove the dross, and to preserve the pure metal. Dreadful indeed must it have been, while they were in the furnace, heated by the blast of the divine anger. This purifying process had become necessary from the general wickedness of the nation; as is manifest in the following verses.

24. *Nor rained upon, &c.* As a mark of the divine displeasure, Hag. i. 7—12.

25. *A conspiracy, &c.* The prophets, those who had been educated in the schools of the prophets, had conspired to do evil; they had confederated for wicked purposes, instances of which follow.

26—31. *Her priests, &c.* These were bound by their office to observe and enforce the law; but gross ignorance, and criminal negligence prevailed among them. The princes were wolves; every order in society was depraved; the whole body politic was diseased.

CHAPTER XXIII.

The idolatries of Samaria and Judah are represented by the harlotries and adulteries of two women; the judgments to be executed upon them.

1 MOREOVER the word of Jehovah came unto
2 me, saying, "Son of man, there were two wo-
3 men, the daughters of one mother: And they played the harlot in Egypt; in their youth they played the harlot: there did they first give
4 up themselves to harlotry. And their names were Aholah, [HER TABERNACLE] the elder, and Aholibah, [MY TABERNACLE IS IN HER] her sister: and they were mine, and they bare sons and daughters. Moreover as to their names, Samaria is Aholah, and Jerusalem is Aholibah.
5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the As-
6 syrians her neighbours, Who were clothed in blue, captains and rulers, all of them desirable
7 young men, horsemen riding upon horses. And she committed her harlotries with them, with all the choice young men of Assyria, and with all on whom she doted: with all their idols she
8 defiled herself. Neither forsook she her harlotries brought from Egypt: for in her youth they lay with her, and enjoyed her first embrace,
9 and poured their harlotries upon her. Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she
10 doted. These uncovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became infamous among women, when they executed judgment upon her."

"And her sister Aholibah saw this, yet was 11
she more corrupt in her inordinate love than she, and in her harlotries than the harlotries of her sister. She doted on the Assyrians, her 12
neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that 13
she was defiled, that they both took one way. And she increased her harlotries: for she saw 14
men pourtrayed upon the wall, images of the Chaldeans pourtrayed with vermillion, Girded 15
with girdles upon their loins, having various coloured turbans on their heads, all of them in appearance leaders after the manner of the Babylonians of Chaldea, the land of their nativity: And as soon as she cast her eyes on them she 16
doted on them, and sent messengers unto them into Chaldea. And the Babylonians came to 17
her into the bed of love, and they defiled her with their harlotry; and she was polluted with them, so that her mind was alienated from them. And she discovered her harlotries, and she dis- 18
covered her nakedness; and my mind was alienated from her, like as my mind had been alienated from her sister. For she multiplied her 19
harlotries in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted on cohabi- 20
ting with those whose lust was as that of the ass, or as of horses."

"Now since thou hast repeated the wickedness 21
of thy youth, when the Egyptians embraced thee, and cohabited with thee, in thy youth; Therefore, O Aholibah, thus saith the Lord Je- 22

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tempt this; he is pleased when they do so; their attempts will not be in vain. And every one may thus be a friend and benefactor to his country. But when there are few such, and those few are despised by the multitude, it is a sad symptom of approaching ruin. Let us exert all our influence to prevent this; that we may have the honour to be called, "repairers of breaches, and restorers of paths to dwell in."

CHAP. XXIII. 2. *Daughters of one mother.* They had the same origin.

3. *There did they first, &c.* I have preferred the sense to a literal version, with other translators. The people of Israel began their idolatry in Egypt.

4. *Aholah and Aholibah.* These names are expressive of the two kingdoms of Israel and Judah. Aholah, *her tent,* or *tabernacle;* idolatrous Samaria pitching her own tabernacle in opposition to God's dwelling-place at Jerusalem. For Aholibah signifies, *my tabernacle is in her;* because God had made Judah the seat of his own worship.

5—10. *And Aholah, &c.* Samaria formed alliances with the Assyrians, and imitated their idolatries, though she professed regard to Jehovah. On this account God gave her up into the hands of her lovers, who exposed her to shame and contempt. The Assyrians took Samaria, and slew many of her sons and daughters; and the residue they led into captivity.

11—20. *And her sister, &c.* The plagues and judgments inflicted on Samaria did not lead Judah to repentance; nay, idolatry increased; and the people worshipped every strange God of the Assyrians.

14, 15. *She saw men pourtrayed, &c.* Some think that idols are meant, which were formed and adorned like the Chaldeans; for most of the gods of the nations were only deified men. Others consider that the Babylonian princes are intended, who first allured the Jews to form alliances with them, and then induced them to worship their gods.

17. *Alienated from them.* She loathed them through mere satiety;

hovah; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I
23 will bring them against thee on every side; The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, leaders and renowned, all of
24 them riding on horses. And they shall come against thee with scythed cars, chariots, and other carriages, and with a great company of people; and they shall appoint against thee the buckler, and the shield, and the helmet round about: and I will set judgment before them, and they shall judge thee according to their judg-
25 ments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears: and thy posterity shall fall by the sword: they shall take thy sons and thy daughters; and thy pos-
26 terity shall be devoured by the fire. They shall also strip thee of thy clothes, and shall take thy
27 goodly jewels. Thus will I make thy great wickedness to cease from thee, and thy harlotry brought from the land of Egypt: so that thou shalt not raise thine eyes unto them, nor remem-
28 ber Egypt any more. For thus saith the Lord Jehovah; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand
29 of them from whom thy mind is alienated: And they shall deal with thee in hatred, and shall take all the fruit of thy labour, and shall leave thee naked and bare: and thy shameless harlotries shall be discovered, and thy great wicked-
30 ness. I will do these things unto thee, because thou hast gone astray after the nations, and because thou hast been polluted with their idols.
31 Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand.
32 Thus saith the Lord Jehovah; Thou shalt drink thy sister's cup, which is deep and large; thou shalt be a laughing-stock and a derision; it containeth much.
33 Thou shalt be filled with drunkenness and grief, with the cup of astonishment and desolation, with the cup of thy sister Samaria.
34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord Jehovah.
35 Wherefore, thus saith the Lord Jehovah; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy great wickedness and thy harlotries."

36 Moreover Jehovah said unto me, "Son of man, wilt thou not judge Aholah and Aholibah? Yea, declare unto them their abominations;
37 Because they have committed adultery, and blood is in their hands; even with their idols have they committed adultery; and also their sons, whom they bare unto me, have they caused to pass through the fire unto them, to be
38 devoured. Moreover they did this unto me: they defiled my sanctuary on the same day, and
39 my sabbaths they polluted: For when they had slain their sons to their idols, then came they to my sanctuary on the same day, to pollute it; and lo, thus they did in the midst of my house.
40 And furthermore, ye sent for men to come from far; unto whom a messenger was sent, and lo, they came: for whom thou didst wash thyself, paint thine eyes, and adorn thyself with ornaments,
41 And didst sit on a stately bed, with a table prepared before it, whereupon thou didst place mine incense and mine oil.
42 Also the voice of a great company at ease was with her: and together with men of the common sort were brought Sabeans from the wilderness; who put

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but still turned to other idols, especially to those of Egypt. No people were more gross in their superstition, than the Egyptians.

19. *Whose lust, &c.* They were as intent on their idols, as these animals in their heat, were on their mates. I have rendered equivalently.

23. *The Babylonians, &c.* The Jews were alienated from the Chaldeans and revolted against Nebuchadnezzar. Hence he came against them with the collected forces of the empire; some from Babylon, others from Chaldea, Pekod, Shoa, Koa, and Assyria. It is now impossible to determine the situation of these different districts, or subdivisions of the Babylonian empire.

24—35. *Come against thee, &c.* In these verses the prophet denounces the punishment of her harlotries and adulteries. To take away the nose and ears, was sometimes the punishment of adultery. See Virgil's Æn. vi. 492. As God had dealt with Samaria; so would he deal with Jerusalem.

37—39. *Blood is in their hands.* From these verses it is manifest that the Jews did actually shed the blood of their children, when they offered them to Molech, and other similar idols; and when they had thus polluted themselves, they went into God's temple as if they were his people.

41. *Stately bed, &c.* According to the custom of the east, the prophet describes the temple of some idol, and Aholibah, decked as a bride, sitting there and presenting such offerings as should have been presented to Jehovah.

bracelets upon their hands, and beautiful crowns
43 upon their heads. Then said I concerning her
that was old in adulteries, 'Will they now prac-
44 tise harlotry with her, even with her?' Yet
they went in to her, as they go in to a woman
that playeth the harlot: so went they in unto
Aholah and unto Aholibah, those wicked wo-
45 men. Therefore righteous men shall judge
them after the manner of adulteresses, and af-
ter the manner of women that shed blood; for
they are adulteresses, and blood is in their
46 hands. For thus said the Lord Jehovah; I
will bring up a company upon them, and will
47 give them up to be removed and spoiled. And
the company shall stone them with stones, and
dispatch them with their swords; they shall slay
their sons and their daughters, and burn up
48 their houses with fire. Thus will I cause wick-
edness to cease out of the land, that all women
may be taught not to do according to your wick-
49 edness. And they shall recompense your wick-
edness upon you, and ye shall bear the sins of
your idols; and ye shall know that I am the
Lord Jehovah."

CHAPTER XXIV.

Under the image of a boiling caldron is shown the destruction of Jerusalem; and by the sign of Ezekiel not mourning for the death of his wife is represented the calamity of the people to be beyond all sorrow.

AGAIN in the ninth year, in the tenth month, 1
in the tenth day of the month, the word of Je-
hovah came unto me, saying, "Son of man, 2
write thee the name of the day, even of this
same day: the king of Babylon set himself
against Jerusalem on this same day. And ut- 3
ter a parable unto the rebellious house, and say
unto them, 'Thus saith the Lord Jehovah; Set
on a caldron, set it on, and also pour water into
it: Gather the pieces thereof into it, even eve- 4
ry good piece; and fill it with the thigh, and the
shoulder, and the choice joints. Take the 5
choice of the flock, and pile also the bones un-
der it; make it exceedingly hot and boil well
the bones of it therein."

"Concerning this matter, thus saith the Lord 6
Jehovah; Wo to the bloody city, to the cal-
dron whose scum is in it, and whose scum is not
gone out of it! bring it out piece by piece; let
no lot fall upon it. For her blood is in the 7

REFLECTIONS UPON CHAPTER XXIII. 1. We have an affecting picture of the gross sins and idolatries of the Jews. They changed the glory of the incorruptible God into the likeness of men, and of four-footed beasts and creeping things. They imitated the nations around them, and even exceeded them in depravity, and superstition. Thus they violated the fundamental law of their state; and there was no regard paid to the dictates of nature, or to the word of God. How cruel has superstition ever been? Her altars have been, and still are, besmeared with human blood; often with the blood of lovely children. What an awful proof is the existence and prevalence of idolatry of the fallen state of man! And this proof becomes stronger when we reflect on the means which God employed among the Israelites to prevent it! They had his law, his ordinances, and his prophets ever instructing them; and yet they still persisted in this sin.

2. We may learn the patience as well as the justice of God. How long did he bear with this offending people? Though his law was despised, his majesty insulted, and his name dishonoured, he waited long to be gracious. The vine of Israel was not merely barren; its nature was degenerated, and it brought forth sour grapes; yet God continued to spare it. That people whom he had espoused and on whom he had heaped his favours, treated him, not merely with neglect, but were unfaithful, and sought after others. How righteous was it in him at length to visit them according to their deeds. Is God unjust in a case of this nature, when he taketh vengeance? Let every despiser of God's word, every man who abuses the long-suffering and patience of God, be assured that his day of recompense will come.

42—49. *A voice of a great, &c.* The prophet saw the idol temple filled with worshippers, and among these many Sabeans, a people of Arabia. Aholibah received these, and joined them in their idolatrous worship. Both these states should be treated as adulteresses, who were by the law to be stoned, and punished capitally.

CHAP. XXIV. 2. *Of this same day.* The prophet was informed what was doing by Nebuchadnezzar, and commissioned to make it known. Compare 2 Kings, xxv. 1.; Jerem. xxxix. 1.; lii. 4.

3. *A caldron, &c.* When the reference to the mode of preparing the Jewish sacrifices is considered, this image is more dignified than some readers would at first imagine. See note chap. xi. 3.

4. *Choice joints.* So Vatable and Houbigant render. These good pieces, or choice joints, the choice of the flock, denote the great men of Jerusalem.

5. *Pile also the bones, &c.* The useless bones, ver. 10, which the coals would consume. This was to show how many of the common people would be destroyed by the Chaldeans.

6. *To the bloody city, &c.* To the city resembling a caldron, whose scum is in it. The scum denotes wickedness.——*Bring it out piece, &c.* That is, the choice pieces, all of which, without distinction, shall be the prey of the enemy.

7. *On the top of a rock.* She did not attempt to cover the blood which she has wickedly shed; alluding to Levit. xvii. 13. The Septuagint reads in the first person.

midst of her; she set it upon the top of a rock;
she poured it not upon the ground, to cover it
8 with dust: That I might cause fury to come up,
that I might take vengeance, I have set her
blood upon the top of a rock, that it should not
9 be covered. Therefore thus saith the Lord Je-
hovah; Wo to the bloody city! I will even
10 make the pile for fire great. Heap on wood,
kindle the fire, consume the flesh, and prepare
it as a compound, and let the bones be burnt:
11 Then place it empty upon its coals, that its brass
may be hot, and may burn, and that its pollu-
tion may be dissolved in the midst of it, and its
12 scum may be wasted away. She is exhausted
with miseries, yet her great scum hath not gone
out of her; her scum is not wasted away by the
13 fire. In thy pollution is great wickedness. Be-
cause I would have cleansed thee and thou
wouldst not be cleansed, so thou shalt not be
cleansed from thy pollution until I have caused
14 my fury to rest upon thee. I Jehovah have
spoken it. It shall come to pass, and I will do
it; I will not go back, neither will I spare, nor
will I repent; according to thy ways, and ac-
cording to thy doings, shalt thou be judged,
saith the Lord Jehovah."

15 Also the word of Jehovah came unto me,
16 saying, "Son of man, behold, I take from thee
the desire of thine eyes by a mortal stroke; yet
thou shalt not mourn nor weep, nor shall thy
17 tears run down. Sigh thou in silence; make
no mourning for the dead, bind the ornament
of thy head upon thee, and put on thy shoes
upon thy feet, and cover not thy lips, and eat
not the bread of mourners." And I spoke unto 18
the people in the morning; and in the evening
my wife died; and I did in the morning as I was
commanded.

And the people said unto me, "Wilt thou 19
not tell us what these things are to us, that thou
doest thus?" Then I answered them, "The 20
word of Jehovah came unto me, saying, 'Speak 21
unto the house of Israel, Thus saith the Lord
Jehovah; Behold, I will pollute my sanctuary,
the excellency of your strength, the desire of
your eyes, and that which your soul desireth
may be spared; and your sons and your daugh-
ters whom ye have left shall fall by the sword.
And ye shall do as I have done: ye shall not 22
cover your lips, nor eat the bread of mourners.
And your ornaments shall be upon your heads, 23
and your shoes upon your feet: ye shall not
mourn nor weep: but ye shall pine away for
your iniquities, and moan one to another. Thus 24
Ezekiel shall be to you a sign: according to all
that he hath done shall ye do, when this cometh;
and ye shall know that I am the Lord Jehovah."

"Also, thou son of man, shall it not be in the 25
day when I take from them their strength, the
joy of their glory, the desire of their eyes, and
that on which their minds are set, [a]and" their sons
and their daughters, That one who escapeth in 26
that day shall come unto thee, to cause thee to
hear it with thine ears? In that day shall thy 27
mouth be opened to him who hath escaped, and
thou shalt speak, and be no more dumb: and
thou shalt be a sign unto them; and they shall
know that I am Jehovah."

CHAP. XXIV.

REFLECTIONS UPON CHAPTER XXIV. 1. How dreadful is the case of those on whom ordinances and providences have no good effect? to whom messengers, predictions, instructions, threatenings, and lesser judgments have been sent, but all in vain. God would have cleansed the Jews, but they would not be cleansed. They never considered his intentions, nor put away those sins for which he

25. [a] Syr. Arab. mss.

8. *That I might, &c.* As she had done, so God would do to her. Her blood should be shed, and exposed to all.

9—11. *Bloody city, &c.* A great fire was to be kindled, the bones to be burnt, and the brass caldron itself, to represent that not only the inhabitants, but the city should be destroyed.

12—14. *Her great scum, &c.* Though Jerusalem had suffered much, yet she was not purified. Hence God threatens complete destruction.

16—18. *The desire of thine eyes.* How affecting the providence which was to befal the prophet; and yet he was not to appear to mourn under it. Events like these were designed to rouse the people to reflect on their impending ruin, and to repent of their multiplied offences.

19—24. *Wilt thou not tell us, &c.* The prophet replies to their inquiry and declares that as he had done, so should they; that the temple for which they entertained so high a regard, which was so desirable in their eyes, and in which they had practised their idolatries, God would now profane and destroy, and yet they should not be allowed to manifest their grief on the occasion.

27. *Mouth be opened, &c.* It should seem from this, that Ezekiel did not prophesy any more until Jerusalem was taken and destroyed. See chap. xxxiii. 31—33.

CHAPTER XXV.

God denounces heavy judgments on the Ammonites, Moabites, Edomites, and Philistines for their treatment of his people.

1 The word of Jehovah came again unto me,
2 saying, "Son of man, set thy face against the
3 Ammonites, and prophesy against them; And say unto the Ammonites, 'Hear the word of the Lord Jehovah: Thus saith the Lord Jehovah: Because thou saidst, 'Aha,' against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;
4 Therefore, lo, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make in thee their dwellings: they shall eat thy fruit, and they shall
5 drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I
6 am Jehovah. For thus saith the Lord Jehovah; Because thou hast clapped thy hands, and stamped with thy feet, and rejoiced in heart with all thy despite against the land of Israel;
7 Behold, therefore, I will stretch out my hand upon thee; and will deliver thee for a spoil to the nations; and I will cut thee off from among the people, and I will cause thee to perish from among the countries: I will destroy thee, and thou shalt know that I am Jehovah."
8 Thus saith the Lord Jehovah; "Because that Moab [o] saith, 'Behold, the house of Judah is like all the nations;' Therefore, behold, I will 9
open the side of Moab from his cities, even from his borders I will open the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim.
Unto the men of the east together with the Am- 10
monites, I will give it for a possession, that [a] Rabbah" of the Ammonites may not be remembered among the nations. And I will execute 11
judgments upon Moab; and they shall know that I am Jehovah."

Thus saith the Lord Jehovah; "Because 12
Edom hath taken cruel vengeance on the house of Judah, and hath greatly offended, and avenged themselves upon them; Therefore thus 13
saith the Lord Jehovah; I will stretch out my hand upon Edom, and will cut off from it man and beast; and I will make it desolate from Teman, and unto Dedan they shall fall by the sword. And I will lay my vengeance upon 14
Edom by the hand of my people Israel: and they shall deal with Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord Jehovah."

Thus saith the Lord Jehovah; "Because the 15
Philistines have dealt in revenge, and have taken vengeance with a despiteful heart, for destruction, with the old hatred; Therefore thus 16
saith the Lord Jehovah; Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea-ports. And I will execute great ven- 17
geance upon them, with furious rebukes; and

CHAP. XXV. [o] *and Seir.* Sept.

10. [a] Syr.

contended with them. This is the desperate case of many sinners still; and it is an awful consideration that it should be so. God grant that we may not be found in such a state.

2. However dear persons may be to us, let us consider that such are mortal, and may soon be removed. Those who have wives, or other beloved friends, should be as though they had none; should not depend too much upon them for happiness here, but by mutual piety and kindness, lay a foundation for eternal friendship. Let us remember it is the stroke of God that removes them. "Behold, I take away." This is a reason for humble submission. We may weep, but it should be under the restraints of reason and religion. Let us guard against excess of grief; and be careful to improve such afflictive events; that we "be not slothful, but followers of them, who through faith and patience inherit the promises."

CHAP. XXV. 1. *Son of man, &c.* What is said in this chapter implies that Jerusalem had been taken, and that this had excited joy among the surrounding nations. Hence the order of this chapter according to the series of events, would come in after the 34th.

2—7. *Set thy face, &c.* Denounce to these old enemies of my people, that the king of Babylon will come up against them, and lay their land desolate. The Ammonites were to become a spoil to the conqueror.

8—11. *That Moab, &c.* The Moabites discovered their hatred of Israel, and they are informed, that their cities would be taken, and their very name blotted out as a nation. According to Josephus, Nebuchadnezzar subdued both Ammon and Moab.

12—14. *Because Edom, &c.* They seem to have cut off those fugitives who had escaped the sword of the Babylonians, and for this were themselves to be cut off; yea, the Israelites, after their restoration, were to repay them. And we find that they were subdued by the Maccabees.

15—17. *The Philistines, &c.* These had often contended with the Is-

they shall know that I am Jehovah, when I shall lay my vengeance upon them."

CHAPTER XXVI.

Tyre is threatened; Nebuchadnezzar appointed to overturn her; mourning over her fall.

1 AND it came to pass in the [r]twelfth" year, in the first day of the month, that the word of Je-
2 hovah came unto me, saying, "Son of man, because that Tyre hath said against Jerusalem, 'Aha, she is broken; the merchandise of the people is turned unto me; she that was full is
3 become desolate;' Therefore thus saith the Lord Jehovah; Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up.
4 And they shall destroy the walls of Tyre, and break down her towers; and I will scrape off her earth from her, and make her like the top
5 of a rock. She shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord Jehovah. And she
6 shall become a spoil to the nations; And her daughters who are in the field shall be slain by the sword, and they shall know that I am Jehovah."

7 For thus saith the Lord Jehovah; "Behold, I will bring upon Tyre Nebuchadnezzar, king of Babylon, a king of kings, from the north; with horses, and with chariots, and with horsemen, and with a company of much people.
8 Thy daughters in the field he shall slay with the sword: and he shall make a tower against thee, and cast up a mount against thee, and lift up
9 the buckler against thee. And he shall set his battering-rams against thy walls, and thy towers shall he break down with mattocks.
10 By the abundance of his horses their dust shall cover thee; at the sound of the horsemen, and of the carriages, and of the chariots, thy walls shall shake, when he shall enter into thy gates, as men enter into a city after a breach hath been
11 made. With the hoofs of his horses shall he tread on all thy streets; he shall slay thy people by the sword, and thy strong fortresses shall be
12 brought down to the ground. And they shall spoil thy substance, and make a prey of thy merchandise; and they shall destroy thy walls, and break down thy pleasant houses: and thy stones and thy wood and thy earth, shall they
13 lay in the midst of the waters. And I will cause the noise of thy songs to cease; and the sound
14 of thy harps shall be no more heard. And I will make thee like the top of a rock; thou shalt be a place for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken it, saith the Lord Jehovah."

15 Thus saith the Lord Jehovah, to Tyre, "Shall

CHAP. XXVI.

REFLECTIONS UPON CHAPTER XXV. 1. How weak is all the glory of man, when God sets himself against it! The strongest and most populous cities, the glory of a country, are easily taken and destroyed, when God opens the sides of them, and gives their enemies liberty to enter. Whoever are the instruments of destroying the glory of kingdoms and people, it is God who directs and prospers them. This consideration should induce us not to make any earthly thing our glory; but trust in the divine protection and promises; for they, and they alone, are sure.

2. The principal instruction to be drawn from the whole chapter is, that God is greatly displeased with those who rejoice in the afflictions of others; not merely with those who revenge themselves, but those also who take pleasure in the sufferings of others. His controversy with all these countries was because they helped forward and triumphed in the desolations of Israel. When persons hate their neighbours, and rejoice when they meet with losses and fall into calamities, and say, "Ah, so would we have it;" it shows a most spiteful, malignant, and diabolical spirit. The stroke of divine vengeance will come with double force on those who have avenged themselves; and "he that is glad at calamities shall not go unpunished."

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1. [r]Sept. Syr.

raelites, and sometimes had oppressed them; but after the time of David, were tributaries. They now hoped to regain their former power; but this hope was vain.

CHAP. XXVI. 1. *Twelfth year, &c.* I have adopted this reading, as this whole prophesy must have been delivered after what is said, chap. xxxiii. 21.; and if that date be true, this must still be erroneous. There is much difference in the versions.

2. *Aha, she is broken, &c.* Tyre regarded Jerusalem as her rival in trade, and hence her joy on the destruction of that city.

3. *As the sea, &c.* They shall be as loud, as numerous, as irresistible as the waves of the sea.

5. *Spreading of nets.* Maundrel observes that the present inhabitants of Tyre, are only a few wretches, subsisting chiefly by fishing. The earth which industry had spread upon the rocks, has long been removed; and Tyre abides as the prophet foretold it should be.

7—14. *Nebuchadnezzar, &c.* According to Josephus, Nebuchadnezzar besieged old Tyre for thirteen years; and when he took it the inhabitants

not the isles shake at the sound of thy fall, when the wounded cry out, when great slaugh-
16 ter is made in the midst of thee? Shall not all the princes of the sea come down from their thrones, and lay aside their mantles, and put off their embroidered garments? shall they not clothe themselves with trembling, and sit on the ground, and tremble every moment, and be as-
17 tonished at thee? And shall they not utter a lamentation over thee, and say to thee, 'How art thou destroyed, that wast inhabited by seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, who spread their terror on all the inhabitants [a] of the earth"?
18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea, shall be
19 troubled at thy departure. For thus saith the Lord Jehovah; When I shall make thee a desolate city, as the cities that are not inhabited; when I shall bring up the deep upon thee, and
20 the great waters shall cover thee; When I shall bring thee down with them that descend into the pit, to the people of old time; and shall set thee in the lower parts of the earth, in places desolate of old time, with them that descend to the pit, that thou be not inhabited; and I shall appoint glory in the land of the living; I will 21 make thee a terror, and thou shalt be no more: and thou shalt be sought for, but shalt not be found any more for ever, saith the Lord Jehovah."

CHAPTER XXVII.

The prophet describes the trade, wealth and glory of Tyre; and then declares her great and final overthrow.

THE word of Jehovah came again unto me, 1
saying, "Now, thou son of man, take up a la- 2
mentation for Tyre; And say unto Tyre, O thou 3
that art situated at the entering in of the sea,
who art a merchant of the people to many isles;
Thus saith the Lord Jehovah; O Tyre, thou
hast said, 'I am perfect in beauty.' Thy bor- 4
ders are in the midst of the seas, thy builders
have perfected thy beauty. They have made 5
all thy ship-boards of fir-trees from Senir: they
have taken cedars from Lebanon to make masts
for thee. Of the terebinths of Bashon have 6
they made thine oars; thy benches have they
made of ivory, inlaid in box, from the isles of
the Chittites. Fine linen with embroidered 7
work from Egypt was spread forth to be thy
standard; blue and purple from the isles of

17. [a] Syr.

REFLECTIONS UPON CHAPTER XXVI. 1. This description of Tyre applies to the situation and circumstances of our own country, and should be a warning to us. Like the Tyrians, we are strong in the sea, in situation, extensive trade, and naval force. But the strongest situation, the greatest traffic, or naval power, cannot secure a country, when God gives an enemy a commission against it. Thus can he bring us down, and make other nations, our allies and correspondents, tremble at the fall. "Let us then not be high-minded, but fear:" do our part to ensure the favour of heaven, by advancing that righteousness which will be our greatest excellency, and our surest defence.

CHAP. XXVII.

2. When God brings destruction on those who hate his people, he has glory in reserve for them. They may suffer and may be afflicted, like others; may be hated and despised; but God intends glory to them; glory in heaven, which is properly the land of the living; for there shall be no more death. It will add unspeakable terror to the miserable creatures who are gone down to the pit of destruction, to see the glory which those possess, whom they injured, reproached, and contemned. Let God's people rejoice in hope of this glory; and let all "choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin, which are but for a season."

fled in their ships, and there was little spoil found in it. It was appointed to utter desolation. Old Tyre was never restored.

15—21. *Shall not the isles, &c.* Tyre and Zidon had sent out many colonies, into various parts of the coasts and islands in the mediterranean; and by trade and commerce they were connected with distant nations. The report of her fall would excite grief and fear in distant countries; so that the people would sit on the ground, as was usual in a season of solemn mourning.

20. *Appoint glory, &c.* Give glory to Nebuchadnezzar, thy conqueror, among the eastern nations. These will celebrate his achievements in thy utter ruin. Others refer this to the restoration of Israel, which should become again a powerful people, and their land be a happy and glorious land. I think this to be the sense.

CHAP. XXVII. 3. *Perfect in beauty.* Wanting nothing to induce the nations to seek my friendship, and to establish a free trade with me.

4. *In the midst of the seas.* This regards old Tyre, which was situated on an island, and not on the main land. See Chap. xxvi. 5—19.

5. *From Senir.* This was a part of the ridge of Hermon, in the eastern Half Tribe of Manasseh, Deuter. iii. 9. and 1 Chron. v. 23.

6. *Isles of the Chittites.* From Italy, and from distant islands. Corsica was famous for the box-tree, in ancient times.

7. *Fine linen, &c,* Egypt was famed for these articles, and the Tyrians bought and exported them.——*Isles of Elisha.* Peloponessus, called Helas, where was found the purple so much valued by the ancients.

8. *Arvad.* The island of Aradus, on the coast of Phœnicia. Compare Gen. x. 18.

8 Elisha were thy covering. The inhabitants of Zidon and Arvad were thy rowers: thy wise men,
9 O Tyre, that were in thee, were thy pilots: The ancients of Gebal and the wise men thereof were thy calkers. All the ships of the sea with their mariners were in thee to trade in thy mar-
10 ket. They of Persia, and of Lud, and of Phut, were thy warriors, in thine army: they hanged the shield and helmet in thee; they set forth
11 thy glory. The men of Arvad with thine army were upon thy walls round about, and the Gammadites were in thy towers: they hanged their quivers upon thy walls round about; they
12 have made thy beauty perfect. Tarshish was thy trafficker, by reason of the multitude of all thy substance; with silver, iron, tin, and lead,
13 they traded in thy fairs. Javan, Tubal, and Meshech, these were thy merchants in the persons of men; and with vessels of brass they fur-
14 nished thy market. They of the house of Togormah furnished thy fairs with horses and
15 horsemen and mules. The men of Dedan were thy merchants; many isles were the marts for thy manufactures: they returned thee for thy
16 price, horns, ivory, and ebony. [v]Edom" was thy trafficker through the multitude of thy works; with rubies, purple, and embroidered work, and fine linen, and coral, and carbuncles
17 they furnished thy fairs. Judah, and the land of Israel, were thy merchants: with wheat, myrrh, and panic, and honey, and oil, and balm, they furnished thy market. Damascus 18
was thy trafficker through the multitude of thy works, and the abundance of all thy substance; in the wine of Helbon, and in white wool. Dan 19
also and Javan from Uzal, were in thy fairs: they furnished wrought iron; cassia, and sweet reed, were in thy market. Dedan was thy mer- 20
chant in gorgeous apparel for horsemen. Ara- 21
bia, and all the princes of Kedar, were traffickers in thy manufactures: in lambs, and rams, and goats, in these they became thy merchants. The merchants of Sheba and Raamah, they were 22
thy merchants: with chief of all spices, and with all precious stones, and gold, they furnished thy fairs. Haran, and Canneh, and Eden 23
were thy merchants; Sheba, Asshur, and Chilmad, were in thy markets. These were thy 24
merchants in excellent wares; in mantles of blue and of embroidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish 25
were thy chief traders in thy market: and thou wast replenished, and made very glorious in the midst of the seas."

"The rowers have brought thee into great 26
waters: the east wind hath broken thee in the midst of the seas. Thy substance, and thy fairs, 27
thy markets, thy sailors, and thy pilots, thy calkers, and the traders in thy market, and all thy warriors, that are in thee, and all thy company that is in the midst of thee, shall fall into

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CHAP. XXVII.

16. [v] Sept. Syr. Arab.

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9. *Gebal.* Bochart has made it probable that this is the place called by the Greeks Biblos, which was also on the coast of Phœnicia.——*All the ships, &c.* Ships from all countries visited her harbour, for the purpose of trade.

10, 11. *Were thy warriors, &c.* Tyre employed mercenaries from distant countries, to defend her, and strengthen her against her enemies. Among these were Persians, from the east, and the Ludites and Phutites, from Africa.——*Gammadites.* From the connexion one would suppose these were the inhabitants of some district in Phœnicia. There is doubt respecting the text.

12. *Tarshish.* From Spain the following metals were brought. Pliny asserts that Spain was famous for her silver mines.

13. *Javan.* Greece, Dan. viii. 21.——*Tubal and Meshech.* Sons of Japhet. See Gen. x. 12, and note. They were situated towards mount Caucasus. These brought slaves to Tyre, as saleable property. This abominable traffic is of ancient standing.

14. *Togormah.* See Gen. x. 3. Michaelis prefers Armenia, which was much celebrated for its fine breed of horses.

15. *Dedan.* Supposed to be a city in the Persian gulph. From hence were brought horns, ivory, and ebony, which were probably conveyed from the East Indies.

16. *Edom was, &c.* As the Syrian trade is mentioned after, under the name of Damascus, it is not probable that it would be mentioned here. I have on this account adopted the various reading.

17. *Wheat, myrrh, &c.* The land of Judah produced more than sufficed the people, and Tyre took of them, what of these articles they could spare. In this way the Jews acquired their wealth.

18. *The wine of Helbon.* Supposed to be the same as Chalibonean wine, mentioned by Strabo, Hesgcius, and others, which was produced at Damascus.

19. *Dan and Javan.* Michaelis supposes both these were cities of Arabia Felix. Javan may be pronounced Yeman, and Uzal was a city of that district. Gen. x. 27.

20—23. *Dedan, &c.* The various tribes which inhabited *Arabia Petræ,* as well as the other called *Felix,* frequented the Tyrian ports and markets. Several of the names often occur in other places; and there is much uncer-

28 the midst of the seas in the day of thy fall. At
the sound of the cry of thy pilots, the suburbs
29 shall shake. And all that handle the oar, the
sailors, and all the pilots of the sea, shall come
down from their ships, and shall stand upon the
30 shore; And shall cause their voice to be heard
for thee, and shall cry bitterly, and shall cast
dust upon their heads; they shall wallow them-
31 selves in ashes: And they shall make them-
selves utterly bald for thee, and gird themselves
with sackcloth, and they shall weep for thee
with bitterness of heart and bitter mourning.
32 And in their wailing they shall take up a lamen-
tation for thee, and shall lament over thee, say-
ing, 'What city is like Tyre, which is cut off in
33 the midst of the sea?' When thy wares went
forth from the sea-ports, thou didst satisfy many
people; with the multitude of thy substance,
and of thy merchandise, thou didst enrich the
34 kings of the earth. Now art thou broken in
the seas, and thy merchandise in the midst of
the waters: and all thy company in the midst
35 of thee are fallen. All the inhabitants of the
isles are astonished at thee, and their kings are
horribly afraid, they are troubled in their coun-
tenance. The traffickers among the people hiss 36
at thee; thou art become a terror, and thou
shalt not be restored any more for ever."

CHAPTER XXVIII.

God's judgment on the prince of Tyre; a lamentation over his glory lost by sin; the judgment of Zidon, and the restoration of Israel.

THE word of Jehovah came again unto me, 1
saying, "Son of man, say unto the prince of 2
Tyre, 'Thus saith the Lord Jehovah; Because
thy heart is lifted up, and thou hast said, 'I am
a god, I sit in the seat of God, in the midst of
the seas;' yet thou art a man, and not God,
though thou set thy heart as the heart of God:
Behold, thou art wiser than Daniel; there is no 3
secret which can be hidden from thee: By thy 4
wisdom and by thine understanding thou hast
gotten thee substance, and hast gotten gold and
silver in thy treasures: By the greatness of thy 5
wisdom and by thy traffick hast thou multiplied
thy wealth, and thy heart is lifted up because
of thy wealth: Therefore thus saith the Lord 6
Jehovah; Because thou hast set thy heart as the
heart of God; Therefore, behold, I will bring 7
upon thee strangers, the terrible of the nations:

REFLECTIONS UPON CHAPTER XXVII. 1. God's ministers often see reason to lament over those, who in their own judgments and the opinions of their carnal neighbours, are the happiest people in the world, ver. 2. When Tyre was in all its glory, we read nothing of its religion, piety, sobriety, and charity; but much of its trade and wealth, pomp and magnificence. Yet it was in a deplorable state, and its ruin hastening on. Those who live in plenty and luxury, others admire and praise; but those who know and consider the end of the wicked, look upon them with pity, as hastening to a dreadful and irreversible doom.

2. What little dependence is to be placed upon the wealth and elegancies of life! What a mournful change do we here see in the state of Tyre! So uncertain are all the fine things in which men boast and delight. Wealthy merchants and wealthy cities come to ruin, and multitudes are involved in their fall: and such calamities will be doubly bitter to those who have lived in luxury and splendour. When we read this inventory of Tyre's wealth, it should make us thankful that we can do without most of it: and should not be high-minded, though we have ever so much of it, for it is all fading.

3. How sad is it with a nation when its governors ruin it; when its pilots and those at the helm run it aground. No trade and commerce, no fleets or fortress, will secure it, if there be not integrity, wisdom, and harmony in its leaders. We have therefore need to pray that God would give our commanders these qualifications, and be the defence of our land; and in order to this, that "we may remember him that made us, and not lightly esteem the rock of our salvation."

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tainty in respect to the others. The reader who wishes for conjectures, may see Michaelis' Specl. Geog.

26. *The rowers, &c.* The statesmen have brought her into the greatest danger, and her enemy was ready to overwhelm her.

29. *Stand up on the shore, &c.* The shore of the adjoining island, from which they viewed the conflagration of their city. Jerom relates from the ancient histories of the Assyrians, that when the people despaired of defending the city any longer, great numbers secured themselves and their riches in their ships.

30—34. *Their voice to be heard, &c.* They shall be greatly distressed at the sight of thy calamities and destruction; they shall most bitterly lament thy fall.

CHAP. XXVIII. 2. *Prince of Tyre.* He was called Ithobal. His pride and arrogance appear in what is here said.——*I sit in the seat, &c.* I am raised to such power that none can equal me; and to such rank that none can approach me.

3. *Wiser than Daniel.* See Chap. xiv. 14, and note. He thought himself to be so, and that no matter could be too abstruse for him.

6. *As the heart of God.* That is, in thy own imagination thou supposest thyself to be invincible, and secure against all enemies, as God is.

7. *The terrible, &c.* The most warlike, who strike terror into nations; and by their swords they shall prove that thy wisdom and glory cannot save thee.

9. *I am a god, &c.* Wilt thou pretend to divinity, when thou fallest

and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy
8 brightness. They shall bring thee down to the pit, and thou shalt die the death of the slain in
9 in the midst of the seas. Wilt thou yet say, 'I am a god,' before them that kill thee? whereas thou art a man, and no God, in the hand of
10 them that kill thee. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord Jehovah."
11 Moreover the word of Jehovah came unto
12 me, saying, "Son of man, take up a lamentation for the king of Tyre, and say unto him, 'Thus saith the Lord Jehovah;
Thou art [r] like a signet" curiously engraved;
Thou art full of wisdom, and perfect in beauty.
13 Thou hast been in Eden, the garden of God.
Every precious stone was thy covering,
The ruby, the topaz, and the diamond,
The beryl, the onyx, and the jasper,
The sapphire, the emerald, and the carbuncle.
And of gold was the work of thy tabrets, and of thy pipes.
They were prepared in the day when thou wast born.
14 I made thee as the anointed covering cherub;
Thou wast upon the holy mount of God;
Thou didst walk to and fro amidst the stones of fire.
15 Thou wast perfect in thy ways
From the day when thou wast born,
Until iniquity was found in thee.
16 Through the abundance of thy merchandise
Thou art filled with violence; thus thou hast sinned;
Hence will I cast thee as profane from the mount of God:
And I will destroy thee, O covering cherub,
From amidst the stones of fire.
Thy heart was lifted up because of thy beauty; 17
Thou hast corrupted thy wisdom by thy brightness:
I will cast thee down to the ground;
I will lay thee before kings, to be despised.
Through the multitude of thine iniquities, 18
Through the unrighteousness of thy traffick,
Thou hast profaned thy sanctuary:
Hence will I bring forth a fire from thee to devour thee,
And I will bring thee to ashes upon the earth,
Before the eyes of all that look upon thee.
All that know thee among the people, 19
Shall be astonished concerning thee;
Thou shalt become an object of terror,
And thou shalt not be restored any more for ever."

Again the word of Jehovah came unto me, 20
saying, "Son of man, set thy face against Zi- 21
don, and prophesy against it, And say, 'Thus 22
saith the Lord Jehovah; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am Jehovah, when I execute judgments in her, and am sanctified in her. For I will send upon her 23
pestilence, and blood into her streets; and the wounded shall fall in the midst of her by the sword, which shall be upon her on every side; and they shall know that I am Jehovah."

"And there shall be no more to the house of 24
Israel a pricking brier, or a grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord

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CHAP. XXVIII.

12. [r] So the versions.

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into the hands of men, who will put thee to death? This is a cutting sarcasm on his pride.

12. *A signet, &c.* Or having an image upon it. I have followed the versions, as no sense can be made of the text.

13. *In Eden, &c.* Thou hast enjoyed every delight.——*Thy covering,* in the canopy of thy throne, or thy garments have been adorned with them.

14. *As the covering cherub.* The prophet describes the prince of Tyre by images taken from the temple. The cherubs were a part of the ark, and therefore annointed. Exod. xxv. 18, 21.; xxx. 26. Their wings *covered* the mercy-seat. The prophet pursues the image. Such was thy eminence, that thou wast placed like the cherubs in the temple of God, on his holy mountain, and dwelt as if amid the splendours of the high-priests' breast-plate. Thinking himself to be more than mortal, is expressed by his being as Adam was in paradise, or as the cherubs were, in a place not to be approached.

16. *Cast thee as profane, &c.* No supposed divinity shall protect thee, when the time of thy visitation cometh. Thou shalt be exposed to shame.

18. *From thee to devour thee.* That is, the city as well as the king. Their counsels should be divided, and dissention should tend to destroy them.

21—23. *Zidon.* She was the mother-city of Tyre; and a similar fate awaited her. She was to be visited by God's great plagues.

24—26. *A pricking brier, &c.* God would pardon his people, and restore them; and the contiguous nations should not be to them as the pricking

25 Jehovah. Thus saith the Lord Jehovah; When I assemble the house of Israel from the people among whom they are scattered, then will I be sanctified through them in the sight of the nations, and they shall dwell in their own land
26 which I gave to my servant Jacob. And they shall dwell securely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despised them round about; and they shall know that I am Jehovah, their God."

CHAPTER XXIX.

Pharaoh threatened for his treachery; desolation and restoration of Egypt after forty years; spoil of Egypt a reward to Nebuchadnezzar; Israel to be restored.

1 In the tenth year, in the tenth month, on the twelfth day of the month, the word of Jehovah
2 came unto me, saying, "Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt:
3 Speak, and say, 'Thus saith the Lord Jehovah; Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, that saith, 'My river is mine own,
4 and I have made it for myself.' And I will put hooks in thy jaws, and I will cause the fish of thy river to cleave to thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall cleave to thy scales.
And I will leave thee in the desert, thee and all 5
the fish of thy rivers: thou shalt fall upon the open fields, thou shalt not be gathered together, nor assembled: I have given thee for food to the beasts of the field, and to the fowls of the heaven, And all the inhabitants of Egypt shall 6
know that I am Jehovah, because they have been a staff of reed to the house of Israel.
When they took hold of thee by thy hand, thou 7
wast crushed, and didst tear all their shoulder; and when they leaned upon thee, thou wast broken and didst strain all their loins."

"Therefore thus saith the Lord Jehovah; Be- 8
hold, I will bring a sword upon thee, and cut off from thee man and beast. And the land of 9
Egypt shall be desolate and waste; and they shall know that I am Jehovah. Because thou hast said, 'The river is mine, and I have made it.' Therefore lo, I am against thee, and against 10
thy rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene, even unto the border of Ethiopia. There 11
shall not pass through it the foot of man, and

REFLECTIONS UPON CHAPTER XXVIII. 1. Let us observe and lament the pride and insolence that there may be in the human heart. Too many princes, and inferior persons, like these, not only think, but say, they are gods; superior to all others, independent and absolute, "safe as the throne of God;" and look with contempt upon them. It is of great importance to show them that they are but men; but nothing teaches this so surely and effectually as death. "They die like men;" and it is to be wished that survivors would learn wisdom and humility by the deaths of their predecessors, and reflect that they are but weak, dying worms. This would moderate their desire of wealth, and lead them to observe the rules of justice in their trade and conduct towards others.

2. Observe the happiness of God's Israel. Tyre and Zidon, with all their wealth, power, and magnificence, were destroyed: Israel was punished, but restored. Though God's people have not so much worldly wisdom, wealth, and honour as others; yet Jehovah is their God; He is sanctified in them and by them; under his guardianship they are safe; and they will at length possess unmixed and everlasting felicity. "Happy is the people who are in such a case; yea, thrice happy is the people whose God is the Lord."

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brier, &c. Thus did Moses represent the enemies of Israel, Num. xxxiii. 55. The deliverance of his people shall be to the honour of his own great name, and by them shall his name be esteemed holy.

CHAP. XXIX. 3. *The great dragon.* Or crocodile, which was among the ancients a symbol of Egypt, and appears so on Roman coins.—*In the midst of his rivers.* The Nile had seven mouths; rivers also emptied themselves into it, and channels were cut from it.

4, 5. *Hooks in thy jaws, &c.* The metaphor is continued in these verses. The dragon or crocodile was to be caught, together with the other fish, and their flesh given to the wild-beasts and birds.

6, 7. *A staff of reed, &c.* The Egyptians promised support to the Israelites, but disappointed them; they even occasionally proved most injurious to them.

9. *The river is mine, &c.* See ver. 3.

10. *Migdol.* This place is mentioned Exod. xiv. 2. Num. xxxiii. 7.; Jerem. xliv. 1.; and from Exodus it appears to be situated to the north of Egypt. Syene it is well known was situated to the south, under the tropic of cancer, and bordering on African Ethiopia. Hence the whole land is threatened.

11. *Forty years, &c.* Jeremiah calls the king of Egypt Pharaoh-Hophra, chap. xliv. 30, and Herodotus, Apries. He went to assist the king of Lybia, to reduce to subjection the Cyreneans, who had revolted; but in this war Pharaoh lost many of his troops, which so provoked the Egyptians against him, that a civil war with Amasis followed; which was succeeded by the conquest of it by Nebuchadnezzar, and that by another under Cyrus. These wars and desolations continued for forty years.

the foot of beast shall not pass through it; nei-
12 ther shall it be inhabited forty years. And I will make the land of Egypt waste in the midst of the countries that are wasted, and her cities in the midst of cities that are made desolate, shall be waste forty years: and I will scatter the Egyptians through the nations, and will disperse them through the lands."

13 "Yet thus saith the Lord Jehovah; At the end of forty years will I assemble the Egyptians from among the people whither they are scat-
14 tered. And I will reverse the captivity of Egypt, and will cause them to return into the land of Pathros, unto the land of their origin;
15 and they shall be there a low kingdom. It shall be the lowest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, so that they shall no more
16 rule over the nations. And they shall be no more the confidence of the house of Israel, calling their iniquity to remembrance, when they turn after them: but they shall know that I am the Lord Jehovah."

17 And it came to pass in the seven and twentieth year, in the first month, on the first day of the month, that the word of Jehovah came unto me, saying, "Son of man, Nebuchadnezzar, 18
king of Babylon, caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was made sore: yet neither he nor his army, had any wages from Tyre, for the service which he served against it: Therefore thus saith the Lord Jehovah; 19
Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and share her spoil, and seize her plunder; and she shall be wages for his army. I have given him the land of Egypt 20
for his labour wherewith he served against it; because of that which they have done against me, saith the Lord Jehovah."

"In that day will I cause the horn of the 21
house of Israel to grow forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Jehovah."

CHAPTER XXX.

The utter desolation of Egypt foretold; the army of Babylon strengthened to break the army of Egypt.

THE word of Jehovah came also unto me, 1
saying, "Son of man, prophesy and say, Thus 2
saith the Lord Jehovah; Howl ye, alas for the

REFLECTIONS UPON CHAPTER XXIX. 1. We may hence infer the vanity of self-love and applause. Something like Pharoah's insolent language, "My river is mine own, and I have made it for myself," is very common among men; they express great pride in what they call their property; this substance, trade, or estate is mine, for I have raised it; this house is mine, for I have built it. They forget that God gave them power to acquire any one of these; that when they have gotten it, it is still his, and they are but stewards. "He may do what he will with his own;" and will judge them for all the wealth and honour they possess.

2. We may also learn that no work done for God shall go unrewarded. When even wicked men answer his purpose, they shall have their reward; a worldly reward indeed it will be, for that is all they desire. This is one reason of the prosperity of the wicked. God rewards them for some virtues they practice; some service they do him, and some use they are of in the world. No one shall have reason to complain of injustice. How well then will he reward those who, from a religious principle, intend and labour to serve him. "God is not unrighteous to forget our works of faith and our labours of love." No, they are all inscribed in the book of his remembrance.

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12 *I will scatter, &c.* Berosus informs us that Nebuchadnezzar carried many of the Egyptians captives to Babylon; and he transplanted others to Pontus.

14. *Unto Pathros.* Bochart shows that this signifies the Thebais, or Upper Egypt. See Jerem. xliv. 1, &c. What is here said might occur on the conquest of it by Cyrus, as he restored the captive Jews, and some of other nations.

15. *The lowest of the kingdoms.* It shall be in general tributary, and in subjection to strangers. It has been so ever since; first to the Babylonians, then to the Persians, Macedonians, Romans, Saracens, Mamalucs, and Turks; and thus it continues.

16. *Calling their iniquity, &c.* Causing God to remember and punish it. His own people shall cease to rely on Egypt, or to worship its idols.

17. *Twenty-seventh year, &c.* If this date be correct, and both the versions and mss. support it, this is the last prophecy Ezekiel uttered; and is appended to the preceding, because it relates to the same kingdom. Prideaux argues that the Phœnician annals agree with this date. See Nebuch. xxxii. Cor.

18. *Made bald, &c.* By the helmet, by labour or disease, as the *shoulder* was worn and galled by bearing burdens for so long a period.—*Yet neither he, &c.* Jerom has informed us that when the Tyrians saw that the works for carrying on the siege were completed, and that the walls were shaken, they being masters at sea, took their most valuable property and escaped; so that when the city was taken, Nebuchadnezzar found nothing in it worthy of all his labour. Hence the spoil of Egypt was given to him.

21 *The horn of the, &c,* The horn often denotes kingly power, or the royal race. Here it may refer to the power granted Daniel and others in Babylon, as well as refer to Zerubbabel, under whom the state began to be

3 day! Because the day is near, it is near: the
day of Jehovah shall be a day of clouds, it
4 shall be the time of the nations. And the sword
shall come upon Egypt, and great pain shall be
in Ethiopia, when the slain shall fall in Egypt,
and they shall take away her multitude, and her
5 foundations shall be destroyed. Ethiopia, and
Phut, and Lud, and all Arabia, and Chub, and
the men of every land that is in league, shall
fall with them by the sword."
6 Thus saith Jehovah; "They that uphold
Egypt shall fall; and the pride of her strength
shall come down: from Migdol to Syene, shall
they fall in her by the sword, saith the Lord Je-
7 hovah. And they shall be wasted in the midst
of the lands that are wasted, and her cities shall
be in the midst of the cities that are made deso-
8 late. And they shall know that I am Jehovah,
when I shall set a fire in Egypt, and when all
9 her helpers shall be destroyed. In that day
messengers shall go forth [o] in ships, to make
secure Ethiopia afraid, and great pain shall come
upon them in the day of Egypt: for lo, it co-
meth."
10 Thus saith the Lord Jehovah; "I will also
make the multitude of Egypt to cease, by the
11 hand of Nebuchadnezzar, king of Babylon. He
and his people with him, the terrible of the na-
tions, shall be brought to make the land deso-
late: and they shall draw their swords against
12 Egypt, and fill the land with the slain. And I
will make the rivers dry, and sell the country
into the hand of evil men; and I will lay
waste the country, and all that is therein, by
the hand of strangers: I, Jehovah, have spoken
it."
13 Thus saith the Lord Jehovah; "I will destroy
the idols, and I will cause the images to cease
out of Noph; and there shall be no more a
prince of the land of Egypt: and I will cause
fear in the land of Egypt. And I will lay waste 14
Pathros, and will set a fire in Zoan, and will
execute judgments in No. And I will pour my 15
fury upon Sin, the strength of Egypt; and I
will cut off the multitude of No. And I will set 16
a fire in Egypt: Sin shall be greatly pained,
and No shall be broken up, and Noph shall be
straitened by day. The young men of On and 17
of Pi-beseth shall fall by the sword: and the
[s] "women" shall go into captivity. At Tahapanes 18
also the day shall be darkened, when I break
there the yokes of Egypt: and the pride of her
strength shall cease in her: as for her, a cloud
shall cover her, and her daughters shall go into
captivity. Thus will I execute judgments on 19
Egypt: and they shall know that I am Jehovah."
Now it came to pass in the eleventh year, 20
in the first month, on the seventh day of the
month, that the word of Jehovah came unto
me, saying, "Son of man, I have broken the 21
arm of Pharoah, king of Egypt; and lo, it shall
not be bound up, to apply medicines; and a
bandage shall not be put about it, to strengthen
it for holding the sword. Therefore thus saith 22
the Lord Jehovah; Behold, I am against Pha-
raoh, king of Egypt, and will break his arms,
the strong, and the [t] "out-stretched" arm; and I
will cause the sword to fall out of his hand.

CHAP. XXX. 9. [o] *From me.* Sept. Arab.

17. [s] Sept. Arab. 22. [t] Sept.

restored. These marks of favour encouraged the prophet in the execution of his office.

CHAP. XXX. 3. *The time of the, &c.* The time appointed for Nebuchadnezzar to vanquish them.

5. *Ethiopia, Phut, and Lud, &c,* See Gen. x. 1.——*Arabia and Chub.* This last occurs nowhere else. It is probable that the Egyptians employed the mercenaries of all the peoples mentioned; and most of them might be in alliance with them, as they are mentioned as the upholders of Egypt in the next verses.

9. *Messengers shall go, &c.* Amidst the general confusion they shall send messengers in ships up the Nile to Ethiopia, as the most safe method of conveying intelligence; and the news they carry shall strike terror into the secure Ethiopians.

12. *The rivers dry.* The fertility of Egypt depended on the rise of the Nile; and this threatening implies that with the calamity of war, would be that of famine.——*Evil men.* The haughty and cruel Babylonians. Compare chap. vii. 24.

13—18. *Destroy the idols, &c.* Cambyses destroyed them with an unsparing hand. Noph, the ancient Memphis, and the city now called Cairo, which by the people is now called Menoph, Zoan, or Tanis; and No, or Thebes; Sin or Pelusium; On or Heleopolis; Pi-beseth or Bubastum; Tahapanes or Daphnæ Pelusiacæ. All the strong cities shall be taken and plundered; none shall escape.

21. *I have broken.* God speaks as if this was already done, because the event was certain. So Jerem. xlviii. 20.; Isa. xxi. 9.; a future event is spoken of as past.——*The arm.* Jeremiah uses the same image, Chap. xlviii. 25. His arm shall not be set again, or in plain language, he shall not recover his lost power. See Is. i. 6.

23 And I will scatter the Egyptians among the nations, and will disperse them among the coun-
24 tries. And I will strengthen the arms of the king of Babylon, and will put my sword in his hand. But I will break the arms of Pharaoh, and he shall groan before him, with the groan-
25 ings of a deadly wounded man. I will even strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know that I am Jehovah, when I shall put my sword into the hand of the king of Babylon, and shall stretch it out upon the land of
26 Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am Jehovah."

CHAPTER XXXI.

Pharaoh compared to a tall cedar of Lebanon; his fall through pride, and the consequences of it.

1 Now it came to pass in the eleventh year, in the third month, on the first day of the month, that the word of Jehovah came unto me, say-
2 ing, "Son of man, say to Pharaoh, king of Egypt, and to his multitude;
"Whom art thou like in thy greatness?
3 Lo, he is as a tall cedar in Lebanon,
With lovely, shadowing branches, and of high stature;
And his top was among the thick boughs.
4 The waters made him great,
The deep raised him up on high;
It brought its streams about his plantation,
And sent forth its little rivers
Unto all the trees of the field.
Therefore his height was exalted 5
Above all the trees of the field;
And his boughs were multiplied, and his branches lengthened,
By much water when he shot forth.
In his boughs all the fowls of heaven made 6
their nests,
And under his branches all the beasts of the field brought forth;
And under his shadow dwelt [r]an assembly[/r] of nations.
Thus he was beautiful in his greatness, 7
And in the length of his branches:
For his root was by many waters.
The cedars in the garden of God could not 8
hide him;
The fir-trees were not like his boughs,
And the plane-trees were not like his branches;
Not any tree in the garden of God
Was like unto him in his beauty.
I made him lovely by his many branches: 9
So that all the trees of Eden,
Which were in the garden of God envied him.
Therefore thus saith the Lord Jehovah; 10
Because he was high in stature,
And set his top among the thick boughs,

CHAP. XXXI.

REFLECTIONS UPON CHAPTER XXX. 1. We learn how vain are the hopes which princes indulge from the numbers of their people, and the strength of their fortresses. Egypt abounded with people, and its fortified cities were numerous; but neither the one nor the other could secure them in the day of visitation. Her gross idolatry, her duplicity and treachery to others; her pride and self-confidence hastened on her ruin. The same vices will bring ruin on individuals and on nations.

2. We are also taught to entertain the highest ideas of the power and dominion of the great God; to reverence and adore his influence over the greatest men; and the ease with which he uses them as his instruments, to bring about his own purposes. Though Egypt was the most ancient, potent, flourishing kingdom in the world; yet in what majestic language does God speak, of "breaking it in pieces," and making it for the future base and contemptible! He breaks the arms of one prince, and strengthens the arms of another, as he pleaseth: puts his sword into the hands of one prince, and outs of the spirit of another. "Who can stand before him, when once he is angry? Who would not fear thee, O king of nations?" For to thee it belongeth to exalt and abase, to save or destroy.

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6. [r] Vulg.

22—26. *Break his arms, &c.* Read 2 Kings, xxiv. 7, as the fulfilment of what is here said.

CHAP. XXXI. 3. *Lo, he is as a tall, &c.* I consider אשור as an epithet in this place, with Lowth and other critics. The exigence of the place requires this unusual sense, or else that we should suppose the word a mistake for some other.

4. *The deep raised, &c.* The subterraneous waters supplied its root with moisture.——*Its streams, &c.* This alludes to the manner of watering the gardens in the east. See note, Ps. i. 3. and Is. i. 30.

5—9. *His height was, &c.* Nothing can exceed the force and beauty of this picture of growing prosperity. Every circumstance is added to give it effect.

10. *And his heart, &c.* This mixture of the true with the allegorical occurs in other instances; and though it detracts in some degree from the

And his heart is lifted up in his height;
11 I have therefore delivered him up
Into the hand of a mighty one of the nations;
Who hath exacted punishment of him:
I have driven him out for his wickedness.
12 And strangers, the terrible of the nations,
Have cut him down, and have left him:
On the mountains, and in all the valleys his branches fell,
And his boughs were broken by all the streams of the land;
And all the people of the earth went down
From under his shadow, and have left him.
13 Upon his ruin shall dwell all the fowls of the heavens,
And all the beasts of the field shall be upon his branches:
14 To the end that none of all the trees by the waters,
Exalt themselves on account of their stature,
Neither set their top among the thick boughs,
Neither the terebinths stand up in their height,
Nor any *trees* that drink water:
For they are all delivered up unto death,
Unto the lower parts of the earth,
In the midst of the sons of mortal man,
Unto them that go down to the pit.
15 Thus saith the Lord Jehovah;
In the day when he went down to hades,
I caused the deep [o] to mourn for him,
And I restrained floods, and the great waters were stayed:
And I clothed Lebanon in black for him,
And for him all the trees of the field fainted.
At the sound of his fall I made nations to shake, 16
When I brought him down to hades,
With them that descend into the pit:
And all the trees of Eden, the choice and best of Lebanon,
Even all that drank water,
Were comforted in the lower parts of the earth.
They also went down with him to hades, 17
To them that were slain by the sword;
And [r] his seed" with those who abode under his shadow,
Were destroyed in the midst of the nations.
To whom art thou like in [r] strength", 18
In glory and in greatness among the trees of Eden?
Yet shalt thou be brought down with the trees of Eden,
Unto the lower parts of the earth:
Thou shalt lie in the midst of the uncircumcised,
With those that are slain by the sword.
This is the lot of Pharaoh and all his multitude,
saith the Lord Jehovah."

CHAPTER XXXII.

A lamentation for the fall of Egypt, by the sword of Babylon.

1 It came to pass also in the twelfth year, in

15. [o] *I covered.* Sept.

17. [r] Sept. Syr. 18. [r] Some copies of Sept.

Reflections upon Chapter xxxi. 1. See how dangerous and precarious earthly greatness is. It is dangerous, because it is apt to lift up the hearts of men; their minds rise with their condition; they compare themselves with others, and are ready to despise and oppress all their inferiors. But would they consider that it is God who makes them fair and great, that if they abuse their wealth and power, he can easily, and will certainly, pull them and all their multitude down; it might prevent their being proud and high-minded. When they fall, many fall with them: their flatterers and attendants leave them; and they generally fall unlamented. Let us not envy their condition; but make the shadow of the Almighty our confidence, and then we shall dwell safely. He will be our strength and refuge in time of need.

2. The fall of others should be a warning to us, ver. 14. that we do not "trust in uncertain riches," or showy splendour. If all the advantages of a flourishing trade and a good fortune, are lost by vice and imprudence, it should teach us to "guide our affairs with discretion; not to seek great things," but diligently and contentedly to pursue our proper business, and humbly wait upon God for his blessing. The death of others should be a warning to us. The great and the good die like other men; and "lie down alike in the dust." Let the thought quicken us to be "always ready, since we know neither the day nor the hour when the Son of man cometh."

beauty of the allegory, yet it prevents our mistaking the sense of it.

11. *Who hath exacted, &c.* Or, who hath treated him severely. See the verb in a like sense, chap. xx 44.; xxii. 14.

13. *Upon his ruin, &c* Even the fallen trunk and broken branches of this stately tree filled the land, and afforded shelter to birds and to beasts.

15. *I caused the deep, &c.* Houbigant and others omit יתי, which cannot, I think, be in any way reduced to grammar or propriety. Nothing can paint more forcibly the effect of the fall of Egypt on the contiguous nations.

16, 17. *At the sound, &c.* This lofty tree goes down to hades together with his allies, and with his own seed or branches. This allegory is not equal to the fine one of Is. chap. xiv. respecting the king of Babylon.

CHAP. XXXII. 2. *In the seas, &c.* Compare chap. xxix. 3. Any

the twelfth month, on the first day of the month,
that the word of Jehovah came unto me, saying,
2 "Son of man, take up a lamentation for Pharaoh, king of Egypt, and say unto him,
'Thou art like a lion among the nations,
And thou art like a crocodile in the seas:
And thou breakest forth in thy rivers,
And troublest the waters with thy feet, and foulest thy streams.
3 Thus saith the Lord Jehovah;
I will therefore spread out my net over thee,
Amidst an assembly of many people;
And they shall bring thee up in my drag.
4 And I will leave thee on the land;
I will cast thee on the open field,
And cause all the fowls of heaven to remain on thee,
And fill the beasts of the whole earth with thee.
5 And I will lay thy flesh upon the mountains,
And fill up the valleys with thy height.
6 I will water the earth with thy gore;
Some of thy blood shall be on the mountains,
And the streams shall be filled with thee.
7 And I will cover the heavens, when I quench thee,
And I will clothe the stars thereof with black;
I will cover the sun also with a cloud,
And the moon shall not give her light.
8 All the shining lights of the heavens,
I will clothe with black over thee;
And I will set darkness upon thy land,
Saith the Lord Jehovah.
9 I will also grieve the hearts of many people,
When I bring thy [v]captives among the nations,
Into countries which thou hast not known.
10 Yea, because of thee I will astonish many people,
And their kings shall be horribly afraid for thee,
When I shall brandish my sword before them;
And they shall tremble every moment,
Every one for his own life, in the day of thy fall.
11 For thus saith the Lord Jehovah;
The sword of the king of Babylon shall come upon thee.
12 By the swords of the mighty ones,
I will cause thy multitude to fall,
The terrible of the nations, all of them:
And they shall spoil the pride of Egypt,
And all her multitude shall be destroyed.
13 I will also cause all her beasts to perish
From beside the great waters;
And the foot of man shall not again trouble them,
Nor shall the hoofs of beasts trouble them.
14 Then will I make their waters clear,
And will cause their rivers to run as oil,
Saith the Lord Jehovah;
15 When I shall make the land of Egypt desolate,
And the land shall be destitute of all that it contained;
When I shall smite all that dwell therein;
And they shall know that I am Jehovah.
16 This is the lamentation which they shall utter:
the daughters of the nations shall utter it, for Egypt, and for all her multitude, shall they utter it, saith the Lord Jehovah."
17 It came to pass also in the twelfth year, on
the fifteenth day of the month, that the word
18 of Jehovah came unto me, saying, "Son of man,
wail for the multitude of Egypt, and cast them down, together with her, and the daughters of the famous nations, unto the lower parts of the earth, with them that go down into the pit, saying,
19 "Come down from the pleasant waters,

CHAP. XXXII.

9. [v] Sept.

large collection of water is called seas in the scriptures. The next clause is parallel to this.——*Breakest forth.* Rises above the water to seize his prey.

3—6. *My net over thee.* This crocodile shall be caught, and slain, and its carcass be given as food for wild beasts; while its blood is to drench the earth, and even to fill the streams.

7—8. *Clothe the stars, &c.* It has often been noticed that these images represent the fall and destruction of kings, princes, and nations. See Isa. xiii. 10.

9. *Thy captives.* This reading is so apposite that I have adopted it with others. It is unusual to speak of bringing *thy destruction* among the nations, not to say wholly improper.

15. *From beside, &c.* The banks of the Nile were very fertile, and abundance of cattle fed in the meadows; but these should perish. The land should be so depopulated that the waters should not be fouled by man or beast.

18. *Cast them down, &c.* Describe them as cast down. The prophets are said to do what they predict. Jerem, i. 10.

"And be thou laid with the uncircumcised."
They shall fall amidst those slain by the sword:
She is delivered up to the sword:
Draw her away and all her multitudes.
The strongest of the mighty shall speak to him,
Together with his helpers, from amidst hades;
They that have gone down, that lie uncircumcised,
Among those slain by the sword.
There Ashur is, and all her company:
Their graves are round about her:
All of them slain, fallen by the sword:
Whose graves are set in the sides of the pit,
And her company is round about her grave:
All of them slain, fallen by the sword,
Who caused [a]their" terror among the living.
There is Elam and all her multitude,
Round about her grave;
All of them slain, fallen by the sword,
Who are gone down uncircumcised
Into the lower parts of the earth,
Who caused their terror among the living;
Yet have they borne their shame,
With them that go down to the pit;
They are laid in the midst of the slain.
She hath her bed among all her multitude;
Their graves are round about her:
All of them uncircumcised, slain by the sword:
Though they caused their terror among the living,
Yet have they borne their shame
With them that go down to the pit:
They are laid in the midst of the slain."
There is Meshech, Tubal, and all her multitude:
Their graves are round about her:
All of them uncircumcised, slain by the sword,
Though they caused their terror among the living.
And [v]these" lie down with the mighty,
Who are fallen of the uncircumcised,
Who are gone down to the pit with their weapons of war,
And have laid their swords under their heads:
And the punishment of their sin is upon them,
Though they were the terror of the mighty while living.
And thou also shalt be broken amidst the uncircumcised,
And shalt lie with those slain by the sword."
There is Edom, her kings, and all her princes,
Who in their might are laid with those slain by the sword:
They lie down with the uncircumcised,
With them that go down to the pit.
There are the princes of the north,
All of them, and all the Zidonians,
Who are gone down with the slain,
In their terror ashamed of their might;
And they lie uncircumcised, with those slain by the sword,
And bear their shame with those gone down to the pit.

23. [a] Sept. Arab.

27. [v] Sept. Syr.

19. *Come down, &c.* This version arises from reading the text with other vowels than the Masorets have applied, and is that of the Septuagint Alexandrian and Syriac. Every reader will perceive how suitable it is to what follows. The pleasant waters are those of the Nile, in which the Egyptians gloried.

20. *She is delivered up, &c.* Egypt, and as one slain, draw her body away to the sepulchre.

21. *Speak to him.* To Pharoah, as the head of Egypt. On his fall those who had departed into the unseen state should address him.

22. *Their graves, &c.* I refer the affix to קהלה and המרבה, which nouns I consider to be of the common gender.

23. *In the sides of the pit.* Or, within the pit, or as some, in the extreme parts of the pit.——*Who caused their terror, &c.* Who excited terror in others, while they were 'among the living.' Hebrew, 'in the land of the living.' The Assyrian empire had been formidable, but had long ago perished.

24. *Elam and all, &c* Persia had been subdued by the forces of Cyaxares and Nebuchadnezzar; and the latter annexed it to the Babylonian empire.

26. *Meshech, Tubal, &c.* Jackson, in his chronology observes, that this refers to the expulsion of the Scythians from Media by Cyaxares.

27. *And these lie, &c.* I follow the versions mentioned, in omitting the negative particle. Some would preserve it, rendering interrogatively, 'and shall they not lie down with the mighty? Who are fallen, &c.' Instead of 'the uncircumcised,' the Septuagint read מעולם 'of old,' and Dathe prefers this, whom Newcome follows. I have adhered to the text, because I conceive this verse clearly connected with the preceding, and not treating of a new subject.

28. *And thou also, &c.* This is addressed to the king of Egypt. Uncircumcised is used for all foreign nations, as distinguished from Israel.

29. *Who in their might, &c.* That is, who in their strongest state were cut off, and laid, &c. It is generally supposed that Edom was subdued during the siege of Tyre.

30. *Princes of the north.* Probably the Syrian kings are intended, as the Zidonians are mentioned in connexion with them.

31 Pharaoh shall see them, and be comforted,
Over all his multitude slain by the sword;
Even Pharaoh and all his host,
Saith the Lord Jehovah.
32 Though I caused [r]his terror among the living,
Yet shall he be laid amidst the uncircumcised,
With those slain by the sword,
Even Pharaoh and all his multitude,
Saith the Lord Jehovah."

CHAPTER XXXIII.

Ezekiel admonished of his duty as a watchman; God's ways are just; mockers will be punished.

1 AGAIN the word of Jehovah came unto me,
2 saying, "Son of man, speak to the children of thy people, and say unto them, 'When I bring the sword upon a land, and the people of the land take a man out of their borders, and set
3 him for their watchman, And he seeth the sword coming on the land, and bloweth the trumpet,
4 and warneth the people, and they hear; Whosoever heareth the sound of the trumpet, and taketh not warning; and the sword cometh and taketh him away, his blood shall be upon his
5 own head: He heard the sound of the trumpet, and took not warning; his blood shall be upon him: But he that taketh warning shall save his
6 own life. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned; and the sword come, and take away any person from among them; he is taken away for his iniquity; but his blood will I require at the watchman's hand."

7 "So thou, Son of man, I have set thee a watchman unto the house of Israel; therefore hear the word from my mouth, and warn them
8 from me. When I say unto the wicked, 'O wicked man, thou shalt surely die;' and thou dost not speak to warn the wicked from his way; that wicked man shall die for his iniquity; but his blood will I require at thy hand. Yet if thou
9 warn the wicked of his way that he turn from it, and he turn not from his way, he shall die for his iniquity; but thou hast delivered thy soul."

10 "Thou also, Son of man, speak unto the house of Israel; Thus ye speak, saying, 'Surely our transgressions and our sins are upon us, and we pine away in them, how then shall we live?' Say unto them, As I live, saith the Lord
11 Jehovah, I have no pleasure in the death of the wicked; but in that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

12 "Thou also, Son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteous-

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32. [r] Sept. Syr. Arab.

REFLECTIONS UPON CHAPTER XXXII. 1. We learn the sad effects of the fall of great nations. Tyrannical, ambitious princes disquiet the world, and cause trouble and terror to their neighbours: but "their day will come to fall." Some will be vexed, others astonished, and others lament their fall. The neighbouring nations will become quiet; and other princes and states rise out of their ruins. So changing is the state of this world, and so little are its grandeur, power, and riches to be depended upon; and yet these ever have been the objects of human ambition and hope.

CHAP. XXXIII.

2. We may hence take occasion to reflect on the universal empire of death: he makes no distinction, either of rich, powerful, or mighty, though they have been terrible to others. Princes are buried in pomp, heroes with their armour; some honoured with monuments and inscriptions; others cast into common graves, or left unburied; but princes, and all the multitude, are alike destroyed by this universal conqueror. Happy those, who can by faith look beyond the grave; and, whether buried, or not; with monuments, or without, can "rejoice in hope of future glory, and a resurrection to eternal life."

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31. *Comforted.* See chap. xxxi. 16. It shall afford him some consolation that he only falls in the manner others have done.

CHAP. XXXIII. 1. *The word of Jehovah, &c.* It is plain that this was delivered before Jerusalem was taken; but how long before is uncertain.

2. *Out of their borders.* These were the proper stations for watchmen.

3—6. *And he seeth, &c.* By thus acting he performs the office of a faithful watchman, and if the people take not warning, it is their own fault, and should they be cut off, their blood will be upon their own heads. But should the watchman be unfaithful, and neglect to give the warning, then will the loss which this may occasion be required of him.

7—9. *So thou, son of man, &c.* Compare chap. iii. 17—21, and see notes.

10, 11. *We pine away in them.* We experience the bitter consequences in famine, disease, and exile; and how can we live? How can such assurances as thou givest us be true? Compare chap. xviii. 23—32.

12—20. *The righteousness, &c.* See chap. xviii. 1—30, and notes.

13 acts in the day of his sin. When I say to the righteous, 'He shall surely live;' and he trusteth to his own righteousness, and committeth iniquity, all his righteousnesses shall not be remembered; but for his iniquity which he hath
14 committed, for it he shall die. Again, when I say unto the wicked, 'Thou shalt surely die;' and he turneth from his sin, and doeth judgment
15 and justice; And the wicked restoreth the pledge, giveth that again which he had taken by violence, walketh in the statutes of life, without committing iniquity; he shall surely live, he
16 shall not die. All his sins which he hath committed shall not be remembered unto him: he hath done judgment and justice; he shall surely
17 live. Yet the children of thy people say, 'The way of the Lord is not equal:' but as for them,
18 their way is not equal. When the righteous turneth from his righteousness, and committeth
19 iniquity, he shall die because of it. And when the wicked turneth from his wickedness, and doeth judgment and justice, he shall live be-
20 cause of them. Yet ye say, 'The way of the Lord is not equal.' O ye house of Israel, I will judge you every one according to his own ways."
21 Now it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped out of Jerusalem, came unto me, saying, "The ci-
22 ty is smitten." And the hand of Jehovah was upon me in the evening, before he that had escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer dumb.
23 And the word of Jehovah came unto me, say-
24 ing, "Son of man, they that inhabit those wastes in the land of Israel speak, saying, 'Abraham was one, and he inherited the land; but we are many; unto us is the land for an inheritance. Therefore say unto them, Thus saith 25
the Lord Jehovah; Ye eat with the blood, and raise your eyes towards your idols, and shed blood: and shall ye possess the land? Ye stand 26
with your sword, ye commit abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Thus shalt thou say un- 27
to them, Thus saith the Lord Jehovah; As I live, surely they that are in those wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured; and they that are in the strong-holds, and in the caves, shall die of the pestilence. For I will 28
make the land a desolation and an astonishment and the pride of its strength shall cease; and the mountains of Israel shall be made desolate, that none shall pass over. Then shall they know 29
that I am Jehovah, when I make the land a desolation and an astonishment, because of all their abominations which they have committed."

"Also, thou son of man, the children of thy 30
people are still speaking concerning thee, by the walls, and in the doors of the houses, and speak one to another, every one to his neighbour, saying, 'Come, I pray you, and hear what is the word that goeth forth from Jehovah.' And they come unto thee as my people were 31
wont to come, and they sit before thee as my people, and they hear thy words, but they will not do them: for though with their mouth they show much love, yet their heart goeth after their gain. And lo, thou art unto them as a 32
very lovely song of one that hath a pleasant voice, and accompanied by an instrument: for they hear thy words, but they do them not. But 33
when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."

REFLECTIONS UPON CHAPTER XXXIII. 1. Ministers have here repeated and solemn warnings by the prophet. God's ministers are employed to denounce his wrath against the workers of iniquity; and even to address themselves to particular sinners, saying, "O

While an apostate shall meet with the reward of his apostacy, the penitent offender shall obtain pardon. The man who trusts to some supposed righteousness, and becomes guilty of open transgression, for this shall die; while he who takes the warning of God, and shows his repentance by his deeds, shall assuredly live.

21. *Twelfth year.* The Syriac has the *eleventh*, which reading some prefer. I cannot determine which is right. Compare 2 King. xxv. 3, 4.

24. *Abraham was one, &c.* Yet gave the land to him; and will he not preserve us in it, when we are many? The land had been laid waste; and those that continued in it adopted this language. They supposed that when

CHAPTER XXXIV.

A reproof of the wicked shepherds; judgments which must come upon them; God's care of his flock; the kingdom of Messiah foretold.

1 THE word of Jehovah came also unto me,
2 saying, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, O ye shepherds, Thus saith the Lord Jehovah; Wo to the shepherds of Israel that feed themselves! Should not the shepherds feed the
3 flock? Ye eat the fat, and ye clothe you with the wool, and ye slay that which is fat: but ye
4 feed not the flock. The weak ye have not strengthened, and the sick ye have not healed, and that which was broken, ye have not bound up, and that which was driven away, ye have not brought again, and ye have not sought that which was lost; but with force and with rigour
5 have ye ruled them. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, when
6 they were scattered. My flock wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the land, and none did search or seek after them."

7 "Therefore, ye shepherds, hear the word of
8 Jehovah; As I live, saith the Lord Jehovah, surely because my flock became a prey, and my flock became meat to every beast of the field, inasmuch as there was no shepherd, neither did my shepherds search after my flock, but the shepherds fed themselves, and fed not my flock;
9 Therefore, O ye shepherds, hear the word of
10 Jehovah; Thus saith the Lord Jehovah; Behold, I am against the shepherds; and I will require my flock at their hand, and will cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

11 "For thus saith the Lord Jehovah; Behold, I,
12 even I, will both search my sheep, and seek them out: As a shepherd seeketh out his flock in the day when he is among his flock that are spread abroad; so will I seek out my flock, and will deliver them out of all places where they have been scattered in the cloudy and dark day.
13 And I will bring them out from the people, and gather them from the countries: and will bring them to their own land, and feed them upon

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wicked man!" though without partiality and private affection; and this under an awful penalty. Allow them therefore to act thus, and blame them not for their faithfulness; though they may hurt your consciences, and oppose your vices. And it is a great encouragement, that they will deliver their own souls, though sinners will not be reformed.

2. We here see the terms on which sinners stand with the great God. His word gives encouragement to the wicked to repent and return; he has said and sworn that "he hath no pleasure in the death of a sinner," and has taken every method, the most gracious and wonderful, to show his reconcileableness. If they perish, the fault is their own. They must justify God, even in their destruction. Here is also a caution to the righteous. If they become carnal, worldly-minded, and sensual, their righteousness will be forgotten. They are in great danger of trusting to it; of thinking that its merit will atone for irregularities; or that they are so strong that temptations cannot hurt them; and therefore they venture upon them. How many who have made a fair profession, appeared serious and good, are ruined by pride and conceit? "Let him therefore that thinketh he standeth, take heed lest he fall."

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the Babylonians had departed; they would be suffered to remain in peace.

25, 26. *Ye eat with the, &c.* They were not reformed by all that they had suffered, but still continued their impure practices.

27—29. *In those wastes, &c.* What is here denounced occurred on the slaughter of Gedaliah. See Jerem. xli.

30. *By the walls.* Of their houses, where they had benches, and where sometimes they received visits.——*Come, I pray, &c.* Whatever might induce them to listen to the prophet, whether the force of his eloquence, or the curiosity of knowing what would come to pass, they were still unreformed.

CHAP. XXXIV. 1. *The word of Jehovah, &c.* It is probable that this prophesy immediately followed the preceding. At or before the coming of the messenger who brought the tidings that Jerusalem was taken, the prophet was commissioned to denonnce judgments against the priests and governors, and to give the promise of returning to the people.

2 *Shepherds* Not the priests and Levites only, but the king and other heads of the people are meant. They regarded their own interest, and not that of the flock.

3—6. *Ye eat the fat, &c.* They ruled the flock with rigour, and oppressed it by injustice, so that in effect the flock had none deserving the name of a shepherd. Hence they were scattered abroad, and exposed to their enemies.

7—10. *Therefore ye, &c.* Because they had been thus cruel and negligent, God would cut them off; they should be no longer the shepherds of his flock.

11—16. *Behold I, even I, &c.* God will perform the office of shepherd towards his flock, and restore them to their own fold, and to their own pastures. In the 16th verse, I have adopted the various reading, because it is supported by all the versions, and because the designed opposition between

the mountains of Israel, by the rivers, and in
14 all the dwelling-places of the land. I will feed
them in a good pasture, and upon the high
mountains of Israel shall their fold be: there
shall they lie down in a good fold, and in a fat
pasture shall they feed upon the mountains of
15 Israel. I will feed my flock, and I will cause
16 them to lie down, saith the Lord Jehovah. I
will seek that which was lost, and bring again
that which was driven away, and will bind up
that which was broken, and will strengthen the
sick; and [r] I will preserve" the fat and the strong,
and will feed them with discretion."
17 "And as for you, O my flock, thus saith the
Lord Jehovah; Behold, I will judge between
cattle and cattle, even the rams and the he-
18 goats. Seemeth it a small thing unto you, that ye
not only eat up the good pasture; but that ye tread
down with your feet the remainder of your pas-
tures? and that ye not only drink the clear wa-
ters; but that ye foul with your feet what remain-
19 eth? And as for my flock, they eat that which
ye have trodden with your feet; and they drink
that which ye have fouled with your feet."
20 "Therefore thus saith the Lord Jehovah unto
them; Behold I, even I, will judge between
21 the fat cattle and the lean cattle. Because ye
thrust with your side and with your shoulder,
and push all the diseased with your horns, till ye
22 scatter them abroad; Therefore will I save my
flock, and they shall be no more a prey; and I
23 will judge between cattle and cattle. And I
will set up one shepherd over them, and he shall
feed them, even my servant David; he shall
feed them, and he shall be their shepherd. And 24
I, Jehovah, will be their God, and my servant
David a prince among them; I, Jehovah, have
spoken it. And I will make with them a cove- 25
nant of peace, and will cause the evil beasts to
cease out of the land: and they shall dwell
safely in the desert, and sleep in the woods.
And I will make them, and the places round 26
about my hill, a blessing; and I will cause the
shower to come down in its season; there shall
be fertilizing showers. And the trees of the 27
field shall yield their fruit, and the earth shall
yield her increase; and they shall be secure in
their land, and shall know that I am Jehovah,
when I have broken the bands of their yoke, and
delivered them out of the hand of those that
exacted service of them. And they shall be no 28
more a prey to the nations, neither shall the
beast of the land devour them; but they shall
dwell securely, and none shall make them
afraid. And I will raise up for them a renown- 29
ed plantation, and they shall be no more con-
sumed by famine in the land, neither bear the
reproach of the nations any more. Thus shall 30
they know that I, Jehovah their God, am with
them, and that they, even the house of Israel,
are my people, saith the Lord Jehovah. For 31
ye are my flock, the flock of my pasture,[o] and I
am [s] Jehovah" your God, saith the Lord Jeho-
vah."

16. [r] The versions.

31. [o] *men.* Sept. Arab.——[s] Versions, mss.

REFLECTIONS UPON CHAPTER XXXIV. 1. We hence learn that God will call the greatest of men to account for their iniquities. The shepherds of Israel, who were superior to the flock, tyrannized over them, and had no one to oppose them; but they are here censured and threatened by the supreme Ruler. Their greatness and authority though it set them above the reach of human justice, could not secure them from his. He is against them, and will require the flock at their hands; will take away their abused power, and punish their injustice. May all the shepherds of our British Israel consider this.

2. Let us rejoice that God hath raised up the Lord Jesus Christ, as the shepherd of his flock. "He is the good shepherd:" he came to redeem the lost sheep of the house of Israel, and gather the

the conduct of the bad shepherd, who slew the fat, verse 3, and God as a good shepherd, is thus properly preserved.

17. *Between cattle and cattle, &c.* God now addresses the flock, and assures them that he will judge between the weaker part of the sheep and goats, and the stronger part, the rams and he-goats, that used violence towards the other. These ate up the good pasture, and trod down what remained, &c. Some of the people oppressed and injured others. See ver. 20

23. *One shepherd, &c.* Grotius would apply this prediction to Zerubbabel, but the circumstances mentioned will by no means agree to him. What is said suits only the Messiah, who was to be the shepherd of Israel. Compare Isa. xl. 11. and John x. 1, &c.

25. *A covenant of peace, &c.* This is the same covenant as is mentioned by Jeremiah, chap. xxxi. 31—34. The Septuagint and Arabic read, 'I will make with *him* a covenant, &c.' but the connexion favours the text.

26. *Fertilizing showers.* Hebrew, 'showers of blessing.' I have given the sense, as the next verse proves. From this verse to the 31st, like Isa. xi. may, under the image of a land peaceful, and abounding with the richest produce, be represented the spiritual state of those Jews who believed on and

CHAPTER XXXV.

The judgment of the Edomites for their hatred of Israel.

1 MOREOVER the word of Jehovah came unto
2 me, saying, "Son of man, set thy face against
3 mount Seir, and prophesy against it, And say,
unto it, 'Thus saith the Lord Jehovah; Behold,
I am against thee, O mount Seir, and will stretch
out my hand against thee, and I will make thee
4 a desolation and an astonishment. Thy cities I
will lay waste, and thou shalt be desolate; and
5 thou shalt know that I am Jehovah. Because
thou hast borne the old hatred, and hast shed
the blood of the children of Israel by the sword,
in the time of their calamity, and in the time
6 that their iniquity was punished; Therefore, as
I live, saith the Lord Jehovah, I will deal with
thee in blood, and blood shall pursue thee: since
thou hast not hated blood, blood shall therefore
7 pursue thee. Thus will I make mount Seir a
desolation and an astonishment, and will cut off
from it him that passeth out and him that re-
8 turneth. And I will fill [v]thy" mountains with
[v]thy" slain: as for thy hills and thy valleys, and
all thy streams, they that are slain with the
9 sword shall fall therein. I will make thee per-
petual desolations, and thy cities shall not be
inhabited: and ye shall know that I am Jeho-
10 vah. Because thou hast said, 'These two na-
tions and these two countries shall be mine, and
we will possess them: whereas Jehovah was
there: Therefore, as I live, saith the Lord Je- 11
hovah, I will even do according to thine anger,
and according to thine envy, which thou hast
exercised through thy hatred against them; and
I will make myself known among them, when
I shall judge thee. And thou shalt know that 12
I, Jehovah, have heard all thy blasphemies
which thou hast spoken against the mountains
of Israel, saying, 'They are laid desolate, unto
us are they given to be devoured.' Thus with 13
your mouth have ye boasted against me, and
have multiplied your words against me: I have
heard them [s]saith the Lord". Thus saith the 14
Lord Jehovah; When the whole land rejoiceth,
I will prepare desolation for thee. As thou 15
didst rejoice at the inheritance of the house of
Israel, because it was desolate, so will I do un-
to thee: thou shalt be desolate, O mount Seir,
and all Edom, even all of it: and they shall
know that I am Jehovah."

CHAPTER XXXVI.

The land of Israel comforted by the promise of many blessings; as Israel was rejected for sin, so they will be restored freely; the blessing of Christ's kingdom.

ALSO, thou son of man, prophesy unto the 1
mountains of Israel, and say, "Ye mountains of

8. [v] Sept. Arab ——[v] ibid.

13. [s] Sept. Arab.

Gentiles into his fold; and he feeds his flock in good pastures; his word, ordinances, and spirit, are showers of blessings. He delivers them from wild beasts; from sin, satan, and death; he strengthens the weak, heals the diseased, "carries the lambs in his bosom, and gently leads those that are with young. He is the good shepherd who laid down his life for the sheep;" and he will defend his church, though under shepherds should be unfaithful and negligent. Let us then commit ourselves to his care; hear his voice; follow his steps; and trust his power and grace: then he will feed and guard our souls, and lead us to his heavenly hill. So he has declared; "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand."

REFLECTION UPON CHAPTER XXXV. See the confirmation of Solomon's remark, that "he who is glad at calamity shall not go unpunished." The Edomites rejoiced in Israel's ruin, because they expected to possess their land; but God here informs them how much he resented and would punish their cruelty and selfishness. Thus, when men rejoice at the sufferings of others, when they are likely to reap some advantages by it, it is highly displeasing to the God of love. When men suffer for their sins, they are not to be insulted; and the loss and calamity of others, instead of giving us an ill-natured pleasure, should excite our pity, and make us less fond of the world, since its enjoyments are so precarious. God will give persecutors blood to drink; and make those who rejoice in the desolation of others, desolate.

served the Lord Jesus. After the return of the Jews from Babylon, they became numerous, and the land was every where cultivated; but the language of this passage seems to intimate higher objects.

CHAP. XXXV. 5. *The old hatred.* The ancient hatred of Esau towards Jacob is referred to. See chap. xxv. 15.——*Iniquity was punished* Hebrew, 'has an end;' but as this is ambiguous, I have preferred the sense. The Edomites slew those Jews who were scattered; and as they had showed no pity, so God declares he would deal with them.

9. *Not be inhabited.* Thus the versions render, and many manuscripts yet so read, and the connexion requires it.

10. *These two nations,* &c. Israel and Judah are meant. The Edomites hoped to obtain their land, and to rule over any that might remain. They forgot that Jehovah was there, that he had promised to preserve and to bring back his people.

2 Israel, hear the word of Jehovah. Thus saith
the Lord Jehovah; Because the enemy hath
said against you, 'Aha, even the ancient high-
3 places are in our possession:' Therefore pro-
phesy and say, Thus saith the Lord Jehovah;
Because they have made you desolate, and
swallowed you up on every side, that ye might
be a possession unto the residue of the nations,
and ye are taken up in the lips of talkers, and
4 in the defaming of the people; Therefore, ye
mountains of Israel, hear the word of the Lord
Jehovah; Thus saith the Lord Jehovah to the
mountains and to the hills, to the streams and
to the valleys, to the desolate wastes, and to
the forsaken cities, which are become a prey
and a derision to the residue of the nations that
5 are round about; Therefore thus saith the Lord
Jehovah; Surely in the fire of my jealousy have
I spoken against the residue of the nations, and
against all Edom, who have appointed my land
to themselves for a possession, with the joy of
their whole heart, and with a despiteful mind,
6 to cast it out for a prey. Prophesy, therefore,
concerning the land of Israel, and say unto the
mountains and to the hills, to the streams and
to the valleys, Thus saith the Lord Jehovah;
Behold, I have spoken in my jealousy and in
my fury, because ye have borne the reproach of
7 the nations. Therefore thus saith the Lord Je-
hovah; I have sworn saying, Surely the nations
that are round about you, shall also bear their
reproach."
8 "But ye, O ye mountains of Israel, shall shoot
forth your branches, and yield your fruit to my
9 people Israel, who will soon return. For, be-
hold, I am for you, and I will turn unto you,
10 and ye shall be tilled and sown: And I will
multiply men upon you, all the house of Israel,
even all of it: and the cities shall be inhabited,
and the waste places shall be built. And I will 11
multiply upon you man and beast; and they
shall increase and bring forth: and I will cause
you to be inhabited according to your ancient
estate, and will do better unto you than at your
beginning: and ye shall know that I am Je-
hovah. Yea, I will cause men to walk upon 12
you, even my people Israel; and they shall
possess you and ye shall be their inheritance,
neither shall ye henceforth bereave them of men
any more. Thus saith the Lord Jehovah; Be- 13
cause they say of you, 'Thou land devourest
up men, and thou bereavest thy nation;' There- 14
fore thou shalt devour men no more, neither
bereave thy nation any more, saith the Lord
Jehovah. Neither will I cause men to hear in 15
thee the reproach of the nations any more, nei-
ther shalt thou bear the reviling of the people
any more, neither shalt thou bereave thy nation
any more, saith the Lord Jehovah."

The word of Jehovah came also unto me, 16
saying, "Son of man, when the house of Israel 17
dwelt in their own land, they defiled it by their
way and by their doings: their way was before
me as the defilement of a removed woman.
Wherefore I poured my fury upon them for the 18
blood which they had shed upon the land, and
because they had polluted it with their idols.
And I scattered them among the nations, and 19
they were dispersed through the countries: ac-
cording to their way and according to their do-
ings I judged them. And when they came unto 20
the nations whither they went, they polluted
my holy name, when they said to them, 'These
are the people of Jehovah, and they are gone
forth out of his land.'"

"But I have had pity on them for my holy 21

13—15. *Unto us are they, &c.* So they thought, but their thoughts were vain; for God had determined to do with them, as they had done to his people. From this it follows, that this prophecy was delivered after Jerusalem was taken, and before Nebuchadnezzar had subdued the Edomites.

CHAP. XXXVI. 1. *Ye mountains of Israel, &c.* The prophets addressed inanimate objects, to awaken the attention of the people. So Moses Deuter. xxxii. 1, and Isa. i. 2.

2. *Ancient high-places.* The hills of Zion and Jerusalem seem to be meant. I consider במות as a feminine noun plural. Others regard it as plural, and suppose the mountainous country of Judea to be intended.

3—7. *Therefore prophecy, &c.* While describing the designs and spirit of the surrounding nations, the prophet assures them that they would be properly rewarded,

8—51. *But ye, O mountains, &c.* These are again to be cultivated, and to yield their fruit; and on them will be found both men and cattle. They should be no more reproached for their barrenness; the whole land should be fruitful, and covered with men as with a flock.

16—20. *The word of Jehovah, &c.* God states the reason of his scattering his people. It was because of their injustice, shedding the blood of the innocent, and polluting themselves and the land with their crimes. The nations among whom they dwelt reproached them with their conduct.

21—24. *But I have had pity, &c.* So as not wholly to destroy them;

name, which the house of Israel have polluted among the nations, whither they are gone.
22 Therefore say to the house of Israel, Thus saith the Lord Jehovah; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the nations whi-
23 ther ye went. And I will sanctify my great name, which hath been polluted among the nations, which ye have polluted in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall
24 be sanctified by you before their eyes. For I will take you from among the nations, and gather you out of all countries; and I will bring you into your own land."
25 "Then will I sprinkle clean water upon you, and ye shall be cleansed from all your defilements, and from all your idols will I cleanse
26 you. A new heart I will also give you, and a new spirit I will put within you: and I will take away the heart of stone from your flesh, and I
27 will give you a heart of flesh. And my spirit I will put within you, and cause you to walk in my statutes, and ye shall keep my judgments,
28 and do them. And ye shall dwell in the land which I gave to your fathers; and ye shall be
29 my people, and I will be your God. I will also save you from all your defilements: and I will call for the corn, and will increase it, and will
30 not send famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. Then shall ye re-
31 member your evil ways, and your doings that were not good; and ye shall loathe yourselves for your iniquities and for your abominations.
32 Not for your sakes do I this, saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord Jehovah; In the
33 day when I shall cleanse you from all your iniquities; and shall cause the cities to be inhabited, and the waste places to be built, And the deso-
34 late land to be tilled, whereas it lay desolate in the sight of all that passed by: Then shall it be
35 said, 'This land that was desolate, is become as the garden of Eden; and the cities that were waste and desolate and ruined are become fenced, and are inhabited.' Then the nations that
36 are left round about you shall know that I, Jehovah, have built the ruined places, and planted the land which was desolate: I, Jehovah, have spoken it, and will do it. Thus saith the Lord
37 Jehovah; I will yet be sought by the house of Israel, to do this for them; and I will increase them with men like a flock. As the holy flock,
38 as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am Jehovah"

REFLECTIONS UPON CHAPTER XXXVI. 1. How much to be lamented is it when God's professing people occasion his name to be blasphemed! The Israelites profaned his name among the heathen; to whom they should have been teachers of religion, and patterns of good works. Thus when men that profess religion and devotedness to God, are vicious, slaves to the world, dishonest in their dealings, false to their word, proud, and ill-natured, they cause religion to be evil spoken of. Let us therefore be tender of the honour of God and religion; and behave so that we may "adorn the doctrine of God, and our Saviour Jesus Christ."

2. God's reasons for mercy are drawn from himself. It is a remarkable expression, ver. 21. "I had pity for my holy name; not for your sakes do I this, saith the Lord." The Jews were apt to be confident in their great privileges; therefore so much is said to humble them. It is a sin which easily besets even the best of men, to overrate their own virtues and merit. But God has no need of us; "when we have done all, we are unprofitable servants." His mercy is free; and the deepest humility becomes us. It is the design of his gospel to hide pride from man: to lead us to the merits of Christ, and to seek acceptance through him: never boasting of ourselves, but glorying only in the Lord.

3. We see the nature of repentance, it arises from a remembrance of sin; and consists in loathing ourselves, and in being grieved and displeased at our sinful conduct. The more we see of God's purity, and the more we experience of his mercy, the more reason we have to be humbled before him.

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but this has been out of regard to my own name. Hence God engages to sanctify his name, that is, he will show that it is holy, and that though he punish, he will yet be merciful, and will fulfil his promises to his people, and they shall sanctify his name also.

25—28. *Sprinkle clean, &c.* There is an allusion in these words to the Mosaic rite of purification. See Num. xix.; but what follows justifies the inference that moral purity is intended. Compare chap. xi. 19, 20. and Jerem. xxxi. 33.

29, 30. *Call for the corn, &c.* See Levit. xxv. 18, 19, and xxvi. 3, 12, &c.

CHAPTER XXXVII.

By the resurrection of dry bones, the hope of the Israelites is revived; the union of Israel with Judah; promises of Christ's kingdom.

1 THE hand of Jehovah was upon me; and Jehovah carried me forth in the spirit, and set me in the midst of a valley which was full of
2 bones, And caused me to pass by them round about; and behold, there were very many on the face of the valley; and lo, they were very
3 dry. Then he said unto me, "Son of man, can these bones live?" And I answered, "O Lord
4 Jehovah, thou knowest." Then he said unto me, "Prophesy over these bones, and say unto them, 'O ye dry bones, hear the word of
5 Jehovah. Thus saith the Lord Jehovah unto these bones; Behold, I will cause breath to en-
6 ter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah."
7 So I prophesied as I was commanded: and as I prophesied, there was a noise; and behold, a shaking, and the bones drew near, bone to
8 its bone. And when I looked, lo, there were sinews upon them, and the flesh came up, and the skin covered them above: but there was no
9 breath in them. Then said he unto me, "Prophesy to breath, prophesy, son of man, and say to breath, Thus saith the Lord Jehovah; Come from the four winds, O breath, and
10 breathe upon these slain that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a very great army.
11 Then he said unto me, "Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried, and our hope is lost; as for us we are cut off.' Therefore pro-
12 phesy and say unto them, Thus saith the Lord Jehovah; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am Jehovah,
13 when I shall open your graves, O my people, and cause you to come up out of your graves,
14 And will put my breath within you, and ye shall live; and I will place you in your own land: then shall ye know that I, Jehovah, have spoken it, and have done it, saith Jehovah."
15 The word of Jehovah came also unto me,
16 saying, "Moreover, son of man, take thee one stick, and write upon it, 'For Judah and for the children of Israel his companions:' then take another stick, and write upon it, 'For Joseph, the stick of Ephraim, and all the house of Israel, his companions:' And join them one to
17 another into one stick; and let them become one
18 in thy hand. And when the children of thy people shall speak unto thee, saying, 'Wilt thou not show us what thou meanest by these?'
19 Say unto them, Thus saith the Lord Jehovah; Behold, I will take the stick of Joseph, which was in the hand of Ephraim, and the tribes of Israel his companions, and will put them with it,

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31. *Your evil ways, &c.* Then they shall become true penitents; and they shall acknowledge the undeserved kindness and mercy of God.

33—36. *When I shall cleanse, &c.* The restoration of the people, the re-cultivation of the land, and its flourishing state shall excite the attention of surrounding nations.

37. *I will yet be sought, &c.* This implies that he would be ready to hear their prayers, and to do for them what they desired; and especially to increase and multiply them.

CHAP. XXXVII 1. *The hand of Jehovah, &c.* It is probable that the vision contained in this chapter, immediately followed the preceding, as the subject is the same, the restoration of Israel.——*In the spirit of, &c.* Under his influence, and in vision.

3. *Can these dry bones live?* The prophet answers in a doubting manner, because he knew not the scope of the vision.

4—6. *Prophesy, &c* Or, concerning these dry bones. What he was to say follows; and we see what was the purpose of God respecting them.

7. *So I prophesied, &c.* The prophet obeyed the divine command, and soon beheld a wonderful change effected. Bone drew near to bone; sinews and flesh successively grew upon them, and then a skin covered them.

9, 10. *Prophesy to breath, &c.* In the vision, though they appeared as men, they wanted breath; and on his prophesying, this came.——*These slain.* Probably Jews slain in the Babylonian wars, as the valley represented in the vision, might be one near Jerusalem.——*Stood up a great army.* Very many.

11—14. *These bones are, &c.* That is, they represent the whole house of Israel, and particularly the state of their minds. They thought that there was no ground to hope for restoration; but the prophet tells them God could and would effect this for them. This representation implies that the doctrine of the resurrection was then admitted; or it would not have been used for illustration.

15—19. *The word of Jehovah, &c.* These sticks, and the symbolical action of joining them are explained.

19. *Which was in, &c.* Which was a sceptre in the hand of Ephraim, and of the other nine tribes, his companions.——*In the hand of Judah.* I prefer this reading with Cappellus and others, as it shows that some of the ten tribes did return with Judah, and were under Zerubbabel, as their princes.

even with the stick of Judah, and make them one stick, and they shall be one in [r] the hand of Judah".

20 "And the sticks whereon thou writest shall
21 be in thy hand before their eyes. And say unto them, Thus saith the Lord Jehovah; Behold, I will take the children of Israel from among the nations whither they are gone, and will gather them from every side, and bring them to
22 their own land. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at
23 all: Neither shall they defile themselves any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them from all their backslidings, wherein they have sinned, and will cleanse them: and they shall be my people, and I will be their
24 God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk by my judgments, and observe my statutes, and do them. And they shall 25 dwell in the land which I gave to Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. And I will make with them a covenant of peace; 26 it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with 27 them: yea, I will be their God, and they shall be my people. And the nations shall know that 28 I, Jehovah, sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

CHAPTER XXXVIII.

The army and malice of Gog; God's judgment against him.

THE word of Jehovah came also unto me, I saying, "Son of man, set thy face against Gog, 2 of the land of Magog, prince of Rhos, Meshech

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19. [r] Sept. Arab.

REFLECTIONS UPON CHAPTER XXXVII. 1. The vision of the dry bones should comfort us when religion seems to decay, and circumstances are most discouraging. What was more unlikely than a resurrection of dry bones? and what a more evident proof of a divine power? By that therefore God would represent the recovery of Israel; and thus can he raise dead souls to life. Ministers only prophesy to them; God must command the spirit of life to enter into them. He can raise his own cause, when sunk very low, when human wisdom, piety, and zeal are nonplussed; if he exert his own power, the most wonderful effects will be produced. When there seems to be nothing but spiritual death upon his churches, he can revive them; for "all things are of God." The consideration of this should support our faith and hope; and animate our prayers that he would "revive his work in the midst of the years."

CHAP. XXXVIII.

2. It is very happy when peace and union are restored between those who have been at variance. We have here a beautiful description of the union of Israel and Judah. Their common union to Christ their king, shall heal all their differences. It is happy when clashing and envying between nations, churches, brethren, or neighbours cease; when they are joined in affection, if not in judgment. God is to be sought unto by prayer for so desirable an event; and every one should contribute his part to it, by "laying aside envy, malice, wrath, evil-speaking, and evil surmising; passing by transgressions, and yielding for peace' sake:" and when this effect is produced, the hand of God is to be thankfully acknowledged in it. For "behold! how good and how pleasant a thing it is for brethren to dwell together in unity; and blessed are the peace-makers, for they shall be called the children of God."

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and many of them in various parts embraced the gospel, and by owning Jesus as the Christ, were one under him as king of the tribe of Judah.

20—28. *And the sticks, &c.* These verses establish the explanation above given. Dathe contends that what is said respecting gathering the people from every land, must be understood conditionally. Liberty was granted to all the people of Israel to return to their own country; and if they did not it was their own fault.

22, 23. *One nation.* So indeed they became, and we read no more of Israel and Judah as separate kingdoms; nor are they ever reproached for worshipping idols after their return.

24. *And David my, &c.* A future king was predicted under this name, by Is. lv. 3, 4; Jerem. xxx. 9.; Hos. iii. 5, and by Ezek. chap. xxxiv. 23, 24, and here. This king was to come after the captivity; and his reign is to endure for ever and ever. These things cannot be fulfilled in any of the race of David, unless Messiah. Some indeed think that a king of this name may yet arise, and in some future period govern the restored Jews in their own land; but the Jews themselves apply these prophecies to Messiah; and if they are to be restored, they can only mean that he will reign over them by his word and laws, and that they shall serve and obey him. We should perhaps consider the whole of this prophecy, as only relating to our Lord's spiritual kingdom; and that those Jews who believed on him, and those Gentiles, who became the people of God by faith, are intended; and then God's covenant of peace is with them, his tabernacle, or worship, is among them for evermore.

CHAP. XXXVIII. 2. *Against Gog, &c.* It is generally admitted that this relates to Scythia or Tartary, and that Gog was the common name of

3 and Tubal, and prophesy against him, And say, Thus saith the Lord Jehovah; Behold, I am against thee, O Gog, prince of Rhos, Meshech
4 and Tubal. And I will turn thee back, and put hooks into thy jaws; and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in gorgeous apparel, even a great company with bucklers and shields, all
5 of them handling swords: Persia, Ethiopia, and Lybia with them; all of them with shields and
6 helmets; Gomer, and all his bands; the house of Togarmah from the north quarters, and all
7 his bands: even many people with thee. Prepare, even prepare thyself, thou, and all thy company that are assembled unto thee; and be
8 thou a guard unto them. After many days thou shalt number them: in the latter years thou shalt come into the land brought back from the sword, and gathered out of many people, unto the mountains of Israel, which have been long desolate: but its inhabitants shall be brought forth from among the people, and they shall
9 dwell securely all of them. Thou shalt go up as a storm cometh, thou shalt be as a cloud to cover the land, thou, and all thy bands, and many people with thee."

10 "Thus saith the Lord Jehovah; It shall come to pass at the same time that things shall come into thy mind, and thou shalt think an evil
11 thought. And thou shalt say, 'I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to divide a prey; 12
to turn thy hand upon the desolate places that become inhabited, and against a people gathered out of the nations, possessing cattle and goods, dwelling in the midst of the earth. She- 13
ba, and Dedan, and the merchants of Tarshish, with all the 'villages" thereof, shall say unto thee, 'Art thou come to take a spoil? hast thou gathered thy company to divide a prey? to carry away silver and gold, to take away cattle and goods, to divide a great spoil?"

"Therefore, son of man, prophesy and say un- 14
to Gog, Thus saith the Lord Jehovah; In that day when my people Israel dwelleth securely, shalt thou not 'rise up," And come from thy place, 15
from the north quarters, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty host? Yea thou 16
shalt come up against my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes."

"Thus saith the Lord Jehovah; Art not thou 17
he of whom I have spoken in old time by my servants, the prophets of Israel, who prophesied in those days and years, that I would bring thee against them? And it shall come to pass in 18
that day when Gog shall come against the land of Israel, saith the Lord Jehovah, that my fury shall come up in my anger and in my jealousy.

13. ' Sept. Syr.

14. ' Sept.

their kings, as Pharaoh was of those of Egypt. They ruled over Media for some time, and the Russians, Turks, &c. have sprung from them. If this prophecy followed that in the preceding chapter, and refer to times after the union of Israel and Judah, under David, or Messiah, their king, then it will relate to events under the christian dispensation, and which are most probably yet to be accomplished. Compare Rev. xx. 8, 9. Or if by these people be meant the enemies of Messiah and his church, which is not improbable, then their malice, and attempts against them are denoted. I am not able to explain it literally, from any events which history has recorded.

4. *Hooks into, &c.* See chap. xxix. 4, and Is. xxxvii. 29.

5. *Persia, Ethiopia, &c.* These various nations, were settled from the Indus to the Borhistenes. Ethiopia here is supposed to be the Chusean-*Gomer.* Michaelis judges the Cimmerians, who inhabited Crim Tartary. See chap. xxvii. 13, 14.

7—9. *Prepare, &c.* Here permission is given to him to make ready for the intended invasion of God's people.

8. *Number them.* The forces, as the Chaldee explains. The verb פקד is often used in the sense given.——*In the latter years.* Or in the end of the years, in the last ages of the world. Newcome says, "It seems to me that the prophesy remains to be fulfilled, after the future re-establishment of the converted Jews in their own land; when the Mahometans and Pagans will invade them. On this supposition, the subject matter of chap. xxxviii. xxxix, is well connected with the promises of distant blessings made towards the close of chap. xxxvii."

10—13. *Things shall come, &c.* What these are the following verse explains; and we also learn that the people of Israel shall dwell in their former habitations and cities, without fortifying them, on their final restoration.

14—23. *Son of man, &c.* When Gog with his host cometh up from the north, God's anger will be kindled, and in a dreadful manner shall this enemy perish.

17. *Art not thou he, &c.* There are many prophecies which foretel the destruction of the enemies of Israel, even from Moses; and does not this rather lead us to understand what is said here as referring to the enemies of his people in general?

19 In the fire of my wrath have I spoken, 'Surely
in that day there shall be a great shaking in the
20 land of Israel; So that the fishes of the sea, and
the fowls of the heavens, and the beasts of the
field, and all the reptiles that creep upon the
earth, and all the men that are upon the face of
the ground, shall shake at my presence; and
the mountains shall be thrown down and the
steep places shall fall, and every wall shall fall
21 to the ground. And I will call for a sword
against him throughout all my mountains, saith
the Lord Jehovah: every man's sword shall be
22 against his brother. And I will plead against
him with pestilence and with blood; and with an
overflowing shower, and great hailstones, fire
and brimstone; I will rain upon him, and upon
his bands, and upon the many people that are
23 with him. Thus will I magnify myself, and
sanctify myself; and I will be known in the sight
of many nations; and they shall know that I am
Jehovah."

CHAPTER XXXIX.

God's judgment on Gog; his burial in Hamon-gog; Israel finally saved.

1 "THEREFORE, thou son of man, prophesy
against Gog, and say, 'Thus saith the Lord Je-
hovah; Behold, I am against thee, O Gog,
2 prince of Rhos, Meshech, and Tubal: And I
will turn thee and lead thee about when I cause
thee to come up from the north quarters, and
bring thee upon the mountains of Israel. And 3
I will smite thy bow out of thy left hand, and
will cause thine arrows to fall out of thy right
hand. Thou shalt fall upon the mountains of 4
Israel, thou, and all thy bands, and the [a]many people that are with thee; unto the raven-
ous birds of every sort, and to the beasts of
the field have I given thee to be devoured.
Thou shalt fall upon the face of the field: for I 5
have spoken it, saith the Lord Jehovah. And 6
I will send a fire on Magog, and among them
that dwell securely in the maritime regions: and
they shall know that I am Jehovah. So will I 7
make my holy name known in the midst of my
people Israel; neither will I cause my holy name
to be polluted any more: and the nations shall
know that I am Jehovah, the Holy One in Israel."

"Behold, it cometh to pass, and shall be done, 8
saith the Lord Jehovah; this is the day of which
I have spoken. And they that dwell in the ci- 9
ties of Israel shall go forth, and shall set on fire
and burn the armour, the shields and the buck-
lers, the bows and the arrows, and the hand-
staves, and the spears; and they shall burn them
with fire seven years: So that they shall take 10
no wood from the field, neither cut down any

CHAP. XXXIX.

REFLECTIONS UPON CHAPTER XXXVIII. 1. God knows the evil thoughts which his enemies think against him and his church, v. 10 Even of those enemies that are yet to be born. He foresees what they will think, and how they will act, and has fore-determined what he will do with them. When ambitious, revengeful, malicious thoughts come into men's minds, God sees them; he knows all their designs afar off. This should afford encouragement to his people, viz. that he knows what their enemies are contriving, and is able to defeat it; and should be a caution to us all to "hate vain thoughts, and keep our hearts with all diligence."

4. [a] Syr mss.

2. The design of God in all such events is, his own glory; that is, the display of his perfections and the advancement of his interest, see ver. 23. He magnifies and sanctifies himself; "he causes the wrath of man to praise him;" and thus he is known among the nations; his knowledge, fear, and service, are promoted among them. This great end is carrying on by means which to us may seem least likely to effect it; yea, by means that seem even to oppose it. This should encourage our hearts amidst scenes of confusion and desolation; and lead us fervently to pray that "his name may be hallowed and magnified through all the earth."

18, 19. *Come up in mine anger, &c.* I have followed the punctuation of the Syriac, with many other critics. In this and verse 20, an earthquake is described, which shall excite terror in whatever liveth.

21—23. *Call for a sword, &c.* God will give courage to his people to attack these invaders, and will aid them as he did of old. Compare Rev. xx. 8, 9.

CHAP. XXXIX. 2. *Turn thee, and lead, &c.* In this rendering I have followed the Septuagint and Chaldee, and the Vulgate favours the same sense. See note Heb. Bible.

6. *Magog.* The country of Gog; and on the maritime regions, whether on the mediterranean, or the Red sea, or the Euxine, or the Caspian.

7. *Cause my holy name, &c.* I will not give occasion to men to pollute it by their reproaches, as if I did abandon and destroy the people who serve me.

9. *Burn the armour, &c.* See Is. xix. 4, and note.——*Seven years, &c.* It is doubtful whether this must not be interpreted, as meaning, 'for a long while,' or literally. It is scarcely possible to conceive that the armour

from the forests; for they shall burn the armour with fire: and they shall spoil those that spoiled them, and plunder those that plundered them, saith the Lord Jehovah."

11 "And it shall come to pass in that day, that I will give unto Gog a renowned place, a place of burial in Israel, the valley through which men pass to the east of the sea: and it shall stop the nostrils of those that pass: and there shall they bury Gog and all his multitude: and they shall call it, THE VALLEY OF HAMON-GOG.

12 And seven months shall the house of Israel be burying them, that they may cleanse the land:

13 Yea, all the people of the land shall bury them; and it shall be renown to them in the day when I shall be glorified, saith the Lord Jehovah.

14 And they shall set apart men whose constant employment shall be passing through the land, even passing through and burying those that remain upon the face of the land, to cleanse it: after the end of seven months shall they search.

15 And those that are appointed shall pass through the land; and when any seeth a man's bone, then shall he set up a mark by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of a city shall be Hamonah. Thus shall they cleanse the land."

17 "And, thou son of man, thus saith the Lord Jehovah; Say unto every winged bird, and to every beast of the field, Assemble yourselves, and come: gather yourselves from every side, to my sacrifice which I make for you, even a great sacrifice upon the mountains of Israel; and

18 ye shall eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; of rams, of bulls, and of he-goats; of bulls all of them fatlings of Bashan. And ye shall eat fat till ye be full, 19 and drink blood till ye be drunken, of my sacrifice which I make for you. Thus ye shall be 20 filled at my table with horses and with their riders, with mighty men, and with all warriors, saith the Lord Jehovah."

"And I will set my glory among the nations; 21 and all the nations shall see my judgment which I have executed, and my hand which I have laid upon them. So the house of Israel shall know 22 that I am Jehovah their God, from that day and forward. And "all" the nations shall know that 23 the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: and all of them fell by the sword. According to their pol- 24 lution and according to their transgressions have I done unto them, and hid my face from them."

"Therefore thus saith the Lord Jehovah; Now 25 will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; And they 26 shall forget their reproach, and all their trespasses whereby they have trespassed against me, when they dwelt securely in their land, and none made them afraid; When I bring them 27 back again from the people, and gather them from the lands of their enemies, and am sanctified in them in the sight of many nations, Then 28 shall they know that I am Jehovah their God, who caused them to be led into captivity among the nations; and have gathered them into their own land. And none of them will I leave there any more, Neither hide my face any more from 29 them, when I have poured out my spirit upon the house of Israel, saith the Lord Jehovah."

REFLECTIONS UPON CHAPTER XXXIX. 1. We are led to infer from hence, that those who rightly know God's name, will not pollute it, ver. 7. It is ignorance of God's name that leads men to swear and curse by it; to blaspheme it, and speak irreverently of it. They

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of the vanquished could literally serve for fuel for so long a period; but the idea suggested is, that the slaughter would be immense.

11. *A place of burial, &c.* He will find a grave, where he hoped to find spoil. The valley must refer to the east of the sea of Gennesareth.

12—16. *And seven months, &c.* The Jews were commanded to bury the dead, and as the touching a bone of the dead defiled them, it was necessary to cleanse the land, by burying all that could be found. To commemorate this overthrow a city should be called Hamonah.

17—20. *To my sacrifice, &c.* This bold imagery is founded on the custom of invitations to feasts after sacrifices. Gen. xxii. 54. and 1 Sam. xvi. 3.; Zeph. i. 7. We have a reference to this passage, Rev. xix. 17, 18.

21—24. *Set my glory, &c.* I will make it manifest, so that they shall fear me, and not dare to attack my people again. They shall learn that I gave up my people because of their sin, for a season, but not for ever.

25—29. *Now will I bring, &c.* The prophet returns to what was pleasing to him, the future restoration of the people, who are not to be led cap-

CHAPTERS XL. XLI. & XLII.

A vision of a new temple; its outer wall about its courts; the four gates; the tables, and chambers, &c.; the temple, rooms for priests, &c.

1 In the five and twentieth year of our captivity, in the beginning of the year, on the tenth day of the month, in the fourteenth year after that the city was smitten, on the self same day the hand of Jehovah was upon me, and brought
2 me thither: In the visions of God he brought me into the land of Israel, and set me upon a very high mountain, by which was the frame of
3 a city on the south. And he brought me thither, and behold, there was a man, whose appearance was as the appearance of brass, with a line of flax in his hand, and a measuring reed;
4 and he stood in the gate. And the man said unto me, "Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel."
5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, by the cubit and a handbreadth: and he measured the breadth of the building one reed; and the height, one reed.
6 Then came he to the gate which looked towards the east, and went up the steps thereof, and measured the upper threshold of the gate, which was one reed broad; and the other threshold of the gate, one reed broad.
7 And every chamber was one reed long, and one reed broad; and between the chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed, [He measured also the
8 porch of the gate within, one reed.] Then mea-
9 sured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.
10 And the chambers of the gate, eastward, were three on this side, and three on that side; they three were of one measure, and the pillars had one measure on this side and on that side.
11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the entry of the gate, thirteen cubits.
12 The border also before the chambers was one cubit on this side, and the border was one cubit on that side; and the chambers were six cubits on this side, and six cubits on that side.
13 Then he measured the gate from the roof of one chamber to the roof of another: the breadth was twenty-five cubits; and door was

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are either ignorant of him, or forget who and what he is, or they would never so much as take his name in vain. It should be our desire to know his name, his attributes and perfections, by studying his works and word; that we may maintain a holy awe of him, and neither by our tongues or actions dishonour his name, or give occasion to others to speak evil of it.

2. The best evidence of God's favour, the surest proof that he is reconciled to any person, is his pouring out his spirit to promote this purity and zeal, ver. 29. This is the only safe ground of assurance, or even good hope: and it is the greatest blessing; for it relates to the soul and eternity; and will be the source of substantial pleasure and happiness. This therefore we should earnestly desire, and never quench or grieve the spirit of God, that we may "walk continually in the light of his countenance."

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tive any more. They shall be obedient, and eat the good of the land; they shall be holy, for God will give them his sanctifying spirit in a richer abundance.

CHAP. XL. 2. *A high mountain, &c.* So mount Moriah might be called; but Michaelis thought that this might mean that Jerusalem and the true worship of God would be very much exalted, and made known to the world. See Is. ii. 2.

4 *Son of man, &c.* The prophet is called to attend to what he saw, that he might describe it. The real design of this vision it is difficult to determine. I feel inclined to the opinion of Secker, that it should be understood literally, except the waters which issued from the threshold of this sanctuary. This vision of a new temple, in most respects like that of Solomon's would give assurance to the captive Jews that they should be restored, and again worship God in his holy temple. See an accurate plan of this temple in Rosenmuller's Scholia upon Ezek. The temple erected after their return, though not exactly like this, did not differ so much as some learned men, have imagined; and with Dathe, I think that this was described as the pattern which they should have followed, and it was their sin not to follow it.

5. *Behold a wall, &c.* This wall surrounded the whole area of the courts, and of the temple. According to the vision, it was exactly square, each side of the wall measuring 3000 cubits, or 500 reeds. See chap. xlii. 15—20. This wall was three yards high, and three broad; for it is of it he speaks, he measured the breadth of the building or wall, &c.

6—8. *Then came he, &c.* He passed the large space called the court of the Gentiles, and did not measure it. See Rev. xi. 1.; and went to the east gate, which he measured, and its breadth was equal to the wall. On each side of this gateway were porters' lodges, each one reed square, or three yards; and between each lodge were walls five cubits thick. The eighth verse is probably spurious; consisting only of the same words as end the 7th, and begin the 9th verses.

9. *The porch of the gate, &c.* This portico looked inward, that is, into the first court, the court of the women, or of Israel. It was eight cubits or four yards wide.——*And the pillars.* These were side pillars of stone, which supported the lintels, and were each one cubit broad.

14 over against door. He measured also the pillars, sixty cubits; and they were by the pillars
15 of the court of the gate round about. And from the front of the gate of the entrance unto the front of the porch of the inner-gate, were fifty
16 cubits. And there were narrow windows to the chambers, and to their pillars within the gate round about; and likewise to the porches were windows round about within: and upon each pillar were palm-trees.
17 Then he brought me into the outer-court; and lo, there were rooms, and a pavement made for the court round about: thirty rooms were
18 upon the pavement. And the pavement towards the side of the gates, by the length of the gates
19 was the lower pavement. Then he measured the breadth from the front of the lower-gate, unto the front of the inner-court without, a hundred cubits eastward.
20 [s]Then he brought me" northwards, and the gate of the outward court that looked towards the north, he measured the length thereof, and
21 the breadth thereof. And the chambers thereof were three on this side and three on that side; and the pillars thereof and the porches thereof, were as the measure of the former gate: the length thereof was fifty cubits, and the breadth
22 five and twenty cubits. And the windows thereof, and the [t]pillars thereof", and their palm-trees, were as the measure of the gate that looketh towards the east: and they went up unto it by seven steps; and the porches thereof were in front.
23 And there was a gate of the inner-court over against the gate towards the north, as towards the east; and he measured from gate to gate, a hundred cubits.
24 Then he led me towards the south; and behold, a gate towards the south: and he measured the pillars thereof and the porches thereof, according to those measures. And there were
25 windows in it, and in the porches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits.
26 And there were seven steps in going up to it, and the porches thereof were in front: and it had palm-trees, one on this side, and another
27 on that side, upon the pillars thereof. And there was a gate of the inner-court towards the south: and he measured from gate to gate towards the south, a hundred cubits.
28 And he brought me to the inner-court by the south gate; and he measured the south gate
29 according to these measures. And the chambers thereof, and the pillars thereof, and the porches thereof were according to those measures: and there were windows in it and in the porches thereof round about: the length was fifty cubits, and the breadth five and twenty cubits.
30 And the porches round about were five and twenty cubits long, and five cubits broad.
31 And the porches thereof were towards the outer-court; and palm-trees were upon the pillars thereof: and in the going up thereof were eight steps.

CHAP. XL. 20. [s] Sept.

22. [t] Syr.

10, 11. *And the chambers, &c.* The porters' lodges. These verses are only a recapitulation of the former.

12. *The border, &c.* Something like a plinth, which projected from the wall as much as the pillars of the porch did.

13. *Twenty-five, &c.* The chambers were each six cubits; to these twelve add ten, the width of the gateway, and three cubits for the breadth of the walls on which the roof-beams rested, and the whole will be twenty-five cubits.

14. *Sixty cubits, &c.* The pillars were arranged within the area of the court, on each side of the porch, thirty cubits.

15. *Front of the gate, &c.* The out porch was thirteen cubits, ver. 11.; the length of the inner-porch or vestibule, fifty.

16. *Narrow windows, &c.* The flat pillars mentioned ver. 10, had windows with narrow openings outward, but widening within.

17. *And lo, there, &c.* Newcome supposes that these rooms, were on each side of the portico, extending the whole length of the building.——*Upon the pavement.* Or over the paved cloister, upon the higher pavement; as the lower was on a level with the gates, and as broad, as the length between the two gates, ver. 18.

19. *Front of the lower, &c.* This contains the measure of the outer-court, which was fifty yards square, or a hundred cubits.

20—23. *Then he brought me, &c.* From the east, he who measured, proceeded to the north-gate and measured it, which was of the same dimensions, and in other respects similar to the former. This gate led to the court of the priests, or to the sanctuary.

24—27. *Towards the south.* This gate was directly opposite the north; and led into the same court.

28—38. *And he brought me, &c.* These ten verses contain the same measures, &c. but refer to the inner-porches, which were in all respects like the outer.——*There they washed, &c.* See Lev. i. 11.

39—43. *Two tables, &c.* In the outer, and in the inner-porch of the north gate on each side were eight stone tables for slaughtering the sacrifices, and where were laid the slaughtering instruments.——*Edges.* So most of the versions; the Chaldee and Jarchi *hooks*, but without any authority;

32 "And he brought me into the inner-court towards the east: and he measured the gate ac-
33 cording to these measures. And the chambers thereof, and the pillars thereof, and the porches thereof, were according to these measures: and there were windows in it and in the porches thereof round about: the length was fifty cubits,
34 and the breadth five and twenty cubits. And the porches thereof were towards the outer-court; and palm-trees were upon the pillars thereof, on this side, and on that side: and in the going up to it were eight steps.
35 And he brought me to the north gate, and
36 measured it according to these measures; The chambers thereof, the pillars thereof, and the porches thereof, and there were windows to it round about: the length was fifty cubits, and
37 the breadth five and twenty cubits. And the ᵛporches" thereof were towards the outer-court; and palm-trees were upon the pillars thereof, on this side, and on that side: and in the going
38 up to it were eight steps. And as for the rooms and their entries ᵛin the porch" of the gates, there they washed the burnt-offering.
39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-of-
40 fering, and the trespass-offering. And on the side without, at the going up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were
41 two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.
42 And the four tables for the burnt-offering were ᵛof hewn stone, their length was a cubit and a half, and their breadth was a cubit and a half, and their height one cubit: whereupon also they laid the instruments wherewith they slew the burnt-offering and the other sacrifices. And 43
there were edges of a hand-breadth, prepared within round about: and upon the tables was the flesh of the offering.

And ᵛhe brought me to" the inner-gate, and 44
lo, there were ᵛtwo rooms" in the inner-court, one on the side of the north gate, and its prospect was towards the south: and one on the side of the east gate, and the prospect was towards the north. And he said unto me, "This room, 45
whose prospect is towards the south, is for the priests, that keep the charge of the house. And 46
the room whose prospect is towards the north is for the priests, that keep the charge of the altar: these are the sons of Zadok, who come from among the sons of Levi, near to Jehovah, to minister unto him." So he measured the court, 47
the length was a hundred cubits, and the breadth was a hundred cubits, it was square; and the altar was before the temple.

CHAPTER XLI.

THEN he brought me to the porch of the 48
temple, and measured the pillars, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of 49
the porch was twenty cubits, and the breadth ᵛten" cubits; and they went up to it by ᵘten" steps: and there were columns by the porch, one on this side, and another on that side.

AFTERWARD he brought me to the temple, 1
and he measured the pillars, six cubits was the breadth on this side, and six cubits was the breadth on that side, which was the breadth of the tabernacle. And the breadth of the door- 2
way was ten cubits; and the sides of the door-

37. ᵛ Sept. Vulg. 38. ᵛ mss.

44. ᵛ Sept.——ᵛ ibid. 49. ᵛ Sept.——ᵘ Sept.

44. *Two rooms, &c.* The next two verses refer to this, and support the reading of the Septuagint, and the conjecture of Houbigant. The rooms could not be for singers, when they were for the priests who had the charge of the altar, and the most holy place.

47. *The court, &c.* The court of the priests, which was square, and of the same dimensions as that of the court of Israel, ver. 27.

48. *Measured the pillars.* It is probable they were similar in their use to the brass ones in Solomon's temple, 1 King vii. 15—21. These stood forward five cubits, and the breadth of the folding doors was three cubits each. Compare 1 Kings, vi. 3, &c.

CHAP. XLI. 1. *Of the tabernacle.* Compare Exod. xxvi. 16—33, The Septuagint read אולם, 'the porch,' instead of אהלה, the tabernacle.

2. *Door-way.* Or entrance filled up by the folding gates.——*The sides, &c.* The walls on each side the door-way were five cubits. This portico of the temple, or most holy place was of the same dimensions as that of Solomon's temple. 1 King. vi. 20.

way were five cubits on this side, and five cubits on that side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and measured the pillars of the door, two cubits; and the door, six cubits; and the breadth of the door-way, seven cubits on this side, and seven cubits on
4 that side[a]. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits; according to the front of the temple: and he said unto me, "This is the most holy place."

5 Then he measured the wall of the house, six cubits; and the breadth of every side-cell, four cubits round about, round about the house.
6 And the side-cells were one over another, three stories, thirty in rows; and they entered into the wall which adjoined the house for the side-cells round about, that they might have hold, but they had no hold in the wall of the house.
7 And there was a widening, and a winding stair-case to the side-cells: for the stair-case of the house still widened upward round about the house: therefore the breadth of the house widened upward and increased; from the lowest story they went to the highest by the middle one.
8 I saw also the height of the house round about: the foundations of the side-cells were a full reed
9 to each cell. The thickness of the wall which was for the side-cell without, was five cubits: and the space which was left was the place of
10 the side-cells which belonged to the house. And between the rooms was the breadth of twenty cubits, round about the house on every side.
11 And the doors of the side-cells were towards the space which was left, one door towards the north, and another door towards the south: and the breadth of the space which was left was five cubits round about.

12 Now the building which was before the separate place at the side towards the west, was in breadth seventy cubits; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measu-13 red [a]before[a] the house a hundred cubits long; even the separate place, and the building, with the walls thereof, a hundred cubits long. Also 14 the breadth towards the front of the house, and of the separate place towards the east, a hundred cubits. And he measured the length of the 15 building before the separate place and that which was behind it, and the galleries thereof on this side and on that side, a hundred cubits. And the inner-temple, and the porches of the court; The thresholds and the narrow windows 16 and the galleries round about their three stories, over against every threshold, were overlaid with wood round about, from the ground up to the windows; and the windows were covered.

17 Upon the space above every door, and upon the inner-house, and without, and by all the wall round about within and without [y]the house[y], Were made cherubs and palm-trees, so that a 18 palm-tree was between a cherub and a cherub; and every cherub had two faces; And that the 19 face of a man was towards a palm-tree on one side, and the face of a lion towards the palm-tree on the other side: it was made upon all the house round about. From the ground unto 20 above the door were cherubs and palm-trees made on the wall of the temple. As to the tem- 21 ple, the posts were squared; and as to the front of the sanctuary, the appearance of the one was as the appearance of the other.

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3. [a] Sept. Arab.

18. [a] Sept. Arab. 17. [y] Houbigant.

5—11. *Wall of the house, &c.* Six cubits was the thickness of the temple wall, as it ran even with the lowest story of the chambers. In these verses there is much obscurity; but the description of the temple, 1 King, vi. 5—10, affords some assistance towards understanding it. It appears that each story increased one cubit in dimensions as the wall decreased in thickness; the lowest wall called v. 8, the foundation, being a reed, or six cubits thick. The space left was five cubits, ver. 11, and answers to the galleries in the temple of Solomon.

12—20. *The building.* Or wall, as chap. xl. v. This wall at the west end of the temple, measured seventy cubits from north to south. For the breadth of the temple ver. 2, was twenty cubits; of the two side-cells, ver. 5, twelve cubits; of the two side-cells, eight cubits; of their outer walls, ver. 9, ten cubits; of the space which was left, or the gallery, ver. 11, ten cubits; and of their outer wall on each side ten, which together make seventy cubits.——The length was ninety cubits, including the walls, and rooms, &c. Like Solomon's temple this was ceiled with wood; and cherubs and palm-trees were carved therein.

22. *The altar, &c.* The altar of incense is meant. Compare Exod. xxx. 1, 2. The Arabic version here has the length and breadth, *one* cubit.

22 As to the altar of wood, its height was three cubits, and the length thereof two cubits; [a]and the breadth thereof two cubits", and the corners thereof, and the [v]base" thereof, and the walls thereof were of wood. And he said unto me, "This is the table that is before Jehovah."

23 And the temple and the sanctuary had two
24 doors. And the doors had two leaves a piece, turning leaves; two leaves for one door, and
25 two leaves for the other door. And there were made on them, on the doors of the temple, cherubs and palm-trees, like as were made upon the walls; and there were beams of wood upon
26 the front of the porch without. And there were narrow windows and palm-trees on this side and on that side, on the sides of the porch, and on the side-chambers of the house; and also beams.

CHAPTER XLII.

1 THEN he led me forth into the outer-court, the way towards the north; and he brought me to the rooms which were before the separate place, and which were before the building to-
2 wards the north. The length was a hundred cubits towards the north gate, and the breadth
3 was fifty cubits. Before [v]the gates" which belonged to the inner-court, and before the pavement which belonged to the outer-court, were side-buildings against side-buildings in three
4 stories. And before the rooms was a walk of ten cubits breadth inward, [v]and of a hundred cubits long"; and their doors were towards the north.
5 Now the upper rooms were shorter: for the galleries took from those more than from the
6 lowest and the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore they were straitened more than the lowest and the middlemost from the ground. And as to the wall [illegible] was without over against the rooms, towards the outer-court, which was before the rooms, the length thereof was fifty cubits. For the length 8 of the rooms that were in the outer-court were fifty cubits: also [v]of those opposite to the temple in a hundred cubits. And from the bottom of 9 these rooms was the entry on the east side, as one came to them from the outer-court.

In the breadth of the wall of the court toward 10 the [v]south", before the separate place, and before the building, were rooms. And the way 11 before them was like the appearance of the rooms which were towards the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. For in like manner 12 were the doors of the rooms that were towards the south; there was a door in the head of the way, even the way before the wall which looked to the east, as one came to them.

Then he said unto me, "The north rooms 13 and the south rooms, which are before the separate place, they are holy rooms, where the priests that approach to Jehovah shall eat the most holy things: there shall lay the most holy things, the wheaten-offering, and the sin-offering, and the trespass-offering; for the place is holy. When the priests enter therein, then 14 shall they not go out of the holy place into the outer-court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to the place which belongeth to the people."

Now when he had made an end of measuring 15 the inner-house, he brought me forth towards the gate whose prospect is towards the east, and

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22. [a] Sept.——[v] ibid. CHAP. XLII. 3. [v] Sept.

4. [v] Sept. 8. [v] Sept. 10. [v] Sept. Arab.

CHAP. XLII. 1, 2. *Outer-court.* Or that of the priests, not that of the people, is meant. A range of buildings as long as the gateway, separated these two courts, being fifty cubits, and the length northwards, one hundred.

4. *And of a hundred cubits, &c.* This was the length of the inclosing wall of the area in which the temple stood.

6. *Had not pillars, &c.* To support the galleries, but the breadth of these was taken out of the middle and upper rooms themselves.

7—9. *And as to the wall, &c.* As between these ranges of buildings there was the gateway, they must have extended beyond the wall which inclosed the temple.

10—12. *Were rooms, &c.* The same range of rooms were on the south side as those before described on the north. They answered one to another.

13—14. *Holy rooms, &c.* None but the priests were allowed to eat therein; and in them were to be deposited their holy garments. Compare Levit. vi. 4.

16 measured it round about. He measured the east
side with the measuring reed, five hundred [r] cu-
17 bits", with the measuring reed round about. He
measured the north side, five hundred [r] cubits",
18 with the measuring reed round about. He mea-
sured the south side, five hundred [r] cubits", with
the measuring reed round about.
19 On the west side, he measured five hundred
20 [r]cubits" with the measuring reed. He measured
it on the four sides: it had a wall round about,
five hundred cubits long, and five hundred
broad, to make a separation between the sanc-
tuary and the profane place.

CHAPTERS XLIII. XLIV.

The glory of God returns; exhortation to repentance and the keeping of the law; ordinances for the altar, for the priests, &c.

1 THEN he led me to the [o] gate, that looked to-
2 wards the east, And, behold, the glory of the
God of Israel came from the east: and the sound
thereof was like the sound of many waters: and
3 the earth shone with his glory. And the appear-
ance which I saw, was as the appearance which
I saw when [r]he" came to destroy the city: and
the appearance [s]of the chariot" was as the ap-
4 pearance which I saw by the river Chebar; and
I fell upon my face. And the glory of Jehovah
came into the house by the way of the gate
5 whose prospect was towards the east. Then the
spirit took me up, and brought me into the in-
ner-court; and, behold, the glory of Jehovah
6 filled the house. And I heard one speaking
unto me out of the house; and the man was
7 standing by me. And he said unto me, "Son
of man, This is the place of my throne, and the
place of the soles of my feet, where I will dwell
amidst the children of Israel for ever, and the
house of Israel shall no more defile my holy
name, neither they, nor their kings, by their
harlotry, and by the carcasses of their kings,
[s]and" by their high-places: In that they set their
8 threshold by my threshold, and their post by my
post, and there was only a wall between me and
them; and they defiled my holy name by their
abominations which they committed: wherefore
I have consumed them in mine anger. Now let
9 them put away far from me their harlotry, and
the carcasses of their kings, and I will dwell in
the midst of them for ever."
10 "Thou son of man, show the house to the

16—19. [r]Sept. Arab. CHAP. XLIII. 1. [o]*gate*. Sept. Syr. Arab. Vulg.

3. [r] Vulg. 2 mss.——[s] Sept. 7. [s] Sept. Syr.

REFLECTIONS UPON CHAPTERS XL. XLI. & XLII. 1. This description of the temple must remind the people of that which had been destroyed; and impress on their hearts the sins which had occasioned that event. Thus it might be highly useful in promoting a spirit of repentance and reformation. Never will repentance be sincere, unless we see and feel the evil of our sins, in the miseries which they bring upon us. It is then that we begin to return to the Lord, and to seek his mercy as necessary to our peace and deliverance.

2. This view of the temple might encourage them to hope for the fulfillment of the promises. Though they were now captives, yet they were repeatedly assured that they should be restored to their own country. And now they have set before them the future temple to cherish and confirm their hopes. Thus have we the temple of heaven described for the same purpose; and its glories are displayed to awaken our desires and excite us to seek to dwell in that house for ever. And let none imagine that the new Temple will be too small for those who desire to dwell there; for in our fathers house are many mansions; mansions richly furnished for them.

15—20. *Five hundred cubits.* So the Septuagint and Arabic read, which most admit. These measures embrace the whole of the mount on which the temple stood. Chap. xliii. 12.

CHAP. XLIII. 2. *From the east.* Compare chap. xi. 23, and x. 19. It had departed before the temple was destroyed, and was now returning. Before Solomon's prayer this glory entered into his temple, 1 Kings, viii. 10, 11., and 2 Chron. v. 13, 14. After this we have no mention of it in the historical books. Isaiah had a vision of it chap. vi.; and Ezekiel at the river Chebar; but we have no account of this glory appearing in the second temple, except in this vision. Nothing then seems to be hinted by it but God's favour to the people, unless we refer it to what Haggai said, chap. ii. 9.

3. *When he came, &c.* Compare ii. 10.; ix. 5, &c. This reading I prefer, though the text may be explained on the principle, that a prophet is said to do what he predicts. Jerem. i. 10.

7. *This is the place, &c.* Compare Is. vi. 15. Perhaps this phrase is borrowed from the circumstance of the cherubs standing over the mercy-seat, which was God's throne ——*For ever.* This must be understood conditionally, if they and their kings defile, &c. See ver. 9.——*Carcasses of their, &c.* Michaelis supposes that some monuments of their deceased kings were erected near the wall which surrounded the temple and the courts, and this was accounted a profanation. See 1 Kings, xxi. 18—26.

8. *Set their threshold, &c.* This refers to their idolatries practised in the court of the priests, and the parts of the temple adjoining the most holy place. See chap. viii. 16, &c. 2 Kings, xvi. 14., xxi. 18—26.

10—12. *Shew the house, &c.* If thou perceive any evidence of repentance among them, describe to them this second temple, its dimensions and ordinances, that they may entertain hope of their restoration, and know what I require them to do when restored.——*This is the law, &c.* The punctuation is that of all the old versions. The first law of this house is that the whole area shall be accounted by you most holy.

house of Israel, that they may be ashamed of their iniquities: and let them measure the pat-
11 tern. And if they be ashamed of all that they have done, show them the form of the house, and the pattern thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the statutes thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all
12 the ordinances thereof, and do them. This is the law of the house upon the top of the mountain: all the border thereof round about shall be most holy: behold, this is the law of the house."

13 "And these are the measures of the altar by cubits; each cubit being a cubit and a handbreadth; now the bottom shall be a cubit high, and a cubit broad, and the border thereof by the edge thereof round about shall be a span; and this shall be the outer part of the altar.
14 And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth one
15 cubit. And the hearth of the altar shall be four cubits: and from the hearth of the altar and
16 upward shall be four horns. And the hearth of the altar shall be twelve cubits long by twelve
17 broad, square in the four sides thereof. And the ledge shall be fourteen cubits long by fourteen broad on the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and its ascent shall look towards the east."

18 Then he said unto me, "Son of man, thus saith the Lord Jehovah; These are the statutes of the altar; in the day when it shall be made to offer burnt-offerings thereon, and to sprinkle
19 blood thereon. Then shalt thou give to the priests, the Levites, that are of the seed of Zadok, who approach unto me, saith the Lord Jehovah, to minister unto me, a steer for a sin-
offering. And thou shalt take of the blood 20
thereof, and put it on the four horns, and on the four corners of the ledge, and upon the border 17
round about: thus shalt thou cleanse and purify it. And thou shalt take the steer of the sin- 21
offering, and one shall burn it in the appointed place of the house, without the sanctuary. And 22
on the second day thou shalt offer a kid of the goats, without blemish, for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the steer. When thou hast made an end 23
of cleansing it, thou shalt offer a steer, without blemish, and a ram out of the flock, without blemish. And thou shalt offer them before Jeho- 24
vah, and the priests shall cast salt upon them, and shall offer them up for a burnt-offering unto Jehovah. Seven days shalt thou sacrifice 25
every day a goat for a sin-offering: they shall also sacrifice a steer, and a ram out of the flock, without blemish. Seven days shall they expiate 26
the altar and purify it; and they shall consecrate it. And when these days are completed, it shall 27
be, that on the eighth day, and forward, the priests shall sacrifice upon the altar your burnt-offerings, and your feast-offerings; and I will accept you, saith the Lord Jehovah."

CHAPTER XLIV.

Then he brought me back the way of the gate 1
of the outward sanctuary which looked towards the east; and it was shut. Then said Jehovah 2
unto me, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah, the God of Israel, entered in by it, therefore it shall be shut. It is for the prince; 3
the prince shall sit in it to eat food before Jehovah; he shall enter by the way of the porch of that gate, and by the same way he shall go out."

Then brought he me the way of the north 4
gate before the house: and I looked, and, behold, the glory of Jehovah filled the house of Jehovah: and I fell upon my face. And Jeho- 5

13—17. *Of the altar, &c.* The altar of burnt-offering is meant. The altar of burnt-offerings, described Exod. xxvii. 1. xxxviii. 1, was smaller than this; because it was to be removed with the tabernacle.

18—27. *These are the statutes, &c.* The manner of purifying and consecrating this altar is in a few particulars different from what we read of the consecration of the altar made for the tabernacle. Exod. xxix. 36, &c.

CHAP. XLIV. 1. *Outward sanctuary.* This was called the outward sanctuary, because none but priests entered into it. The gate is to be understood of the inner-gate which immediately communicated with the court of the priests.

vah said unto me, "Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah, and all the laws thereof; and mark well the enterings in of the house, with all the goings out of the sanctuary.
6 And thou shalt say to the rebellious house of Israel, Thus saith the Lord Jehovah; O ye house of Israel, let all your abominations suffice you,
7 In that ye brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my food, the fat and the blood; and ye broke my covenant with all
8 your abominations. Neither did ye keep the charge of my holy place; but ye set for keepers of my charge in my sanctuary keepers for yourselves."
9 "Thus saith the Lord Jehovah; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary; of any strangers that are among the children of Israel.
10 But even the Levites who departed far from me, when Israel went astray, who went astray from me after their idols; they shall even bear their
11 iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering at the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister un-
12 to them. Because they ministered unto them before their idols, and were a stumbling-block of iniquity to the house of Israel; therefore have I sworn concerning them, saith the Lord Jeho-
13 vah, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will 14
make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests, the Levites, 15
the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall draw near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah. They shall enter into my 16
sanctuary, and they shall draw near to my table, to minister unto me, and they shall keep my charge."
"And it shall come to pass that when they 17
enter in at the gates of the inner-court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner-court, and within. They 18
shall have beautiful linen turbans upon their heads, and linen drawers upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the 19
outer-court, [o] to the people, they shall put off their garments wherein they ministered, and lay them in the holy rooms, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they 20
shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither 21
shall any priest drink wine, when they enter into the inner-court. Neither shall they take for 22

CHAP. XLIV.

19. [o] *into the outer court.*——The versions and mss.

2 *It shall not be opened.* Unless at some particular seasons. See ch. xliii. 4.; xlvi. 1, 2.

3. *For the prince.* The governor or king, or any magistrate may be meant. The kings had a place answering to this. See 2 Chron. vi. 13; xxiii. 15.; xxxiv. 31.

7. *Strangers, &c.* In the times prior to the captivity, no regard was had to the law in general; and that which prohibited strangers from the sanctuary was not enforced. The priests allowed such to come that they might partake of their offerings; and instead of keeping God's charge, they set keepers for their own profit.

10—15. *Even the Levites, &c.* Not only must the uncircumcised be restrained from this temple, but even those levitical priests, who had practised idolatry should not be admitted to the privileges of their pious fathers They shall bear the punishment of their iniquity so far, as to be deprived of the honour of ministering at the altar, and shall only be door-keepers and servants to others.

15, 16. *The sons of Zadok.* From this it should seem that some of the posterity of Zadok, who was high-priest when the first temple was built, had preserved their integrity; and as far as they could regarded the law, on which account they are to have the honour of being the ministers of the altar. These verses naturally refer to the times after the captivity.

17. *In at the gates, &c.* Where they had chambers assigned to them for particular offices. See chap. xl. 38, 39.

18. *Linen turbans, &c.* Compare Exod. xxxix. 28. and xxviii. 42.

their wives a widow, nor her that is put away: but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of
23 a priest. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and
24 the clean. And in controversy they shall stand to judge; and they shall judge it according to my judgments: and they shall keep my laws, and my statutes at the appointed times; and they
25 shall hallow my sabbaths. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no
26 husband, they may defile themselves. And after he is cleansed, they shall reckon unto him
27 seven days. And in the day when he goeth into the sanctuary, unto the inner-court, to minister in the sanctuary, he shall offer his sin-offer-
28 ing, saith the Lord Jehovah. And they shall have [v] no" inheritance: I am their inheritance: and ye shall give them no possession in Israel: I
29 am their possession. They shall eat the wheaten-offering, and the sin-offering, and the trespass-offering; and every devoted thing in Israel shall
30 be their's. And the first fruits of all things, the first-born of all things and every heave-offering of all things from all your heave-offerings, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause a blessing to rest on thy house. The priest shall not 31
eat of any thing that dieth of itself, or that is torn, whether it be of fowl or of beast."

CHAPTERS XLV. XLVI.

The portions of the land for the sanctuary, city, and prince; ordinances for the prince, and for the people, &c.

"MOREOVER, when ye shall divide by lot the 1
land for inheritance, ye shall offer an oblation unto Jehovah, a holy portion of the land: the length shall be five and twenty thousand cubits, and the breadth shall be ten thousand. This shall be a holy portion in all the borders thereof round about. And of this there shall be for the 2
sanctuary five hundred cubits in length, by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. Even of this measure shalt thou measure the 3
length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, even the most holy place. This holy 4
portion of the land shall be for the priests, the ministers of the sanctuary, who draw near to minister unto Jehovah; and it shall be a place

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28. [v] Vulg.

REFLECTIONS UPON CHAPTERS XLIII. & XLIV. 1. The return of God's glory to the house should remind us that no house is hallowed but by his presence. It was his presence with Israel in the desert which rendered them a hallowed people; and it was this that made the temple a holy place. Yet no earthly temple is worthy of him; it is but the place of the soles of his feet; But where he deigns to dwell in any manner, and to manifest his glory, there should men go to pay their homage. And how careful should we be to keep his ordinances and statutes that he may continue to dwell with us and to favour and bless us; for if we provoke him, he will visit our sins upon us.

The turbans and drawers were to be of cotton; here of linen. Either kind might be meant as being white.

19. *Put off their, &c.* Compare Levit. vi. 10.; xvi. 23. As these garments were holy, they must only wear them in the sanctuary.

20—23. *Shave their heads, &c.* See Levit. xxi. 5.; x. 9.; xxi. 14.; Deut. xvii. 10, 11.; xxxiii. 10. These precepts are only those which the priests had long neglected, and now again enforced by new considerations.

24 *Stand to judge.* See Deut. xvii. 8.; xxi. 5, compared with 2 Chron. xix. 8.

25—27. *No dead body.* See Levit. xxi. 1—3.; and iv. 3, &c.

28—30. *No inheritance.* Compare Num. xviii. 20. Deut. x. 9.; xviii.

CHAP. XLV.

2. We are taught, that religion cannot subsist without an altar, priest, and sacrifice. These must be the basis of acceptable service. The altar sanctifies what was placed upon it; the sacrifice was to make atonement, and the priest must be the offerer. When God restored his worship in Israel, these were restored. We have an altar, which hallows all our spiritual offerings; a priest, who presents them and makes intercession for us; a sacrifice of infinite value. Let us remember therefore, to offer spiritual sacrifices, holy and acceptable to God, which is our reasonable service; and especially consider the High priest of our profession, as in many things our pattern and example.

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2. Josh. xiii. 14—33. In lieu of an inheritance they had the tithes and offerings, which were presented to God. Surely all these particulars refer to the Levitical priesthood.

CHAP. XLV. 1. *Twenty-five thousand cubits.* Dimock, Houbigant and others, consider *cubits* meant as the last clause of the next verse suggests.——*An oblation.* As if the first-fruits of the land.

2. *Five hundred, &c.* This agrees with chap. xlii. 16—20, as the text is there corrected.——*For the suburbs.* A place not inclosed within the walls. The next verse is a repetition of the first and second.

4. *This holy portion.* That is, what remains after taking from it the

for their houses, and a holy place for the sanc-
5 tuary. And five and twenty thousand in length, and ten thousand in breadth, shall be for the Levites, the ministers of the house, for a pos-
6 session, for [v]cities to dwell in". And ye shall appoint the possession of the city, five thousand in breadth, and in length five and twenty thousand, over against the oblation of the holy portion: it shall be for the whole house of Israel.
7 And portions shall be for the prince on this side and on that side of the oblation of the holy portion, and of the possession of the city, before the oblations of the holy portions, and of the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against every one of the portions, from the west border unto the east
8 border. As for the land it shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes."

9 "Thus saith the Lord Jehovah; Let past offences suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your oppressions from my
10 people, saith the Lord Jehovah. Ye shall have just balances, and a just ephah, and a just bath.
11 The ephah and the bath shall be of one measure; that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be accord-
12 ing to the homer. And the shekel shall be twenty gerahs: and pieces of silver of twenty shekels, five and twenty shekels, and fifteen shekels shall be your maneh."

This is the heave-offering which ye shall of- 13
fer; the sixth part of an ephah out of a homer of wheat, and the sixth part of an ephah out of a homer of barley. As to the statute concern- 14
ing oil, ye shall offer the tenth part of a bath out of a cor; [v]a cor" is ten baths; for a homer is ten baths: And one lamb out of the flock, ye 15
shall offer out of two hundred, out of the watered pastures of Israel; for a wheaten-offering, and for a burnt-offering, and for feast-offerings, to make reconciliation for you, saith the Lord Jehovah. All the people of the land shall give 16
this heave-offering with the prince in Israel. And it shall belong to the prince to give burnt- 17
offerings, and wheaten-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, and in all the solemn assemblies of the house of Israel; he shall sacrifice the sin-offering, and the wheaten-offering, and the burnt-offering, and the feast-offerings, to make reconciliation for the house of Israel."

"Thus saith the Lord Jehovah; In the first 18
month, on the first day of the month, thou shalt take a steer without blemish, and shalt cleanse the sanctuary: And the priest shall take some 19
of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner-court. And in like 20
manner shalt thou do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make reconciliation for the house."

"In the first month, on the fourteenth day of 21
the month, ye shall have the passover, a feast of seven days; every one shall eat unleavened

5. [v] Sept.

14. [v] Chald. Vulg.

ground for the sanctuary; and the Levites were to have a portion equal to that of the priests and sanctuary together.

6. *Of the city, &c.* This rectangle contained an area of about seventeen miles in circuit, which was more than four times the circuit of Jerusalem. Much land is therefore here allowed for the convenience of the inhabitants.

7, 8. *And portions, &c.* The portion for the sanctuary was east of the city, and of course that of the city west, and those of the prince adjoining both, extending to the boundaries of the holy land, east and west. See chap. xlviii. 21.

9—12. *Let past offences, &c.* Think of your oppressions and injustice, and do not repeat them, when you are restored. See Table of measures, &c.

13, 14. *The sixth part, &c.* This was the sixtieth part of the whole; and the tenth part of the bath, was the hundredth part of the whole.

15, 16. *Out of two hundred.* From the ambiguity of the preposition ל, it is doubtful whether what is mentioned in these two verses were to be given *to the* prince, or *for* or *with* what he offered. I have adopted the last because I think the heave-offering belonged, and was presented to Jehovah only, and secondly because the portion allotted to the prince was sufficient to enable him to offer what is prescribed.

18—20. *In the first month, &c.* Compare chap. xliii. 18, &c. and compare Exod. xii. 2—18, with Ezra iii. 2.

22 bread. And upon that day shall the prince sacrifice for himself and for all the people of the
23 land, a bullock for a sin-offering. And seven days of the feast he shall sacrifice a burnt-offering to Jehovah, seven bullocks and seven rams, without blemish daily the seven days; and a
24 kid of the goats daily for a sin-offering. And he shall sacrifice a wheaten-offering of an ephah for a bullock, and an ephah for a ram, and a
25 hin of oil for an ephah. In the seventh month, on the fifteenth day of the month, shall he do the like during the feast, for the seven days; according to the sin-offering, according to the burnt-offering, and according to the wheaten-offering, and according to the oil."

CHAPTER XLVI.

1 "Thus saith the Lord Jehovah; The gate of the inner-court that looketh towards the east shall be shut the six days of work; but on the sabbath it shall be opened, and on the day of the
2 new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate; and the priests shall sacrifice his burnt-offering and his feast-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.
3 Likewise the people of the land shall worship at the door of this gate before Jehovah, on the
4 sabbaths and on the new moons. And the burnt-offering which the prince shall bring unto Jehovah on the sabbath shall be six lambs without
5 blemish, and a ram without blemish. And the wheaten-offering shall be an ephah for a ram, and the wheaten-offering for the lambs as he is disposed to give, and a hin of oil to an ephah.
6 And in the day of the new moon, shall be a steer without blemish, and six lambs and a ram:
7 they shall be without blemish. And he shall sacrifice as a wheaten-offering, an ephah for a steer, and an ephah for a ram, and for the lambs according as he is able, and a hin of oil to an ephah. And when the prince shall enter, he 8
shall go in by the way of the porch of that gate, and he shall go forth by the way thereof."

"But when the people of the land shall come 9
before Jehovah on the solemn assemblies, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return the way of the gate by which he entered, but shall go forth over against it. And he that is prince in the 10
midst of them, shall enter when they enter; and shall go forth when they go forth. And in the 11
feasts and in the solemn assemblies the wheaten-offering shall be an ephah to a bullock, and an ephah to a ram, and for the lambs as he is able to give; and a hin of oil to an ephah. And 12
when the prince shall prepare a free-will-offering or feast-offerings for free-will-offerings unto Jehovah, the gate that looketh towards the east shall be opened for him, and he shall sacrifice his burnt-offering and his feast-offerings, as he did on the sabbath: then he shall go forth; and the gate shall be shut after he goeth forth. And 13
he shall sacrifice daily for a burnt-offering unto Jehovah a lamb of the first year, without blemish: he shall sacrifice it every morning. And 14
he shall sacrifice with it a wheaten-offering every morning; the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour as a wheaten-offering unto Jehovah by a perpetual statute continually. He shall sacri- 15
fice the lamb, and the wheaten-offering, and the oil, every morning for a continual burnt-offering."

"Thus saith the Lord Jehovah; If the prince 16

21—24. *Fourteenth day, &c.* See Exod. xii. 6—15. Num. xxviii 17—24. This was the feast of the passover, and of unleavened bread; and in the next verse that of booths is enjoined. However the divisions of the land may vary, still all is levitical.

CHAP. XLVI. 2. *The prince shall enter, &c.* The gate here was that which opened into the sanctuary, where the priests offered the victims. The king was allowed only to come to the threshold, and to stand by the pillars of the gate, while the priests offered his sacrifices.

4. *Six lambs.* Moses only enjoined two, Num. xxviii. 9.; and there is no mention in the Mosaic law of any ram being then offered.

5. *As he is disposed, &c.* The wheaten-offering was specified in the law, Num. xxviii. 9.; and in the next verse, Moses commanded *two steers* to be offered on the new moons.

8 *The prince shall, &c.* It was granted to the prince to return by the same way in which he had entered; but the people must go out at the opposite gate.

9—15. *But when the, &c.* The prince was not allowed to abide longer than the people, and it is remarkable, that while Ezekiel mentions the more-

give a gift unto any of his sons, the inheritance thereof shall belong to his sons; and it shall be
17 their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty, when it shall return to the prince: but his inheritance
18 given to his sons shall be their's. Moreover the prince shall not take of the people's inheritance to force them out of their possession: but he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession."
19 Then he brought me through the entry, which was at the side of the gate, into the holy rooms belonging to the priests, which looked northwards: and, behold, a place was there on
20 the side westward. Then said he unto me, "This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the wheaten-offering; that they carry them not forth into the outer-court, to sanc-
21 tify the people." Then he brought me forth into the outer-court, and caused me to pass by the four corners of the court; and, behold, in every
22 corner of the court there was a court. In the four corners of the court there were small courts forty cubits long, and thirty broad: these four corners were of one measure. And there was a 23
row of building round about in them, even round about them four, and it was made with boiling places under the rows round about. Then said 24
he unto me, "These are the houses of them that boil; where the ministers of the house shall boil the sacrifice of the people."

CHAPTERS XLVII. XLVIII.

The vision of the holy waters and their virtue; the division of the land; the portions of the twelve tribes, the sanctuary, city, and prince; dimensions of the city.

AFTERWARD he brought me again unto the 1
door of the house; and, behold, waters issued forth from under the threshold of the house eastward: for the front of the house stood towards the east, and the waters came down from under the right threshold of the house on the south of the altar. Then he brought me out by the way 2
of the gate northward; and led me round by the way without unto the outer-gate by the way that looked eastward: and, behold, waters ran on the right side. And when the man that had the 3

REFLECTIONS UPON CHAPTERS XLV. & XLVI. 1. Princes should learn to be just, and not oppress their people. God has given them here the most wise and kind advice; and the observance of it would be found to promote their own peace, and to secure the happiness of their people. They should not only be just to men, but fear and serve God, considering that they are indebted to him for their rank and their honours. Their wealth should be consecrated to him who has given it, in the support of his worship, and in works of charity and mercy. Happy the people that have such a prince, and happy the prince that ruleth in such a manner!

2. Priests are reminded of their duty. They should be ever ready to offer the sacrifices of the prince and the people. The daily service must be discharged. No day should pass without some offering to God; but especially must the sabbath be hallowed and kept as sacred to God. The feasts must not be neglected. They were appointed to commemorate remarkable events events, by which the power and love of God were displayed to his people Israel. Let then the priests ever be foremost in the pious observance of such seasons.

3. The people may also learn their duty. They should be subject to civil magistrates as those appointed to guard their lives, their liberties, and their property. Render to all their due; honour to whom honour, and tribute to whom tribute. By a peaceable and upright conduct you may promote equally your own good and the good of society. But especially consider your religious privileges, and improve them. Honour God by drawing near to him in his temple; and by those offerings which he requires. Remember that they who honour him, he will honour and bless.

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ing offering, nothing is said respecting the evening one. See Exod. xxix. 38—46.

16—18. *If the prince, &c.* A part of the royal portion might be given to any of the king's sons for an inheritance *for ever*; but the prince is not allowed to give in this manner to his servants; they must only enjoy it till the Jubilee.

19—24. *Holy rooms, &c.* Where the priests performed various necessary things, and prepared that portion of the sacrifices which belonged to them.

CHAP. XLVII. 1. *Door of the house,* or Temple, the most holy place.——*Waters issued.* Dr. Lightfoot supposed that the waters of the fount Ethan, which were conveyed into the court of the priests by pipes, and there received into reservoirs, gave occasion to this representation. These waters came from under the right threshold, or south part, because the face is supposed to look eastward, when the points of the heavens are to be fixed.

2—5. *He brought me, &c.* These waters flowed in great abundance; they are called *living*, which in the style of the Hebrews means, such as arise from a spring. They increased in depth the more they spread; they became in the vision a large river.

line in his hand went forth eastward, he measured a thousand cubits; and caused me to pass through the waters, and the waters were to the
4 ancles. Again he measured a thousand cubits, and caused me to pass through the waters; and the waters were to the knees. Again he measured a thousand cubits, and caused me to pass through the [a] waters"; and the waters were to
5 the loins. Again he measured a thousand cubits, and it was a river which I could not pass through: for the waters were risen, waters to swim in, a river which could not be passed
6 through. And he said unto me, "Son of man, hast thou seen this?" Then he brought me, and caused me to return by the brink of the ri-
7 ver. Now as I returned, behold, on the bank of the river were very many trees on this side
8 and on that side. Then said he unto me, "These waters issue forth towards the east country, and go down into the desert, and go into the sea; they go forth into the salt-sea, and the waters
9 shall be healed. And it shall come to pass, that every living thing which moveth, withersoever the rivers shall come, shall live: and there shall be a very great multitude of fish; because these waters shall come thither and shall heal, therefore every thing shall live whither the river
10 shall come. And it shall come to pass, that fishers shall stand upon it: from En-gedi even unto En-eglaim there shall be a place to spread forth nets; and their fish shall be, according to their kinds, as the fish of the great sea, very many. But the miry places thereof, and as to 11
the pits thereof they shall not be healed; they shall be appointed for salt. And by the river 12
upon the bank thereof, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither shall the fruit thereof come to an end: every month they shall bring forth new fruit, because their waters issue forth from the sanctuary: and their fruit shall be for food, and the leaf thereof for healing."

"Thus saith the Lord Jehovah; This shall be 13
the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall in- 14
herit it one as well as another: concerning which I swore that I would give it unto your fathers: and this land shall fall unto you for inheritance."

"And this shall be the border of the land to- 15
wards the north side, from the great sea towards the way of Hethlon, as men go to Zedad; Ha- 16
math, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar- 17
enan by the border of Damascus, and Ziphron northward, and the border of Hamath: This is the north side. And the east side ye shall mea- 18

CHAP. XLVII.

4. [a] mss.

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6. *To return by the*, &c. Towards the temple, from which he had gone with the person who had the measuring-reed.

8. *Into the salt sea.* The sea of Sodom is thus called, Gen. xiv. 3; and the direction in which these waters flowed, shows that it was to this sea they went, the noxious qualities of which they corrected.

9. *Shall live.* Even in the sea of Sodom, which is so unfavourable to life, that it has been called the *dead* sea. This sea contains as much salt as the water can hold in solution, being one-fourth of its own weight; and this is the reason why neither men nor animals sink in it; and even fish cannot swim in it, but fall on their side. The living waters would alter the whole of this sea, and heal its waters, so that it should abound with fish.

10. *From En-gedi.* This was in the desert of Judah, Josh. xv. 61, 62. Some place it towards the south-west point of the Red sea ——*En-eglaim.* Jerom places this on the north of the dead sea, where the Jordan flows into it. Eglaim is mentioned, Is. xv. 8, as a place on the borders of Moab.—— *The great sea.* The mediterranean.

11. *The miry places*, &c. As the Jordan usually overflowed its banks, when the snows of Lebanon were melted, it is not improbable that the dead sea, by such a quantity of water being poured into it, also poured forth some of its waters into the neighbouring valleys, here called the miry places, and the pits; and when by the heat these waters were exhaled, nothing would be left but salt.

12. *Trees for food*, &c. These trees would be always fruitful, and their very leaves possess healing properties. This beautiful allegory can only mean that during the second temple, God would pour forth his spirit in connexion with the preaching of our Lord and his apostles, and that the gospel should gradually spread, and convey life and happiness to men. This last verse expresses the happiness of the good in this life, Jer. xvii. 7, 8.; and their state in glory. Rev. xxii. 1, 2. Compare this allegory with Joel, iii. 18.; Zec. xiv. 8; Is. lv. i.; John vii. 38.

13. *This shall be the border*, &c. Had all the tribes returned, as they should have done, this division of the land ought to have been followed.—— *Joseph shall*, &c. Ephraim and Manasseh were to be treated as formerly, each having the honour of being a tribe in Israel.

14. *One as well as another.* Not as formerly, but they were all to have equal portions of the land. And he defines first the boundaries of the land.

15—17. *Towards the north side.* It was to extend from a point of the mediterranean along the border of Damascus, by Hethlon, Hamath, Ber-

sure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by the Jordan, from the border unto the east sea: This
19 is the east side. And the south side southward shall be from Tamar even to the waters of strife in Kadesh, as far as the river by the great sea: This is the border southward on the south
20 side. The west side also shall be the great sea from the border to the country over against the way that goeth to Hamath. This is the west side."

21 "And ye shall divide this land among you,
22 among the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you: and they shall be unto you as he that is born in the land among the children of Israel: they shall have an inheritance with you
23 among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye appoint him his inheritance, saith the Lord Jehovah."

CHAPTER XLVIII.

1 "Now these are the names of the tribes. From the north end towards the country by the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, towards the country of Hamath: and let his east side be the
2 sea: Dan one portion. And by the border of Dan, from the east side unto the west side,
3 Asher one. And by the border of Asher, from the east side even unto the west side, Naphtali
4 one. And by the border of Naphtali, from the
5 east side unto the west side, Manasseh one. And by the border of Manasseh, from the east side unto the west side, Ephraim one. And by the 6
border of Ephraim, from the east side even unto the west side, Reuben one. And by the border 7
of Reuben, from the east side even unto the west side, Judah one."

"And by the border of Judah, from the east 8
side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand cubits in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation which ye shall offer unto Jehovah 9
shall be five and twenty thousand in length, and ten thousand in breadth. And of these shall be 10
the holy oblation for the priests: towards the north five and twenty thousand in length, and towards the west ten thousand in breadth, and towards the east ten thousand in breadth, and towards the south five and twenty thousand in length: and the sanctuary of Jehovah shall be in the midst thereof. It shall be for the priests 11
that are sanctified of the sons of Zadok; who kept my charge, who went not astray when the children of Israel went astray, as the Levites went astray. And it shall be a most holy obla- 12
tion for them, out of the oblation of the land by the border of the Levites. And over against the 13
border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it; neither shall any 14
one exchange, nor transfer the first-fruits of the land: for they are holy unto Jehovah."

"And the five thousand which are left in 15
breadth, over against the five and twenty thousand, shall be a profane place for the city, for

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thah, &c. There is little certainty respecting these places, only that they were in the north part of the land.

18. *The east side.* From Hauron, the capital of Auronitis, along the Jordan to the dead sea, formed the eastern border. No part beyond the Jordan is mentioned.

19, 20. *The south side, &c.* From Tamar, called Hazzazon-Tamar, or En-gedi, 2 Chron. xx. 2. to Kadish, often mentioned as far as the river, called the river of Egypt. See Num. xxxiv. 5. Josh. xv. 4—47, and 1 King, viii. 65. The mediterranean formed the west side.

22. *And to the strangers, &c.* To those of another people who come to dwell with you and become proselytes. This is different from the Mosaic statutes; and how far it was observed after the captivity I know not. The Idumeans were incorporated with the Jews, and most probably many of the neighbouring nations, after their return.

CHAP. XLVIII. 1—7. *From the north, &c.* These portions run across the land from the east to the west, in parallel lines; and in these verses he describes the tribes which lay to the north of the holy oblation, or portion for the temple, city, prince, priests and Levites.

8. *By the border of, &c.* This was to adjoin the portion of Judah on the north, and to run parallel with it in length.

9. *Unto Jehovah.* For his sanctuary and priests. Compare chap. xlv. 1, &c.

10—20. *The holy oblation, &c.* The best method of illustrating these verses is to give a representation of the land as divided according to Ezekiel

dwelling, and for suburbs; and the city shall be
16 in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side
17 four thousand and five hundred. And the suburbs of the city shall be towards the north two hundred and fifty, and towards the south two hundred and fifty, and towards the east two hundred and fifty, and towards the west two hun-
18 dred and fifty. And the residue in length over against the holy oblation shall be ten thousand eastward, and ten thousand westward; and it shall be over against the holy oblation; and the increase thereof shall be for food unto them that
19 serve the city. And they that serve the city
20 shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, together with the possession of the city."

21 "And the residue shall be for the prince, on this side and on that of the holy oblation, and of the possession of the city; over against the five and twenty thousand of the oblation towards the border of the land eastward, and westward over against the five and twenty thousand towards the border of the land westward, over against the portions shall be for the prince: and the holy oblation and the sanctuary of the
22 house shall be in the midst thereof. Even from the possession of the Levites, and from the possession of the city which shall be in the midst shall be for the prince; between the border of Judah and the border of Benjamin, shall be for the prince."

"As for the rest of the tribes, from the east 23
side unto the west side, Benjamin one. And by 24
the border of Benjamin, from the east side unto the west side, Simeon one. And by the border 25
of Simeon, from the east side unto the west side, Issachar one. And by the border of Issachar 26
from the east side unto the west side, Zebulun one. And by the border of Zebulun, from the 27
east side unto the west side, Gad one. And by 28
the border of Gad, at the south side southward, the border shall be even from Tamar, unto the waters of strife in Kadesh, as far as the river by the great sea. This is the land which ye shall 29
divide by lot unto the tribes of Israel for an inheritance, and these are their portions, saith the Lord Jehovah."

"And these are the goings out of the city; on 30
the north side shall be four thousand and five hundred cubits by measure. And the gates of 31
the city shall be called after the names of the tribes of Israel. Three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And on the east side shall be four thou- 32
sand and five hundred: and three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And on the south side shall be four 33
thousand and five hundred by measure: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. On the west 34

REFLECTIONS UPON CHAPTERS XLVII. & XLVIII. 1. Let us praise God for these gospel blessings. Those healing waters which flowed from Jerusalem, and have spread over so great a part of the earth; and reached even to Britain. They have made a surprising change in the moral state, the sentiments, tempers, and practices of thousands. They furnish the best food and medicine for the soul. Under these figures the inestimable blessings of thegospel are set forth; and it becomes us to receive them with the greatest thankfulness.

2. We may observe the different effects which the gospel has on different persons. To those who are thoughtful, serious, and penitent, it is a savour of life; it heals the most inveterate mental disorders, and makes them wise, holy, and happy. But men that are sensual, and devoted to their lusts, are like marshes by the side of a fine river, still unprofitable and noxious: instead of deriving good from it they become worse. To them the gospel is a savour of death unto death. But the fault is in themselves, and they are justly made monuments of the di-

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The square of the whole of the holy portion is 25,000 by 25,000 cubits, which was divided into three parts, one for the priests, one for the Levites, and one for the city, &c.

21, 22. *For the prince.* From the plan the portion of the prince consisted of one part on the east, and another on the west of the holy portion. See Poole and Rosenmuller.

23—29. *As for the rest of, &c.* He now notices the five remaining tribes which lay to the south of the temple. I would say with Houbigant, that it is safer to determine that what is here said, was in some measure done, as some of all the tribes did return, though we have no account of it; for there is a total want of information from the time of Ezra to the Maccabees.

side shall be four thousand and five hundred, with their three gates; one gate of Gad, one
35 gate of Asher, one gate of Naphtali. It shall be round about eighteen thousand cubits: and the name of the city from that day shall be, JEHOVAH IS THERE.

vine displeasure. Let us therefore be careful how we receive and improve the gospel.

3. We should long and pray for that happy time, when these glorious effects shall be more abundantly produced; when the Jews shall be restored, and the fulness of the Gentiles brought in; when disordered minds shall be healed, the desolate parts of the earth made fruitful, and universal peace and holiness abound. Such a time we are here taught to expect; and we should exercise faith in these declarations; and in that faith pray earnestly "that the knowledge of the Lord may cover the earth, as the waters cover the sea."

30—35 *These are the goings, &c.* The gates of the city, &c. See ver. 15. The city was to be a perfect square, each side measuring 4,500 cubits; and each side of this square had three gates called after the tribes of Israel. See Rev. xxi. 16, &c.——*Jehovah is there.* Compare Is. lx. 14. Jerem xxxiii. 16. Jehovah came there in the person of Messiah; and perhaps the whole of these two last chapters may have a reference to the gospel church, which consists of the true Israel, citizens of the new Jerusalem, and with whom Jehovah will be for ever.

DANIEL.

INTRODUCTION.

DANIEL is with great probability thought to have sprung from a younger branch of the royal family. He was carried when but young a captive to Babylon; and from the comeliness of his person, and the endowments of his mind he was chosen with others to be educated for attending the person of the king. He soon gained the friendship of the chief chamberlain, and his advancement was as rapid as his attainments in wisdom, learning, and piety were singular.

The book is generally divided into two parts, the first six chapters comprising the first; and the latter six the second. The *first* part is in a great measure historical, and relates some surprising dreams and other events, which Daniel interpreted and explained. The *second* part is wholly prophetical, and refers to the most distant times. Nearly one half of this book is written in the Chaldee language, because it treats of the Chaldean affairs, and might be useful to that people.

CHAPTER I.

Jehoiakim's captivity; Ashpenaz taketh Daniel and his companions; their temperance, and great wisdom.

1 IN the third year of the reign of Jehoiakim,
king of Judah, came Nebuchadnezzar, king of
2 Babylon, unto Jerusalem, and besieged it. And
Jehovah gave Jehoiakim, king of Judah, into
his hand, with a part of the vessels of the house
of God, and he carried them into the land of
Shinar, to the house of his god: and he brought
the vessels into the treasure-house of his god.
3 Then the king commanded Ashpenaz, the
chief of his officers, to bring some of the children
of Israel, both of the seed royal, and of the no-
4 bles; Young men in whom was no blemish, but
comely in appearance, and furnished with all
wisdom, and skilful in knowledge, and under-
standing science, even such as possessed ability
to stand in the king's palace, and who might be
taught the learning and the language of the
Chaldeans. And the king appointed for them 5
a daily provision of his own food, and of the wine
which he drank; also that they should be so
nourished for three years, and at the end there-
of should stand before the king. Now among 6
those of the children of Judah were Daniel,
Hananiah, Mishael, and Azariah: Unto whom 7
the chief of the officers gave names; and he call-
ed Daniel, Belteshazzar; and Hananiah, Sha-
drach; and Mishael, Meshach; and Azariah,
Abed-nego.

But Daniel purposed in his heart that he would 8
not defile himself with the portion of the king's
food, nor with the wine which he drank: there-
fore he requested of the chief of the officers that
he might not defile himself. Now God had 9
brought Daniel into favour and tender regard
with the chief of the officers; And the chief of 10
the officers said unto Daniel, "I am afraid of

CHAP. I. 2. *Gave Jehoiakim, &c.* Whether Nebuchadnezzar had stormed the city or not, we are not informed. I rather think that Jehoiakim capitulated, as he became tributary to the king of Babylon. This would be in the fourth year of his reign, and from this Vignoles and Blair date the beginning of the seventy years of the captivity, 605 years before Christ, and which ended 536, when the seventieth year would be current.——*He carried them.* The vessels, but not Jehoiakim; for according to Jeremiah, xxii. 12, he was slain near Jerusalem; but not till after the siege, in the eleventh year of his reign. See 2 Kings, xxiv. 1, 2.——*House of his God.* The temple of Bel or Belus. At this time some of the younger branches of the royal family and of nobles were taken to Babylon, as a kind of hostages, and among these was Daniel and his companions.

4. *The learning and language, &c.* The Chaldeans excelled in some branches of science, and particularly in astronomy. As Moses learned the wisdom of Egypt, so did Daniel that of Babylon, that he might be useful to his people.

6. *Of the children of Judah.* In opposition to those of the ten tribes, who were also now under the Chaldee government.

7. *Chief of his officers.* I have rendered by the general term officers, סָרִיסִים, as it does not always denote *eunuchs*. Gen. xxxix. 1.——*Gave names.* It is difficult to assign a reason for the names imposed. Their Hebrew names had a reference to the God of Israel; but these Babylonian to the idols worshipped there. Belteshazzar, the priest of the treasure of Bel; Shadrach, the 'inspiration of the sun;' Meshach, one devoted to Shach; and Abed-nego, the servant of Nego.

8—16. *Not to defile himself.* By eating what the law forbad. Thus he showed, as far as possible, his regard to the God of his fathers; and the

my lord the king, who hath appointed your food and your drink: for if he should see your faces look worse than the young men who are of the same age, ye will bring my head into danger
11 with the king." Then said Daniel to Melzar, whom the chief of the officers had set over Da-
12 niel, Hananiah, Mishael, and Azariah, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.
13 Then let our countenances be inspected before thee, and the countenances of the young men who eat the portion of the king's food: and as
14 thou shalt see, deal with thy servants." So he hearkened to them in this matter, and proved
15 them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than any of the young men who did eat the
16 portion of the king's food. Thus Melzar took away the portion of their food, and the wine that they should drink; and he gave them pulse.
17 As to these four young men, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the 18
king had appointed for them to be brought in, the chief of the officers brought them in before Nebuchadnezzar. And the king conversed with 19
them; and among them all there were found none like Daniel, Hananiah, Mishael, and Azariah: therefore they stood before the king. And 20
in all matters of wisdom and understanding, concerning which the king inquired of them, he found them ten times superior to all the magicians and astrologers that were in all his realm.
And Daniel continued even unto the first year 21
of the king Cyrus.

CHAPTER II.

Nebuchadnezzar having dreamed a dream, it is made known to Daniel, who interpreteth the dream unto him.

And in the second year of his own reign, Ne- 1
buchadnezzar dreamed dreams, wherewith his spirit was greatly troubled, and his sleep departed from him. Then the king gave a command to 2
call the magicians, and the astrologers, and the sorcerers, and the Chaldeans to declare to him

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Reflections upon Chapter i. 1. It is of great service to a community to give young persons a good education: and it showed the wisdom and policy of this state to train up promising youths for public offices and stations. This was the practice of the most celebrated ancient states; and it is still of equal importance to the public. Some who would otherwise be useless, yea, injurious to society, may hereby be made great blessings to it. It will be wise in parents to give their children as large and liberal an education as their circumstances will admit of: and it is an excellent charity and a real public benefit, to contribute to the support of charity schools and other seminaries, by which children and youth may be formed to knowledge, piety, and usefulness.

2. It becomes young people to imitate the amiable examples of temperance, prudence, and a steady regard to religion of which we here read. These young persons showed great piety, self-denial, and resolution: they did not think, that because they were of the blood royal, they might therefore indulge their appetites without controul; but chose pulse and water, rather than be led into sin. Let young people learn from them to be sober and temperate in all things. And this instance proves that temperance and abstemiousness are favourable both to health and virtue, by keeping the faculties clear and strong, and in fitting men for great service, and great sufferings too, when called to them, as these young men were.

3. We are here taught that learning and honour come from God. Though no doubt their tutors took great pains with these noble youths, and they were hard students, yet it is said, "God gave them knowledge;" and though they behaved prudently, inoffensively, and modestly, yet that "God brought them into favour and love." Intellectual abilities, useful knowledge, and religious attainments, all come from the Father of Lights; which shows how fit it is that parents should pray for their children, that God would teach them, as well as instruct them themselves; and that those who lack wisdom should "ask it of God." Esteem and reputation come from him. Let us then be steadily religious and prudent, "so shall we find favour and good understanding in the sight of God and man;" and be promoted to honour and usefulness in our day.

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event proved that his coarse fare did not diminish his vigour, but even contributed to increase it.

17. *In visions and dreams.* Not fortuitous or casual dreams, but such as were sent from heaven; for this was one way in which God imparted his will to men in old times. Gen. xxxvi. 5—11; xl. 5—23.

20. *To all the magicians, &c.* The magicians were persons skilled in natural science, and of course raised above others; and those called 'astrologers,' were skilled in astronomy, which being abused to pretend to cast nativities, and foretel future events, has sunk into a term of contempt.

21. *Daniel continued, &c.* He lived until the dissolution of the Babylonian empire by Cyrus, when the prophecy of Is. xlv. 28, and xliv. 1, was fulfilled; and until the expiration of the Jewish captivity, when the seventy years of Jeremiah had ended; and even to the *third* year of Cyrus. Chap. x. 1.

CHAP. II. 1. *In the second year, &c.* See note Jerem. xxv. 1. Daniel residing at Babylon, reckons as they did, from the death of his father; but when speaking of him as going against Jerusalem, in the first chapter, he speaks of him according to the Jewish way of reckoning his reign.——

his dreams: and they came and stood before the
3 king. And the king said unto them, "I have
dreamed a dream, and my spirit is troubled
4 through anxiety to know the dream." Then
spoke the Chaldeans to the king, in the Aramean language, "O king, live for ever: declare
the dream to thy servants, and we will give the
5 interpretation of it." The king answered, and
said to the Chaldeans, "This is what I have decreed that if ye do not make known unto me
both the dream and its interpretation, ye shall
be cut in pieces, and your houses shall be made
6 heaps: But if ye show both the dream, and its
interpretation, ye shall receive from me gifts,
great rewards, and much honour: therefore
show me the dream, and its interpretation."
7 Again they answered, and said, "Let the king
declare the dream to his servants, and we will
8 show the interpretation of it." The king answered, and said, "I know for certain that ye
would gain time, because ye perceive what I
9 have decreed. But if ye do not make known to
me the dream, this is the only decree for you since
ye have prepared to speak before me only falsehood and lies until the time be changed: therefore declare to me the dream, and I shall know
that ye can show me the interpretation of it."
10 The Chaldeans answered before the king, and
said, "There is not a man upon earth that can
show this thing to the king, nor hath any king,
lord, or ruler, asked such things of any magi-
11 cian, or astrologer, or Chaldean. For the thing
which the king requireth, is so difficult that
there is no one who can declare it before the
king, unless the gods, whose dwelling is not with
12 flesh." On hearing this the king was angry and
much enraged, and gave command to destroy
all the wise men of Babylon. And the decree 13
went forth that the wise men should be slain;
and they sought Daniel and his companions that
they might be slain.

Then Daniel inquired with counsel and pru- 14
dence of Arioch, the captain of the king's guard,
who had gone forth to slay the wise men of Babylon; And spoke and said to Arioch, the king's 15
captain, "Wherefore so hasty a decree from the
king?" Then Arioch made the thing known to
Daniel. And Daniel went up, and desired of 16
the king that he would allow him time, and he
would declare to the king the dream and its interpretation. Then Daniel went to his house, 17
and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they 18
should implore mercy of the God of heaven,
concerning this secret; that they might not destroy Daniel and his companions with the rest of
the wise men of Babylon.

Then was the secret revealed unto Daniel, in 19
a vision of the night; wherefore Daniel blessed
the God of heaven, And spoke, and said, 20

"Blessed be the name of God for ever and ever:
For wisdom and might are his:
And he regulateth the times and the seasons: 21
He removeth kings, and establisheth kings:
He giveth wisdom unto the wise,
And knowledge to those who possess understanding:
He revealeth deep and secret things: 22
He knoweth what is in the darkness,
And the light dwelleth with him.
I thank thee, and praise thee, God of my fathers, 23
Who hast given unto me wisdom and might,

Dreamed dreams. Dreams, or a continued succession of various events: the following verb ותתפעם is in Hithpahel, and denotes that his spirit was violently agitated, or in such consternation as to affect his body and disturb his rest. Houbigant would derive the word from נהי. Arabic נהא impedire.

2. *To call the magicians, &c.* It is scarcely possible to distinguish these various pretenders to knowledge. The Chaldeans were addicted to various arts of divination.

5—9. *This is what I have, &c.* I have adopted the rendering of the Syriac, and Michaelis. There is no proof that the king had forgot his dream; but he sought to try them first by their communicating the dream, and then the interpretation of it, as the following verses prove.

10—13 *The Chaldeans, &c.* Their reply to him shows their inability, by any art they possessed, to satisfy his demand. They properly considered that none but the gods could do this; but why could not their gods reveal it to them? They durst not pretend that they would. The king's rage shows how intent he was on this subject.

14. *Then Daniel, &c.* The text will bear the turn I have given, and the next verse makes this necessary. Daniel had not gone with the wise men of Babylon to the king; but he was involved in the royal decree.

16—18. *And Daniel went up, &c.* Daniel had confidence that Jehovah whom he served, both could and would make this dream known unto him; but while he sought from the king some time, he sought from God this secret.

19—23. *Then was the secret, &c.* God heard his prayer, and to make himself known among the Chaldeans, he discovered the dream; for which favour Daniel gave thanks to Jehovah as governor and disposer of all events.

24—30. *Daniel went in, &c.* When Daniel had paid his acknowledgments to God, he went to Arioch, and was introduced to the king. He an-

And hast now made known unto me what we asked of thee:
For what the king desired, thou hast made known unto us."

24 Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon: he went and thus said to him; "Destroy not the wise men of Babylon: bring me in before the king, and I will declare to the
25 king his dream and its interpretation." Then Arioch speedily brought Daniel before the king, and thus said unto him; "I have found a man of the captives of Judah, who will make known unto the king his dream and its interpretation."
26 The king spoke and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen,
27 and the interpretation of it?" Daniel answered before the king, and said, "The secret which the king asked, the wise men, the astrologers, the magicians, the soothsayers, could not show
28 unto the king; But there is a God in heaven, that revealeth secrets, and maketh known to king Nebuchadnezzar, what shall be in the latter days. Thy dream, and the visions of thy
29 head upon thy bed, were these; As for thee, O king, thy thoughts arose upon thy bed, as to what should be hereafter: and he that revealeth secrets hath made known to thee what shall
30 come to pass. But as for me, this secret was not revealed to me because that I have more wisdom than any living, but that the interpretation might be made known to the king, and that thou mightest know the thoughts of thy heart."
31 "Thou, O king, sawest, and behold a great image. This image, which was so great and splendid, arose before thee, and its aspect was terrible. The head of this image was of fine 32
gold, the breast and the arms of silver, the belly and the thighs of brass, The legs of iron, and 33
the feet part of iron and part of clay. Thou 34
sawest until a stone was cut out without hands, which struck the image upon the feet of iron and clay, and broke them in pieces. Then the iron, 35
the clay, the brass, the silver, and the gold were broken in pieces together, and were like the chaff of the summer thrashing-floors; and the wind carried them away, so that no place was found for them; but the stone which struck the image became a great mountain, and filled the whole earth. This is the dream: and the inter- 36
pretation thereof we will declare before the king."

"Thou, O king, art a king of kings: for the 37
God of heaven hath given to thee a kingdom, power, and strength, and glory. And where- 38
soever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thy hand, so that that thou hast dominion over them all: Thou art this head of gold. And after thee will arise another kingdom 39
inferior to thee, and another third kingdom of brass, which shall have dominion over all the earth. And the fourth kingdom shall be strong as iron: 40
inasmuch as iron breaketh in pieces and subdueth all things: and like iron that breaketh all these shall it break in pieces and destroy. And 41
whereas thou sawest the feet and toes, partly of potter's clay, and partly of iron, the kingdom will be divided; but there shall be in it of the strength of the iron, inasmuch as thou sawest the iron mixed with tempered clay. And as the toes of 42
the feet were partly of iron, and partly of clay, so the kingdom will be in part strong, and in

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swers the king's question with great wisdom and piety, and leads him to the knowledge of the true God, who only could reveal such a secret.

31—36. *A great image.* Cities and states, as appears from medals and coins, were anciently represented by figures of men and women; or by various animals. Hence this image was a fit emblem of the successive empires to which it related.

38. *Thou art this head of gold.* The Babylonian, as including the Assyrian empire, was exceedingly rich; and for this reason might be represented as a head of gold. This empire did not last after this period more than seventy years.

39. *Another kingdom, &c.* This was the Persian, which was inferior, as some think, in extent and power; but as others *inferior* in the talents of its governors; for Prideaux asserts truly that the Persian kings were the worst race of men that ever governed an empire.——*Another third, &c.* This was the Macedonian, begun by Alexander, and continued by his successor. The Persian empire subsisted about 200 years, and the Grecian or Macedonian, upwards of 300!

40. *Strong as iron, &c.* The Roman empire is fitly represented by iron, because of its strength, and because it conquered the former.

41. *Feet and toes.* This empire would be divided into ten kingdoms, which would be of considerable strength. The *tempered clay* represents the mixture of many barbarous nations, which tended to weaken and then destroyed the empire.

43. *With men of any, &c.* Hebrew, 'with the seed of men;' but this

43 part broken. And whereas thou sawest iron mixed with tempered clay, they shall intermix themselves with men of any nation, but they shall not cleave one to another, even as iron is
44 not intermixed with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, neither shall the kingdom devolve to another people; it shall break in pieces and consume all
45 these kingdoms, and it shall stand for ever: Inasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation of it faithful."

46 Then the king Nebuchadnezzar fell upon his face, and did obeisance to Daniel, and gave command that they should offer an oblation and
47 sweet odours unto him. The king spoke to Daniel, and said, "In truth your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

Then the king made Daniel great, and gave 48
him many large gifts, and appointed him to preside over the whole province of Babylon, and he was chief governor over all the wise men of Babylon. Then Daniel requested of the king, 49
and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

CHAPTER III.

A golden image set up; Shadrach, Meshach, and Abed-nego accused for not worshipping; their firmness when threatened; cast into the furnace, but preserved and delivered.

Nebuchadnezzar the king made an image of 1
gold, whose height was sixty cubits, and the breadth of it six cubits: he set it up in the plain of Dura, in the province of Babylon. And Ne- 2
buchadnezzar the king, sent to gather together the princes, the senators, and the captains, the judges, the treasurers, the counsellors, the presidents, and all the governors of the provinces, to come to the dedication of the image which he

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Reflections upon Chapter II. 1. What a wretched creature is the man who is under the power of wild and fiery passions! What a contemptible figure does this great king make in demanding what was impossible to be obtained; charging his astrologers with a combination to affront him, and commanding them to be put to death, notwithstanding they had so much reason on their side? Hot-headed and furious men are generally deaf to reason; and he who attempts to convince them by it, will only exasperate their passions. This should teach us to rule our spirits, and make us thankful that we do not live under an arbitrary government, but have our lives and liberties under the protection of good laws and courts of justice.

2. Let us learn in difficult cases to make known our requests unto God, as Daniel and his companions did. We have no reason to expect such miraculous discoveries in our favour; but God can by his providence show us the way of duty when we are most perplexed, and defend us from the danger which threatens us. He can reveal to us secrets when it will be useful for us to know them. Daniel's success in this respect should be an encouragement to our supplications; and his praises of God, when his prayer was answered, should teach us, when directed and delivered, to offer to God thanksgiving.

3. We should be led to admire the spirit of prophecy, which foretold those wonderful changes which have been so exactly fulfilled; and especially to rejoice and be thankful that God hath set up the kingdom of Christ, here foretold, and that it hath hitherto prevailed and endured. It hath outlived most other kingdoms, and shall endure for ever. It is a kingdom set up by the God of heaven: not promoted and supported by human wisdom and strength, but by the power of Jehovah. And what God hath done to support it hitherto, should encourage our faith that it shall still be maintained. While we enjoy the blessings of it, let us be careful to observe its laws, to promote its interest and advancement, and in every respect "to walk worthy of God, who hath called us to his kingdom and glory."

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means men of any other race. And the Romans gave the right of the city to those whom they conquered, and thus incorporated the various nations.

44. *Of those kings.* That is, of the last. This can only signify the kingdom of Christ. The *image* represented the four worldly empires; but the *stone* was wholly different, and formed no part of the image. This represented a *spiritual* kingdom, raised by the God of heaven, and destined to continue for ever, as well as to become universal. It began by the ministry of our Lord, and continued but as a stone small for some time; but it increased and extended beyond the boundaries of the Roman empire; and it will one day fill the earth.

46—49. *Fell on his face, &c.* Thus Jehovah extorted from this proud king, an acknowledgment that there was none like him; and he put honour on Daniel, for the sake of his people Israel, as he did on Joseph in Egypt for the same end.

CHAP. III. 1. *An image of gold, &c.* How soon this image was erected after the dream in his second year is uncertain. The Greek and Arabic begin this chapter with, 'In the eighteenth year,' and Dr. Prideaux agrees with them, though the words are not in the present text: But whether it happened then, or as some think, later, the design of it probably was to frustrate the exposition, and defeat the end, of the dream; on which account perhaps the image was made wholly of gold, and not of different metals; to make an ostentatious display of the abundance of his wealth, and to

3 had set up. Then the princes, the senators, and captains, the judges, the treasurers, the counsellors, the presidents, and all the governors of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up. And when they stood before the image which Nebuchadnezzar had set
4 up, Then a herald proclaimed, "To you it is commanded, O peoples, nations, and languages,
5 At whatever time ye shall hear the sound of the cornet, pipe, harp, sackbut, psaltery, dulcimer, or any kind of music, ye shall fall down and worship the golden image which Nebuchad-
6 nezzar the king hath set up: And whosoever shall not fall down and worship, in the same hour shall be cast into the midst of a burning fiery
7 furnace." Therefore at the time when all the peoples heard the sound of the cornet, pipe, harp, sackbut, psaltery, or any kind of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image which Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans
9 drew near, and accused the Jews. They spoke and said to the king Nebuchadnezzar, "O king,
10 live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, pipe, harp, sackbut, psaltery, and dulcimer, or any kind of music, shall fall down
11 and worship the golden image; And that whosoever falleth not down and worshippeth, should be cast into the midst of a burning fiery furnace.
12 Here are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

13 Then Nebuchadnezzar in his rage and fury gave command to bring Shadrach, Meshach, and Abed-nego. And they brought these men before
14 the king. Nebuchadnezzar spoke and said to them, "Is it true, O Shadrach, Meshach, and Abed-nego, that ye do not serve my gods, nor worship the golden image which I have set up?
15 Now if ye be ready that when ye shall hear the sound of the cornet, pipe, harp, sackbut, psaltery, and dulcimer, or any kind of music, ye fall down and worship the image which I have made, well; but if ye worship not, in the same hour ye shall be cast into the midst of a burning fiery furnace; and who is that God that shall deliver
16 you out of my hands?" Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we are not solicitous to
17 answer thee concerning this matter. If he choose, our God whom we serve is able to deliver us from the burning fiery furnace, and he can de-
18 liver us out of thy hand, O king; But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spoke, and commanded that they should heat the furnace seven times more than it was wont
20 to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast
21 them into the burning fiery furnace. Then these men were bound in their mantles, their turbans,

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obviate the jealousies of his people on account of his favours to Daniel and his friends.——*Sixty cubits, &c.* The height seems too great for the breadth, unless we suppose the pedestal included. Some suppose that it was hollow, like the colossus at Rhodes.

2—7. *The princes, &c.* To give this image all the honour possible, its dedication was most pompous; and the decree was general, that at the sound of any kind of music, every person must fall down and worship it. As Nebuchadnezzar had been represented in the dream, as 'the head of gold,' might not this image be designed to honour himself as a god?

9—12. *Drew near, &c.* Probably many Jews refused to obey this royal decree; but the Chaldeans fixed on Shadrach, &c. as being persons of power, and as their successful rivals.

13—15. *In his rage, &c.* This king could brook no opposition to his will; and the conclusion of his address shows that he supposed himself to be more than a man.——*And who is that God, &c.* He had forgotten the God of Daniel, or else now defied him.

16—18. *We are not solicitous, &c.* We are not anxious about thy power, whether or not thou canst conquer the gods; but we can assure thee of our full conviction that the God whom we serve, if he choose, is able to deliver, &c. This reply is modest, yet firm; it shows both their submission and hope.

19—23. *Seven times more, &c.* His pride was wounded, and he resolved to take ample vengeance on these disobedient Jews. The bravest of his troops were selected to bind them, and throw them into the furnace; but in the discharge of this duty, they lost their own lives. In the Greek, Syriac and Vulgate, we have the song of the three children, which is inserted in the Apocrypha, after this twenty-third verse. No Hebrew copy has this song.

and their cloaks, and their other garments, and were cast into the midst of the burning fiery furnace. And because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men that took up Shadrach, Meshach, and Abed-nego. But these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spoke, and said unto his counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king." He answered and said, "Lo, I see four men loose, walking in the midst of the fire without receiving any harm; and the form of the fourth is like a Son of God."

Then Nebuchadnezzar drew near to the mouth of the burning fiery furnace, and spoke, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the princes, senators, and captains, and the king's counsellors, being gathered together looked on these men, and saw that the fire had no power over their bodies, nor was a hair of their head singed, neither were their mantles changed, nor had the smell of fire settled on them. Then Nebuchadnezzar spoke, and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, who have reversed the king's word, and yielded up their bodies, that they might not serve nor worship any god, but their own God. Therefore I make a decree, That whatsoever people, nation, and language, shall speak amiss concerning the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made heaps: because there is no other God that can deliver after this manner." Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

Nebuchadnezzar's confession; his dream and Daniel's interpretation of it the event related.

NEBUCHADNEZZAR the king, to all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. It seem-

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REFLECTIONS UPON CHAPTER III. 1. We here see how idolatry and false worship have been supported in the world: by the splendour of images, the pomp of worship, and the charms of music, to allure the senses; and by persecution, penalties, and death, to terrify the mind; and all with the same design, to confound the understanding, and silence the voice of reason. By these methods popish idolatry is still supported; but true religion, and christian worship, need none of those aids.

2. Here is a noble instance of heroic fortitude and resolution, which deserves to be considered and imitated by all, especially young persons. Much might have been said for the compliance of these young men: it was but for once, on a great occasion; all the grandees complied; as Nebuchadnezzar had conferred great honour and dignity upon them, it was ungrateful to refuse; by compliance, they might have kept their posts, and served their countrymen, and the cause of God. But the express law of God forbad it; and in so plain a case there was no need to deliberate; to do that, where the duty is plain, is very dangerous. They argued not about the matter, but answered peremptorily at once, "We will not;" let the consequence be what it may. Thus it becomes young people, and indeed all of us, to answer the temptations which attack us; "to quit ourselves like men, and be strong;" remembering what a God we serve, and how able he is both to deliver and reward us.

3. We may reflect on the power of God, and his care of his servants. Angels are at his command; fire is under his controul; nothing can be lost by fidelity to him. Who would not fear and serve that Being who has thus promised, and in this instance literally performed it, Isa. xliii. 2. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." We see how God honours those who faithfully serve and honour him.

24—26. *Rose up in haste.* Astonished at what he saw; for the three persons walked to and fro amidst the furnace, unhurt. But there appeared *a fourth*, whose form attracted his attention.——*A son of God.* Some render, 'a son of the gods,' supposing him to speak as an idolater. Some divine, angelic appearance took place. See verse 28, and Job. i. 6.

26—27. *Servants of the, &c.* As he had heard before of the God of heaven, he now acknowledges that these were his servants; and that he had preserved them. This miracle tended to make God known among these idolaters.

28—30. *Sent his angel.* The king considered the person whom he had called, 'a son of God,' as sent on purpose to deliver these men; and is once more constrained to bless the God of Shadrach, &c.

CHAP. IV. 1. *It seemeth good, &c.* This must have been issued after the king had been restored, and perhaps in the last year of his reign.

eth good to me to declare the signs and the wonders which the high God hath wrought towards me. How great are his signs! and how mighty
3 are his wonders! his kingdom is an everlasting kingdom, and his dominion from generation to generation."

4 "I Nebuchadnezzar was at ease in my house,
5 and flourishing in my palace. I had a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the
7 dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they could not make known unto me the interpretation of
8 it. But at last came in before me Daniel, whose name is Belteshazzar, according to the name of my god; and since in him is the spirit of the holy God, I related the dream before him."

9 "O Belteshazzar, chief governor of the magicians, because I know that the spirit of the holy God is in thee, and no secret is difficult to thee, declare to me the visions of my dream which I
10 have seen, and the interpretation of it. Thus were the visions of my head on my bed; 'I saw, and behold a tree in the midst of the earth,
11 whose height was very great. The tree grew, and was strong, and the height of it reached to the heavens, and it might be seen to the end of
12 the whole earth. The leaves of it were beautiful, and the fruit of it abundant, and on it was food for all: under its shade dwelt the beasts of the field, and in its branches lodged the fowls of the heavens, and all flesh was fed from it. I 13
saw in the visions of my head upon my bed, and, behold, a watcher, even a holy one, came down from heaven; He cried aloud, and he thus said, 14
'Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts depart from under it, and the fowls from its branches. Nevertheless leave the stump of 15
his roots in the ground, *fastened* with a band of iron and brass; with the tender grass of the field he shall be wet with the dew of heaven, and his portion shall be with the beasts in the grass of the earth: His heart shall be changed from the 16
human, and the heart of a beast shall be given to him; and seven times shall revolve over him. This matter is by the decree of the watchers, 17
and this thing by the word of the holy ones, that the living may know that the Most High hath dominion in the kingdom of men, and giveth it to whomsoever he will, and the lowest of men he setteth over it.' This dream I, king Nebuchad- 18
nezzar, had; and do thou, O Belteshazzar, declare the interpretation of it, inasmuch as all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able; for the spirit of the holy God is in thee."

"Then Daniel, whose name is also Belteshaz- 19
zar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, 'Belteshazzar, let not the dream, or the interpretation of it trouble thee.' Belteshazzar answered and said, 'My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which 20
grew, and was strong, whose height reached unto

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5. *I had a dream.* Hebrew, 'saw;' but the sense is better than the idiom. This dream follows.

6—8. *Therefore made I a, &c.* He called those in who pretended to be skilful in matters relating to the worship and knowledge of the gods; but they could not interpret his dream. Daniel was the last sent for, and he interpreted his dream.——*According to the name of my god.* That is, Bel; for he still calls him his god, and did perhaps consider him as in reality the same as the God of Daniel.

9. *Chief governor of the magicians, &c.* He was placed over them as governor, chap. ii. 48; and was perhaps by the multitude considered one of them.

10—12. *I saw a tree, &c.* Under the same image Ezekiel has represented the empires of Egypt, chap. xxxi.; and Isaiah that of Babylon, chap. xiv.

13. *A watcher, &c.* The meaning seems to be, that an angel, described by his office of watching, came down from heaven, *even a holy one*, some angel of a higher order, as some think.

14. *Hew down the tree.* That is, 'the tree shall be hewn down, &c.' The imperative is often used for the future.

15. *His portion shall be, &c.* See Ezek. xxxi. 10.

16. *His heart shall be changed, &c.* His mind and disposition, so that in his state of derangement he shall avoid the society of men, and herd among cattle.——*Seven times.* Or seven years shall he be in this state.

17. *The decree of the, &c.* Seeker argues that these plural terms may be applied to God; see Josh. xxiv. 19.; Prov. ix. 10. Perhaps the angels as acting with God, and executing his purposes may be meant.

19. *The dream be to them, &c.* This mode of speaking shows great respect. See 1 Sam. xxv. 22. The figure is called an euphemism, and occurs in the finest writers.

20—27. *The tree that, &c.* The interpretation is very particular, and

the heavens, and which might be seen through
21 all the earth; Whose leaves were beautiful, and
the fruit of it abundant, and on it was food for
all; under which the beasts of the field dwelt,
and on whose branches the fowls of the heavens
22 had their habitation: *This tree* thou art, O king;
thou art grown great and become strong: for
thy greatness hath increased, and reached unto
heaven, and thy dominion to the end of the earth.
23 And whereas the king saw a watcher, even a
holy one, coming down from heaven, and say-
ing, 'Hew down the tree, and destroy it; ne-
vertheless leave the stump of his roots in the
earth, fastened with a band of iron and brass;
with the tender grass of the field shall he be wet
with the dew of heaven, and his portion shall be
with the beasts of the field, until seven times
24 revolve over him;' This is the interpretation, O
king; and this is the decree of the Most High,
25 which is come upon my lord the king. They
will even drive thee out from men, and with the
beasts of the field shall be thy dwelling, and
they shall cause thee to eat grass as oxen, and
thou shalt be wet with the dew of heaven, and
seven times shall revolve over thee, until thou
know that the Most High ruleth in the kingdom
of men, and giveth it to whomsoever he will.
26 And whereas they commanded to leave the
stump of the tree roots; thy kingdom shall be
secure for thee, after that thou shalt have known
27 that the heavens do rule. Wherefore, O king,
let my counsel be acceptable unto thee, and
break off thy sins by righteousness, and thine
iniquities by showing kindness to the poor; per-
haps it may be a lengthening of thy tranquillity."
28 "All this came upon the king Nebuchadnezzar.
29 At the end of twelve months as he was walking
upon the palace of the kingdom of Babylon,
30 The king spoke, and said, "Is not this the great
Babylon, which I have built for a royal habita-
tion by the might of my power, and for the ho-
nour of my majesty?" While the word was yet 31
in the king's mouth, there fell a voice from hea-
ven, saying, "O king Nebuchadnezzar, to thee
it is spoken; The kingdom is departed from
thee. And they shall drive thee from men, and 32
with the beasts of the field shall be thy dwelling;
thou shalt eat grass as oxen, and seven times
shall revolve over thee, until thou know that the
Most High ruleth in the kingdom of men, and
giveth it to whomsoever he will." The same 33
hour was the thing fulfilled upon Nebuchadnez-
zar: and he was driven from men, and ate grass
as oxen, and his body was wet with the dew of
heaven, until his hair grew out like the plumage
of eagles, and his nails like the claws of
birds."

"But at the end of the days, I Nebuchadnezzar, 34
raised mine eyes unto heaven, when mine under-
standing returned unto me, and I blessed the
Most High, and I praised and glorified him that
liveth for ever, whose dominion is an everlast-
ing dominion, and his kingdom is from genera-
tion to generation. And all the inhabitants of 35
the earth are reputed as nothing: and he doeth
according to his will in the army of heaven, and
among the inhabitants of the earth: and none
can stay his hand, or say unto him, 'What do-
est thou?' At the same time my reason return- 36
ed unto me, also the glory of my kingdom, my
honour, and splendour returned unto me: for
my counsellors and my nobles sought unto me;
and I was established in my kingdom, and more
abundant majesty was added unto me. Now I 37
Nebuchadnezzar, praise and extol and glorify
the King of heaven, all whose works are truth,
and his ways judgment: and those that walk in
pride he is able to abase."

REFLECTIONS UPON CHAPTER IV. 1. It is our duty to inform others of God's dealings with us, as far as may be for his glory and their good. All countries no doubt heard of Nebuchadnezzar's distraction; but he lets them know that the hand of God was in it, and

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shows how God orders and disposes the events of men and things. Daniel's concluding advice is at once a proof of his piety and loyalty.

30. *Is not this the, &c.* Here the fulfilment of what God had determined is related. The occasion of the judgment which befel Nebuchadnezzar is stated to be his pride and vanity. See Acts xii. 20—23.——*The great Babylon, &c.* The circuit of this city is stated to be more than forty-five miles; and its walls, gardens and buildings were stupendous and magnificent. See Rollin.

33. *Ate grass as oxen.* I suppose that he went among the cattle, and lived on vegetables; but this probably is all that is meant. In this mad and

CHAPTER V.

Belshazzar's impious feast; a hand is seen writing on the wall; the magicians could not read what was written; Daniel reads and explains it.

1 Belshazzar the king, made a great feast for a thousand of his nobles, and drank wine before
2 the thousand. Belshazzar gave command while he tasted the wine, to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple in Jerusalem; that the king, and his princes, his wives, and his concu-
3 bines, might drink therein. Then were brought the golden vessels that had been taken out of the temple, the house of God in Jerusalem; and the king, and his princes, his wives, and his
4 concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of
5 brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, which wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that
6 was writing. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees
7 smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation of it, shall be clothed with purple, with a chain of gold about his neck, and shall rank the third in the kingdom." Then came in all the 8
king's wise men: but they could not read the writing, nor make known to the king the interpretation of it.

Then was king Belshazzar greatly troubled, 9
and his countenance was changed, and his lords were astonished. Now the queen by reason of 10
the words of the king and his lords came into the banquet-house: and the queen spoke and said, "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom in 11
whom is the spirit of the holy God; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, appointed chief of the magicians, astrologers, Chaldeans, and soothsayers; Inasmuch 12
as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation."

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bears testimony to his power and righteousness. Thus should we embrace every opportunity of glorifying God, and celebrating his excellencies; and not be ashamed to mention even those dispensations which are most afflictive and mortifying to us.

2. What a dreadful case is it to be deprived of reason! The most afflictive of all temporal judgments. The poorest beggar in his kingdom was more honourable and happy than this insane king. How thankful should we be for the continuance of our reason, and how careful never to injure it, by drunkenness, violent passions, anxious cares about the world, or suffering our faculties to rust. Let us tenderly pity those who want it; never censure them, or make a jest of them; but contribute all in our power for their relief.

3. Observe how easily God can humble the proudest of men. This is one of the finest, most humbling, and instructive lessons to human vanity, that ever was exhibited; and a glorious, lasting proof of God's supremacy, almighty power, and hatred of pride. Let us attend to those instructions which Nebuchadnezzar hath given us, and remember, that the heavens rule, that the Most High governs, that he will abase those that walk in pride, and that none can ever harden himself against him, and prosper.

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savage state, his hair grew much, and his nails became like bird's claws, turned inward. In this view there is nothing improbable in the fact.

34—37. *But at the end of, &c.* At the end of the seven years, &c. Sometimes the recovery of reason is as unaccountable as the loss of it; but I think both the loss and recovery in the case of Nebuchadnezzar, are to be considered miraculous, and intended to answer valuable moral purposes, as the following verses evince.

CHAP. V. 1. *For a thousand, &c.* When we consider the manners of the east, this number is not more than might be well-accommodated, especially in the court of the palace. See Esther i. 3, &c. and notes.

4. *They drank wine, &c.* This was done from contempt of the God of Israel, and in honour of the gods of Babylon. See 2 Kings xx. v. 13, and 2 Chron. xxxvi. 18, finished.

6. *Was changed, &c.* This description of the king's terror is a masterpiece; in a few words, Daniel has said all that can be said.

7—8 *The king cried, &c.* In vain were the wise men of Babylon consulted; they knew neither the character nor the meaning of what was written. This I think proves, that the Hebrew words were written in the old Samaritan character.

9—12. *Then was king, &c.* The report of what had occurred was spread through the palace; and the queen recollecting Daniel, informed

13 Then was Daniel brought in before the king. And the king spoke and said unto Daniel, "Art thou that Daniel, of the children of the captivity of Judah, whom the king my father brought
14 out of Judea? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is
15 found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation of it; but they could not show the interpretation of the thing:
16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation of it, thou shalt be clothed with scarlet, with a chain of gold about thy neck, and shalt rank the third in the kingdom."
17 Then Daniel answered and said before the king, "Thy gifts be with thyself, and thy large rewards give to another; yet I will read the writing unto the king, and make known to him the in-
18 terpretation. O thou king, the most high God gave a kingdom, and majesty, and glory, and
19 honour, to Nebuchadnezzar, thy father: And on account of the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he exalted; and whom he would he
20 put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from the throne of his kingdom, and his glory
21 was taken from him. Also he was driven from the sons of men; and his heart was made like the beasts, and with the wild-asses was his dwelling: he relished grass like oxen, and his body was wet with the dew of heaven; until he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, 22
hast not humbled thy heart, though thou knewest all this; But hast lifted up thyself against 23
the Lord of heaven; and they have brought the vessels of his house before thee; and thou, and thy nobles, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which neither see, nor hear, nor know: and the God in whose hand is thy breath, and whose should be all thy ways, hast thou not glorified."

"Therefore from him was the part of the hand 24
sent; and this writing was written. And this is 25
the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpre- 26
tation of the words: MENE; God hath numbered thy kingdom, and finished it. TEKEL; 27
thou hast been weighed in balances, and art found wanting. PERES; Thy kingdom is di- 28
vided, and given to the Medes and Persians." Then Belshazzar commanded, and they clothed 29
Daniel with purple, with a chain of gold about his neck, and made a proclamation concerning him, that he should rank the third in the kingdom. In that same night was Belshazzar, the 30
king of the Chaldeans, slain. And Darius, the 31
Median, took the kingdom, being about sixty-two years old.

REFLECTIONS UPON CHAPTER V. 1. We see the power of conscience, in the impious and profane king of Babylon. Here was no thunder and lightning, no noise, no dreadful appearance; nothing but a hand and a pen; for aught he knew, it might be some good tidings of victory, some favourable message from the gods whom he was praising. But he was conscious of being sensual and profane, and therefore this appearance excited such dreadful horror. God can strike terror into the most profligate sinners, by only letting their own thoughts loose upon them; so that neither company, splendour, nor wine, can calm their spirits. How desirable is it to keep our consciences clear,

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the king respecting him. Are we from this to infer that Daniel had lost his office under Belshazzar? It seems not improbable.

13—16. *The king spoke, &c.* He inquires respecting his person, compliments him for wisdom, and offers to him rank and riches, if he would make known to him the mysterious writing.

17—23, *Daniel answered, &c.* Daniel was unconcerned about the rewards offered; and as a faithful servant of the God of Israel, he reminds him of the honour and greatness of his father, and of his affliction because of his pride; and then addresses him on his presumption in profaning the holy vessels, and insulting the majesty of heaven, in consequence of which, the hand was sent to write his doom

24—31. *Therefore from him, &c.* The *first* word written was repeated to denote certainty; the *second* showed that the king was not worthy of a throne; and the *last* told him to whom his kingdom should devolve. Isaiah, Habbakuk and Jeremiah, had all predicted the fall of Babylon; and at length it was conquered. Compare Is. xlv. 12.; Jerem. xxv. 1, &c. li. 11, &c.

CHAPTER VI.

Daniel advanced; the nobles conspire against him, and he is cast into the den of lions; he is preserved and his enemies destroyed.

1 It pleased Darius to appoint over the kingdom a hundred and twenty princes, who should
2 be over the whole kingdom; And over these three presidents, of whom Daniel was one, to whom the princes might give an account, that the king might suffer no loss.
3 Now this Daniel far excelled the presidents and princes, because he had a superior mind; so that the king designed to appoint him over
4 the whole realm. On this the presidents and princes sought to find some transaction against Daniel in respect to the kingdom; but they could not find any transaction or fault; inasmuch as he was faithful, so that no error or
5 fault was found in him. Wherefore these men said, "We shall find no transaction against this Daniel, unless we find it against him concern-
6 ing the law of his God." Then these presidents and princes assembled together to the king, and said thus unto him, "King Darius, live for ever.
7 All the presidents of the kingdom, senators, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall present a petition to any God or man for thirty days, but to thee, O king, shall be cast into the den of lions. Now, O king, esta- 8
blish the decree, and sign the writing, that it may not be changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and 9
the decree.

Now Daniel, though he knew that the writing 10
was signed, went into his house; and the windows of his chamber being open towards Jerusalem, three times he kneeled upon his knees in a day, and prayed, and gave thanks before his God, as he had done beforetime. Then these 11
men assembled, and found Daniel praying and making supplication before his God. They then 12
drew near, and spoke before the king concerning the king's decree; "Hast thou not signed a decree, that whosoever shall present a petition to any god or man within thirty days, but to thee, O king, shall be cast into the den of lions?" The king answered and said, "The matter is ratified according to the law of the Medes and Persians, which altereth not." And they re- 13
plied and said before the king, "Daniel, who is of the children of the captivity of Judah, regard-

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that we may have hope in God, and our minds be kept in perfect peace in all circumstances.

2. How great is the guilt, and how just the punishment, of those who will not take warning by the judgments of God upon others; especially their own ancestors. Daniel, as a wise and good man, and now above ninety years old, takes opportunity, while the king was expecting the interpretation, to reprove and admonish him. He reminds him of what had happened to his grandfather, and what a confession of Jehovah's power and supremacy was extorted from him; and adds, "yet thou his son, hast not humbled thy heart, though thou knewest all this." Thus inexcusable are the greatest of men, who will not observe and reflect upon the hand of God, especially when it is stretched out against their parents. Let us observe the operations of the Lord; and since the breath, and the ways of all men are in his hand, let it be our care to glorify him.

3. Let us remember the just balance of God, and be solicitous not to be found wanting. We must all be weighed in it; be brought to judgment; and an exact scrutiny will be made into our characters. If we have been profane, sensual, hypocritical, or even formal professors, without the life and power of religion, we shall be found wanting, and be condemned. Let us therefore "judge ourselves, that we be not condemned of the Lord." Indeed, in strict justice, we should all be found wanting; but Christ has a weight to turn the scale in favour of those who are true believers; and "blessed will be all those who have trusted in him." For to them that are in Christ, there is now, nor will be hereafter, no condemnation.

CHAP. VI. 1. *It pleased Darius.* Or Cyaxares, whose father was Astyages, called Tobit, xiv. 15, and by Daniel, chap. ix. 1. Assuerus. He is supposed not to have reigned more than two years at Babylon, while Cyrus was completing the conquest of the kingdom.——The division of the empire now made, continued afterwards. In the time of Esther, the provinces were one hundred and twenty-seven.

3 *Had a superior mind, &c.* A stronger and more cultivated understanding, and from his experience possessed the talent of transacting the public business with ease and readiness.

4—9. *On this the presidents, &c.* A man of superior talents, who is raised to rank and eminence, is often the object of envy. It is honourable to Daniel that these rivals could find no public transaction on which to found a charge; but were obliged to attack him in respect to his religion. Their proposal flattered the vanity of Darius, and without perceiving their design, he sanctioned the decree.

10—17. *Though he knew, &c.* Daniel perceived the design these men had formed, yet would not desist from praying, nor do it in a manner more private than he had been accustomed to do. His upper-chamber was his

eth not thee, O king, nor the decree which thou hast signed, but maketh his petition three times
14 in a day." Then the king, when he heard these words, was exeeedingly distressed, and contrived in his heart how to deliver Daniel: he even laboured till the going down of the sun to deli-
15 ver him. But these men assembled unto the king, and said to the king, "Know, O king, that the law of the Medes and Persians is, That no decree or statute which the king establisheth
16 may be changed." Then the king commanded, and Daniel was brought and cast into the den of lions. Now the king spoke and said unto Daniel, "May thy God whom thou servest conti-
17 nually, deliver thee." And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his nobles; that the purpose might not be changed concerning Daniel.
18 Then the king went to his palace, and passed the night fasting: nor did he permit any food to be set before him: and his sleep departed from
19 him. And the king arose very early in the morning, and went in haste unto the den of
20 lions. And when he came to the den, he cried with a doleful voice unto Daniel; and the king spoke and said to Daniel, "O Daniel, servant of the living God, hath thy God whom thou servest continually, been able to deliver thee from
21 the lions?" Then said Daniel unto the king,
22 "O king, live for ever. My God hath sent his angel, and hath shut the mouths of the lions, that they have not hurt me: inasmuch as before him integrity was found in me; and also before thee,
23 O king, have I done no hurt." Then was the king exceedingly glad, and commanded that Daniel should be taken up out of the den; and when Daniel was taken up out of the den, no hurt was found upon him, because he believed in his God. Then the king commanded, and
24 those men who had accused Daniel, were brought and cast into the den of lions, together with their children, and their wives; and when they had scarcely reached the bottom of the den, the lions prevailed over them, and broke all their bones in pieces.
25 Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth;
26 "Peace be multiplied unto you. I make a decree, That through the whole dominion of my kingdom ye tremble and fear before the God of Daniel; for he is the God that liveth, and is steadfast for ever, and his kingdom shall not be destroyed, and his dominion shall be even unto
27 the end. He delivereth and rescueth, and worketh signs and wonders in heaven and on earth, who hath delivered Daniel from the power of
28 the lions." So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

REFLECTIONS UPON CHAPTER VI. 1. How careful should we be, whatever our stations are, to behave in an honest, prudent, peaceable, unblameable manner. This was Daniel's praise. His enemies narrowly watched him, but could find no injustice, negligence, or even indiscretion in him. Thus should we study to behave with integrity, caution, and prudence; "providing things honest in the sight of all men: that our good may not be evil spoken of; and that they who seek occasion against us may find none."

2. We have here a noble example of steadiness in religion. Daniel prayed in his family as often, and in the same manner as before, notwithstanding the edict. Neither his age, honour, nor great business, made him neglect his daily devotions. Many would have thought him imprudent in this; to save his life, he might surely have left off praying for a month; or have prayed privately: but he kept steadily to his pious practice, and would not omit his duty, even in the face of death. Thus should the servants of the living God be steady and uniform in their devotions and obedience, and arm themselves with courage against all the terror and scorn of the world.

3. Observe the care which God takes of his faithful servants: He approved and rewarded Daniel's steadiness, though men might blame his rashness and imprudence. His power stopped the mouths of the furious lions: and He who gave his angels charge to preserve Daniel, can deliver his servants in the greatest dangers. Let a humble confidence in his power, restrain that fear of man, which bringeth a snare. Let us faithfully do our duty; and then "he will be our refuge and strength; and a present help in time of trouble."

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oratory, which three times on a day, he frequented, looking towards Jerusalem, the city of his fathers, and where Jehovah had particularly dwelt. Daniel was watched, and accused of violating the royal decree. The king now saw the design of the presidents, and he tried to deliver Daniel; but as he could not change the decree, according to the established custom of the Medes and Persians, he was obliged to consent that Daniel should be cast into the den of lions.

18. *Passed the night, &c.* He felt for the situation of his faithful servant, and by fasting showed his concern for his deliverance.

20. *Hath thy God, &c.* He had prayed to the God of Daniel, see verse

CHAPTER VII.

Daniel's vision of the four beasts; of God's kingdom; the vision interpreted.

1 In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; and he wrote the dream, and
2 related it in the following words. Daniel spoke and said, "I saw in my vision by night, and, behold, the four winds of heaven rushed forth
3 upon the great sea. And four great beasts came up from the sea different from each other.
4 The first was like a lion, but had the wings of an eagle: I saw until its wings were plucked with which it was raised from the earth; and it stood on its feet as a man, and a man's heart
5 was given to it. And behold another beast, a second, like to a bear, which was raised up on one side, and it had three tusks in its mouth between its teeth: and it was said unto it, 'Arise,
6 devour much flesh.' After this I beheld, and lo, another, like a leopard, which had four birds' wings upon its back; the beast had also four
7 heads; and dominion was given to it. After this I saw in the visions of the night, and behold, a fourth beast, dreadful and terrible, and exceedingly strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet: and it was different from all the beasts that were before it; for it had ten
8 horns. I considered the horns, and behold, another little horn grew up among them, before which three of the former horns were plucked up: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking presumptuous things."

" I beheld until thrones were placed and the 9
Ancient of days did sit, whose raiment was white as snow, and the hair of his head like the pure wool: his throne was flames of fire, and its wheels a burning fire. A fiery stream issued and 10
came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld 11
then on account of the presumptuous words which the horn spoke; I beheld until the beast was slain, and its body destroyed, and given to the burning flame. As to the rest of the beasts, they 12
had their dominion taken away; yet their lives were prolonged for an appointed time. I saw in 13
the visions of the night, and behold, one like the Son of man came in the clouds of heaven; and he approached to the Ancient of days, and was brought near before him. And there was given 14
him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed."

" I was distressed in my spirit, even I Daniel, on 15
account of this; and the visions of my head so troubled me, That I went near unto one of those 16
that stood by, and asked him what was the true sense of all this; and he told me, and made

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16, that he would deliver him; and now he asks if he had done it? If he had been able implies some doubt of the event; but Daniel's reply satisfied him of the fact.

24. *Then the king, &c.* This was a just punishment of these wicked presidents, and might tend to deter others from misleading their king, and accusing others.

25—28. *Darius wrote, &c.* This decree could not fail to make a considerable impression through the empire, and might lead the people to regard the Jews, when Cyrus issued his decree for their return to their own land.

CHAP. VII. 1. *In the first year of, &c.* This chapter begins the *second* part of the book of Daniel; and these prophetic visions were imparted at different periods during the space of more than twenty years, from the first year of Belshazzar, to the third of Cyrus.

2—8. *Rushed forth upon, &c.* What had been represented to Nebuchadnezzar under the figure of a large colossal image of various metals, is represented to Daniel under the images of various wild beasts arising out of the sea, amidst a tempest. Most empires are founded by conquest, and wars are fitly compared to tempests.

4—8. *The first was like.* These beasts had all some appendages, not natural; they were compound figures, like the cherubs, designed to represent the rise, nature, and various events of the different empires.

9. *Were placed, &c.* I have adopted this version, because I think the text refers to the thrones on which the ancient of days, and the saints sat, Matt. xix. 28, Rev. iv. 4.; and because all the old versions so render.—*Hair of his head, &c.* This vision of Jehovah, as a judge, is striking; and his throne was of materials suitable to his nature, designed to show that the lightnings and flames of heaven are under his control.

10—14. *The judgment was, &c.* This cannot refer to the last final judgment; but to one in God's providence, by which the last empire is judged, and the kingdom given to the son of man.

17. *Four kingdoms.* The first, the Babylonian, is the lion with eagles' wings, to show its strength and rapid conquests. Compare Jer. iv. 7.; xlviii. 40. Ezek. xvii. 3—12.——The *second* was like a *bear*, the Persian empire, which occasioned much slaughter. Sir Isaac Newton supposes that the *three* tusks signify the three parts, Babylon, Lydia, and Egypt, which it conquered.——The *third*, like a leopard, with wings and four heads, was the Macedonian, which Alexander founded. The wings represented the rapidity of his conquests, and the four heads the division of his empire into

the interpretation known to me in the following
17 words: 'These great beasts, which are four,
are four kingdoms, which shall rise up on the
18 earth. But the saints of the Most High shall
receive the kingdom, and possess the kingdom
19 for ever, even for ever and ever.' Then I de-
sired to know the true meaning of the fourth
beast, which was different from all the others,
exceedingly dreadful, whose teeth were of iron,
and its nails of brass; which devoured, broke in
pieces, and stamped the residue with its feet;
20 And concerning the ten horns that were in its
head, and of the other which grew up, and be-
fore which three fell: even that horn which had
eyes, and a mouth which spoke presumptuous
things, whose aspect was more stout than its fel-
21 lows. I beheld, and this same horn made war
with the saints, and prevailed against them;
22 Until the Ancient of days came, and judgment
was given to the saints of the Most High, when
the time had come that the saints should possess
the kingdom."
23 "Thus he said, 'The fourth beast shall be the
fourth kingdom upon earth, which shall be dif-
ferent from all kingdoms, and shall devour the
whole earth, and shall tread it down, and break
it in pieces. And the ten horns out of this king- 24
dom are ten kingdoms that shall rise up; and
another shall rise up after them; and this shall
be different from the former, and shall subdue
three kingdoms. And the *king of it* shall speak 25
words against the Most High, and shall wear out
the saints of the Most High, and think to change
times and laws: and they shall be given into his
hand until a time and times and the half of a time. 26
But the judgment shall sit, when his dominion
shall be taken away, be wasted and utterly de-
stroyed. And the kingdom and dominion, and the 27
greatness of the kingdom under the whole hea-
ven, shall be given to the people, the saints of the
Most High, whose kingdom is an everlasting
kingdom, and all dominions shall serve and obey
him.' So far he spoke, and here is the end of 28
the relation. As for me Daniel, my thoughts
much troubled me, and my countenance changed
in me: yet I kept the matter in my heart."

CHAPTER VIII.

Vision of the ram and he-goat; the temple service for some time prohibited; the vision interpreted and Daniel comforted.

In the third year of the reign of king Bel- 1
shazzar, a vision appeared unto me, Daniel, af-

Reflections upon Chapter vii. 1. The general view here given of the state of the world, is mournful, but just. A stormy sea, like winds contending, empires like furious beasts, full of tyranny and cruelty. Even the papal kingdom, that pretends to be the kingdom of Christ, differs in some respects, but in this especially is like the rest, the support of idolatry and tyranny.

2. It is a great consolation to God's people in all ages, that "He reigneth." Neither days nor years make any alteration in him; "his kingdom ruleth over all," and thousands of angels minister unto him. He hath committed it to his Son, and his kingdom shall not be moved: while others are shaken, his shall be stable; while all others are destroyed, his shall endure.

3. See the honour and happiness of God's people; they are saints; are devoted to him, and holy, though persecuted. Men may attempt to weary them out, yet they are always dear to God. This has a favourable aspect on the protestant cause; all that separate themselves from the corruptions of the Romish church, and from the wickedness of the world, shall be kings to God, shall reign with Christ, and possess the kingdom for ever, even for ever and ever. The man of sin will perish at the appointed period.

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four kingdoms, under Cassander, Symmachus, Ptolemy and Seleuchus.—— The *fourth* was represented by a terrible beast, &c. but its form is not described. This was the Roman empire.

18—22. *Then I desired, &c.* Daniel's attention was fixed on this fourth beast, and particularly on its little horn, which spoke presumptuous things.

23. *Devour the whole earth, &c.* The Roman empire reduced Macedon to a province about 168 years, the kingdom of Pergamus about 133 years, Syria about 65 years, and Egypt about 30 years, before Christ. Thus it devoured and broke in pieces the many nations which had constituted the various parts of the former empire.

24. *Ten horns out of this, &c.* These ten kingdoms into which the Roman empire was divided, are variously reckoned; but the number ten has generally obtained. See Newton Pro. Vol. 1.——*Another shall rise up, &c.* That this refers to the kingdom of antichrist, is generally allowed. The fathers so interpreted it, and the characters suit no other. The *three* kingdoms which this power was to subdue, were according to Newton, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome.

25. *He shall speak, &c.* He shall oppose the revealed will of the Most High, and think to change times, and appointing fasts and feasts, &c. and persecuting the saints, the true followers of Jesus.——*They shall be given, &c.* They shall be in some degree under his power; he shall not be wholly destroyed, until the time specified be accomplished. 'Three times and half a time,' mean *three* years and a half; and reckoning a *day* for a year, as was usual with the prophets, the whole period will be 1260 years. According to Bishop Newton, we must date from the full establishment of the Pope, as a horn or temporal power, which was at the close of the eighth

[1] that which appeared unto me in the begin-
[2] ning of his reign. And I saw in a vision; and
when I saw, I was in the palace Shushan, which
is in the province of Elam; and I saw in a vision,
[3] and I seemed to be by the river Ulai. And I
raised mine eyes, and saw, and behold, there
stood before the river a ram which had two
horns: and the horns were high; but one was
higher than the other, and the higher grew up
[4] last. I saw the ram pushing westward, and
northward, and southward: so that no beast
could stand before him, neither could any deli-
ver from his power; but he did according to his
[5] own will, and became great. And as I was con-
sidering, behold, a he-goat came from the west
on the surface of the earth, and scarcely touched
the ground: and the goat had a conspicuous
[6] horn between his eyes. And he came to the ram
that had two horns, which I saw standing before
the river, and in his mighty rage ran at him.
[7] And I saw him come close unto the ram, when
he rushed furiously upon him, and smote the
ram, and broke both his horns: and there was
no power in the ram to stand before him, but
he cast him down to the ground, and trampled
upon him: and there was none that could deli-
[8] ver the ram from his power. Therefore the he-
goat became very great; but when he was
strong, the great horn was broken; and instead
of it rose up four conspicuous ones towards the
four winds of heaven. And out of one of them [9]
came forth a little horn, which grew exceeding-
ly great, towards the south, and towards the [1]
east, and towards the pleasant land. And it [10]
grew up even to the host of heaven; and it cast
down some of the host and of the stars to the
ground, and trampled upon them. Yea, he [11]
magnified himself even to the prince of the host,
and from him the daily sacrifice was taken away,
and the place of his sanctuary profaned. And [12]
the host, together with the daily sacrifice, were
given up by reason of transgression, and he cast
down the truth to the ground: and practised,
and prospered."

"Then I heard one saint speaking, and ano- [13]
ther saint said unto that certain saint who spoke,
'How long will be the time of the vision con-
cerning the daily sacrifice, and the astonishing
transgression of treading under foot both the
sanctuary and the host.' And he said unto him, [14]
'Unto two thousand and three hundred days;
then shall the sanctuary be cleansed."

"Now it came to pass, when I, Daniel, had [15]
seen the vision, and sought for the meaning,
then, behold, there stood before me as the ap-
pearance of a man. And I heard a man's voice [16]
between the banks of the Ulai, which called,
and said, 'Gabriel, explain to this man the vi-
sion.' Then he came near where I stood: and [17]
when he came, I was afraid, and fell upon my

century; and hence the final destruction of this enemy, the general spread and prevalence of religion will be about the year 2000. As this power rose by degrees, so it will fall. It has been shook already, and the kingdom of peace and righteousness is spreading. Compare Rev. ii. 1 and 13.

CHAP. VIII. 1. *In the beginning of his reign.* See Chap. vii. 1.

2. *In the palace Shushan.* In the vision he thought himself there, and seemed to himself to be standing by the river Ulai. He might in vision be brought here, as Ezekiel was to Jerusalem, Ezek. viii. 3; though in reality he was at Babylon.

3, 4 *I raised mine eyes, &c.* In this vision only the Medo-Persian and the Macedonian are represented. The Ram represented the former, verse 20. This ram pushed *westward*, &c. Under Cyrus the Persians pushed their conquests as far as the Ægean seas, and in the *north* they subdued the Armenians, Capadocians and other nations; and *southward* under Cambyses they conquered Egypt.

5—7. *A he-goat from, &c.* It has been observed that the Macedonians were called Ægeadæ or the goats' people, and a goat was the emblem on their standards, Mede This he-goat ran towards the ram with uncommon swiftness, scarcely touching the ground; and when he drew near he attacked with rage and overcame him. Bishop Newton observes, that one can hardly read these words without having some image of the army of Darius standing and guarding the river Granicus, and of Alexander with his forces plunging in, swimming across the stream, and rushing upon the enemy with all the rage and fury which can be imagined.

8—12. *Rose up four, &c.* See note, chap. vii. 17. Cassander held Macedon and Greece; Lysimachus had Thrace, Bithynia, &c.; Ptolemy possessed Egypt and the adjoining countries; and Seleucbus Syria and the eastern provinces.——*Out of one of them, &c.* This is generally applied to Antiochus Epiphanes, who was a younger brother, but contrived to get the kingdom, and grew exceeding great towards the pleasant land; or land of Judea. See Ezek. xx. 6, 15. Ps. xlviii. 2. 'The host of heaven,' the sun and stars of the Jewish state he attacked and cast down; and the 'daily sacrifice' was taken away, he did not suffer it to be offered. 1 Mac. i. 30—40. I render *from* him, understanding the prince of the host, or high-priest; and the sanctuary as called *his* because he ministered in it. This was 'profaned,' cast down or off; and even the truth was in like manner cast down or off; the laws of Moses were disannulled, and the rites of heathenism forcibly established on account of the sins of God's people. For a while this horn prospered.

13, 14. *One saint speaking, &c.* The events announced particularly concerned the saints, and hence their anxiety to know them. The time 2,300 days, if understood of natural days, will be three years and a half; and Cappellus reckoned the time to commence, when Antiochus profaned the temple, and to end when Judas Maccabeus conquered and slew Nica-

face; but he said unto me, 'Understand, O son of man: for at the appointed time shall the vi-
18 sion be accomplished.' Now as he was speaking with me, I sunk into a swoon and fell on my face to the ground: but he touched me, and set
19 me upright. And he said, 'Behold, I will make known to thee what shall be in the latter end of the indignation: for at the time appointed the end shall be."

20 "The ram which thou sawest with horns are
21 the kings of Media and Persia. And the fierce goat is the king of Greece: and the great horn which was between his eyes, is the first king.
22 Now this being broken, and as four stood up instead of it, so four kingdoms shall stand up out
23 of the nation, but not in his power. And in the latter end of their kingdom, when the transgressors are come to the full, a king will rise up, fierce in countenance, and understanding the arts
24 of deception. And his power will be mighty, but not by his power will he prevail: yet will he destroy wonderfully, and prosper, and succeed; he will even destroy the mighty and the people
25 of the saints. And through his policy will craft also prosper in his hand; and he will be elated in his heart, and in peace will destroy many; he will also stand up against the Prince of princes;
26 but he shall be broken without hand. And the vision of the evening and the morning which hath been related is true: wherefore seal thou up the vision; for it is for many days.' And I, 27
Daniel fainted, and was sick certain days; afterwards I rose up, and did the king's business; and though I was astonished at the vision, yet no one perceived it."

CHAPTER IX.

Daniel's humble confession, and prayer for the restoration of Jerusalem; Gabriel informs him of the seventy weeks.

In the first year of Darius, the son of Ahasue- 1
rus, of the seed of the Medes, king over the realm of the Chaldeans; In the first year of his 2
reign, I Daniel, understood by the books the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, that in seventy years the desolations of Jerusalem should be finished. And I looked up to the Lord God, 3
to seek by prayer and supplication, in fasting, and sackcloth, and ashes: And I prayed to Je- 4
hovah my God, and confessed, and said, "O Lord, the great and dreadful God, keeping the covenant and mercy to those that love thee, and to those that keep thy commandments; We 5
have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy

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REFLECTIONS UPON CHAPTER VIII. 1. We are here taught the folly of ambition; which is remarkably apparent in the history of Alexander, referred to in verse 7, &c. He conquered the world, but died of a drunken surfeit in the prime of his days; his captains shared his conquests, and his vast empire was broken to pieces. With what pity and contempt may we think of the renowned heroes of antiquity; who were so active and unwearied; did so much mischief; and yet reaped such little benefit by it: but God was answering his own purposes by all.

2. It should be our desire and care to be well acquainted with the prophecies, and the mind of God in them. Daniel sought their meaning; considered and reflected on it. The angels inquired one of another about it. This shows us how worthy those things are of our study; and it justly reproves those who will take no pains to understand these parts of scripture, nor give themselves the trouble to attend to those expositions of them, which, after much labour and study, ministers are from time to time giving. If properly considered, they would be a great confirmation of our faith; would lead us to adore the omniscience of God; and convince us of his universal government and influence, in the affairs of nations and individuals.

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which according to him amounted exactly to 2,300 days. Michaelis thinks it impossible for us now to reckon them, though they might be easily reckoned at that time. These days seem to be natural ones, as they are expressed by the 'evening-morning,' as Gen. i. 5. where see note. Sir Isaac and Bishop Newton, apply what is said to the Roman empire, and understand these days as prophetic ones, 2,300 years. See Bishop Newton.

20—25. *Understanding the arts, &c.* The best critics give this sense to the text. This king should succeed chiefly by his intrigues and deceptive arts, which things agree well to Epiphanes.——*Broken without hand.* He shall be destroyed not by men, but by God. See 1 Mac. i. 30, &c.

CHAP. IX. 1. *In the first year of Darius, &c.* See note, chap. vi. 1.

2. *By the books, &c.* Those rolls in which the prophecies of Jeremiah were written; and probably the writings of the other prophets.——*That is seventy.* I have preferred the sense to the construction of the original. Jer. xxv. 12, and xxix. 10.

4. *O Lord, the great, &c.* Jeremiah had informed the people that if they sought the Lord even in a foreign land, he would hear them, chap. xxix. 12.; and Daniel performs this duty for himself and his countrymen with the greatest zeal and devotion. Compare Nehem. i. 5. and ix. 1. &c.

5—8. *We have sinned, &c.* The several expressions strongly denote the prophet's deep sense of the accumulated sins of the Jews, and of the justice of God in treating them as he had done. Compare 1 King. viii. 47.

6 judgments: And we have not hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers,
7 and to all the people of the land. To thee, O Lord, belongeth righteousness, but to us the confusion of faces, which we now suffer; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, that are near, or afar off, throughout all the countries whither thou hast driven them, because of their trespass which
8 they have committed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have
9 sinned against thee. But with the Lord our God are mercies and forgivenesses, though we have
10 rebelled against him; And have not hearkened to the voice of Jehovah our God, so as to walk in his laws which he set before us by his servants
11 the prophets. Yea, all Israel have transgressed thy law, and have revolted so as not to hearken to thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sin-
12 ned against him. And he hath confirmed his words which he spoke against us, and against our judges that judged us, by bringing upon us a great calamity: for under the whole heaven hath not been done as hath been done upon Je-
13 rusalem. As it is written in the law of Moses, all this calamity is come upon us: yet have we not become suppliants before Jehovah our God, by turning from our iniqnities, and by attending
14 to thy truth. Therefore hath Jehovah watched for the calamity, and brought it upon us: for Jehovah our God is righteous in all his works which he doeth: for we have not hearkened to his voice."

15 "And now, O Lord our God, who brought-est thy people out of the land of Egypt with a strong hand, and hast gotten thee renown, as at this day; we have sinned, we have done
16 wickedly. O Lord, according to all thy righte-ousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are
17 about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the Lord's sake. O my
18 God, incline thine ear, and hearken; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee on account of our righteousness, but on account of thy great
19 mercies. O Lord, hearken; O Lord, forgive; O Lord, attend and do; delay not, for thine own sake, O my God; since thy city and thy people are called by thy name."

20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God, for the holy mountain of my
21 God; Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the

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9, 10. *But with the, &c.* While he confessed the sins of Israel, he derives hope from God's great mercy, and from his forgiveness.

11—14. *Yea all Israel, &c.* He again returns to the offences which they had committed, and notices how the threatenings of Moses in the law had been justly fulfilled on the whole nation.

15—19. *And now, O Lord, &c.* Here the prophet supplicates, beseeches, and intreats with a fervour and affection of the strongest kind; and every thing calculated to move the divine compassion is advanced.

20—23. *While I was, &c.* We have a proof that fervent prayer will not be unregarded in the court of heaven. Gabriel received a commission to go and inform Daniel in respect to the things which occupied his mind and engaged his heart.

24. *Seventy weeks are, &c.* Dathe objects to this version, that שבעים never signifies weeks, but seventy. Though it is שבעות which generally signifies weeks, I see no reason why the masculine termination should particularly change the sense, provided we read with the mss. שבעים. Many Hebrew nouns are of the common gender; and are used sometimes with the feminine, and sometimes with the masculine termination. All the old versions render weeks. Within these *seventy* weeks, according to the prophetic mode of reckoning, a day for a year; that is, within the space of 490 years, the following particulars in respect to Daniel's people and holy city should be accomplished.——*To finish transgression, &c.* All these refer to the sufferings, doctrine and righteousness of our Lord, who died for our sins, and made peace by the blood of his cross; so that through him sin is pardoned, righteousness obtained, and reconciliation effected.——*To anoint the most holy.* Dathe thinks this cannot refer to Christ, as this anointing should have been the first thing, setting him apart to his office. With others, he renders, 'holy of holies,' and applies it to the dedication of the second temple. But I conceive that 'the anointing' here refers to our Lord's inauguration as king, when having finished the work of teaching and suffering, he ascended on high and sat down on the throne, where he reigns as king and must reign till all his enemies are made his footstool. Several apply this whole verse to the change effected by the decree of Cyrus, which terminated the captivity of Israel; but surely the terms used, the things done, can never agree to any thing which then occurred. Nor is it of any weight which some object, that on the common opinion there is no reference to the end of the captivity, and

vision before, flying swiftly reached me about
22 the time of the evening oblation. And he informed me, and spoke with me, and said, "O Daniel, I am now come to give thee understand-
23 ing in respect to these things. At the beginning of thy supplications the word went forth which I am come to declare, because thou art greatly beloved: attend therefore to the word, and con-
24 sider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the
25 Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the Prince, shall be seven weeks, and sixty-two weeks: the streets and the walls shall be rebuilt, even in the most distressing times. And 26 after sixty-two weeks shall Messiah be cut off, though he had no *fault*. Therefore shall the people of the prince that cometh destroy the city and the sanctuary; and they shall be cut down as with a flood; for unto the end of the war will be the desolations determined. And he will 27 confirm a covenant with many for one week: and in the midst of the week he will make the sacrifice and the oblation to cease; and in the temple shall be the abomination of desolation; for until the consummation determined shall it be "given up to desolation".

CHAP. IX.

REFLECTIONS UPON CHAPTER IX. 1. Let the example of Daniel recommend to us the study of the scriptures, and especially the prophecy before us. He was conversant in, and carefully studied the books of the prophecies; especially Jeremiah's. Though he was a person of great age and great business, and a prime minister; yet he could find time for this employment. When God gives us his word, it becomes us to study it; to consider the vision, that we may understand the matter. It is not sufficient to hear it read and explained, but it must be afterwards reviewed and reflected upon. Thus shall we become acquainted with the holy scriptures, which are able to make us wise unto salvation.

2. We may hence learn much of the nature of prayer, and the manner in which it is to be presented to God. We ought to address him with fixed attention and deep humility; under an awful sense of his greatness and majesty, his patience and mercy. We particularly see that a confession of sin ought to have a considerable share in our prayers: to excite our repentance; to cherish our humility, to caution us against sin; and to make Christ welcome to our hearts. That we are to ask mercy from a reliance on the goodness of God, and his covenant; and for the Lord Christ's sake; and not from any confidence in our own righteousness. That we ought to be earnest and importunate in our addresses to God, and to stir up ourselves to take hold on him, to wrestle with him for a blessing.

3. We have here great encouragement to such supplications as these. While Daniel was speaking, God heard; yea, when he began, God sent an angel to comfort him. We have no reason to expect that angels will bring us messages of mercy; but God has many other ways of granting the desires of his people; he is always near to the souls that sincerely seek him. He is particularly pleased with the prayers which we offer up for his church and the interest of religion, and the honour of his name; and "has never said to the seed of Jacob, Seek ye me in vain;" but his promise is, "ye shall find."

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27. ᵛ Sept.

no answer to the fervent prayer of Daniel; for Daniel knew by the books that the end of the captivity approached, and had no need to be informed of this. The discoveries made implied that event; and Daniel was assured, that the time of the long expected Messiah was drawing near, when the great salvation predicted by Isaiah and others would be effected.

25. *Know therefore*, &c. Gabriel now informs Daniel more precisely respecting the events, which would assuredly come to pass.——*From the going forth*, &c. As the end of this period is limited in the next verse, when Messiah shall be cut off, we must date the going forth of this decree or edict to agree with it. Many date from the 20th year of Artaxerxes Longimanus. From this period to the death of Christ were 483 years, answering to the days of 69 weeks, reckoning 360 days to a year, as was usual with the Chaldeans and others. When Nehemiah received his last commission he fully settled and re-established the Jewish Church and state, and so it continued until the consummation determined. As there are two periods marked, the first *seven weeks*, and the next *sixty-two* added to them, it has been justly thought that the former regards the next clause.——*The streets and the walls*, &c. I adhere to the common version as here sufficiently exact, though not literal. The term חרוץ means a something decided or finished; and with the Greek translators I refer it to the walls.——*Even in the most distressing times*. From the 20th of Artaxerxes, when this work was especially undertaken and carried on, until 49 years. Nehemiah was opposed by Sanballat, Tobiah and Geshem, and others. The Samaritans and other neighbours threw every impediment in their way, both privately and publicly; so that the time mentioned was little enough to accomplish what is here said.

26. *Though he had no fault*. As to the sense I have adhered to the common version, considering the text elliptical, אין or ישׁ as understood; and this sense is at least supported by other prophecies. Is. liii. 9. compare 1 Pet. ii. 22. Vatable renders, 'Though none are for him,' and this version Wintle adopts. Our marginal version, 'And hath nothing;' 'And they (the Jews) are not his people.' This last is that of the Vulgate. The Seventy, are thought to have read different. See note, Hebrew Bible.——*Therefore shall the people*, &c. I make this the consequence of the Jews cutting off Messiah. The Romans under Titus are meant.——*They shall be cut down*. The city and sanctuary, and of course the people. I follow the Septuagint in considering שׁפ as a verb. Michaelis contends it has in one place the sense of subverting. See Suppl. Lex. in שׁפ. Wars are often compared to floods. Is. viii. 8. Jer xlvii. 2 And how dreadful were the devastations of Titus and his troops in Judea! It was not a war for conquest, but termination. The angel passes on from the death of Christ to his

CHAPTER X.

Daniel having humbled himself is favoured with a vision; and being troubled with fear, is comforted by an Angel.

1 In the third year of Cyrus, king of Persia, a word was revealed unto Daniel, whose name was called Belteshazzer; and the word was true but the time appointed long: and he regarded
2 the word and understood the vision. In those days I, Daniel, had been mourning three full
3 weeks. I ate no agreeable food; neither flesh nor wine entered my mouth, nor did I anoint myself at all till three whole weeks were com-
4 pleted. And in the four and twentieth day of the first month, when I was on the bank of the great
5 river, the Hiddekel; I then raised mine eyes, and looked, and beheld a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:
6 His body also was like the beryl, and his face like the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the sound of his voice like
7 the sound of a multitude. And I, Daniel, alone saw the vision: for the men that were with me saw not the vision; but great terror fell upon them, so that they fled to hide themselves.
8 Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my vigour was turned in me into corruption,
9 and I retained no strength. Yet heard I the sound of his words: and when I heard the sound of his words, then I sunk down on my face in a swoon to the ground.
10 And behold a hand touched me, and set me up on my knees and on the palms of my hands.
11 And he said unto me, "O Daniel, a man greatly beloved, understand the words which I speak unto thee, and stand upright: for unto thee am I now sent." And when he had spoken this word
12 unto me, I stood up trembling. Then said he unto me, "Fear not, Daniel: for from the first day in which thou didst set thy heart to understand, and to afflict thyself before thy God, thy petitions were heard, and I am come on account
13 of thy petitions. But the prince of the kingdom of Persia opposed me twenty-one days: but, lo, Michael, one of the chief princes, came to assist me; hence I was detained there with the kings of
14 Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."
15 And when he had spoken these words unto

coming by the Romans to punish the unbelieving Jews; but he does not inform Daniel how long this would be after the former event. It is however implied that this judgment would not be long deferred; and he proceeds to describe the particulars of one week or seven years, which should terminate in the final desolation of the city, temple and levitical worship.

27. *Confirm a covenant, &c.* I consider the Prince mentioned in the preceding verse as the nominative to this; And we find that the Romans entered into covenant, or made a league with the Medes, Parthians and others, that they might be at leisure to prosecute the Jewish war; Or as some understand it, they encouraged many of the Jews to come over to them, and afforded them protection.——*In the midst, or half of the week, &c.* Every kind of offering made by fire is intended; and according to Josephus, these actually ceased before the city was taken, and have never been offered since.——*In the temple.* So the Septuagint and Vulgate. Matt. xxiv. 14. Mark xiii. 14; and if כנף denote a wing of it, they have given the sense. Indeed one inss. of good authority has רבהיכל יהיה שיקוץ instead of שקוצים כנף ——*The abominations, &c.* That is, the Roman standards or eagles, and the soldiers with them should enter and make this holy place a desolation.——*Until the consummation, &c.* Until the purposes of God are accomplished. I have followed the Greek translators, as giving the clearest sense. Many mss. read שמם, which may be read as a noun; and the preposition על I think makes this necessary. Whether they read תנתן, as Dathe thought, or they gave an unusual sense to the textual word, I cannot determine. In the Syriac תוך signifies to abide, to endure.——The city with the temple was to be trodden down by the Gentiles until the times of the Gentiles are fulfilled; and they have been hitherto so trodden down.

CHAP. X. 1. *In the third year, &c.* That is, after the death of Darius, and two years after his decree for the release of the captive Jews. Daniel must have been at least 90 when he was favoured with this vision.——*Time appointed long.* The text צבא גדול, is ambiguous. The words may be rendered, 'the warfare will be great;' or as it implies the time of warfare, the common version may be admitted.——*He regarded, &c.* Paid great attention to what the angel said and understood the general purport of it.

3. *I ate no, &c.* He observed the usual customs, while he fasted and prayed.

4. *The great river, &c.* The Greek and Arabic have the 'Tigris Hiddekel;' the Syriac the Euphrates. These rivers unite their streams, and probably somewhere near their junction was the scene of this vision.

5, 6. *A certain man, &c.* He was dressed like the Jewish High-priest. See Exod. xxviii. and compare Rev. i. 13. and iv. 5. Either this was a vision of the Messiah, or of one of the highest order of the heavenly host.

7. *I alone saw the, &c.* His companions heard the awful sound of his voice but saw nothing, as it happened to those who were with Paul, when Jesus appeared to him, Acts ix. 7. The sound so alarmed them that they fled to hide themselves.

9. *Then I sunk down, &c.* So Michaelis and others render; and the circumstances stated here and chapter viii. 18. fully support this sense.

10—12. *A hand touched, &c.* The hand of the angel called Gabriel, chapter xi. 1.; and if so it is not improbable that the person mentioned verse 5. was the Son of God, whom Gabriel and other angels attended. Chapter viii. 15, 16. xii. 6.; Gen. xviii. 2.; Zech. i. 2, 3.

13. *Opposed me twenty-one, &c.* That is, all the time which Daniel had fasted. See ver. 2, 3. What is meant by the Prince of the kingdom of Persia, is most probably an evil angel who tried to influence the Persian court against the people of God. See Zech. iii. 1—3. Jude, ver. 9. Now Gabriel's business was to abide at the court and do what he could to influence the king.

me, I set my face towards the ground, and I
16 became dumb. And behold, one like to a *son"
of man, touched my lips: then I opened my
mouth, and spoke, and said to him that stood
before me, "O my lord, by the vision my sor-
rows are turned upon me, so that I retain no
17 strength. For how can the servant of this my
lord talk with this my lord? for as to me, even
now scarce any strength abideth in me, and
18 scarce any breath is left in me." Then he
touched me again, who had the appearance of
19 a man, and he strengthened me, And said,
"Fear not, O man, greatly beloved, peace be
unto thee, be strong, yea, be strong." And
when he had spoken unto me, I was strength-
ened, and said, "Let my lord speak; for thou
20 hast strengthened me." Then said he, "Know-
est thou wherefore I came unto thee? and now
I am about to return and to fight with the prince
of Persia: and when I am gone forth, lo, the
21 prince of Greece will come. But I will declare
to thee that which is inscribed in the writing of
truth: there is no one that supporteth me in
these things, but Michael, your prince, whom I,
in the first year of Darius, the Mede, stood to
confirm and to strengthen."

CHAPTER XI.

The overthrow of Persia by the king of Greece; leagues and wars between the kings of the north and the south; the invasion and tyranny of the Romans.

"And now will I declare to thee the truth. 2
Behold there shall stand up yet three kings in
Persia; and the fourth shall possess more abun-
dant wealth than they all: when he is grown
strong, through his wealth, he shall stir up all
against the realm of Greece. Then a mighty 3
king shall stand up, that shall rule with great
dominion, and do according to his pleasure.
But when he shall be established, his kingdom 4
shall be broken, and shall be divided into four,
towards the four winds of heaven, but not to his

16. * The versions.

Reflections upon Chapter x. 1. It is a great grief to good men to see the work of God hindered, and the interests of the church neglected. Daniel was greatly concerned for the prosperity of God's people, and grieved that the building of the temple was retarded; its enemies so active, and its friends so indolent and selfish. And pious men will thus be affected, when the cause of God is declining; "when iniquity abounds, and the love of many waxeth cold." This should dispose us to enter tenderly into the concerns of the church; to lament the coldness and indifference of its friends; to guard against a selfish spirit; and diligently to seek the prosperity of Christ's kingdom.

2. In times of degeneracy and declension, humiliation and prayer are highly becoming the people of God. Daniel, though a very great and a very old man, set his heart to understand the state of the church and of religion. He chastened his soul by fasting; mourned the decay of piety and zeal; and earnestly sought the divine favour for his people. Thus it becomes us to humble ourselves before God, and seek the revival of religion with our whole hearts. And as God can by secret and unexpected means cause it to revive and increase, we may expect a gracious answer to such fervent supplications; and our piety and zeal will be accepted and rewarded.

3. Whatever weakness and danger may seize us, we have encouragement to seek and hope for strength from above. Daniel, being overpowered both in body and spirit by this vision, was gradually strengthened by the angel. Thus can God strengthen his servants when they are languishing in body, or their spirits are dejected; when afflictions press them down, or the terrors of God overwhelm them. And we have peculiar reason to expect divine strength, when like Daniel, we are most sensible of our own weakness, and humbly depend upon divine aid. "God giveth power to the faint, and to them that have no might he increaseth strength."

and nobles in favour of Israel; and Michael assisted in this good work. We are too much unacquainted with the invisible world, to decide that nothing of this kind actually occurs; and yet the whole may be symbolical, to show Daniel that his people would meet with opposition from that quarter.

15. *I became dumb.* Through terror; but through the hand which touched his lips he recovered his power of speech. See Is. vi. 7. The person who stood before him was so glorious, that Daniel could scarce venture to speak to him; nor had he sufficient power until he was strengthened.

19. *Peace be unto thee, &c.* This language would tend to compose his mind and to prepare him for what follows.

20. *About to return, &c.* Gabriel, as the guardian of the Jews, was to maintain their cause in the Persian Court, where they would meet with many enemies; and hints that the prince of Greece would come, and from that quarter enemies would also arise. In reference to the troubles and persecutions from the Grecians, this angel informs Daniel what is inscribed in the scripture or writing of truth; or what God had determined should come to pass.

21. *But Michael, your prince, &c.* The first verse of the next chapter is so connected with this, that it ought not to be separated; and from this consideration Michael cannot signify Christ, but some angel. We never find these names in any part of the Hebrew scriptures written before the captivity.

CHAP. XI. 2. *Three kings in Persia, &c.* These are generally supposed to be Cambyses, the Ahasuerus of scripture; Smerdis, the Magian, and Darius Hystaspes.——*The fourth, &c.* This is Xerxes, who excelled his predecessors in wealth; for Darius had left much, having conquered a part of India, Thrace, Macedonia and the Ionian Islands. His army and the wealth of it, with which he invaded Greece, are well known.

posterity, nor according to his dominion which he governed: for his kingdom shall be torn up, and be for others beside those."

5 "Then will the king of the south be strong; but another of his chiefs will prevail against him, and have dominion; his dominion will be a
6 great dominion. And after some years they will be associated; for the daughter of the king of the south will come to the king of the north to make alliances: but she shall not retain the power of the arm; neither shall she stand, nor [v]her seed": but she shall be given up, and they that brought her, and her son, and every one that supported her in those times."

7 "But from a branch of her root shall stand up in his state, that will come with an army, and shall enter into the fortresses of the king of the north,
8 and shall attack them, and prevail. And also their gods, and molten images, with their precious vessels of silver and of gold, shall he bring as captives into Egypt; and he shall continue some years superior to the king of the north.
9 And when he shall enter the kingdom of the king of the south he shall be forced to return to his own land."

10 "But his sons will engage in the war, and will assemble a great multitude of forces: and one of them will certainly come, and overflow, and pass through, and carry the war even to his fortress. And the king of the south will be greatly 11
exasperated, and will come forth and fight with him, even with the king of the north; who though he set in array a great multitude; yet the multitude shall be given into his hand. And 12
when he hath taken away this multitude, his heart will be lifted up; but though he hath cast down many thousands, yet shall he not prevail. For the king of the north will return, and set in 13
array a multitude greater than the former; for he will assuredly come after certain years with a great army and with much wealth. And in 14
those times many will stand up against the king of the south: also the perverse sons of thy people will exalt themselves to establish the vision; but they shall fall. For the king of the north 15
will come, and cast up a mount, and take the fortified cities: and the arms of the king of the south, even his chosen people, shall not withstand, for there will be no strength to withstand. But he that cometh against him shall 16
do according to his own pleasure, and none shall withstand him; and he shall stand in the glorious land, the whole of which shall be under his power."

CHAP. XI.

6. [v] Vulg. Arab.

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3. *Mighty king, &c.* Greece had been mentioned in the close of the second verse, and now a mighty king of that country it is said will rise up, who shall conquer all opposition and do according to his pleasure. This suits only Alexander.

4. *His kingdom shall be, &c,* The history of Alexander shows how exactly this verse was fulfilled; indeed it seems more like a history than a prophecy. See chapter viii. 8. None of these equalled the dominion of Alexander; nor did they all wholly enjoy what he had conquered, other states rising besides these four principal ones.

5, 6. *King of the south, &c.* The prophecy regards only two of the four kingdoms into which the empire was divided, that of Egypt to the south of Judea, and that of Syria to the north; and in the contests between these two, the Jews suffered much, and for this reason the following account is given. Ptolemy son of Lagus, obtained Egypt, and was powerful; but Seleucus Nicator, who obtained Syria was more powerful.——*After some years, &c.* Ptolemy Philadelphus gave his daughter Berenice to Antiochus Theus, who divorced his former wife, and banished her children. Berenice did not long retain her power; for Antiochus recalled his former wife, who contrived to poison him, and to kill Berenice, and her son, with all her friends. To remove ambiguity, I have rendered 'her seed,' because it refers to his seed by her, as the next clause clearly proves.

7—9. *A branch of her, &c.* Ptolemy Euergetes, the brother of Berenice, raised a large army and marched into Syria to revenge the death of his sister. He succeeded and carried away immense wealth; especially images and idols and then returned to Egypt; and though Seleucus Callinecus followed him into Egypt he was obliged to return without atchieving any thing.

10—16. *His sons, &c.* Seleucus Ceraunus, and Antiochus the great; they jointly prepared to recover what their father had lost; and when Seleucus was cut off, the latter being raised to the throne, invaded Egypt with all the strength of the kingdom, but was totally defeated by Ptolemy Philopater, king of Egypt, near to Raphia, one of the frontier towns. The king of Egypt did not make the most of this victory but granted peace to his enemy, and became the oppressor of his own dominions. Hence the king of the north, Antiochus, having regained his strength again moved towards Egypt. The Jews took the side of Antiochus, but Scopas, the Egyptian commander, subdued them as well as plundered them. Antiochus steady to his purpose, took all the fortified cities, having vanquished Scopas; and at length obtained possession of Judea, called the glorious land. The last words כלה בידו admit different renderings according as we point the former. I consider it as כל with the affix ה, and hence arises the version. The common version is opposed to fact; for this king favoured the Jews. Others render, he will perfect or complete by his hand.

17—19. *Moreover he will, &c.* Having succeeded in obtaining many of the provinces which had belonged to Egypt, Antiochus now determined to obtain possession of the whole kingdom. He not only prepared troops, but made alliances, giving his daughter Cleopatra to Ptolemy Epiphanes, and one half of the revenues of Cœlo-Syria and Palestine as a dowry. He

17 "Moreover he will resolve to enter with the strength of his whole kingdom; and will so make alliances with him and give him a young woman, that she may be corrupted; yet will
18 she not be firm to him, nor be for him. After this will he turn his face to the maratime districts, and shall take many; but a commander will cause the reproach offered to him to cease;
19 and will bring disgrace upon himself. Then he will turn his face towards the fortresses of his own land; but he shall stumble and fall, and not be found."

20 "Then will stand up in his state one that will send forth an exactor of the glory of the kingdom; but within few days he shall be destroyed, yet not in anger, nor in battle."

21 "And in his state willstand up a contemptible person, to whom should not be given the honour of a kingdom; but he will come in peaceably,
22 and obtain the kingdom by flatteries. And the arms of the overflowing land shall be overflown before him, and shall be broken; yea, also the
23 covenanted prince. And after the league made with him he will work deceitfully: for he will come up, and will become strong with a small
24 people. Into the peaceful and richest parts of the province he will come; and he will do that which neither his fathers nor his father's fathers have done: the plunder, the spoil and the wealth he will scatter among them, and he will form his devices against the strong-holds even for a time. And he will rouse his strength and 25
his courage against the king of the south with a great army; and the king of the south will engage in battle with a very great and mighty army; but he shall not stand; for they will form plots against him. Yea, they that eat of his 26
food will bring him to ruin; and his army will be overwnelmed and many shall fall down slain. And the design of both these kings will be to do 27
mischief, and they will speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then will he return 28
into his own land with great wealth; and his design being formed against the holy covenant, he will perform it as he returns to his own land."

"At the time appointed he will again come into 29
the south; but it shall not be as the former, or as the latter. For the ships of the Chittites will 30
come against him and he shall be grieved; and again will he have indignation against the holy covenant, and exercise it as he returns; and he will maintain intelligence with those who forsake the holy covenant. And after him shall armies 31

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did this in hope that she would betray her husband into his hand, but was disappointed. Having done this, he made attempts on Greece, which brought the Romans against him, who completely defeated him, and obliged him to give up a large extent of territory. This brought disgrace on himself. He began to plunder his own empire and was slain at Elymais, by the people.

20. *Exactor of the glory, &c.* That is, of the wealth of the kingdom. Seleuchus Philopater succeeded his father; and to pay the Romans what they had imposed was forced to raise great sums by exactions from the people. He reigned only 'twelve years,' and was cut off by Heliodorus, his own servant.

21. *A contemptible person, &c.* Antiochus Epiphanes, who was not the heir to this Throne but obtained it by all the arts of flattery, promises, &c.

22. *Arms of the overflowing land.* Of Egypt; a land overflown by the Nile. Cleopatra joined Heliodorus, but he overcame their joint forces and secured Cælo-Syria and Judea.——*Covenanted prince.* Ptolemy Philometor. With this young prince Antiochus had just concluded a peace; but soon violated his own engagements. Some apply this to the Jewish High-priest Onias, whom his brother Jason supplanted, as Menelaus did him, by giving to Antiochus larger sums of money. I prefer the former view of the passage.

23. *He will come up, &c.* To Egypt, with but a few attendants; but after he would penetrate into the richest parts of Egypt; and the plunder, &c. he would scatter among them, the Egyptians, to gain their esteem, or his soldiers, to secure their fidelity.

25—27. *Against the king of the south.* See 2 Macc. v. 1. The king of Egypt, and his generals were vanquished, and Antiochus marched to Memphis, and the young king was delivered up to him, whom he affected to treat with kindness. They would both promise what they never intended to perform.

28. *With great wealth.* The spoil of Egypt.——*Holy covenant.* Against the covenant which God had made with Israel, including the laws and ordinances of it. He would endeavour to destroy these and establish the worship of his own gods. He did do so, and polluted the temple, slew forty thousand Jews and set up his idols in the sanctuary.

29. *At the time appointed, &c.* The city of Alexandria had not submitted to Antiochus, but he having been offended with Philometor had set up his brother to be king. Thus Egypt seemed likely to be the victim of a civil war; but the two brothers seeing their common danger agreed to reign conjointly. On this their uncle Antiochus prepared to attack them both, and actually invaded Egypt; but this third expedition was not to be attended with the success of either of the former.

30. *For the ships of the Chittites, &c.* That is, of the Romans, who had just conquered Macedonia, and from whom the Ptolemies had sought aid. Their ambassadors arrived, and ordered Antiochus to depart from Egypt, which through fear, he did, and was much grieved.——*Have indignation, &c.* On his return he vented his rage upon Jerusalem. He sent one of the generals with 22,000 men, who laid the city waste, set fire to it in several places, built a fortress near the temple, in order to destroy those who came to worship there. See 1 Mac. i. 41., &c.

31. *And after him, &c.* That o may have the sense here given, see Nold. and compare verse 8. In the preceding verse the Chittites or Romans were introduced, and what follows to the end of the chapter applies with great propriety to them. The attempts of Porphyry and others

stand up and will pollute the strongly fortified sanctuary, and take away the daily sacrifice, and place in it the abomination of desolation.
32 And such as transgress the covenant [v] will become profane by flatteries: but the people who
33 know their God shall be strong, and do it. And the teachers of the people shall instruct many; yet they shall fall by the sword, and by flame,
34 by captivity, and by plunder, many days. Now
ℸ when they shall have fallen, they shall be helped with a little help; but many will cleave to
35 them with flatteries. And some of the teachers
ℸ will fall, to try them, and to cleanse, and to make them white, even to the time of the end.
36 For yet at the time appointed, Will the king do according to his pleasure; and he will exalt himself, and magnify himself above every god, and will speak marvellous things against the God of gods, and will prosper till the indignation be accomplished: for that which is determined shall be done. He will not regard the God of 37
his fathers, nor the desire of women; he will not regard any god, for he will magnify himself above all. But in his state together with God 38
will he honour the protecting powers; even together with God will he honour those whom his fathers knew not, with gold, and silver, and with precious stones, and desirable things. Thus 39
will he do; to the defenders of these protecting powers, together with God, whom he will certainly acknowledge, he will multiply honour; and he shall cause them to rule over many, and shall divide the land for gain.

But at the time of the end the king of the 40
south will push at him; and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and

CHAP. XI.

32. [v] Versions read in the plural.

But it to Antiochus, show, I conceive, the difficulties under which that scheme labours. The Romans having conquered Macedonia, next obtained the kingdom of Epirus, then that of Syria, and at last that of Egypt. See note, chap. vii. 23.——*The strongly fortified sanctuary.* According to Josephus and others, this is a just description. Art was exhausted to secure this holy place. The Romans polluted it, taking away, or causing to cease 'the daily sacrifice,' and placing in it 'the abomination of desolation. See notes, chap. ix. 26, 27.

32. *Such as transgress, &c.* After having adverted to the destruction of Jerusalem and the temple, the prophecy exhibits the state of the Jewish sect of christians. The Roman Emperors adopted every method to draw away the first christians from the profession of their faith; and those who transgressed the covenant became profane, or renounced the faith and became heathens; while such as were sincere and upright, as knew their God, became strong, and did it, that is, the covenant. They would, on no consideration, renounce their faith.

33. *Teachers of the people, &c.* The apostles and other ministers of the word shall labour in the work of instruction, and shall see the fruit of their labours; yet many both of the teachers and of the people should fall by the sword, &c. Every history of those times shows how this was fulfilled.

34. *With a little help.* Newton applies this verse to the conversion of Constantine, when for a season the arm of persecution was broken, and when many professed a faith which they inwardly hated. This event is called 'a little help,' because while it increased the revenues, it proved the fatal means of corrupting the doctrine, and relaxing the discipline of the church.

35. *Some of the teachers will fall, &c.* Into gross errors in doctrine, and into evil practices. Hence sprang dissentions, and from these persecutions among the professed disciples of Christ. These were permitted to try men, and to purify the good. The principal source of these persecutions is pointed out in the next verse.

36. *For yet at the time, &c.* This is Mede's punctuation, and I think the proper one. A king all along signifies any power or kingdom; and the sense is, that in the Roman empire would arise some antichristian state or power, that would act in the most absolute and arbitrary manner, exalt itself above all laws human and divine, and in many cases enjoin what God had forbidden, and forbid what he had enjoined. 2 Thess. ii. 3, 4. Paul had this passage in view, when describing the man of sin. This power should prosper till the indignation be accomplished. See chap. viii. 19. ix. 27.

37. *The God of his fathers.* The apostles, whose successor he would pretend to be. He would show no respect for his will, but oppose it; and even appoint laws and ordinances in direct opposition to God's commands. ——*Nor the desire of women.* Or wives, as the last word may be rendered. He would attempt to contravene the law of nature, and forbid matrimony. This actual y occurred, and celibacy and monkery prevailed through the christian world. 'He will not regard any god,' any superior: either magistrate or king, who are thus called, Ps. lxxii. 6.; and every one knows that papal power has arrogated this right, and has raised or abased, crowned or dethroned kings at its pleasure.

38. *But in his state.* In the condition, place, or rank which he enjoys. ——*Together with God.* So the preposition often signifies. See Nold. § 9. ——*Protecting powers.* Hebrew, 'bulwarks or munitions,' but with Mede and others, I consider this abstract term to be used for the concrete, as in many other instances this occurs. These protecting powers mean the saints and martyrs, who were worshipped nearly through the christian world, together with, and in many instances, instead of, the true God. To these, men were taught to address their prayers, and look for protection; they were styled the keepers and benefactors of mankind. To them churches, cities and kingdoms, were dedicated, and religious festivals appointed to their honour. Thus were they honoured with gold and silver, &c. Their images were set up, and ornamented with gold, jewels, &c.

39. *Thus will he do.* See ver. 30, for this punctuation.——*To the defenders.* From the participle המשלים, it is evident that some nominative is either expressed or implied. If we render, 'most strong-holds,' or 'fortresses of munitions,' we have no persons either expressed or implied to whom the participle can be referred. Houbigant admits that למבצרי must denote persons, defenders. These were the priests and monks, who preached up the doctrine of the invocation of saints and martyrs; and for so doing, the antichristian state multiplied their honour, and divided the land for gain among them. They possessed the best part of every country. I have fol-

41 will overflow and pass through. He will enter
also into the glorious land, and many countries
shall be overthrown; but these shall escape out
of his hand, even Edom, and Moab, and the
42 chief of the children of Ammon. Yet he will
stretch forth his hand over the countries; and
43 the land of Egypt shall not escape. But he
shall have power over the treasures of gold and
of silver, and over all the precious things of
Egypt: and the Lybians and the Ethiopians
44 shall be at his steps. But tidings from the east
and from the north shall trouble him: therefore
will he go forth with great fury to destroy, and
45 to devote many to utter perdition. And he will
fix his own tent, his palace between the seas in
the glorious holy mountain; yet he shall come
to his end, and none shall help him.

CHAPTER XII.

Michael is to deliver Israel from their troubles; the time revealed to Daniel.

AND at that time shall rise up Michael, the
great prince, who standeth up for the children
of thy people: then shall there be a time of
trouble, such as never was since there was a
nation until this time: and at that time thy peo-
ple shall be delivered, every one that is found
written in the book. And many of them that 2
sleep in the dust of the earth, shall awake,
some to everlasting life, and some to shame and
everlasting contempt. And those who have 3
wisely taught shall shine as the brightness of the
firmament; and those who have turned many
to righteousness, as the stars for ever and ever.
But thou, O Daniel, close the words, and seal 4

REFLECTIONS UPON CHAPTER XI. 1. Let me here only remind you in general, how particular and circumstantial this prophecy is. No historian gives so concise and comprehensive an account of the affairs of these kingdoms as this prophecy does. It is a glorious attestation of the truth of the Bible, and an evident proof of the foreknowledge of God. No one could thus declare the times and seasons, but he who hath them in his own power. All these contingent events were foreknown and foretold by him. The enemies of revelation pretend, that it was written after the events; contrary to all the proof which the nature of things in such cases will admit of. But by their opposition to the Bible, they are only, like the infidel Jews, ver. 14. "establishing the vision, and confirming the prophecy: for no one word of God shall fall to the ground."

2. From the thirty-second verse we are taught, that the right knowledge of God gives strength and courage to the soul. Minds well principled in the knowledge and fear of God, will neither be terrified by threatenings, nor seduced by flatteries, to act wickedly against the christian covenant. They will bravely suffer persecution, and overcome temptation, as the martyrs have done; and endure any thing rather than make shipwreck of faith and a good conscience. Let us then study the knowledge of God and the design of the christian covenant, that we may be stedfast and firm to our duty, whatever trials or persecutions we may be called to endure.

3. Though God suffers proud and tyrannical oppressors and persecutors to prosper long, yet at length he will punish and destroy them. This is often repeated in this prophecy: "the end shall come; there is a time appointed; the indignation shall be accomplished;" and the like. Cruel oppressors shall come to their end; and none shall effectually help them. We see in all this, God's care of his church and people; and should look forward by faith to the end of tyranny and persecution, which this sure word of prophecy leads us to expect. "Be patient therefore, brethren, till the coming of the Lord: for God will render tribulation to them that trouble his people, and to them that are troubled, everlasting rest."

lowed Wintle in considering נכר as the infinitive in Pyhel. Indeed the common construction and sense are so embarrassed as to justify this change of the points; and with this sense agrees the former verse.

40. *But at the time, &c.* At the time appointed. The king of the *south*, as Mede explains it, the Saracens, who were south of the Roman state, especially the eastern part. They were to push at it, and injure it, but not to overcome it. For the king of the *north*, &c. The Turks, who were originally Scythians, are meant, who subverted the Saracen power, took Constantinople, overthrew the eastern empire, and made many successful attacks on the western. The fury of this northern conquerer is expressed, and the rapidity of his conquests.

41—43. *The glorious land.* The land of Judea; and the Turks did do so, and have possessed it ever since, as well as the land of Egypt; but the Arab tribes they never have subdued.

44. *From the east and the north, &c.* Most probably the Persians and Russians are meant, who are destined to destroy the Turkish empire, and with it the doctrine of the false prophet. And while these events are occurring in the east, other prophecies assure us that the papal power in the west shall experience the same fate.

CHAP. XII. 1. *At that time.* If the close of the last chapter refers as many think, to the same time as Ezek. xxxviii. 39. this time of trouble must respect the period before the last enemies of God's church and people are destroyed; when the wicked are to be cut off, and the resurrection is to follow.

2. *That sleep in the, &c.* Either dead really or figuratively. Like the witnesses in the Revelation, it may mean the latter; but the second clause rather leads us to conclude that the former is intended, as the good and bad are to awake; those to the enjoyment of eternal life, and these to everlasting shame and misery.

3. *Those who have, &c.* Those ministers of truth who have studied it, and with constancy maintained it; and who have been honoured with turning many to the love and practice of righteousness, shall then receive a glorious reward.

4. *Close up the book.* The sense seems to be, that what was revealed had respect to distant periods, which time only would unfold and discover; yet this writing of truth would 'in the time of the end' be accomplished. ——*Many shall run, &c.* Men shall search into these predictions, some of

up the book until the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I, Daniel, looked, and, behold, there stood other two, the one on this side at the bank of the river, and the other on that side at the
6 bank of the river. And one said to the man clothed in linen, who was over the waters of the river, "How long shall it be to the end of these
7 wonders?" And I heard the man clothed in linen, who was over the waters of the river, when he lifted up his right hand, and his left towards heaven, and swore by him that liveth for ever, that it would be for a time, times, and a half; and when the dispersion of the holy people is finished, all these things shall be accomplished.

8 And I heard, but I understood not: then said I, "O my Lord, what will be the end of these
9 things?" And he said, "Go Daniel: for the words are closed and sealed up until the time of
10 the end. Many shall be purified, and made white, when tried; yet the wicked will do wickedly: and none of the wicked will understand,
11 but the wise shall understand. Now from the time that the daily sacrifice shall be taken away, and the desolation of abomination set up, there will be a thousand two hundred and ninety days.
12 Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days.
13 But go thou till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

REFLECTIONS UPON CHAPTER XII. 1. In the faith of this prophecy, let us expect the resurrection of the dead. What else can be meant by "many that sleep in the dust of the earth shall awake?" And Oh, let us think seriously how they will arise; some, who while here were past remorse, and gloried in their shame, shall awake; when their guilt shall be brought to light, convicted and confounded, shame shall return upon them double, and they shall be objects of scorn and contempt to the whole world. Good men shall arise to everlasting life: and they shall have peculiar honour who have turned many to righteousness. The more they do here, the more glory shall they have hereafter. This is great encouragement to parents and ministers to be diligent in their respective duties to the souls committed to them; and may we all so behave here, that we may attain to the resurrection of the dead, and of them that sleep in Jesus!

2. A diligent inquiry into the meaning of the scripture, with a humble, teachable spirit, will be attended with success. The labours of learned men have cleared up many difficulties in scripture. We better understand the prophecies than our fathers, and our posterity will understand them better than we. They grow clearer the nearer they come to their accomplishment. Let this excite us to take pains in the study of the scriptures. But remember, we must come to the work with upright and pure hearts. The wise shall understand, but not the wicked; their lusts and passions prejudice them both against truth and duty. But he that will diligently search after the will of God, and is determined to do it, "shall know of the doctrine whether it be of God;" shall understand the scriptures, being taught by the Holy Spirit, and shall be "made wise to salvation."

3. What a comfort is it to good men, that there is a rest remaining for them, and a happy lot in a future world. Blessed be God, this is plain, amidst all the obscurities of prophecy, that good men when they die, "enter into peace, rest from their labours" and sorrows; and that there is a world of perfect light and happiness before them. Let it be our ambition to have our lot among God's saints, and our everlasting portion with his chosen. "Here we know but in part, and see through a glass darkly; but when that which is perfect is come, that which is only in part shall be done away."

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which would soon be fulfilled, and thus would divine knowledge be increased among men.

5—7. *Then I Daniel looked, &c.* Two angels, one on each side the river appeared to Daniel, one of whom said to the man clothed in linen, chap. x. 5, 6, 'how long, &c.' The answer is in the most solemn manner returned. See Rev. x. 1—6. *Time, times, &c.* See note, chap. vii. 25.

8. *Understood not.* Did not fully comprehend what was intended. He was desirous of knowing more of these wonders; but this was not granted.

10. *Many shall be, &c.* The trials and sufferings with which God would visit his people, should be the means of their sanctification; yet amidst these trying times, the wicked would persist in their wickedness.

11. *From the time, &c.* Here is a fixed point at which to begin our calculation; but it is still difficult to determine when this period commenced. The taking away the daily sacrifice, and setting up the abomination of desolation, may be applied to various similar events. The profanation of the temple by Epiphanes is said to be this setting up, 1 Mac. i. 54; and our Lord applies it to the destruction of the temple by the Romans. Matt. xxiv. 15. Some date it from the rise of Antichrist, and suppose the thirty years more respected the period when the Jews will be converted, and the latter forty five, the time when the fulness of the Gentiles will be brought in; but all these things are yet to come, and the vision is closed until providence explains it.

13. *But go thou, &c.* Mind thy proper business, while life is granted, and be assured that at last, in the end of days, thou shalt enjoy a glorious and everlasting rest.

JONAH.

INTRODUCTION.

JONAH is the oldest prophet extant. He was a native of Gath-hepher, in lower Galilee; which belonged to the tribe of Zebulun. Josh. xix. 13. He prophesied in the reign of Jeroboam, the second king of Israel; who began to reign eight hundred and twenty-three years before Christ, and reigned forty-one years in Samaria. 2 Kings xiv. 23—25. He was the only prophet sent to a distant city and people to declare the divine will; and in respect to the miracle wrought both to correct his spirit, and to teach him the power and mercy of God; he was a type of our Lord's resurrection. Matt. xii. 37—40. As I have followed the order of time in the arrangement of these prophets, they stand as follows: Jonah, Amos, Hosea, Micah, Nahum, Joel, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, and Malachi.

CHAPTER I.

Jonah sent to Nineveh, attempts to flee to Tarshish; a tempest is sent and his guilt discovered; he is thrown into the sea and swallowed by a great fish.

1 Now the word of Jehovah came unto Jonah,
2 the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."
3 But Jonah rose up to flee unto Tarshish, from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish, and paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence
4 of Jehovah. And Jehovah sent forth a great wind upon the sea, and there was a great tempest in the sea; so that it was thought the ship
5 would be broken. Then the mariners were afraid, and cried every man unto his god. And they cast forth the things which were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the hold;
6 and he lay, and was in a sound sleep. And the ship-master came near to him, and said unto him, "What meanest thou, O sleeper? arise, call upon thy God; it may be that God will think upon us, that we perish not."
7 And they said one to another, "Come, and let us cast lots, that we may know for what cause this evil is upon us." And they cast lots, and the lot fell upon Jonah. Then said they unto
8 him, "Tell us, we pray thee, for what cause this evil is upon us? What is thy business? and whence comest thou? what is thy country? and of what people art thou?" And he said unto
9 them, "I am a Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and the dry land." Then were the men exceedingly
10 afraid, and said unto him, "Why hast thou done this?" For the men knew that he fled from the presence of Jehovah, because he had told them.
11 Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea grew more and more tempestuous.
12 And he said unto them, "Take me up, and

CHAP. I. 2. *Go to Nineveh, &c.* The capital of the Assyrians. See notes, chap. iii. 3; iv. 11.

3. *Jonah rose up to flee, &c.* Jonah seems to have thought this a dangerous mission; and from what he says chap. iv. 2, he imagined that his veracity as a prophet might be called in question, from God's showing mercy to them. His temper and conduct were very improper.——*To Tarshish.* As Jonah went down to Joppa, and sailed from thence, Tarshish must have been either Tarsus in Cilicia, or Tartessus in Spain, and not the Indian Tarshish, to which they sailed from Ezion-geber, on the Red Sea.

5. *To his god.* It is generally thought that these sailors were heathens, and of course worshipped various gods; and the following verses support this opinion.——*Sides of the hold.* That is, the covered part of the vessel. We have no information respecting the size of this ship; it was probably not large, as it was a trader.

6. *The ship-master, &c.* The chief man, or chief of the crew, as the Syriac and Chaldee. He was much surprised to find Jonah asleep at such a time, and in such circumstances.

7. *Cast lots, &c.* The lot was often used as a kind of ordeal; both by the heathens and the Jews. Here I think they were over-ruled to adopt this method in order to detect Jonah.

9. *A Hebrew, &c.* He describes his descent, and very properly states the object of his religious regard, Jehovah, the God of heaven, &c. He also told them his sin.

11. *What shall we do, &c.* Though they knew by the lot and by his own confession that he was the guilty person; yet knowing that he was a prophet, they would do nothing without his consent and advice.

12. *Take me and cast me, &c.* This Jonah said most probably under a deep conviction of his sin, acknowledging that he deserved thus to die; and

cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this
13 great tempest is upon you." Nevertheless the men rowed hard to bring *the ship* unto the dry land; but they could not: for the sea grew more
14 and more tempestuous upon them. And they cried unto Jehovah, and said, "We beseech thee, O Jehovah, we beseech thee, let us not perish for the life of this man, and lay not upon us innocent blood: for thou, O Jehovah, hast
15 done as it pleased thee." And they took up Jonah, and cast him forth into the sea: and the
16 sea ceased from its raging. Then the men feared Jehovah exceedingly, and offered a sacrifice unto Jehovah, and made vows.

17 Now Jehovah had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAPTER II.

Jonah prayeth and is delivered; his song of praise.

1 Then Jonah prayed unto Jehovah, his God,
from the belly of the fish: And Jehovah commanded the fish, and it cast forth Jonah on dry
land. He then said, 2
I called by reason of my distress,
Unto Jehovah, and he hath heard me;
Out of the belly of hades I cried aloud,
And thou heardest my voice.
For thou hadst cast me into the deep, in the 3
heart of the sea;
And the floods compassed me about:
All thy billows and thy waves passed over me.
And I said, 'I am cast out of thy sight; 4
Yet will I again look towards thy holy temple.'
The waters surrounded me *to the peril of my* life: 5
The depth compassed me about;
Sea-weeds were wrapped about my head.
I went down to the bottoms of the mountains; 6
The earth with her bars was about me for ever:
Yet hast thou brought up my life from destruction, O Jehovah, my God.
When my soul fainted in me, 7
I remembered Jehovah: and my prayer came

Reflections upon Chapter I. 1. How much need have we to guard our hearts, lest we disobey the commands of God. Jonah fled to avoid the execution of his orders, and terrible means were used to bring him back. His disobedience was indeed peculiarly inexcusable, considering his knowledge of God, the discoveries made to him, and the honour conferred upon him. The heathen sailors justly reproached him. Let us reverence the authority of God, and cheerfully obey all his commands; not fearing any consequences while engaged in his work. "We cannot fly from his presence;" and if we outrun his work, we only run upon our own ruin.

2. See the amazing power of God as displayed in these scenes. He can command and raise the stormy winds, and bid them cease; and can rule the raging of the sea. He "prepared a fish to swallow Jonah," and kept him alive for so many hours in its belly. It becomes us exceedingly to fear this great Being, who made the sea, and the dry land, and does according to his will with the elements and inhabitants of both; all being under his absolute controul, and made subservient to the accomplishment of his wise and holy purposes.

3. The circumstances of Jonah lead our thoughts to the death, burial, and resurrection of Christ. Just as long as Jonah was in the belly of the fish, so long was Christ in the grave. Matt. xii. 40. From thence he arose, as much unexpected by his enemies, as Jonah was from his moving grave; and as Jonah's deliverance confirmed his authority as a prophet, so "Christ was declared to be the Son of God with power, by his resurrection from the dead;" and it therefore becomes us "to hear and obey him in all things."

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being desirous that the lives of the men who were with him, might be saved.

13—16. *Rowed hard to, &c.* They did every thing in their power to preserve him, but were obliged from the principle of self-preservation, to cast him into the sea; and the sea then ceased its raging. This strikingly showed the finger of God, and even these sailors might from this circumstance become his servants.

17. *Now Jehovah had, &c.* The account of this singular miracle is short, and I have myself doubted whether the term נ, as well as the Greek one which our Lord used, might not respect some kind of ship or vessel, in which Jonah was preserved. It is however a well-attested fact, that sharks grow to a size capable of swallowing and containing a man, (see Bochart, p. ii. 743,) and as it is said that Jehovah prepared, or ordered and directed this fish to swallow and preserve Jonah, there can be no doubt of his power being sufficient to accomplish these ends. The miracle had a direct tendency to spread the knowledge of God; and by thus treating Jonah, God taught him, and the whole prophetic order, his power, and his determination to enforce his commands.——*Three days, &c.* This would be true, if understood of one complete day and a small part of two others. This time was designed to prefigure the period of our Lord's continuance in the grave. Matt. xii. 40.

CHAP. II. 1. *Jonah prayed, &c.* Being preserved, alive he directed his petitions to God, doubtless imploring mercy.——*And Jehovah commanded, &c.* I follow Green in transposing the last verse here, which in fact contains an answer to Jonah's prayer; and what follows is a song of gratitude after his deliverance. In this view all is easy and natural.

2. *Out of the belly of hades, &c.* So he figuratively calls the belly of the fish; his situation was as if amidst the invisible world.

4. *I am cast out, &c.* That is, he thought he should live no longer, nor see God in his holy temple; yet he would look in his heart towards that sacred place.

5. *To the peril of, &c.* See note, Ps. lxix. 2. He strongly represents his dangerous state.

6. *The earth with her bars, &c.* He was amidst the strongest parts of

to thee, to thy holy temple.
8 They that serve false vanities, forsake *the*
source of their own mercy.
9 But I will sacrifice unto thee with thanksgiving;
That which I vowed will I pay.
Salvation belongeth unto Jehovah.

CHAPTER III.

Jonah again sent to Nineveh, preacheth to the Ninevites; upon their repentance, God repenteth.

1 And the word of Jehovah came unto Jonah a
2 second time, saying, "Arise, go unto Nineveh, that great city, and proclaim unto it the words
3 which I speak unto thee." And Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceedingly
4 great city, a journey of three days. And Jonah began to go through the city, one day's journey; and he proclaimed and said, "Yet forty days, and Nineveh shall be overthrown."

5 And the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them.
6 For the matter came unto the king of Nineveh, and he arose from his throne, and put away his robe from him, and covered himself with sackcloth, and sat on ashes. And it was proclaimed
7 and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man
8 and beast be covered with sackcloth; and let men cry mightily unto God, and let them turn every one from his evil way, and from the violence which is in their hands. Who knoweth if
9 God will turn and repent, and turn away from his fierce anger, that we perish not."

10 And God saw their works, that they turned

Reflections upon Chapter ii. 1. Here is great encouragement to humble penitents to pray and hope, even when in circumstances of the deepest distress, and into which they have brought themselves by their sins. In any place, and when no human help or hope is near, they may look up and address themselves to God. Though their souls faint, and are ready to despair; yet still let them remember the Lord, and "come boldly to the throne of grace." Jonah's acceptance and deliverance show us both the power and mercy of God, and that "he is near to the souls that seek him."

2. "They that observe false vanities forsake the source of their own mercy." This is true not only of idolaters, but of all that forsake God. The honours, the possessions, the pleasures of the world, yea, every thing which they pursue to the neglect of him, is a false vanity; it will deceive and disappoint their expectations. Whatever happiness men seek in sinful courses, they run upon their own misery. God alone is able to help and support, and he only is a suitable portion for the soul; and all that forsake him act contrary to their comfort and interest, as well as their duty.

3. God's delivering goodness ought to be thankfully acknowledged. When he has wrought out deliverances for us, or for those who are dear to us; especially in circumstances when we are ready to despair of relief, it is our evident duty to "sacrifice to him with thanksgiving:" and if, in our distress, we made vows of gratitude and better obedience, let us be careful "to pay what we have vowed." Let us love God better, and love prayer better; and "live to him who is the God of our salvation, and to whom belong the issues from death."

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earth, and where he expected to remain; but God mercifully delivered him.

8 *They that serve false, &c.* That is, idols. Deuter. xxxii. 21.—*The source of, &c.* The text is evidently elliptical, and after Newcome I have supplied the words in italic. God is meant.

9. *Salvation, &c.* Thus he concludes with ascribing his wonderful deliverance to Jehovah, from whose presence he had endeavoured to flee.

CHAP. III. 2. *Arise go unto, &c,* He is addressed as before; and ordered to deliver God's message faithfully. See Ezek. iii. 17—21.

3. *Went to Nineveh, &c.* He did not repeat his offence; but hastened to execute the commission which he had received.—*Great city, &c.* This was an ancient city. See Gen. x. 11, and note. Strabo asserts that it was larger than Babylon; and Diodorus relates that it was 480 furlongs, or about 60 miles in compass. The same historian states that it was an oblong figure; the two longer sides of which measured 150 stadia, and the shorter 90. If we suppose Jonah to go round the city, he must have to walk about twenty miles each day.

4. *Yet forty days, &c.* Jonah proclaimed aloud as he went along, the awful warning of heaven to a sinful people. If they had remained impenitent this would have been fulfilled; and indeed all denunciations are so far conditional, that they imply the continuance of men in the same state; for if they become penitent, they become the happy partakers of mercy.

5. *Believed God, &c.* Believed the word of his servant. They might have heard of the prophets of Israel, as well as of Jehovah their God; and from the manner in which Jonah delivered the message, and the distance which he had come to do it, they might be induced to give it the more credit. The people seem first to have been affected; and when the matter came to the king, he sanctioned the observance of a strict fast.

6. *Put on sackcloth, &c.* See as to this custom, Job ii. 8. Is. lviii. 5. Jer. vi. 26. The king is supposed by Usher to have been Pul, who invaded Israel in the reign of Menahem, 2 Kings, xv. 19.

7. *Taste any thing, &c.* The eastern mode of fasting was to taste nothing until the evening.

8. *And beast be covered, &c.* This was done to impress their minds more deeply, and shows how much they humbled themselves.

9. *Who knoweth if, &c.* He spoke as one in suspense, between hope and fear; for the light of nature does not teach us the certainty of pardon on repentance. This is a doctrine of revelation.

10. *And God saw, &c.* They not only had the outward signs of sor-

from their evil way; and God repented of the evil which he had said that he would do unto them, and he did it not.

CHAPTER IV.

Jonah repining at God's mercy, is reproved by the type of a gourd.

1 But it displeased Jonah exceedingly, and he
2 was very angry. And he prayed unto Jehovah, and said, "I pray thee, O Jehovah, was not this my saying, when I was yet in mine own country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious and merciful God, slow to anger, and abundant in kindness, and that thou repentest of evil.
3 Therefore now, O Jehovah, take I beseech thee, my life from me; for it is better for me to die
4 than to live." And Jehovah said, "Doest thou well to be angry?"
5 Now Jonah had gone out of the city, and had sat on the east side of the city, and had made for himself a shelter there, and had sat under it in the shade, till he should see what would become of the city. And God Jehovah prepared 6 a gourd, and it grew up over Jonah, so as to be a shade over his head, to deliver him from his affliction. And Jonah rejoiced exceedingly because of the gourd. But God prepared a worm 7 when the morning rose the next day; and it smote the gourd, and it withered. And it came 8 to pass, when the sun arose, that God prepared a raging east wind; and the sun beat upon the head of Jonah, so that he fainted, and inwardly asked to die, and said, "It is better for me to die than to live." And God said to Jonah, 9 "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry even unto death." And Jehovah said, "Thou wouldst 10 have spared the gourd, for which thou hast not laboured, neither hast thou made it grow; which came up in a night, and perished in a night: And shall not I spare Nineveh, that great city, 11 in which are more than six score thousand persons who cannot discern between their right hand and their left hand; and also much cattle?"

REFLECTIONS UPON CHAPTER III. 1. See the necessity of humiliation and prayer, in order to obtain the favour of God. It is our duty, as sinners, and as part of a sinful nation, to bewail our own and others' sins, and to cry mightily to God as those who are in earnest, for his forgiveness and favour. If we do not see the evil of sin, and our danger of destruction by it, and "stir up ourselves to call upon God," we act worse than those heathens did. If we do not believe God when he threatens to destroy the impenitent, we are more stupid than they. Let us then "humble ourselves under his mighty hand, and seek his face, that we may be saved in the day of wrath."

2. If we are desirous that our prayers should be acceptable, we must reform what is amiss in our lives; not only "lift up our hands unto God, but turn from the violence that is in them." The exhortation here is excellent. "Let every one turn," as they did, and their history will assure him, that he will find forgiveness and acceptance.

REFLECTION UPON CHAPTER IV. Let us admire and adore the wonderful tenderness and compassion of God: that he should condescend to reason with this foolish, passionate man, instead of taking away his life, as he madly desired. Observe the kind regard of God to little children; and let parents take encouragement from it to hope for his mercy to their offspring; especially when they are removed before they become capable of knowing good and evil. His concern for the cattle still further shows his tender mercy. God would not have the cattle, much less the children, and much less still so many thousands of reasonable creatures destroyed, to indulge a fretful prophet. They were infinitely more valuable than his gourd. Let this goodness of God engage us "to fear him and hope in his mercy; who is long-suffering" even to his enemies, and to his perverse children, "and not willing that any should perish, but that all should come to repentance."

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row, but the inward feelings of remorse; so that they turned from their evil way. They brought forth works meet or suitable to repentance. Matt. xii. 41.——*God repented, &c.* This is said of God in reference to his dispensation towards the Ninevites, not to his own purpose; for as to that he never repents, being without the shadow of a change. God is said to repent when there is a change, in his providence towards a people. Jer. xviii. 7—10.

CHAP. IV. 1. *It displeased Jonah, &c.* This shows the temper of the prophet; for he was angry at the very thing which should have given him the greatest pleasure.

4. *Doest thou well, &c* Is this becoming thy character and office? Thus God kindly and tenderly admonishes him to reflect on his improper temper and conduct.

6. *Prepared a gourd, &c.* Jonah having delivered his message, departed from the city, and waited for the end of the forty days, to see the result. He had made a shelter from the heat, and over this God had caused a gourd to come up, which might make his situation more comfortable. This Jonah enjoyed one day.

7. *Prepared a worm, &c.* The growth of the plant was rapid, but a worm was feeding on its vital part, and it soon decayed. By some the palma Christi is supposed to be meant.

8. *A raging east wind.* The Chaldee, 'a still east, &c.' but the Septuagint, 'a scorching east wind.' The east wind is in scripture often mentioned, and always I think, as boisterous, and destructive.

10. *Thou wouldst have, &c.* This is a fine appeal to the reason and conscience of Jonah. If he would have spared the plant because of its beauty and excellence, as well as use, should not God spare a penitent people? A great city, in which were so many little ones?

AMOS.

INTRODUCTION.

THIS prophet was a native of Tekoa, a city in the tribe of Judah, yet he dwelt in Israel, and chiefly prophesied against that kingdom. He was a shepherd and herdsman; and distinguishes himself from those educated in the schools founded by Samuel. He is the next prophet after Jonah, as he prophesied in the days of Uzziah, who reigned over Judah from the year before Christ 809, to the year 758. He borrows many images from the scenes in which he had been engaged; but applies them with skill. His manner is elevated, his descriptions beautiful; and his exhortations and reproofs warm and pathetic.

CHAPTER I.

God's judgment upon Syria, the Philistines, Tyre, Edom, and the Ammonites, foretold.

1 THE words of Amos, who was among the herdsmen of Tekoa, which came to him in a vision, concerning Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before
2 the earthquake. And he said,
Jehovah will roar from Zion,
And from Jerusalem he will utter his voice;
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.
3 Thus saith the Jehovah;
For the many transgressions of Damascus,
I will not turn away the punishment thereof;
Because they threshed Gilead with threshing-wains of iron:
4 But I will send a fire on the house of Hazael,
Which shall devour the palaces of Ben-hadad.
I will break also the [v]bars" of Damascus, 5
And cut off the inhabitant from the valley of On,
And him that holdeth the sceptre from Beth-eden:
And the people of Syria shall go into captivity, to Kir, saith Jehovah.
Thus saith Jehovah; 6
For the many transgressions of Gaza,
I will not turn away the punishment thereof;
Because they led captive a great number of men,
That they might deliver them up to Edom:
But I will send a fire on the wall of Gaza, 7
Which shall devour the palaces thereof.
And I will cut off the inhabitant from Ashdod, 8
And him that holdeth the sceptre from Ash-kelon,
And I will turn my hand against Ekron:
And the remnant of the Philistines shall perish,
Saith the Lord Jehovah.
Thus saith Jehovah; 9
For the many transgressions of Tyre,
I will not turn away the punishment thereof;

CHAP. I.

5. [v] Sept. Syr.

CHAP. I. 1. *The earthquake.* This is referred to Zech. xiv. 5, and Lowth thinks, Is. v. 25. Josephus describes some of its effects, and attributes it to Uzziah's invasion of the priest's office.

3. *For the many, &c.* The former verse indicates that God would soon spread terror, like the roaring lion among the feebler animals. He now assigns the reason of it, the many transgressions of the different peoples. I have preferred the sense to the idiom; *three* and *four*, which may be misunderstood, Prov. xxx. 15, &c. The fourth is what is mentioned, threshing Gilead, &c. and the *three* must be all that had preceded. From the application of the same numbers to all the different peoples, it can only mean as I have rendered. See Dathe.——*Threshing-wains.* See Is. xxviii. 27, and note. The fact to which the prophet refers is stated 2 Kings, x. 32, 33.

4. *Ben-hadad.* He was the son and successor of Hazael, king of Syria, 2 Kings, xiii. 3—24.

5. *Valley of On, &c.* This and Beth-eden, 'house of delight,' according to Bochart, both mean the rich valley in which Damascus stood.——*Kir*, probably a city of Elymais, to which the Assyrians carried the people of Damascus captive about fifty years after. 2 Kings, xvi. 9.

6—8. *A great number of men.* The Hebrew is, 'the whole captivity;' but the sense is as I have rendered. The Philistines seized the Israelites, and sold them for slaves, to the Edomites. But their day of visitation would soon come. It is probable that the Philistines perished by the sword of the Chaldeans, as they are not mentioned after.

9, 10. *The league of brethren.* See 1 Kings, v. 12.——*A fire on the*

Because they delivered up a great number of men to Edom,
And remembered not the league of brethren;
10 But I will send a fire on the wall of Tyre,
Which shall devour the palaces thereof.
11 Thus saith Jehovah;
For the many transgressions of Edom,
I will not turn away the punishment thereof;
Because he did pursue his brother with the sword,
And did cast off all pity, and his anger tore always,
And he kept his wrath perpetually.
12 But I will send a fire on Teman,
Which shall devour the palaces of Bozrah.
13 Thus saith Jehovah;
For the many transgressions of the children of Ammon,
I will not turn away the punishment thereof;
Because they have ripped up the pregnant women of Gilead,
That they might enlarge their border:
14 But I will kindle a fire on the wall of Rabbah,
And it shall devour the palaces thereof,
With shouting in the day of battle,
With a whirlwind in the day of tempest:
And their king shall go into captivity; 15
He and his princes together, saith Jehovah.

CHAPTER II.

God's wrath against Moab; also against Judah and Israel; God complaineth of their unthankfulness.

Thus saith Jehovah; 1
For the many transgressions of Moab,
I will not turn away the punishment thereof;
Because he burned the bones of Edom's king into lime:
But I will send a fire on Moab, 2
And it shall devour the palaces of Kirioth:
And Moab shall die with tumult,
With shouting, with the sound of the trumpet:
And I will cut off the judge from the midst 3
thereof;
And will slay all the princes thereof with him,
saith Jehovah.
Thus saith Jehovah; 4
For the many transgressions of Judah,
I will not turn away the punishment thereof;
Because they have despised the law of Jehovah,
And have not kept his commandments,
And their false gods have caused them to err,
After which their fathers walked:

Reflections upon Chapter I. 1. We are again called upon to observe the sovereignty of God, in making use of what instruments he pleaseth to further his designs. Amos was of a low family, of a mean occupation, not educated at the schools of the prophets; and yet he was called to the prophetical office. God often chooses "the weak things of this world, and things that are foolish, to confound the wise and the mighty;" and it becomes us to acquiesce in his choice; as it is designed to display his power and grace, and to hide pride from man. We must not think to confine him to our rules. Those ministers who have abilities, and endeavour to do good, ought not to be despised on account of their want of education and learned accomplishments; but to be received with candour and respect. Out of the mouths of babes and sucklings God can perfect praise.

2. The chief lesson which is taught in this chapter is, the high displeasure of God against persecution and cruelty. The charge against most of these nations fixes upon these vices. God will sooner or later avenge the ill treatment which his servants have received. Cruelty and malice are always abominable to God, especially when indulged in violation of the brotherly covenant, or against those who ought to be treated with brotherly affection. Too many, like the Edomites, "cast off pity" when once offended, and delight to vex and torment even their nearest relatives; yea, continue to study revenge, and "keep their wrath for ever." Let such persons remember, that by this diabolical spirit they kindle the anger of God against themselves; and that "he shall have judgment without mercy, who showeth no mercy." It is the glory of the divine nature, and the happiness of sinful man, that "God doth not always chide, nor retain his anger for ever, because he delighteth in mercy. "Be ye therefore merciful, as your father in heaven is merciful;" and remember that with what measure ye mete, it shall be measured to you again.

&c. Nebuchadnezzar accomplished this prediction. Ezek. xxvi. 7—14.

11, 12. *His brother, &c.* His brother Jacob. The Edomites ever continued the most bitter enemies of Israel. Nebuchadnezzar subdued them. Jer. xxv. 9.; xxvii. 3, 6. The Maccabees subjected the remains of them; and Hyrcanus obliged them to become Jews.

13—15. *Ammon.* These were next to the Edomites; and what is here said shows their cruelty. These were also conquered by the Chaldeans. Jer. xxvii. 3, 6.

CHAP. II. 1—3. *Burned the bones, &c.* Insulted his remains in a revengeful and savage manner. Kirioth was a city of Moab. Jer. xlviii. 24. Moab was also vanquished by the Babylonians. See Jer. xxvii. 3—9.

4, 5. *They have despised, &c.* The offences of Judah are of a different nature to those of the surrounding nations; neglect of God's law, and turning to idols are mentioned as the cause of their captivity and ruin. See 2 Kings xxv. 9.

6—3. *The righteous for silver, &c.* Perverted justice for the smallest

But I will send a fire on Judah,
And it shall devour the palaces of Jerusalem.
6 Thus saith Jehovah;
For the many transgressions of Israel,
I will not turn away the punishment thereof;
Because they sell the righteous for silver,
And the poor for a pair of shoes;
7 They bruise the head of the poor in the dust,
And turn aside the way of the depressed:
And a man and his father will go to the same damsel,
To pollute my holy name:
8 And they lie down on pledged garments,
Near every altar of their idols;
And the wine procured by unjust fines,
They drink in the house of their gods.
9 Yet I destroyed the Amorite from before them,
Whose height was like the height of the cedars,
And he was strong as the terebinths;
Yet destroyed I his fruit from above, and his roots from beneath.
10 Also I brought you up from the land of Egypt,
And led you in the desert forty years,
That ye might possess the land of the Amorite.
11 And I raised up of your sons for prophets,
And of your young men for Nazarites.
Have I not done all this,
O ye children of Israel, saith Jehovah?
12 But ye gave the Nazarites wine to drink;
And ye commanded the prophets,
Saying, 'Prophesy not.'
Behold, I will press you in your place, 13
As a loaded corn-wain presseth its sheaves.
And flight shall perish from the swift, 14
And the strong shall not establish his force,
Nor shall the mighty deliver himself:
Nor shall he that handleth the bow stand; 15
And the swift of foot shall not deliver himself:
Nor shall he that rideth the horse deliver himself.
And he that is courageous among the mighty, 16
Shall flee away naked in that day, saith Jehovah.

CHAPTER III.

God's judgments against Israel; nature and causes of them stated.

HEAR this word which Jehovah hath spoken concerning you, O children of Israel, concerning the whole family which he brought up from the land of Egypt, saying,
"You only have I known among all the families of the earth; 2
Therefore I will punish you for all your iniquities.
Can two walk together, unless they be agreed? 3
Will a lion roar in the forest, when he hath no prey? 4
Will a young lion cry out of his den,
If he have not taken any thing?
Can a bird fall into a snare upon the earth, 5
Where no gin is placed for him?

REFLECTIONS UPON CHAPTER II. 1. We here see how fatal is the influence of the love of money; it is "the root of all evil;" it leads men to trample on the poor, and "sell them for a pair of shoes." Nothing is too base and mean for men to do, when the love of gain wholly possesses their hearts. These things are highly displeasing to God; and though the oppressed and wronged are not able to oppose, or dare not; or though the oppressors may evade human laws, yet God will not turn away punishment from such unjust and cruel men.

2. See the aggravated guilt of those who corrupt others. There are too many such in every place, who tempt others to drink to excess, entice them into bad company and public houses; to the ruin of multitudes who have been devoted to God, and of some too, who have devoted themselves to him. Beware of such persons; avoid them as you would the plague; and "if sinners entice you, consent ye not."

present; a piece of silver, or a pair of sandals. The next verses show that the law was disregarded, and oppression, impurity and idolatry prevailed. ——*On pledged garments.* Contrary to the law. Exod. xxii. 26, 27.—— *Near every altar, &c.* They attended and kept a feast to their idols, and drank wine procured by the basest methods.

9—11. *Yet destroyed I, &c.* The prophet having denounced God's judgments on the neighbouring nations, and touched on the sin and punishment of Judah, now addresses the kingdom of Israel in a particular manner; first reminding them what God had done for their fathers, casting out the Amorite, bringing them up from Egypt, raising for them prophets, &c. but how had they requited him?

12. *Nazarites wine, &c.* They endeavoured to destroy all his sacred institutions. The words of the prophets they despised, saying, 'prophesy not'

13. *I will press you, &c.* Modern critics generally give the term פעס, an active signification, as the old versions, Syriac and Chaldee did; and the comparison justifies this sense.

14—16. *And flight shall, &c.* Their swiftness, strength, dexterity, &c. should avail them nothing; for soon would the Assyrians come and take them away.

CHAP. III. 2. *Have I known, &c.* In a peculiar and distinguishing manner, revealing myself among you, and protecting and blessing you; there for I will in as peculiar a manner punish you for your sins.

3. *Can two walk, &c.* How can they, unless the time to meet, and

Will a snare spring up from the ground,
When it hath taken nothing at all?
6 Shall a trumpet be blown in a city,
And the people not be afraid?
Shall there be any evil in a city,
And Jehovah hath not inflicted it?
7 Surely the Lord Jehovah will do nothing,
But he revealeth his secret counsel
Unto his servants the prophets.
8 The lion hath roared, who will not fear?
The Lord Jehovah hath spoken, who will not prophesy?
9 Publish upon the palaces in Ashdod,
And upon the palaces in the land of Egypt, and say,
'Assemble yourselves on the mountains of Samaria,'
And behold, great tumults in the midst of her,
And the oppressed within her.
10 For they know not to do right, saith Jehovah;
They store up rapine and spoil in their palaces.
11 Therefore thus saith the Lord Jehovah;
An adversary shall encompass the land;
And he shall bring down thy strength from thee,
And thy palaces shall be spoiled.
12 Thus saith Jehovah;
As the shepherd taketh out of the lion's mouth,
Two legs or even a piece of an ear;
So shall the children of Israel be taken out
Who sit in Samaria on the corner of a bed or on a damascene.
Hear ye and testify to the house of Jacob, 13
Saith the Lord Jehovah, the God of hosts;
That in the day when I shall visit 14
The transgressions of Israel upon him,
I will also visit the altars of Bethel.
And the horns of the altar shall be cut off,
And they shall fall to the ground.
And I will smite the winter-house, 15
Together with the summer-house;
And the houses of ivory shall perish,
And the great houses shall be destroyed, saith Jehovah.

CHAPTER IV.

Reproof for oppression, idolatry, and incorrigibleness.

HEAR this word, ye kine of Bashan, 1
That are on the mountain of Samaria,
That oppress the poor, that crush the needy,
That say to their masters, 'Bring, and let us drink.'
The Lord Jehovah hath sworn by his holiness, 2

REFLECTIONS UPON CHAPTER III. 1. We may learn the absolute necessity there is of reconciliation to God. Man, as sinful, is at enmity with his Maker; and there can be no friendship or fellowship, till the variance is removed; that is, till the enmity on our part is slain. In order to which, there must be a change in the heart; it must be brought to love God above all, and to desire his favour as the main thing. There can be no comfortable walking with God till we are thus reconciled to him; and this is to be sought through Christ, "who is our peace, and who suffered the just for the unjust to bring us to God."

2. See the importance of hearkening to God's voice, whether that be his word, or his rod. The threatenings of his word are not mere empty words, but will surely be fulfilled, and "when there is evil in a city," he gives warning by it. Calamities and afflictions are his servants, and designed to alarm and rouse men, like the sound of a trumpet, or the roaring of a lion; and when the Lord's voice thus crieth, wise men learn instruction. But the oppressor shall fall under them; shall be stripped of all his wealth and property; and his fine ivory houses either made desolate or possessed by others.

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the road which they intend to take are agreed upon? Unless they are in a state of friendship, how can they walk comfortably? Without friendship there is no fellowship.

4. *Hath no prey.* Either in sight or in possession. Naturalists tell us that the lion only roars when his prey is in sight, or while he plays with it.

5—7. *Can a bird fall, &c.* These questions show that as a lion roareth over his prey, or a bird falleth into the snare, or as a people fear when the trumpet indicates the approach of a conquering enemy; so God denounced his judgments by the prophets, to excite the attention of the people before it would be too late.——*Evil in a city.* That is, calamity, famine, or any other judgment.

9. *Publish upon, &c.* Upon the flat roofs whence any news, or singular event was usually published. Matt. x. 27.——*Assemble, &c.* The Philistines and Egyptians are called to come and see the injustice and oppression which the Israelites practised in Samaria.

12. *Two legs, or even a piece, &c.* The shepherd did this as a proof that the sheep had been devoured; and the sentiment is that the body of the Israelites should be destroyed.——*Or on a damascene, &c.* I prefer this version, as doing the least violence to the text, and as supported by general custom; for it is usual to call articles by the name of the place where they are made. For conjectures, the learned reader may see Michaelis' Supplement, in verb. The passage refers to the rich and luxurious Israelites.

14. *Altars of Bethel.* See 1 Kings, xii. 29, 32. Its destruction is also foretold, chap. v. 5, of this prophet.——*Horns of the, &c.* See Exod. xxvii. 2. Ps. cxviii. 27.

15. *Winter-house, &c.* The various and splendid habitations which the noble enjoyed, should become ruins.

CHAP. IV. 1. *Kine of Bashan.* Bashan was celebrated for its rich pastures, and its cattle were fat and restive. David often compares his

That, lo, the days shall come upon you,
That ye shall be taken away with hooks,
And your posterity with fishers' nets.
3 And ye shall go out at the breaches,
Every fish at that which is before it;
And ye shall be cast into Armenia, saith Jehovah.
4 Go ye to Bethel, and transgress;
At Gilgal multiply your transgression;
And bring your sacrifices every morning,
And your tithes every three days:
5 And burn a thank-offering with leaven,
And proclaim, publish the free-will-offerings:
For thus ye love to do, O children of Israel,
Saith the Lord Jehovah.
6 Therefore have I also given you
Cleanness of teeth in all your cities,
And want of bread in all your places;
Yet have ye not turned to me, saith Jehovah.
7 And I have also withholden from you the rain,
When there were yet three months to the harvest:
And I have caused it to rain upon one city,
And upon another city have I not caused it to rain:
One portion *of land* hath been rained upon,
And another whereupon it rained not withered.
8 So two or three cities have gone to one city,
To drink water, but they were not satisfied:
Yet have ye not turned to me, saith Jehovah.
I have smitten you with blasting and mildew; 9
Your gardens, and your vineyards, and your fig-trees,
And your olive-trees, the locust hath devoured;
Yet have ye not turned unto me, saith Jehovah.
I have sent among you the pestilence, 10
After the manner of Egypt:
Your young men have I slain with the sword,
And your horses have I led into captivity;
And I have made the smell of your camps to come up to your nostrils;
Yet have ye not turned unto me, saith Jehovah.
I have overthrown some of you, 11
Like the great overthrow of Sodom and Gomorrah;
And ye were as a fire-brand plucked from the [burning;
Yet have ye not turned unto me, saith Jehovah.
Therefore thus will I do to thee, O Israel; 12
And because I will do thus unto thee,
Prepare to meet thy God, O Israel.
For, lo, it is he that formeth the mountains, 13
and createth the wind,
And declareth unto man what is his thought;
He that maketh the morning [a] and the [a] darkness,
And treadeth upon the high-places of the earth;
Jehovah, God of hosts, is his name.

CHAP. IV.

REFLECTIONS UPON CHAPTER IV. 1. Let us learn to observe the hand of God in the calamities of life, and attend to his design in sending them. In how beautiful and instructive a manner is God's providence in afflictive events described in this chapter! He sends famine, withholds rain, or gives it where he pleases; blasts the products of the earth by weather or insects; and sends fire, diseases, and enemies. All are his servants, and his design in all is, to bring back his wandering, revolting creatures to their God and their duty. His aim is merciful; and it becomes us to acknowledge his agency, and submit to him: especially should those do so who have received remarkable deliverances, (being, as it were, "brands plucked out of the burning,) and whose guilt will be aggravated, if they be not suitably impressed.

2. Let all men prepare "to meet God in the way of his judg-

13. [a] Sept. Arab. mss.

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enemies to bulls of Bashan; and here the prophet compares the proud and luxurious Israelites, to the fed beasts of that district.

2. *The breaches* Any breach or opening in the nets. I suppose the metaphor with which the preceding concluded, continued in this.——*Ye shall be cast*, &c. I have followed the versions in reading the verb as passive; and both the Syriac and Chaldee, render the noun Armenia, or the mountains of Meni. The sense is, that the Israelites should be sent there captives. 2 Kings, xvii. 23.

4, 5. *Go ye to Bethel*, &c. Here Jeroboam placed one of his calves, 1 Kings, xii. 29. and Gilgal, not far from Jericho, was also the scene of idolatry. Chap. v. 5. Hos. iv. 15; ix. 15.; xii. 11. The figure is used as Eccles. xi. 9.——*Every three days.* So all the old versions render, and I conceive this answers to 'every morning,' which precedes. Of the free-will-offerings they feasted; and inconsequence, God with severe irony, says, 'go on in your idolatry and luxury; for these are what ye like.'

6—11. *Given you cleanness*, &c. God had sent various tokens of his displeasure, but no impression was made on the obdurate hearts of this people.

7. *When there were yet three*, &c. At the time it was wanted to feed and plump the grain, so that the harvest had in a great measure failed.

10. *Pestilence*, &c. We find this sent for the sin of David, 2 Sam. xxiv. 15.; and God sent this scourge upon the Israelites, but without effect.

11. *Like the great*, &c. Hebrew, 'overthrow of God;' but for this idiom, see note, Gen. i. 2.

12, 13. *Prepare to meet*, &c. This address is forcible; and the display of the divine attributes which follows, calculated to lead them to reflect on

CHAPTER V.

A lamentation over Israel; exhortation to repentance; God rejecteth their hypocritical service.

1 Hear ye this word which I take up against
you, even a lamentation, O house of Israel.
2 The virgin of Israel is fallen; she cannot rise;
She is stretched out on her land; none shall
raise her up.
3 For thus saith the Lord Jehovah;
The city that went out by a thousand, shall
leave a hundred,
And that which went out by a hundred, shall
leave ten,
Unto the house of Israel.
4 For thus saith Jehovah to the house of Israel,
Seek ye me, and ye shall live:
5 But seek not Bethel, nor go unto Gilgal,
And pass not over unto Beer-sheba:
For Gilgal shall surely go into captivity,
And Bethel shall come to nought.
6 Seek ye Jehovah, and ye shall live;
Lest he rush like fire on the house of Joseph,
And it devour the house of Israel, and there be
none to quench it:
7 Ye that turn judgment into wormwood,
And cast down righteousness to the earth;
8 That forsake him who made the Hyades and
Orion,
And who turneth death-shade into the morning,
And who darkeneth the day into night:
Who calleth for the waters of the sea,
And poureth them over the face of the earth;
Jehovah, [a]God of hosts", is his name:
9 Who scattereth desolation on the strong,
And bringeth desolation on the fortress:
10 Ye that hate him that reproveth in the gate,
And abhor him that speaketh uprightly.
11 Forasmuch therefore as you tread on the poor,
And ye take from him burdens of wheat:
Though ye have built houses of hewn stone,
Yet ye shall not dwell in them:
Though ye have planted pleasant vineyards,
Yet ye shall not drink the wine of them.
12 For I know your manifold transgressions,
And your many aggravated sins:
Ye that afflict the just, that take a bribe,
And turn aside the poor in the gate.
13 Therefore the prudent shall be silent in that
time;
For it shall be an evil time.
14 Seek good, and not evil, that ye may live;
And so Jehovah, God of hosts, shall be with you,
As ye are accustomed to speak.
15 Hate ye evil, and love good,
And establish judgment in the gate:
It may be that Jehovah, God of hosts,
Will be gracious unto the remnant of Joseph.
16 Because thus saith Jehovah, God of hosts[o];
Wailing shall be in all broad-places;
And in all the streets they shall say, 'Alas! Alas!'
And they shall call the husbandman to mourning,
And such as are skilful of lamentation, to wailing.
17 And in all vineyards shall be wailing,

Chap. v. 8 [a] Sept. Arab. 2 mss.

16. [o] *Lord.* Sept. Arab. Syr. mss.

ments." A most instructive exhortation, plainly intimating the vanity of attempting to fly from God, or to oppose him. There is no meeting him as an enemy, for "he will overcome:" therefore our wisdom will be to meet him with humble, penitent submission, and prayer, considering how vast is his knowledge and his power. He formed those things which are greatest and most stupendous, as the mountains; and created the wind, which is most subtle and powerful in its operations; he knows what is most secret, as men's thoughts; and he can destroy all those things in which sinners place their confidence. Let us then fear this great and glorious Being; humble ourselves before him; and be above all things solicitous that he may be "our God;" then all this knowledge, power, and grandeur will be engaged to promote our felicity; and all the elements and creatures shall subserve his purpose, and secure it to us.

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the God whom they had forsaken, and on the account which they had to give up to him.

CHAP. V. 2. *The virgin of Israel, &c.* I consider this verse as containing the lamentation of the prophet. The next assigns the reason of it to be the depopulation of her cities, a tenth part only remaining.

4—10. *Seek ye me, &c.* This call to repentance, with the promise of life to such as obey it, and with a denunciation against the impenitent, is in the prophet's best manner. The 7th and 10th verses show the wickedness of the people, and the 8th and 9th beautifully display the power and majesty of God.

11. *Forasmuch as ye, &c.* They trampled on the poor, and exacted from the produce of their labour; and hence the calamities threatened should soon fall on them.

16. *Because thus, &c.* God had determined to punish this sinful people by the sword of their enemies, unless they turned to him; and the prophet mingles promises with menaces, to arouse them to think on their ways.

For I will pass through thee, saith Jehovah.
18 Wo to you that desire the day of Jehovah!
What is the day of Jehovah unto you?
That day shall be darkness, and not light.
19 As if a man fled from a lion, and a bear met him;
Or went into a house, and leaned his hand on a wall,
And a serpent bit him.
20 Shall not the day of Jehovah be darkness, and not light?
Even thick darkness, and no brightness in it?
21 I hate, I despise your feasts,
And I will not smell on your solemn days.
22 Although ye offer unto me burnt-offerings,
And your wheaten-offerings, I will not accept them:
Nor will I regard the feast-offerings of your fatlings.
23 Take thou away from me the sound of thy songs;
For I will not hear the melody of thy viols.
24 But let judgment roll down as waters,
And righteousness as a mighty stream.
25 Did ye offer unto me sacrifices and gifts,
In the desert during forty years, O house of Israel?
26 Nay ye bore the tabernacle of Moloch,
And the star of your god Chiun,
Your images, which ye made to yourselves;
27 Therefore will I send you into captivity beyond Damascus,
Saith Jehovah, whose name is God of hosts.

CHAPTER VI.

The prophet still describes the luxury of the Israelites; and threatens them with desolation and captivity.

1 Wo to them that proudly despise Zion,
And that trust in the mountain of Samaria;
That are named after the chief of the nations;
To them the house of Israel resort!
2 Pass ye over unto Calneh, and see;
And from thence go ye unto Hamath the great:
And go down to Gath of the Philistines:

REFLECTIONS UPON CHAPTER V. 1. We here see the importance of seeking to God, especially in times of danger. It is often urged upon Israel, to inquire into his will, and to pray to him: and it is certainly the only way to live, to be secure and happy. Let us consider his vast power over all nature, over the stars, the morning, and the waves of the sea; and were it only a "may be" that God will be gracious, as in verse 15, it is worth while to make the trial. But to our seeking God, we must add, seeking all that is good; otherwise we shall not succeed. This leads us to observe,

2. The folly of external services without reformation. With what contempt does God here (as often in the prophecies,) speak of sacrifices, solemn assemblies, incense, songs, &c. while justice and charity are neglected. They are all abominable both to God and man. If men do not leave off oppression and injustice, and building houses with the gains of violence and fraud, they do but mock and affront God by their devotions. The end of prayer is reformation and holiness; and if a man "regards iniquity in his heart, the Lord will not hear him."

3. We see the folly and sin of mockers; for their bands will be made strong. Such men when under pains and afflictions, wish for death; but should it come, their case would be as in verse 19, "as if a man fled from a lion, and a bear met him; or went into a house, and leaned his hand on a wall, and a serpent bit him." All this shows the wisdom and necessity of being truly religious; that the day of the Lord may be light to us, and we may be received to "the inheritance of the saints in light."

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18. *Wo to you that, &c.* This shows how the prophet's message was treated. Some insulted, and laughed 'at the day of Jehovah,' as if it would not come, or as if it would not be calamitous. The prophet assures such mockers that the day would come, and they would find it gloomy enough.

21—24. *I hate, &c.* Their religious feasts were appropriated to their idols, and all their offerings and songs were hateful to God.

25. *Did ye offer unto me, &c.* Peters and others have observed, that they are not reproached with neglecting to offer sacrifices altogether in the wilderness; but that the laws given had a particular respect to the land of Canaan. See Deuter. xii. 8, &c. Indeed it is manifest that the prophet puts this question, to remind them, that God was not pleased so much with sacrifices, as with righteousness and piety. 1 Sam. xv. 22, 23.; Ps. l. 8, 9.; Is. i. 11, &c. They did however offer sacrifices to the golden calf, and to other idols in the desert.

26. *Nay, ye bore, &c.* It is probable that by 'tabernacle,' is meant, a little shrine, or little temple, in which the image was placed. Moloch was worshiped in the land of Israel; and this idol seems to have been the sun ——*Star of your god Chiun.* Probably the figure of a star, fixed on the head of the image. Jablonski supposes that Chiun also represented the sun; but the image of this god might be of a different form from that of Moloch. I have followed the order of the Septuagint in the text, and of Acts, vii. 43. The Greek translators, who lived in Egypt, have preserved the Egyptian name of this god, Remphan, which Jablonski says in their language signifies, 'the king of heaven,' or the sun.

27. *Beyond Damascus.* Hazael might carry many Israelites captive to that city, 2 Kings, x. 32, 33.; but now they are informed they must be led to a country far more remote. 2 Kings xv 29.; xvii. 6.

CHAP. VI. 1. *That proudly despise.* As there is nothing said in what follows against Judah, I have adopted another sense of the term בטח, and which the Septuagint, Syriac and Arabic give us; and the word has clearly this sense, Is. xxxvii. 29. In this view the prophet threatens those Israelites who despised the temple at Jerusalem, and trusted in the mount of Samaria, as far more secure.——*Named after, &c.* They called themselves after the idolatrous nations, with whom they intermarried, and not after their pious forefathers.

Are they better than these kingdoms?
Or their border greater than your border?
3 Wo to them that put far off the evil day,
And long for the court-day to do violence:
4 That lie upon beds of ivory,
And stretch themselves upon their couches;
That eat the lambs out of the flock,
And the calves from the midst of the stall;
5 That sing to the sound of the viol,
And like David invent for themselves instruments of music;
6 That drink wine out of goblets,
And anoint themselves with the best ointments:
But are not grieved for the destruction of Joseph.
7 Therefore now shall they go into captivity,
With the first that go into captivity,
And the banquet of those that stretch themselves shall pass away.
8 The Lord Jehovah hath sworn by himself;
Jehovah, the God of hosts, hath said,
I abhor the pride of Jacob, and hate his palaces;
Therefore will I deliver up the city with all that is therein.
9 And it shall come to pass, if there remain
Ten men in one house, that they shall die.
And one's uncle, he that burneth him, shall 10
take him up,
To carry the bones out of the house;
And shall say to him that is in a side-room of the house,
'Is there yet any with thee?'
And he shall say, 'There is none.'
Then shall he say, 'Be silent;'
Because they would not remember the name of Jehovah.
For, behold, Jehovah will command, 11
And he will smite the great houses with breaches,
And the small house with clefts.
Are horses accustomed to run on a rock? 12
Or can a man plow there with oxen?
For ye have turned judgment into hemlock,
And the fruit of righteousness into wormwood;
Ye that rejoice in a thing of nought, 13
That say, 'By our own strength,
Have we not seized for ourselves dominion?'
But, behold, I will raise up against you a na- 14
tion,
O house of Israel, saith Jehovah, God of hosts;
And they shall oppress you from the entrance of Hamath,
Unto the river of the great desert.

REFLECTIONS UPON CHAPTER VI. 1. Let us reflect on the sad state of those, who, when sickness or death come into their families, are not affected thereby. How sinful was the behaviour of these people in times of pestilence, when whole families were swept away. It is our wisdom and duty "to hear the rod, and him that hath appointed it;" to mention his name in prayer, and acknowledge the hand of his providence, and be led by such afflictive scenes and calamities, to apply our hearts more diligently to wisdom, and a preparation for our latter end.

2. See the fatal influence which prosperity often hath upon the human mind. What a melancholy description of the temper and character of the Israelites is here given! and how exact a description it is of multitudes among us! When their riches increase, they grow proud and secure; treat others with insolence and contempt; indulge themselves in luxury, and support their grandeur and elegance by injustice and oppression. The world thinks it is well with such persons, and envies their grandeur; they think it well with themselves, because "they are at ease;" but the Lord says, "Wo unto them." Happy is the man who, amidst his affluence, maintains a humble, tender, generous spirit, and "honours the Lord with his substance."

2. *Calneh.* A city in the region of Babylon, Gen x. 10, which Michaelis considers to be the same as Ctesiphon. Hamath was on the Orontes.—*Better-greater.* If these kingdoms are not better and greater than yours, why do ye worship their gods, and forake Jehovah?

3—7. *Court-day.* That Amos particularly addresses the nobles, and the judges, is manifest; and the 'seat of violence,' can only mean that on which they sat, when they exercised unjust and oppressive judgments. I have preferred the sense for the sake of precision and clearness. Their luxury and acts of oppression follow; and for these things they were to be the first led away into captivity.

8. *The pride of Jacob.* So the word is rendered, Hos. v. 5.; vii. 10. It signifies the things of which they were proud.

10. *And he that burneth, &c.* The Jews did not ordinarily burn the dead; but yet it seems they should not in this time of judgment be able to follow their usual custom.—*To carry out, &c.* This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt, and the bones shall be removed with no ceremony of funeral rites, and not without the assistance of the nearest kinsmen. Solitude shall reign in the house: and if one is left, he must be silent and retired, lest he be plundered of his scanty provisions.—*Because they would, &c.* These calamities will come because of their apostacy from Jehovah. I consider the infinitive used for the future.

12 *Are horses, &c.* The force of this question depends on the circumstance that horses were not anciently shod. God would make the earth by a drought, hard as a rock, because they had perverted justice.

13. *Dominion.* Hebrew, 'horns,' but these are used for power, dominion, and with others I have preferred the sense.

14. *River of the, &c.* This is generally called 'the river of Egypt,'

CHAPTER VII.

Judgments averted by the prayer of Amos; the rejection of Israel; Amaziah complaineth of Amos, who states his calling and Amaziah's judgment.

1 THE Lord Jehovah thus showed unto me;
and, behold, he formed locusts in the beginning
of the shooting up of the latter growth; and lo,
it was the latter growth after the king's mow-
2 ing. And it came to pass, when they had made
an end of eating the herb of the land, that I
said "O Lord Jehovah, forgive, I beseech
thee: who shall raise up Jacob? for he is small."
3 And Jehovah repented of this: It shall not
be, said Jehovah.
4 The Lord Jehovah thus showed unto me: and
behold, the Lord Jehovah called to contend by
fire, and it devoured the great deep; and when
5 it had devoured a part, I said, "O Lord Jeho-
vah, cease, I beseech thee: who shall raise up
6 Jacob? for he is small." And Jehovah repent-
ed of this: This also shall not be, said Jehovah.
7 Thus also he showed me: and behold, the
Lord stood upon a wall made by a plumb-line,
8 with a plumb-line in his hand. And Jehovah
said unto me, "Amos, what seest thou?" And
I said, "A plumb-line." Then said Jehovah,
"Behold, I will set a plumb-line among my peo-
ple Israel:
I will not again pass through them any more:
9 And the high-places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste;
And I will rise against the house of Jeroboam
with the sword."
10 Then Amaziah, the priest of Bethel, sent to
Jeroboam, king of Israel, saying, "Amos hath
conspired against thee, amidst the house of Is-
rael; the land is not able to bear all his words.
11 For thus Amos saith, 'Jeroboam shall die by
the sword, and Israel shall surely be led away
captive out of their own land." 12 And Amaziah
said unto Amos, "O thou seer, go, flee thou
away into the land of Judah, and eat bread there,
and there prophesy. 13 But prophesy not again
any more against Bethel: for it is the king's
sanctuary, and the temple of the kingdom."
14 Then answered Amos, and said to Amaziah,
"I was no prophet, neither was I the son of a
prophet; but I was a herd-man, and a gatherer
15 of sycamore fruit: And Jehovah took me as I
followed the flock, and Jehovah said unto me,
'Go, prophesy unto my people Israel.'
16 Now therefore hear thou the word of Jehovah:
Thou sayest, 'Prophesy not against Israel,
And drop not thy word against the house of Isaac:
17 Therefore thus saith Jehovah;
'Thy wife shall be a harlot in the city,
And thy sons and daughters shall fall by the
sword,
And thy land shall be divided by line;
And thou shalt die in a polluted land:
And Israel shall surely go into captivity out of
his land.

REFLECTIONS UPON CHAPTER VII. 1. See how the best friends of a country may be accused, and treated, even as its worst enemies; so were Jeremiah, Amos, and Paul treated, and even Jesus, by Herod and Pilate. Though Amos was a faithful prophet, and an earnest intercessor for Israel, yet he was insulted, especially by the priests of Bethel. They misrepresented him as preaching for bread, and advancing doctrines seditious and treasonable. This is the common language and plea of persecutors. But while they are thus enemies to

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because it most probably formed the boundary of that country towards the desert.

CHAP. VII. 1. *The king's mowing.* The mowing of too luxuriant corn is thought to be meant, and the first cutting of which might be for the king's horses, kept in great numbers contrary to the law. If the locusts devoured the second growth of such corn, it would prove fatal to the crop.

3. *Repented of this, &c.* To affect the mind of the prophet, and by him that of the people, God exhibits different judgments, and shows his clemency by forbearing to execute them on the intercession of Amos, it being his sole intention to represent these modes of punishment, and not to inflict them.

4—9. *To contend by fire, &c.* In the vision this seemed to dry up the very sea. The next vision represents what God had determined to do, and the prophet makes no intercession to prevent it. The meaning is, that God would not punish them by locusts or by fire, but by hostile desolation and captivity.

10—13. *Priest of Bethel, &c.* A priest of calves, who could not bear the faithful denunciations of Amos, without considering him a conspirator. He commands him to flee to Judah, where prophets were tolerated, and not to prophesy against the king's sanctuary, &c. It was indeed the work of the king; and the service performed there was to secure the obedience of the people to the king.

14. *Sycamore fruit.* This was a kind of fig-tree, which grew in many places in Judea; see 1 King. x. 27, Luke xix. 4. The fruit might be gathered either for use or exportation. In this humble occupation God called Amos, and inspired him to deliver his message; and he did it with ability and fidelity.

15—17. *Thy wife, &c.* This severe denunciation would doubtless ap-

CHAPTER VIII.

By a basket of summer-fruit Israel's end is showed; oppression reproved, and a famine of God's word threatened.

1 The Lord Jehovah thus showed unto me:
2 and behold a basket of late summer-fruits. And
he said, "Amos, what seest thou?" And I said,
"A basket of late summer-fruits." Then said
Jehovah unto me,
The end is come upon my people Israel;
I will not pass through them any more.
3 And the singing-women of the palace shall howl
In that day, saith the Lord Jehovah.
There shall be many dead bodies in every place;
They shall be cast forth with silence.
4 Hear this, ye that swallow up the needy,
And make the poor of the land to cease, saying,
5 'When will the new moon be gone, that we
may sell corn?
And the sabbath, that we may set forth wheat?'
Making the ephah small, and the shekel great,
And falsifying the balances by deceit;
6 Buying the destitute for silver,
And the needy for a pair of shoes;
And selling the refuse of the wheat.
7 Jehovah hath sworn by the high state of Jacob,
Surely I will never forget any of their deeds.
8 Shall not the land tremble for this,
And all mourn that dwell therein?
And shall not all of it rise up as the river;
And be driven off and sink down as the river
of Egypt?
9 And it shall come to pass in that day,
Saith the Lord Jehovah,
That I will cause the sun to go down at noon,
And will darken the land in the bright day:
10 And I will turn your feasts into mourning,
And all your songs into lamentation;
And I will bring sackcloth upon all loins,
And baldness upon every head;
And I will make it as a mourning for an only son,
And the end thereof as a day of bitterness.
11 Behold, the days come, saith the Lord Jeho-
vah,
That I will send a famine on the land,
Not a famine of bread, nor a thirst for water,
But of hearing the words of Jehovah:
12 And men shall wander from sea to sea;
And from the west to the east shall they run to
and fro,
To seek the word of Jehovah, but shall not
find it.
13 In that day shall the fair virgins
And the young men faint for thirst:
14 They that swear by the sin of Samaria,
And say, 'Thy god, O Dan, liveth;'
And, 'ʸThy god", O Beer-sheba, liveth;'
But they shall fall, and not rise again.

Chap. viii.

God's faithful ministers, they are enemies to their country, and to their own peace.

2. The consciousness of a call of providence, united with upright intentions, will give a man courage in a good work. Amos tells the priests what made him so bold; he did not "run before he was sent;" did not preach for bread; and he would hardly have had so much courage as to preach in the king's sanctuary, without a special commission.

14. ʸ Sept.

A consciousness that he was obeying the commands of God, bore him through all. Thus may we stand; only let us be careful, like the prophet, "to give a reason for our conduct, and the hope that is in us, with meekness and fear."

Reflections upon Chapter viii. 1. We see how unpleasant the seasons and forms of religion are to men who place all

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rage Amaziah, but he was not permitted to injure the prophet.

CHAP. VIII. 1—3. *Late summer-fruits.* This intimated that as the season for fruits was now terminating; as summer was ended, so the end was at hand in respect to Israel as a nation.——*Singing-women of the palace, &c.* Houbigant and most other critics thus render. There was no temple then in Samaria.

5. *New moon be gone, &c.* Intent on their gain, they could not bear the usual restraints imposed by the law; and in their dealings they were guilty of fraud, adopting every method to increase their wealth.

6. *Buying the, &c.* Either his labour or his person. See chap. ii. 6.

7. *The high state, &c.* To which God had raised him. The term גאון must be taken in a good sense here.

8 *All of it rise up as, &c.* The rising and falling of the ground with a wave-like motion, occasioned by an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile.

9. *The sun go down, &c.* This I conceive is a strong metaphor to represent a great and calamitous change. See chap. iv. 13. The next verse is only explanatory, and illustrative of this.

11. *A famine.* When these calamities come, there would be found no prophet of whom they could inquire. This judgment did not befall Judah; for when Jerusalem was laid waste, and during the captivity, and for some time after, prophets were raised up in Judah.

14. *Thy God, O Beer-sheba, &c.* I have followed the Greek translators, who either read as in the former line, or some synonymous word. Some

CHAPTER IX.

Israel's desolation certain; yet God will restore the fallen tabernacle of David.

1 I saw the Lord standing upon the altar; and he said,
Smite the upper lintel that the posts may shake:
For I will wound them in the head, all of them;
And their posterity I will slay with the sword:
He that fleeth of them shall not flee away,
And he that escapeth of them shall not escape safely.
2 Though they dig down to hades,
Thence shall my hand take them:
Though they climb up to the heavens,
Thence will I bring them down:
3 And if they hide themselves in the top of Carmel,
I will search and take them out thence;
And if they hide themselves from me in the bottom of the sea,
Thence will I command the serpent, and it shall bite them.
4 And if they go into captivity before their enemies,
Thence will I command the sword, and it shall slay them:
And I will watch over them for evil and not for good.
5 For the Lord Jehovah, God of hosts,
Is he that toucheth the land, and it shall melt,
And all that dwell therein shall mourn:
And all of it shall rise up as the river,
And shall sink down as the river of Egypt.
6 He buildeth his upper chambers in the heavens,
And his storehouse he foundeth on the earth;
He calleth for the waters of the sea,
And poureth them out upon the face of the earth:
Jehovah, [a] God of hosts", is his name.
7 Are ye not to me as the sons of Cush,
O children of Israel, saith Jehovah?
Did I not bring up Israel from the land of Egyt?
And the Philistine, from Caphtor, and Syria from Kir?
8 Behold the eyes of Jehovah are upon the sinful kingdom;
And I will destroy it from off the face of the earth:
Nevertheless I will not utterly destroy
The house of Jacob, saith Jehovah.
9 For behold, I will command,
And I will sift the house of Israel among all nations,
Like as one sifteth corn in a sieve:

CHAP. IX.

their happiness in their wealth; and such men are not restrained by any scruples. They are unjust in their dealings, fraudulent in their commerce, oppressive to the poor; draw their riches out of the very bowels of their workmen and families; and care not what others suffer, so that they can get wealth. Many rich merchants, tradesmen, and farmers are, it is to be feared, of this character; and of such God says, "Surely I will never forget any of their deeds." He will revenge upon them the contempt of his day and worship, and the contempt and cruelty with which they treat their brethren. If men show no mercy, they cannot expect to find mercy.

2. We know that a famine of bread is bad; and are here taught that "a famine of hearing the word" is much worse. That is also the judgment of God, though it is to be lamented few people regard it as such. It is dreadful to want bread and water; but to want "the bread of life, and the waters of the sanctuary," is really as much more dreadful, as the soul is more valuable than the body. And this threatening shows what a value God puts upon his ordinances, and how highly those who are favoured with them should value them. But, as when there is plenty of bread, so in plenty of ordinances, men are apt to be surfeited with them, and become weary of them, to discourage their ministers, and neglect their services; and it is then just in God to take them away, and give them to others.

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6 [a] Sept. Syr. Arab.

render דרך, 'worship;' but as Secker observes, this is scarcely admissible, 'worship liveth.'

CHAP. IX. 1. *Upon the altar, &c.* In this vision the prophet saw the Lord standing upon the altar, doubtless that erected at Bethel, as if ready to depart, when he had given command to smite 'the upper lintel,' or door-frame of the temple there, that its parts might shake; to intimate that it would soon be demolished, and all that worshipped there dispersed or destroyed.

2—4. *Though they dig, &c.* God assures them that all their efforts to escape his strokes and judgments would be vain and useless.

5. *It shall melt.* See Ps. xcvii. 5. The very frame of nature is dissolved before him. There is a reference to an earthquake, chap. viii. 8.

7. *As the sons of Cush?* The Arabian Cushites are meant, who were a powerful, but despised people, according to Bochart. They were free-booters in the desert, and idolaters; and the Israelites had become like them. Yet he had brought them from Egypt, as he had brought the Philistines from *Caphtor*, &c. The old versions render Capadocia, and Michaelis Cyprus. *Kir* was the son of Shem, Gen. x. 22. Part of his posterity settled in Mesopotamia; and another in Kir, whether that of the Medes or some other, we learn from this place. God had raised up and transplanted other nations as well as the Israelites, and hence they could not confide that he would favour them because of what he had done for their fathers.

8—10. *Sift the house of, &c.* This is an expressive metaphor, to denote that God would now separate the chaff from the wheat, comp. Matt. iii. 12;

Yet not a grain shall fall upon the ground.
10 But all the sinners of my people shall die by the sword,
Who say, 'The evil shall not overtake,
Nor come suddenly on our account.'
11 In that day will I raise up the fallen tabernacle of David,
And I will close up the breaches thereof;
And I will raise up the ruins thereof;
And I will build it as in the days of old:
12 That the residue of men may seek Jehovah,
And all the nations which are called by my name,
Saith Jehovah, who doeth this.
13 Behold, the days come, saith Jehovah,
That the plougher shall overtake the reaper,
And the treader of grapes him that soweth seed;
And the mountains shall drop sweet wine,
And all the hills shall melt.
And I will reverse the captivity of my people 14
Israel,
And they shall build the waste cities, and inhabit them;
And they shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit of them.
And I will plant them upon their land; 15
And they shall no more be rooted up
Out of their land which I have given them,
Saith Jehovah, thy God.

REFLECTIONS UPON CHAPTER IX. 1. We see how impossible it is for sinners to escape the judgments of God. We have here a noble and solemn description of his universal presence, and irresistible power, and of his determination to punish all his enemies. How dreadful then is the case of those, who have "the eyes of God against them for evil!" There is no place to which they can escape from his notice, or where they can shun his avenging hand. "Stand, therefore, in awe, and sin not."

2. We are here taught God's esteem for his people, and the care which he takes of them. Though he may "sift them among all nations," and bring distressing judgments upon them, "he will not permit the least grain to fall to the earth;" not one of his faithful servants shall be lost. He will defend them in the day of evil; or if they suffer with others, they shall not be destroyed. "His fan is in his hand, and he will throughly purge his floor;" but the precious grain shall all be preserved.

3. Let us rejoice in the fulfilling of this propheoy. God's name is called upon by the heathen; the kingdom of Christ is established among them; and we in this nation have been led to seek the Lord, and are become a part of his people: and we see that there is still hope concerning the restoration and conversion of the Jews. Let it be our prayer that God would bring them into his church and favour again, and "give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

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and while the chaff, the ungodly should perish, not a grain of the wheat, not one good righteous man, should be lost.

11, 12. *The fallen tabernacle, &c.* This is elegantly put for the kingdom of David, which God promises one day to restore; and I think it clear that it refers to the times of the gospel, when 'the residue of men' shall seek unto God. Acts, xv. 17. I follow the Greek, as containing the genuine text; and the mistake of the common one is easy to be accounted for. See Kennicott. The calling of the Gentiles is here predicted.

13—15. *The days come, &c.* If we are to understand these literally, they refer to those of Israel who are yet preserved, and who shall at some future time be restored to their own land.——*No more.* They shall abide there unmolested. But it may be, that they only mean that some of Israel should be restored from that captivity into which they were to go: and should enjoy fruitful seasons and great prosperity in their own land, for a long period, and which they actually did enjoy. They multiplied exceedingly and became rich and powerful.

HOSEA.

INTRODUCTION.

HOSEA is with great probability supposed to have prophesied for more than sixty years; so that like Samuel he must have been called when very young, and continued until he was very old. Though later than Amos, he must have been some time his contemporary. He is supposed to have begun his prophetic office about 790 years before Christ, and to have died early in the reign of Hezekiah, about 724; so that while he prophesied in Israel, Isaiah prophesied in Judah. Hosea is concise and sententious; and often omits the connexive and adversative particles, which occasions much obscurity.

CHAPTER 1.

To show the spiritual harlotry of Israel, Hosea marries Gomer, and hath by her Jezreel, Lo-ruhamah, and Lo-ammi; the restoration of Israel.

1 THE word of Jehovah which came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.

2 The beginnning of the word of Jehovah by Hosea,
And Jehovah said to Hosea,
"Go take a wife addicted to harlotries,
And *beget* children addicted to harlotries;
For so the land is given up to harlotry,
And wholly departeth from Jehovah."

3 So he went and took Gomer, the daughter of Diblaim; and she conceived, and bare him a son.

4 And Jehovah said unto him,
"Call his name Jezreel;
For yet a little while, and I will avenge
The blood of Jezreel upon the house of Jehu,
And will bring to an end the kingdom of Israel.

5 And it shall come to pass in that day,
That I will break the bow of Israel in the valley of Jezreel."

6 And she conceived again and bare a daughter.
And Jehovah said unto him,
"Call her name Lo-ruhamah, [NO MERCY:]
For I will no more have mercy on the house of Israel;
But I will utterly take them away.

7 Yet on the house of Judah I will have mercy;
And will save them by Jehovah their God;
And I will not save them by bow nor by sword,
Nor by battle, by horses, nor by horsemen."

8 Now when she had weaned Lo-ruhamah she conceived and bare a son.

9 And Jehovah said,
"Call his name Lo-ammi: [NOT MY PEOPLE]
For ye *are* not my people, and I will not be your God."

10 Yet the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured nor numbered;

CHAP. I. 2. *Addicted to harlotries, &c.* Some think that the prophet was literally commanded to marry a harlot, and beget children who should follow her ways; and others that this was a mere vision, designed to reprove the Israelites. I suppose it to be only a parabolic way of representing the spiritual harlotry of the Israelites, and if we are to consider his going and marrying Gomer, &c. as a real transaction, we must understand it, of his marrying an Israelitess, given up to spiritual harlotry, but I rather think the whole a mere parable, from what we read chap. iii. 1, &c.

4. *His name Jezreel.* 'God will sow or scatter;' is the best approved meaning of this prophetic name. Horsley explains it to be, 'the seed of God,' after some others; but what follows does not support this sense. The Jews were accustomed to such prophetic names.——*The blood of Jezreel, &c.* Not Jehu's vengeance on Ahab's family; for this was acceptable, 2 Kings. x. 30.; but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace. 1 Kings, xxi. 1.——*Make to cease.* I will cut it off by the Assyrians; or as some think, this refers to the ceasing of the kingdom from the house of Jehu, 2 Kings, x. 30.; xv. 10.

6. *No more have, &c.* So as to preserve them a distinct and powerful kingdom. Some think that the weaker sex of this child, represented the weak state of Israel under their last kings.

7. *On the house of Judah, &c.* God would not as yet give up Judah, but would deliver that kingdom from the power of Assyria; and this deliverance should evidently appear to be his own work. See 2 Kings, xix. 35.

9. *Not my people.* Here their rejection is expressly stated. They had long rejected God, and now he determines to reject them.

And it shall be that in the place where it was said unto them,
'Ye are not my people,'
There it shall be said unto them,
'Ye are the sons of the living God.'
11 Then shall the children of Judah
And the children of Israel be gathered together,
And shall appoint to themselves one head,
And they shall come up out of the land:
For great shall be the day of Jezreel.

CHAPTER II.

Idolatry of the people; God's judgments against them; promises of reconciliation with them.

1 Say ye to your brethren, O Ammi; and to
2 your sisters, O Ruhamah. Plead with your mother, plead:
For she is not my wife, nor I her husband:
And let her put away her harlotries from her,
And her adulteries from her breasts;
3 Lest I strip and leave her naked,
And set her as in the day when she was born;
And make her as a desert,
And set her as a dry land and kill her with thirst;
4 Neither have mercy upon her children;
Because they are children addicted to harlotries.
For their mother hath played the harlot; 5
She that conceived them hath caused shame:
For she hath said, 'I will go after my lovers,
Who give me my bread and my water,
My wool and my flax, mine oil and my drink.'
Lo, therefore, I will hedge up [r]her[/r] way with 6
thorns,
And will close up her enclosure,
So that she shall not find her paths.
And she shall follow after her lovers, 7
But she shall not overtake them:
And she shall seek, but not find them;
Then shall she say,
'I will go again to my first husband;
For then was it better with me than now.'
For she knoweth not that I give unto her 8
The corn, and the wine, and the oil,
And the silver which I multiply to her,
And the gold which they offer to Baal.
Therefore will I turn and take away 9
My corn in its time, and my wine in its season;
And I will take away my wool and my flax,
So that they may not cover her nakedness.
And now will I expose her vileness to her lovers; 10
And none shall deliver her out of my hand.
I will also cause all her joy to cease, 11

Chap. II.

Reflections upon Chapter I. 1. See the evil of sin, and the dreadful effects of God's displeasure against it. It turned away his mercy from Israel, of which they had been long partakers; and the consequence of this was their utter destruction. All our hopes should be founded on divine mercy; but allowed sin will deprive us of it. If men do wickedly, whatever they may hope, "He that made them will not have mercy upon them, and he that formed them will show them no favour."

2. See the nature of the christian covenant, and our duty and privileges under it. It is much the same as the Jewish. If we deliberately and sincerely choose the Lord for our God, he will own and treat us as his people; we shall be the children of the living God. But if we desert his service, and prove false to our covenant engagements, the relation is dissolved; he will disown and condemn us. "Be ye therefore ever mindful of his covenant," and consider the honour and happiness of being the sons of the living God.

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6. [r] Sept Arab.

1, 11. *Yet the number, &c.* Though he rejected them as a nation, yet the promises made to Abraham should be fulfilled. Many of them with the children of Judah should come back under Zerubbabel; and great should be the day when God 'sow them again' in their own land. There is a play on the word 'Jezreel.' The prophet had used it to denote dispersion; he now applies it to denote their ingathering. But both these verses have a reference to the spiritual Israel, as the apostle applies them, Rom. xi. 25, 26, to all who embraced the gospel, whether Israelites or Gentiles; and in respect to them, the words have been fulfilled; so that they who were not his people, but gross idolaters, have become the sons of the living God.

CHAP. II. 1. *O Ammi, &c.* I consider the believers here addressed, those who were God's people, and who had obtained mercy; such as had not bowed the knee to Baal, but had been stedfast with God. God speaks of them, and calls them by names of opposite signification to those given to the ungodly. Chap. i. 6—9.

2. *Plead with, &c.* Ye pious ones, enter, as it were, into a judicial process with your mother, the house of Israel; disavow her proceedings, and protest against them; for I do not regard her as my spouse.

3—5 *Lest I strip her, &c.* She having been unfaithful, God would deal with her accordingly. The language shows in what manner conquerors anciently treated the vanquished. Compare Ezek. xvi. 39; xxiii. 26.

6. *Hedge up her way, &c.* God would so inclose her with difficulties that she should not be able to escape; she shall be secured by the power of the enemy.

7. *After her lovers, &c.* For some time she will remain addicted to her Egyptian and Syrian idols, and her wicked practices; but shall not have the opportunity of doing as she had done. At length humbled and penitent, she shall seek to her first husband, or the God of Israel.

8. *Knoweth not, &c.* At present she ascribeth these blessings to her idols, and to them offers her sacrifices.

Her feast days, her new moons, and her sabbaths,
And all her solemn assemblies.
12 And I will destroy her vines and her fig-trees,
Of which she said, 'These are my hire,
Which my lovers have given unto me:'
And I will make them a forest,
And the beasts of the field shall eat them.
13 And I will visit upon her the days of Baals,
Wherein she burned incense unto them;
And decked herself with her ear-rings and her jewels;
And she went after her lovers,
And forgot me, saith Jehovah,
14 Notwithstanding this, I will allure her,
And conduct her into the desert,
And will speak comfortably unto her.
15 And thence I will give her her vineyards,
And the valley of Achor for a door of hope;
And she shall sing there, as in the days of her youth,
And as in the day when she came up from the land of Egypt.
16 And it shall be in that day, saith Jehovah,
That thou shalt call me Ishi, [MY HUSBAND.]
And shalt call me no more Baali, [MY LORD,]
17 For I will take the names of Baali out of her mouth,
And they shall no more be mentioned by their name.
And in that day will I make 18
For them a covenant with the beasts of the field,
And with the fowls of the heavens,
And with the reptiles of the ground;
And the bow and the sword, and war,
Will I destroy out of the land;
And I will make them to lie down safely.
And I will betroth thee unto me for ever; 19
Yea, I will betroth thee unto me in justice and equity,
And in loving-kindness, and in mercies.
I will even betroth thee unto me in faithfulness; 20
And thou shalt acknowledge that I am Jehovah.
And it shall come to pass in that day, 21
I will hear, saith Jehovah,
I will hear the heavens,
And they shall hear the earth;
And the earth shall hear the corn, 22
And the wine, and the oil;
And they shall hear Jezreel.
And I will sow her to me in the land; 23
And I will have mercy on Lo-ruhamah;
And I will say to Lo-ammi, 'Thou art my people;'
And they shall say, 'Thou art our God.'

REFLECTIONS UPON CHAPTER II. 1. We may see the wise designs of God in afflicting his people. When men grow fretful of him, of his nature and attributes, of their dependence upon him and obligations to him, which is the source of all evil; it is kind in him to correct them, to hedge up their ways, to bring perplexity and distress upon them, and to disappoint all their expectations from creatures. His design is, to bring them to himself, to stop them in their evil courses, to rouse them out of their indolence and sloth, and make them diligent in his service: he brings them into a wilderness to instruct them: the valley of trouble is a door of hope.

2. Let backsliders be engaged by these persuasive arguments, to turn to the Lord. What amazing goodness did he show to this idolatrous, perverse people! how kind was he to afflict them, that by sending mercy he might allure them. Many may remember that it was better with them in time past than now. When they loved prayer and ordinances, when they kept good company, redeemed their time, and made more conscience of religion, they had more peace, comfort, and hope. Let those then who have neglected these good ways return to them; these precious promises are designed to invite and encourage them. If they do this, God will betroth them to himself, admit them into the most endearing and indissoluble relation; will bestow on them the greatest honour in saying, "Thou art my people;" and they will enjoy the greatest happiness in being able to say, "Thou art my God."

9—13. *Take away, &c.* By thus treating Israel God would show that the favours which they had enjoyed all came from him. Not only their temporal blessings should be taken away, but their religious privileges too. ——*Days of Baals.* These were various idols of the sun, and other objects. Hence we read of Baal-berith, Baal-zebub, Baal-peor, &c.

14. *I will allure her, &c.* The word here is taken in a good sense; as it follows, that he will bring her into the desert, &c. that is, deliver her from captivity, and conduct her in the desert, as he did of old.

15. *Valley of Achor.* This valley lay to the north of Jericho, not far from Gilgal, and as formerly, after Achor was stoned, this valley opene the way to the conquests of Joshua, so the restoration of it would again be the door of hope, or the earnest of future blessings.

16. *Ishi, my husband, &c.* Israel restored and converted, shall own God as their God; and avoid mentioning the term Baal, though capable of a good sense, because it had been applied to idols.

18. *A covenant, &c.* A covenant of security. See Job v. 23. Ps. xlvi. 9. Is. ii. 4.

20. *I will betroth thee, &c.* These promises I think can only be fulfilled in the spiritual seed of Israel, whom God betrothed to himself for ever.

21. *I hear the heavens, &c.* Asking, as it were, to pour down rain on

CHAPTER III.

By a parable God shows the afflicted state of Israel, while in captivity; then promised their return.

1 THEN said Jehovah unto me,
"Go again, love a woman that loveth evil and an adulteress,
According to the love of Jehovah to the children of Israel,
Who look to other gods, and love flagons of wine."
2 So I bought her to me for fifteen shekels of sil-
3 ver, and for a homer and a half of barley: And I said unto her,
Thou shalt abide for me many days;
Thou shalt not play the harlot, nor have another man;
So I also will not have another for thee:
4 For the children of Israel shall abide many days
Without a king, and without a prince,
And without a sacrifice, and without an [v]altar",
And without an ephod, and without teraphim.
5 Afterward shall the children of Israel return,
And seek Jehovah their God,
And shall obey David their king;
And shall be struck with dread on account of Jehovah,
And on account of his goodness, in the latter days.

CHAPER IV.

Judgments for the sins of the people and the priests; for their idolatry; Judah is warned by Israel's calamity.

1 HEAR ye children of Israel, the word of Jehovah:
For Jehovah hath a controversy with the inhabitants of the land,
Because there is no truth, nor mercy,
Nor knowledge of God in the land.
2 In swearing, and lying, and killing, and stealing,
And committing adultery, they have broken forth,

CHAP. III.

REFLECTIONS UPON CHAPTER III. 1. God's treatment with the Israelites, is a lively emblem of the case of sinners and the manner of God's dealing with them; and may assist us in judging of our own character and state. Sinners are departed from God; have thrown themselves out of his protection and family; and can neither comfortably address him, nor receive any addresses from him: yet he has a love of compassion towards them, and invites and encourages them to return to him. But in order to their reconciliation, he first makes them sensible of their own unworthiness, and of his infinite mercy: he keeps them as it were in a state of separation till they are thoroughly humbled, and then communicates to them the joy of his pardoning mercy and favour: and it is an instance of his wisdom and kindness thus to humble those whom he intends to exalt to a state of peace and safety.

2. Let us attend to the instructive view of true religion, which is here given us. It is "fearing the Lord and his goodness." It is not a slavish fear of God's wrath, but a veneration of him, arising from thinking of him as the best, as well as the greatest of Beings; especially being affected with his goodness in sending Christ to redeem us; and admitting us into his covenant. Let us inquire then, how we are affected with this divine goodness? whether it engages us to a holy reverence; makes us afraid of offending so good a Being; of making ungrateful returns for his kindnesses, and of losing our interest in his favour. Let us cherish this fear; for "happy is the man that thus feareth always."

4. [v] The versions.

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the earth; and they shall hear the earth, when it supplicated for rain, &c. This and the next verse implies that they had had unfruitful seasons, as Amos had foretold. Chap. iv. 7—9.

22. *Shall hear the corn, &c.* These two verses beautifully represent inanimate objects as speaking, and a chain of second causes as depending on the first, the Lord of all.——*Shall hear Jezreel.* The people whom God will sow again in his land. See chap. i. 11.

23 *I will sow her, &c.* See note, chap. i. 9, 10.

CHAP. III. 1. *Love a woman, &c.* 'That loveth evil;' so the Septuagint, Syriac, and Arabic render, and I think justly, as the next words explain, she being 'an adulteress.' We must suppose one divorced to be meant; but then this could not be any real transaction, as such conduct in a prophet would have been the disgrace of his office.——*According to the love, &c.* The prophet in this parable was to represent how Jehovah had loved Israel, who like an adulteress, had loved idols, and served them, and so deserved the severest judgments.

2. *So I bought her, &c.* In the parable, the prophet represents himself as doing as he was commanded. He paid for her according to the ancient custom. See Gen. xxxiv. 12, and 1 Sam. xviii. 25.——*Fifteen shekels, &c.* See Introd. Pt. 2, Chap. iii. p. 27. He paid one half in money, and the rest in grain.

3. *Abide for me, &c.* According to this, though the prophet had betrothed her, and she was his wife, she was to abide in his house without their having any intercourse; and this was to show that the children of Israel should abide many days without a king, &c. in a most distressing condition.

4. *Without sacrifice, &c.* They could not offer sacrifices in other countries according to the law, nor even build altars.——*Ephod.* A part of the high-priest's dress. They should have no high-priest.——*Teraphim.* Were in fact little images, analogous to the *Penates* of the Romans. See Gen. xxxix. 14. Judg. xvii. 5. The Jews in their captivity should not regard these ancient objects of superstition.

5. *And obey David, &c.* See Jer. x. 9, Ezek. xxxiv, 23; xxxvii. 22, &c. These things refer to the gospel; and those who believed on, and obeyed the Lord Jesus, among this people were struck with dread at the displays of Jehovah's power and goodness manifested by the Saviour.

CHAP. IV. 2. *Blood reacheth, &c.* That is, murders are committed

And blood reacheth unto blood.
3 Therefore shall the land mourn,
And every one that dwelleth in it shall languish,
With the beasts of the field, and the fowls of heaven;
Yea, the fishes of the sea also shall be taken away.
4 Yet let no one contend, let no one reprove;
For [v] my" people are as the priest that contendeth with me.
5 Therefore shalt thou fall in the day,
And the prophet also shall fall with thee in the night,
And I will cut off thy mother-city.
6 My people are destroyed for want of knowledge;
Because thou, *O priest,* hast rejected knowledge,
I will also reject thee from being a priest to me;
Because thou hast forgotten the law of thy God,
I will also forget thy children.
7 As they increased, so they sinned against me;
Therefore will I change their glory into shame.
8 They eat up the sin-offerings of my people,
And they set their heart on their iniquity.
9 And it shall be as with the people, so with the priest:
And I will visit upon them their ways,
And their doings will I recompense unto them.
10 For they shall eat, and not be satisfied:
They shall play the harlot, but not increase.
For they have left off giving heed to Jehovah.
Harlotry and wine, and new wine, 11
Have taken away their understanding.
My people ask counsel at their stocks, 12
And their staff declareth unto them:
For the spirit of harlotry hath caused them to err,
And they have gone astray from their God.
On the tops of the mountains they sacrifice, 13
And on the hills they burn incense,
Under terebinths, and poplars, and oaks,
Because the shadow thereof is good:
Wherefore your daughters play the harlot,
And your wives commit adultery.
Shall I not visit your daughters when they play 14
the harlot?
And your wives when they commit adultery?
When they separate themselves with harlots,
And when they sacrifice with prostitutes?
Therefore the people that understand not shall fall.
Though thou, Israel, play the harlot, 15
Yet let not Judah become guilty;
And come not ye unto Gilgal,
Neither go ye up to Beth-aven,
And swear ye not, 'Jehovah liveth.'
For as a backsliding heifer Israel slideth back: 16
Now will Jehovah feed them as a lamb in a wide place.
Ephraim is joined to idols: 17
Let him alone: he is gone after their wine.

4. [v] Sept. Arab.

CHAP. IV.

perpetually, one overtaketh another. In a state of such falsehood, oppression, and cruelty, well might God have a controversy with them.

3. *The land mourn.* This may refer to the drought foretold by Amos, chap. iii. 2, or to the locusts mentioned chap. v. 7. There shall be such a scarcity, that even the fish of the sea shall not supply the wants of this rebellious people.

4. *No one reprove.* Notwithstanding such crimes and such calamities, let no one contend with and reprove them; for they are incorrigible. ——*For my people, &c.* This version arises from regarding מריבי as a participle, not in construction, but with the pronominal affix; and so Moerlius and Michaelis consider it. The sense I take to be, The people are as wicked and insensible as their idolatrous priest, who contends with and against me. This properly introduces the next verse. Every idolatrous priest was opposed to God; and hence such are threatened.

5. *Therefore shalt thou fall, &c.* I consider that the priest is addressed; and at a time when he least expected, he is appointed to fall, as well as every false prophet, together with the mother-city Samaria.

6. *Thou, O priest, &c.* I have supplied, to render the commination more plain; for the next line proves that the priest is meant, as the whole order does in the two next verses.

7. *As they increased, &c.* In number, power, and wealth, so they did in wickedness.

9. *As with the people, &c.* They shall both suffer, as they have alike sinned.

10. *Not increase, &c.* In number or riches, though they multiply their harlotries with their detestable idols.

11. *Their understanding, &c.* In the feasts kept in honour of their idols, they were guilty of every kind of excess and impurity; and that they had not the understanding of men, the next verse clearly proves.

13 *Play the harlot, &c.* This may be understood literally; as the temples of idols were scenes of the most shameful profligacy; and in some of them courtezans were appendages, as they now are in India. The next verse illustrates this.

15. *Let not Judah, &c.* The prophet turns his mind to Judah, where more regard was yet paid to the law. ——*Gilgal.* See note, Amos, iv. 4. ——*Beth-aven.* The same as Bethel, but so called from the idolatry practised there. It means, 'house of iniquity;' and not 'house of God,' as it had been called.

16. *Backsliding heifer.* One not trained to the yoke. ——*In a wide*

18 They have gone astray continually:
Their rulers have loved shame.
19 A wind shall distress them in their borders,
And they shall be ashamed for their [v] altars".

CHAPTERS V. VI.

Judgments denounced against the priests, people, and princes for their sins, and a call to repentance, and a complaint of their inconstancy.

1 Hear ye this, O priests;
And hearken ye house of Israel;
And give ye ear, O house of the king;
For judgment is *denounced* against you,
Because ye have been a snare on Mizpah,
And a net spread out upon Tabor.
2 And the revolters have made great slaughter,
Therefore *I will bring* chastisement on them all.
3 I know Ephraim, and Israel is not hid from me;
For now Ephraim hath gone astray,
And Israel is defiled with idols.
4 Their deeds will not suffer them to turn to their God:
For the spirit of harlotries is in the midst of them,
And they acknowledge not Jehovah.
And the pride of Israel testifieth against him; 5
Hence shall Israel and Ephraim fall in their iniquity;
Judah also shall fall with them.
With their flocks and with their herds, 6
Shall they go to seek Jehovah;
But they shall not find him;
He hath withdrawn himself from them.
They have dealt treacherously against Jehovah; 7
For they have begotten strange children:
Now shall the locust devour their portions.
Blow the trumpet in Gibeah, the cornet in Ramah: 8
Sound an alarm in Beth-aven,
For the enemy pursueth thee, O Benjamin.
Ephraim shall be desolate in the day of rebuke: 9
Among the tribes of Israel I make known a sure event.
The princes of Judah are become, 10

19. [v] Sept. Syr. Arab.

Chap. v.

Reflections upon Chapter iv. 1. We learn the dreadful consequences of sin. God has a controversy with, or an action against sinners, for being ignorant of him; disobeying his law, and breaking his covenant. And it is easy to see how it will end: God will be justified, and the sinner confounded. Let us be desirous to end this controversy; and make peace with him, who is the most dreadful adversary; but the most kind, powerful, and faithful friend.

2. How dreadful a thing is it for men to be let alone in their sins, ver. 17. "Ephraim is joined to idols; let him alone." So now, providence, ordinances, and the spirit, are as it were ordered to let many alone; they will hear no reproof, regard no checks of conscience, and endeavour to stifle all remorse; and therefore "are given up to their own hearts' lusts." To such a sad state may men be brought by habits of wickedness, and the righteous judgments of God. They may in the mean time think themselves happy, because their consciences are at ease; but this is the last stage of degeneracy, and the forerunner of utter destruction. It is indeed to be dead in trespasses and sins, and will be followed by the second death.

3. Since there is so much sin in the world, and these are its terrible effects, let God's people be very cautious that they never offend, ver. 15. Let them guard against the infection of evil principles, customs, and examples. They know more, have felt and experienced more, and profess more than others. Let them be very watchful, shun the occasions of sin, resist temptations to it, and daily implore the divine blessing and assistance, that they may "hold faith and a good conscience, and persevere to the end."

place. In an open, unprotected place, so that the lamb would be exposed to its enemies.

17. *Let him alone; he is gone, &c.* Ephraim was so addicted to idolatry, and to the feasts kept in their temples, that he is given up as incorrigible.

18. *Their rulers, &c.* I suspect that ה is a mistake for ם; at least it is better to give the sense than to hide it by such a change of persons and genders. The word הבו, *give ye*, is found in none of the old versions. The rulers and nobles are reproached with loving the abominable rites of idolatry; they were not better, but even worse than the common people.

19. *A wind shall, &c.* Referring to the destructive effects of the scorching east wind, which blasted every thing. By this metaphor the destruction of the land is represented.——*In their borders, &c.* Hebrew, 'in their wings;' but the word is applied to the border of a garment, and of a country or the earth, Is. xxiv. 16; and at least this conveys a clear sense. The common version, 'a wind hath bound her up in his wings,' is to me unintelligible. Wings are for flight, bearing, &c. but not for binding up.

Chap. V. 1. *House of the king, &c.* The royal family are charged with the same offences as others.——*Upon Mispah.* Probably both a mountain and city of Gilead, Judg. xi. 29. Tabor was in the tribe of Zebulun. In these places, like hunters and fowlers, they had ensnared men into idolatry.

2. *Great slaughter.* This may refer to the victims slaughtered, or to men. For 'revolters,' the Greek read 'hunters,' which Dathe follows, supposing the metaphor of the first verse continued.

4. *Their deeds, &c.* Their idolatrous practices have formed such habits, that they will not turn to God. I take ידע in the sense of owning, acknowledging, which it often signifies.

6. *With their flocks, &c.* A time will come, when they will offer sacrifices to him in vain; for he will not regard them.

7. *Strange children, &c.* A brood of evil doers; such as are estranged from God.——*The lowest, &c.* The Greek translators give this sense, and most probably read יאול החמל. Michaelis and Dathe give the Arabic sense of the textual word, and render, 'unexpected calamity shall consume their portions.'

Like those that remove the land-mark;
I will pour out my wrath upon them as water.
11 Ephraim is oppressed and broken in judgment,
Because he willingly walked after vain idols.
12 Therefore will I be to Ephraim as a moth,
And to the house of Judah as rottenness.
13 When Ephraim saw his sickness, and Judah his wound;
Then went Ephraim to the Assyrian,
And *Judah* sent to king Jareb:
Yet could he not heal you,
Nor cure you of your wound.
14 Surely I will be to Ephraim as a lion,
And as a young lion to the house of Judah:
I, even I, will tear and go away:
I will take away, and none shall deliver.
15 I will go, I will return to my place,
Till they own their guilt, and seek my face.
In their affliction they will seek me early,
[a] saying",
1 "COME, and let us return unto Jehovah:
For he hath torn, and he will heal us;
He hath smitten, and he will bind us up.
2 After two days will he revive us:
In the third day he will raise us up,
And we shall live in his sight.
3 And we shall know, [a] and" follow on to know
Jehovah:
His going forth is prepared as the morning;
And he will come unto us as the rain,
As the spring and autumn-rain on the earth."
4 O Ephraim, what shall I do unto thee?
O Judah, what shall I do unto thee?
For your goodness is as a morning cloud,
And as early dew which passeth away.
5 Therefore have I hewn them by the prophets;
I have slain them by the words of my mouth:
And [y] my" judgment hath gone forth as the light.
6 For I desired mercy rather than sacrifice;
And the knowledge of God more than burnt-offerings.
7 But they, like Adam, have transgressed the covenant;
There have they dealt treacherously with me.
8 Gilead is a city of those that work iniquity;
She is marked with footsteps of blood.
9 And as troops of robbers wait for a man,
So a company of priests murder in the way to Shechem:
For they have committed great wickedness.
10 In the house of Israel I have seen a horrible thing:

CHAP. V. 15. [a] Versions.

CHAP. VI. 3. [a] mss. 5. [y] Versions.

8. *Blow the trumpet, &c.* This verse Newcome thinks may refer to the coming of God's army of locusts. See Joel ii. 11. I rather think it refers to the Assyrians.

10. *The land-mark.* This was a most heinous crime. Deut. xxvii. 17. They had removed the boundaries of right and wrong; had rejected the law. Hence the judgments of God would pursue them.

13. *His sickness, &c.* Sickness and wound mean the diseases of the body politic. See Is. i. 6.——*King Jareb.* From Chron. x. 6, it is manifest that Jareb is either a proper name of the king of Assyria, derived probably from some place, or it is attributed by the prophet, 'as he that was to plead for God' with these two nations. They sent to him for help, but he afforded none, he could not, consistent with the policy he had adopted.

15. *I will go, I will, &c.* Leave the temple of Jerusalem, and as it were, shut myself up in heaven, until the time come when they are brought to repentance.——*In their affliction, &c.* In their state of exile and captivity. Three mss. begin the sixth chapter with this line, which is clearly proper, if any division should be made; but I have united them, as being most closely connected.

CHAP. VI. 1. *He hath torn, &c.* See chap. v. 14. They acknowledge that their distresses came from his hand, as a punishment for their offences; and the only way to obtain deliverance was to return to him.

2. *After two days, &c.* This seems to be a proverbial way of describing an event which would soon happen. Two is put for a few, Kings, xvii. 12. One and two for a few, Is. vii. 21. Jerem. iii. 14.; and two or three for a few, Is. xvii. 6. See the places collected by Noldius, note 1871. Some writers would apply these *two* days to the captivity in Babylon, and the present dispersion of the Jews, and the *third* to their restoration to their own land; but I think on no just principle of interpretation.

3. *We shall know, and, &c.* At that time, when we shall live in his sight; yea, we shall increase in the knowledge of his character, purposes and ways.——*His going forth.* His appearance as our deliverer, is fixed as the return of the morning; in the appointed season, we shall be as surely visited as it is usual for the spring and autumn rain to fall.

4. *O Ephraim, &c.* This is a tender complaint of their unsteadfastness. Sometimes they appeared as if penitent; they brought forth some good fruits; but soon changed again, and relapsed into their former ways.

5. *Hewn them, &c.* Wrought on them earnestly and constantly, denouncing desolation and slaughter among them.——*My judgment, &c.* I have followed the old versions in thus rendering; and I take 'judgment' to signify, not, a statute, ordinance, &c. but 'a penal affliction.' This had gone forth as the light; as clearly, as manifestly. Michaelis renders 'as the lightning,' a sense which it unquestionably has, Job xxxvi. 30.; xxxvii. 3.

6. *Rather than, &c.* The Hebrew negative has often this comparative sense. Gen. xlv. 8.; xlviii. 10, &c.

7. *Like Adam, &c.* This version is now generally admitted; and it shows that the doctrine of Adam's fall was then admitted and understood.

8. *Marked with footsteps, &c.* This is the exact force of the original terms, and shows what injustice prevailed among the Gileadites.

9. *A company of priests, &c.* These were bound by their office to live

There is the harlotry of Ephraim, Israel is defiled.
11 For thee also, O Judah, a harvest is appointed.

CHAPTER VII.

Reproof for their manifold sins; God's anger at their hypocrisy.

When I would have turned away the captivity of my people;
1 When I would have healed Israel,
Then the iniquity of Ephraim was discovered,
And the wickedness of Samaria:
For they have done deceitfully;
Thieves enter in, robbers spoil without.
2 And they consider not in their hearts
That I remember all their wickedness.
Now have their doings beset them about;
They are before my face.
3 By their wickedness they make the king glad;
And by their perfidies, the princes.
4 They are all of them adulterers:
They are as an oven heated by the baker,
Which he ceaseth from watching when he hath kneaded the dough,
Until it be *completely* leavened.
On the *feast*-day of our king, 5
When the princes began to be hot with wine,
He stretched out his hand with the scoffers.
For their heart [v] is hot" as an oven, while they lie 6
in wait;
All the night [v] Ephraim" sleepeth;
In the morning he burneth as a flaming fire.
They are all hot as an oven, 7
And they have devoured their judges;
All their kings have fallen:
There was none among them that called to me.
Ephraim hath mixed himself among the nations; 8
Ephraim is like a cake not turned.
Strangers have devoured his strength, 9
And he knoweth it not:
Yea, grey hairs are here and there upon him,

Chap. vii.

Reflections upon Chapters v. & vi. 1. We here see how much the sins of men may be aggravated by many circumstances attending them. Notice is here taken of the aggravation of the sins of Israel: they were the effect of contrivance and deliberation; they were very injurious to others; not only to those whom they murdered, but to those they enticed to idolatry. And their sins, with every circumstance attending them, were all known to God, and none of their profound contrivances hid from him: this they well knew. They had dealt treacherously with God; and violated the most sacred engagements. God had rebuked them for it again and again, by his judgments and prophets; and yet they went on boasting of their privileges and blessings.

2. See the duty and happiness of returning to God under his corrections. The design of afflictions is to bring men to rpentance and amendment: and it is great encouragement to both, that he will then

6. [v] Sept. Syr. Arab.——[v] Sept. Syr. 1 ms.

"heal and bind up;" remove judgments, command deliverance, and "speak peace to the soul." Let us encourage others to do this; and so further the design of the providence and word of God; for his word enjoins it, and his goodness should lead to it.

3. Let us attend to the superior excellencies of moral duties above ritual observances. God here required both, but prefers the former, when they come into competition. Our Lord quotes this passage twice, to vindicate his healing on the sabbath day, which was showing mercy to men's bodies; and his eating with publicans, which was in mercy to their souls. We should never place the whole of religion in rites and forms; remembering that the knowledge of God, and obedience to him are the main things. There are greater and lesser matters of the law; the former ought to be preferred, but the latter by no means neglected. "These ought ye to have done, and not to have left the other undone."

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was good; but they had become a banditti. After several modern critics, I have rendered שכמה as a proper name. This was a city of the priests, and of refuge in the tribe of Ephraim. Josh. xx. 7.

11. *For thee also, &c.* I understand harvest here to denote the time of punishment, and their ripeness for it. Compare Jer. li. 33. Joel iii. 13. Rev. xiv 15—19. The next line I join to the next chapter, with Moerlius, Michaelis, and others.

CHAP. VII. 1. *Turned away, &c.* The verb שוב, signifies to turn in any manner; and here I think must denote to turn away the captivity, or not to suffer them to be led captive, and in this view it is parallel with the next line, when I would have healed, &c. Horsley supposes that the prophet alludes to the reign of Jeroboam the second, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained.——*Then the iniquity.* At that time they continued their idolatry and wicked practices.

3. *Their wickedness, &c.* Those leading Israelites, who entered in as thieves, and the robbers without, who plundered the people, gratified the king and his princes by sharing the spoils with them.

4. *They are as an oven, &c.* They burn with unhallowed desires.——*Which he ceaseth, &c.* The baker having heated the oven, permits the fire to continue, until the dough be ready; so they *continue* to be hot as the oven, after their idols and adulteries.

5. *On the feast-day, &c.* His birth-day, or any other day the public resort to the palace.——*He stretched out, &c.* This must refer to some recent and notorious act of contempt to God, to his prophets, or to his worship.

6. *Their heart is hot, &c.* I have preferred the various reading, as preserving the metaphor; and in like manner Ephraim, for their baker, which different words in the Hebrew are the same except one letter, which might be easily mistaken. The sense seems to be, that by their intempe-

Yet he knoweth not.
10 And the pride of Israel testifieth against him:
And they do not return to Jehovah their God,
Nor do they seek him for all this.
11 Ephraim also is like a simple and unwise dove:
They call upon Egypt, they go to Assyria.
12 When they go, I will spread my net over them;
I will bring them down as a bird of the air;
I will chastise them, when they hearken to their assembly.
13 Wo unto them! for they have fled from me:
Destruction unto them! for they have transgressed against me:
Though I have often redeemed them,
Yet they have spoken lies against me.
14 And they have not cried unto me with their heart,
When they howled on their beds for corn and wine;
Yea, they have assembled themselves and rebelled against me.
Whether I chastised or strengthened their arm, 15
Yet have they imagined evil against me.
They have turned, but not unto me; 16
They have been like a deceitful bow:
Their princes fall by the sword for the rage of their tongue:
This shall be their reproach in the land of Egypt.

CHAPTER VIII.

Destruction is threatened for their impiety and idolatry.

SET the trumpet to thy mouth. 1
The enemy shall come as an eagle against the house of Jehovah,
Because they have transgressed my covenant,
And have trespassed against my law.
They [o] shall cry unto me, O God, we know thee. 2
Israel hath rejected his own chief good; 3

CHAP. VIII.

REFLECTIONS UPON CHAPTER VII. 1. We are taught the source of abounding wickedness, 'forgetfulness of God.' When men grow so desperately bad, as this people were, it is because they consider not in their hearts that God remembers all their wickedness; not only their wickedness in general, but "all" of it: and even that he not only observes and remembers it, but will judge them for it. Men profess to believe this, are ready to acknowledge it, and cannot help doing so; but they do not "consider it." Let us reflect upon it with self application; and seriously consider, that all our sins are before God, in the book of his remembrance; and that "for all these things he will bring us into judgment."

2. We may observe the odious nature and mischievous effects of drunkenness. The priests thought they might indulge more than ordinary on the king's day; but see what an effect it had upon him; and his companions, we may suppose, were no better. This vice makes men sick, and injures their health; and this alone is sufficient to deter any wise man from it. But it also makes them scorners; such men are prone to make a jest of religion. How careful then should we be to guard against excess, and to "be sober and temperate in all things."

3. How lamentable, and yet how common is it, for men to be ignorant of their own characters, and declensions. This is sometimes the case of states and kingdoms, and churches; often of particular professors of religion; all about them see their grey hairs; that they are declining in vigour, that old age is coming upon them, and that they are drawing near the destroyer. In this state God will surely visit them according to their deeds.

2. [o] *Israel.* Versions, mss.

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rance their hearts were inflamed, that in the night they indulged sloth, and in the morning were as eager as ever after their vices.

7. *Their judges, &c.* During the life of this prophet, four kings were put to death: Zechariah by Shallum; Shallum by Menahem; Pekahiah by Pekah, and Pekah by Hoshea. 2 Kings xv. In these violent changes many of the judges, princes and others must have perished. Notwithstanding these murders and calamities, none called on God.

8. *Mixed himself, &c.* See note, Amos vi. 1.——*A cake not, &c.* Which no one watches or cares for, and which is therefore burnt, and to be cast away.

9. *Strangers, &c.* See 2 King. xvii. 4.——*Grey hairs.* Like an aged person, whose vigour and strength are decaying, was Ephraim, yet he acted as if insensible of it.

10. *Pride of Israel, &c.* See chap. v. 5. Their growing miseries did not lead them to seek God.

12. *When they go, &c.* In their distress they called on the nations to help them, but in vain; for they proved the source of their bitterest calamities.——*To their assembly.* Advising them to seek for foreign aid. See 2 Kings, xv. 19.

14. *For corn and for wine.* In the famine they howled on their beds, yet they did not cry to God for the removal of the judgment. See chap. iv. 3—10.

15. *Or strengthened, &c.* Whether God inflicted punishment on them, or showed them favour, yet they rejected him for their idols.

16. *But not unto me, &c.* This clause is defective, if not erroneous. I have supplied after the suggestion of Secker. Newcome renders, 'They have turned after that which doth not profit;' and the *jod* might be omitted by some scribe before ל, as well as the affix after it.——*Their reproach, &c.* When they fly to Egypt, they shall be reproached for the murder of their kings and princes.

CHAP. VIII. 1. *As an eagle, &c.* Salmaneser is meant. 2 Kings, xvii. 3—6.; and the rapidity of his march and conquests are forcibly expressed.

2. *They shall cry, &c.* Struck with consternation when the enemy approaches, they shall begin to cry to that God whom they had so long rejected. I omit *Israel*, on the authorities noticed, as the words of the text yield a complete sense without it.

3. *Chief good, &c.* I refer this to their apostacy from God, and their renunciation of him and his worship.

Hence shall the enemy pursue him.
4 They have made kings, but not by me;
They have made princes, of whom I approved not:
Their silver and gold have they made
Into idols, that they might be cut off.
5 Mine anger is kindled against them:
How long will it be ere they attain innocency?
Remove far off, thy calf, O Samaria.
6 For from Israel did this come:
The workman made it, and it is no God:
Surely the calf of Samaria shall be broken in pieces.
7 For they sow the wind, and reap the whirlwind:
The stalk hath no bud; it will yield no flower:
If so be it yield, strangers shall swallow it up.
8 Israel is swallowed up:
Now shall they be among the nations
As a vessel in which there is no pleasure.
9 For they have gone up to Assyria;
As the solitary wild-ass that careth for himself,
Ephraim hath hired lovers.
10 But because they have hired among the nations,
Now will I gather them together,
And they shall soon be in pain
When they hear the burden of the king and of the princes.
Because Ephraim hath multiplied altars for sin, 11
Altars shall be to him for punishment.
I have written to him many things of my law, 12
But they have been accounted as a strange thing.
The sacrifices which they should offer to me, 13
They sacrifice them, and eat the flesh;
Therefore Jehovah accepteth them not;
Now will he remember their iniquity, and visit their sins:
They shall return to Egypt.
For Israel hath forgotten his Maker, and built 14
temples;
And Judah hath multiplied fenced cities:
But I will send a fire upon his cities,
And it shall devour the palaces thereof.

CHAPTER IX.

Distress and captivity of Israel for their sins and idolatry.

Rejoice not, O Israel, for joy, as the peoples; 1
For thou hast gone astray from thy God;
Thou hast loved hire at every corn-floor.
The floor and the vat shall not feed them, 2
And the new wine shall deceive them.

Reflections upon Chapter viii. 1. We may observe the progress of sin: Israel made idols, transgressed the covenant, and trespassed against the law. This began with "casting off the thing that was good." Apostacy begins with omissions of duty; neglecting prayer, the reading of the scriptures, and the religious observance of the sabbath: then the transition is easy to trespassing against the law and violating the covenant, and so committing all iniquity with greediness. Let us beware of sins of omission, for "they will increase unto more ungodliness."

2. How sad is it for men to neglect the law of God! The great privilege of the Jews was, that "to them were committed the oracles of God." And however men may esteem the things of God's law, they are in themselves great things; both excellent and necessary: they are sent to us from the great God, by his inspired messengers: and it is an inestimable privilege to have them written to us, that we may read, and study, and learn them. Yet many christians "count them as strange things;" as things in which they have no concern; or not of such importance as to deserve their serious attention. Let us reverence the word of God, and preserve a due sense of its vast importance; otherwise the Lord will not accept us; for he that turneth away his ear from hearing the law, shall have his prayer turned away also, and God will remember his iniquities.

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5. *Remove far off, &c.* With Houbigant and Dathe, I have transposed this clause to the end of the verse, on account of its connexion with the following.

6. *From Israel did, &c.* That is, it is the invention of Israel, and set up and regarded by Israel, as their fathers set up the golden calf in the desert; and this like that shall be broken to pieces.

7. *Saw the wind, &c.* This is a proverbial phrase. Jos. iv. 8. Prov. xxii. 8.——*The stalk, &c.* They shall be disappointed in their expectations of harvest.

8. *No pleasure, &c.* One despised and cast out. Ps. xxxi. 12. Jerem. xxii. 28.; xlviii. 38.

9. *The solitary, &c.* See notes, Job xxxix. 5—8. Though unsociable, it is vehement in its desires after its mate, Jer. ii. 24.; and Ephraim had been as hot after the idols of the nations.]

10. *Be in pain, &c.* They had gone to Assyria for idolatrous commerce, and now God would carry them captive there; and they should be galled by the oppression of their rulers.

11. *Be to him for, &c.* There is a play on the word מזבח in its double sense. I take the meaning to be, as he had erected many altars for the service of idols, so he should go into a land where he would find such altars only.

12. *Many things of, &c.* Dathe renders, 'I have described to them many laws;' and this I consider to be the sense, reading after the Keri.

13. *To Egypt.* See chap. vii. 16. They shall go there as exiles.

CHAP. IX. 1. *Rejoice not, &c.* Do not imitate their idolatrous festivities.——*Corn-floor.* Attributing plenty to thy idols, and honouring them at the feast of ingathering; but the fruits of the ground shall fail, &c.

4. *The food of mourners.* It was customary for neighbours to carry

3 They shall not dwell in Jehovah's land;
But Ephraim shall return to Egypt,
And in Assyria they shall eat polluted things.
4 They shall not pour out wine to Jehovah,
Nor shall their sacrifices be acceptable to him;
Their food shall be as the food of mourners;
All that eat thereof shall be polluted:
For their food shall be for their own appetite,
It shall not come into the house of Jehovah.
5 What will ye do on the day of the solemn assembly,
And on the day of the feast of Jehovah?
6 For lo, they go away from the destroyer,
Egypt shall gather them, Memphis shall bury them:
Their pleasant houses bought with their silver, nettles shall possess them:
Thorns shall spring up in their tabernacles.
7 The days of visitation are come;
The days of recompence are come;
Israel shall know that the prophet was foolish,
That the man of the spirit was mad:
For the greatness of thine iniquity,
And thy great hatred *these things befall thee.*
8 Ephraim lurks for the people of my God;
The prophet is as a fowler's snare in all his ways,
And deep is their hatred to the house of my God.
9 They are corrupted as in the days of Gibeah:
He will remember their iniquity, and will visit their sins.

Like grapes in the desert I found Israel; 10
As the early figs on the fig-tree when first ripe:
They went to Baal-peor, and separated themselves to shame;
And became abominable as the object of their love.
As for Ephraim, his glory shall fly away as a bird; 11
There shall be no birth, no pregnancy, no conception.
Yea, though they bring up their children, 12
Yet will I take them off from among men;
Yea, wo to them when I depart from them!
Ephraim, as I see Tyre, is planted in a pleasant 13
place:
But Ephraim shall bring forth his sons to the murderer.
Give them, O Jehovah,—what wilt thou give? 14
Give them a miscarrying womb and dry breasts.
All their wickedness in Gilgal is before me: 15
For there have they excited my hatred:
For the evil of their doings I will drive them from my house;
I will love them no more: all their princes are revolters.
Ephraim is smitten, their root is dried up; 16
They shall bear no fruit:
Moreover if they bring forth,
Yet will I slay the beloved fruit of their womb.
God will reject them, because they have not 17
hearkened to him:
And they shall be wanderers among the nations.

CHAP. IX.

REFLECTIONS UPON CHAPTER IX. 1. None have less reason for joy than apostates and revolters. Israel is here forbidden to rejoice, because they had no reason, no ground for it. Those who know not God may rejoice in his providential favours. His people have great reason to rejoice in him and his blessings; but revolters have none; for as their sins are peculiarly displeasing to God, their punishment will be most dreadful. Guilt and fear may well spoil all their mirth. He that desires to secure true and lasting joy, must fear God, and keep close to him and his service.

2. See the fatal consequences of God's departing from men.

4. [r] The versions.

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food into the houses of those who mourned for the dead; but such food contracted pollution, by being in the same place with a dead body. Num. xix. 14. ——*Their own appetite, &c.* So Abarbanel, Grotius and others explain the sense. They may eat of it, but as unclean none of it must be offered to God.

5, 6. *They go away.* Out of the holy land, where alone they could sacrifice ——*Egypt shall.* They shall fly there, and at Memphis shall die and be buried, chap. vii. 16; while their pleasant houses shall become a complete desolation.

7. *Great hatred, &c.* Some words have probably been omitted. I have added what the connexion seems to require.

8. *Lurks for the people.* In this version I have followed Michaelis; and as it rests on a change of the points merely, and connects with the following clauses, I am satisfied it is the proper sense. The Israelites were opposed to Judah, and the false prophets ensnared all they could. I read אלוי in each place, and to the last clause I join the verb which begins the next verse. We might indeed read אלהים.

9. *Are corrupted, &c.* See Deut. ix. 12.; Jud. xix. 16. and chap. x 9.

10. *Like grapes, &c.* Israel was as agreeable to God then as these fruits would be to a traveller in the desert, in comparison with what Israel now is; for as they acted, so have you.

11—13. *His glory, &c.* His wealth, population and power shall all perish. However pleasant his situation, he shall be removed as off.

14. *What wilt thou give?* These seem to be the words of the prophet, praying that God would appoint abortion and barrenness, rather than that they should bring up their children for the sword.

CHAPTER X.

Israel reproved and threatened for their impiety and idolatry.

1 Israel is a vine spreading itself abroad,
Whose fruit is very abundant;
According to the abundance of his fruit, he hath abounded in altars;
According to the goodness of his land, he hath made goodly images.
2 Their heart is divided; now shall they be punished.
He shall break down their altars, and destroy their images.
3 For now they say, 'We have no king,
Because we feared not Jehovah;
What then shall a king do to us?'
4 They speak empty words when they swear,
And falsehood when they make a covenant:
And judgment springeth up as hemlock
In the furrows of the field.
5 Because of the calf of Beth-aven,
Shall the inhabitants of Samaria fear;
For his own people shall mourn for him:
And his sacrificers that exulted in him;
Even for his glory, when it is departed from him.
6 For he shall be carried to Assyria,
As a present to king Jareb:
Ephraim shall receive shame,
And Israel shall be ashamed of his own counsel.
As for Samaria, her king is cut off, 7
As the foam on the surface of the waters.
The high-places also of iniquity, 8
The sin of Israel, shall be destroyed:
The thorn and the thistle shall come up on their altars;
And they shall say to the mountains, 'Cover us,'
And to the hills, 'Fall on us.'
Thou hast sinned as in the days of Gibeah; 9
Israel stood in array there:
Did not the war overtake them in Gibeah?
Against the sons of iniquity I came, and chastised them. 10
And the peoples shall be gathered against them,
When they are chastised for their two iniquities.
And Ephraim shall be as a trained heifer, 11
That loveth to tread out the corn;
For I will pass the yoke on her fair neck:
I will make Ephraim tread out the grain;
Judah shall plough, Jacob shall break his clods.
Sow to yourselves in righteousness, 12
And reap [v] the fruit" of loving-kindness:
Break up for yourselves the fallow ground:
For it is time to seek Jehovah,
Till he come and rain righteousness upon you.

CHAP. X.

After he had threatened Ephraim with the loss of all their comforts then this comes in also, as the most dreadful circumstance of all; "yea, wo also to them when I depart from them." When God finally departs, every thing that is good and happy is taken away; every thing that is painful and tormenting is inflicted. Innumerable, eternal woes will follow that unhappy creature from whom God is departed. Let us dread this, as the greatest evil, and keep ourselves in the love of God. "The Lord is with you, while you are with him; but if ye will not hearken unto him, God will cast you off for ever;" leave you in your sin, and to all the consequences thereof.

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15. *In Gilgal.* See chap. iv. 15.——*My house.* Or household. Israel had been a part of God's household, or family; but now he would cast them off. See Numb. xii. 7, and Chap. vii. I.

CHAP. X. 1. *Spreading itself, &c.* For this sense of בלק, see Michaelis' Supp. Lex. The participle is used for various times.——*Whose fruit, &c.* I consider פרי, 'the vine,' the nominative of the verb, which signifies 'whose fruit was equal,' that is, to its flourishing state, I have given the sense, if not the idiom, as the next clause explains. Horsley has rendered nearly to the same purpose.

2. *Be punished, &c.* The punishment threatened follows. God himself will punish them with the destruction of what they have trusted in.

3. *Have no king, &c.* They had rejected Jehovah and legal government. There was anarchy in the kingdom of Israel for nine years, before Hoshea began to reign, according to Usher and Blair.——*What shall a king, &c.* Can one be of any service?

4. *They swear.* Though they had taken the oath of allegiance to Hoshea, it seems from this that they were not sincere.——*Judgment, &c.* Punishment suddenly follows our crimes; it comes as commonly as hemlock grows in the furrows of the field.

5. *Beth-aven.* See Chap. iv. 15.——*His own people, &c.* His worshippers shall grieve to see their idol destroyed, or stripped of all that was valuable, and sent as a present to Assyria.

7. *Cut off, &c.* Many had been by assassination, and Hoshea soon would be by the king of Assyria; nor should he have any power to resist.

8. *They shall say, &c.* This sublime description of fear and distress, our Lord had in view, Luke xxiii. 30. See also Rev. vi. 16.

10. *I came and chastised, &c.* See note, chap. ix. 16.——*Two iniquities.* The calves of Dan and Bethel. Israel shall then suffer as Benjamin formerly did.

11. *Trained heifer.* Subjected to servitude; and he shall be wholly employed in servile works. Judah shall have some pre-eminence.

12. *It is time, &c.* Newcome adopts the reading of the Septuagint רעו and joins it to the former line, 'the fallow-ground of knowledge.' The metaphor of the text I consider to be, that now Jehovah was calling them to

12. [v] Sept. Arab.

13 Ye have plowed wickedness, and reaped punishment;
Ye have eaten the fruit of your falsehoods.
Because thou hast trusted in thy way,
In the multitude of thy mighty men,
14 There shall arise a tumult among thy people,
And all thy fortresses shall be destroyed,
As Salmon destroyed Beth-arbel in the day of battle:
The mother with the children shall be dashed in pieces.
15 Thus shall it be done to you, O house of [v] Israel",
Because of your very great wickedness:
In a morning the king of Israel shall surely be cut off.

CHAPTER XI.

Israel's ingratitude, and God's judgments for it; promises of mercy.

1 When Israel was a child, then I loved him;
And out of Egypt I called my son.
2 [v] When I called", then they departed from me;
They sacrificed to Baals, and burnt incense to idols.
Though I taught the Ephraimites to go, 3
And took them up in [v] my" arms;
Yet they knew not that I healed them.
With human cords I drew them, with bands of 4
love;
And I was to them as one that raised the yoke on their cheek;
And I inclined unto them, I [v] conducted" them.
They shall return into the land of Egypt, 5
And the Assyrians shall be their king,
Because they have refused to return *to me.*
And the sword shall fall grievously on their 6
cities,
And shall consume their false prophets.
And shall devour because of their own counsels.
And my people persist in backsliding from me; 7
And though they call together because of the yoke,
It shall not be raised from off their neck.
How shall I give thee up, O Ephraim? 8

15. [v] Sept.

Chap. xi. 2. [v] Sept. 3. [v] Versions. 4. [v] mss.

Reflections upon Chapter x. 1. When men are destitute of real religion, they can find little comfort in any of their enjoyments, ver. 3. When their hearts are divided between God and the world, and they worship gold, as Israel did the calves, it is no wonder that God should take away the tokens of his favour; and what can wealth and honour then do for them? If the fear and love of God influence the heart, there may be inward peace and happiness without these things; but when men forget God, are false to their covenant engagements, and thereby provoke God to forsake them; all earthly things can do little to make them truly happy even in this world, much less in another; "for riches profit not in the day of wrath."

2. Let us attend to the exhortations and encouragements here given to repentance; a beautiful and instructive description of which we have in ver. 12. The heart of man is, if left to itself, like fallow ground, barren, and useless; yet is capable of cultivation; and when sinful habits are broken off, carnal affections rooted out, and seeds of righteousness sown there, the produce is invaluable. God must be sought unto to make the instituted means of grace effectual to this great end; and then, we have reason to hope, he will "rain righteousness upon us," increase in us all christian graces, and dispositions, and when this is the case, there will be a crop of future mercy to be reaped. But let us not forget that it is all mercy; the free gift of God to the righteous, and not what they have merited. Let us then "follow after righteousness," and shun and dread all iniquity; remembering that the connexion between ploughing wickedness and reaping punishment, is as sure and necessary, as between sowing righteousness and reaping mercy. Be not deceived; God is not mocked; for what a man soweth, that shall he also reap.

repentance, that this was the proper time to exercise it, in order to avert the divine judgments. But instead of this, 'they plowed wickedness,' &c.

13. *Thou hast trusted.* Ephraim is addressed, and justly blamed for his false confidence.

14. *Salmon destroyed.* The Vulgate and Segtuagint have 'Zalmunna by the hand of Jerub-baal or Gideon.' referring to Judg. chap. viii. As there is no variation in the mss. I adhere to the text, as alluding to a fact not elsewhere recorded; yet the various reading has great evidence to support it.

15. *O house of Israel.* The text has Bethel, where the calf is worshipped. I prefer the other reading, because I think the prophet would not attribute the punishment of Israel to their calf, nor to the people of Bethel.

CHAP. XI. 2. *When I called, &c.* The common text is incoherent, and is admitted to be wrong. I follow the Septuagint, as giving the true reading. There is a reference to the idolatry of Israel in the desert.

3. *The Ephraimites, &c.* I follow the versions as to the text; and suppose that God refers to his care of them in the desert. He was a nurse to to them; but they did not know or acknowledge him in their mercies.

4. *With human cords, &c.* The next words explain these. The Chaldee explains. As beloved children are drawn, I drew them with the strength of love.——*Raised the yoke, &c.* This was done to ease the neck of the labouring beast; and denotes that God had given them rest and ease.——*I inclined, &c.* He bended his kind attention to them, and conducted them forty years in the desert.

5. *They shall return, &c.* The Septuagint and Arabic read ו for כי, and join it to the last verse, which removes the contradiction of this place. Compare with ch. vii. 16.; viii. 13.; ix. 3—6.

6. *False prophets.* Horsley renders, 'diviners.' For the sense given, see Is. xvi. 6. Jer. xlviii. 3.

How shall I deliver thee up, O Israel?
How shall I make thee as Admah?
How shall I subvert thee as Zeboim?
My heart is changed within me;
At the same time my repentings are kindled.
9 I will not execute my hot anger;
I will not turn to destroy Ephraim utterly;
For I am God, and not man:
The Holy One in the midst of thee:
And I will not come in fury against thee.
10 They shall walk after Jehovah, when he shall roar as a lion;
When he shall roar, then shall their sons hasten from the west.
11 They shall hasten as a bird from Egypt,
And as a dove from the land of Assyria:
And I will place them in their houses, saith Jehovah.
12 Ephraim hath beset me about with falsehood,
And the house of Israel with deceit:
But Judah as yet ruleth with God,
And the people of the Most Holy One are faithful.

CHAPTER XII.

A reproof of Ephraim, Judah, and Jacob; exhortation to repentance, &c.

EPHRAIM feedeth on wind, and followeth the 1
east-wind:
Every day he multiplieth falsehood and robbery:
And they have made a league with Assyria,
And oil is carried down into Egypt.
Jehovah hath also a controversy with Judah, 2
And he will punish Jacob according to his ways;
According to his doings will he recompense him.
In the womb he took his brother by the heel; 3
And by his strength he had the power of a prince with God:
Yea, he had the power of a prince with the 4
angel;
He prevailed when he wept, and made supplication to him:

REFLECTIONS UPON CHAPTER XI. 1. We here see the method by which God generally leads men to obedience, and their perverseness in refusing it. "He draws them with human cords, the bands of love," ver. 4. in a rational, gentle manner, and by every thing kind and encouraging; that is, by means suited to the divine benignity and the nature of man. Thus he deals with us, and it is ungrateful and base to resist his gracious influences; and thus we should deal with one another.

2. Let us reflect on the astonishing patience and mercy of God to a sinful people. The eighth verse is a most surprising passage. "How shall I give thee up, O Ephraim? how shall I deliver thee up, O Israel? how shall I make thee as Admah? how shall I subvert thee as Zeboim? my heart is changed within me, at the same time my repentings are kindled." It is enough, one would think to melt the most obdurate heart. Justice seemed to require that they should be given up; but mercy pleaded for them though it scarcely knew how to do it. God here represents himself as a tender father, struggling with himself whether he should disinherit and give up a rebellious son, or not. This is doubtless only described after the manner of men, to exalt the divine mercy, and encourage sinners to repentance. Let us reflect on this most amazing mercy of the Most High, and take encouragement from it; for "Who is a God like unto our's, pardoning iniquity, transgression, and sin?"

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7. *They call together, &c.* Though from the yoke of oppression they cry to me for help, I will not regard them. I read יקוא, as the Syriac seems to have done, and the next verb as passive, with the Vulgate. The sense given is clear. See Vulgate.

8. *Give thee up, &c.* God speaks as if from his affection to this people, he knew not what to do.——*As Admah, &c.* See Gen. xiv. 8, &c.

9. *Come in fury, &c.* With Schroeder, Dathe, and Michaelis, I consider בעיר, as a noun derived from עיר, which as a verb signifies, 'to boil with wrath,' and as a noun will admit the sense given. God is addressing Ephraim, and there is no reference to a city in what precedes or follows; but a promise of favour and kindness, that however God might correct he would not make a full end of his people. Lowth renders, 'and not a frequenter of cities,' which Newcome adopts, but which I confess, I do not understand. Houbigant proposes to read לעבר, and would render, 'I will not come as a traveller.' See note, Hebrew Bible, and Newcome.

10. *Walk after Jehovah, &c.* They shall refrain from idolatry, when Jehovah shall display his power in delivering them.——*Their sons, &c.* During the seventy years the fathers died off, but their sons lived and many returned from Egypt and Assyria, on the decree of Cyrus.

12. *As yet ruleth with, &c.* Maintained the laws of God and adhered to his worship professedly; and were in comparison of Israel a faithful people. I have given the version of these ambiguous lines, which seems most suitable to the context and the obvious sense of the words. I consider the second line parallel with the first, and with the Septuagint, Arabic, and many moderns, consider עם not as a preposition, but a noun, and take קדשים as it is rendered, Prov. ix. 10.; xxx. 3. Newcome joins Judah with the preceding line. "And the house of Israel and Judah with deceit; But hereafter they shall come down a people of God, Even a faithful people of saints." The construction does not favour this version.

CHAP. XII. 1. *Feedeth on wind, &c.* Not only adopts empty counsels, but dangerous ones. See Job xv. 2. The east-wind was parching and noxious.

3. *By the heel.* This action denoted that he would supplant his brother in the right of premogeniture. Gen. xxv. 26.; xxvii. 36.

4. *When he wept, &c.* I consider אשר or ו understood. The circumstance of his weeping is not mentioned, Gen. xxxii. and the conjecture of Houbigant is probable, that for בכח, we should read בכה. He prevailed 'by might.' All the versions read as the text.——*In Bethel.* Jacob found God there, and God spoke to him and made the promise of giving to him and to his seed the land of Canaan. There is a tacit reflection on the Israelites who

In Bethel he found him, and there he spoke with [v] him":
5 Even Jehovah, the God of hosts;
Jehovah is his appointed memorial.
6 Therefore turn thou unto thy God:
Observe loving-kindness and judgment,
And wait on thy God continually.
7 A trafficker! deceitful balances are in his hand:
He loveth to oppress others.
8 And Ephraim hath said, 'Surely I am become rich,
I have found for myself substance.'
All [v] his" labours shall not be sufficient for him,
For the iniquity wherewith he hath sinned:
9 Yet I am Jehovah, thy God,
[s] Who brought thee" from the land of Egypt;
I will again make thee to dwell in tents,
As in the days of the solemn assembly.
10 Though I have spoken by the prophets,
And though I have multiplied vision,
And by the prophets have used similitudes;
11 Yet verily in Gilead there is iniquity.
Surely idols are a mere vanity;
Yet in Gilgal they sacrifice oxen;
Yea, their altars are as stone-heaps
Among the furrows of the fields.
And Jacob fled into the country of Syria; 12
And Israel served for a wife;
And for a wife he kept flocks and herds.
And by a prophet Jehovah brought his sons 13
from Egypt;
And by a prophet were they preserved.
But Ephraim hath provoked most bitterly: 14
Therefore his Lord will leave his blood upon him,
And will recompense to him his reproach.

CHAPTER XIII.

Ephraim's glory must pass away; God's anger at their wickedness.

When Ephraim spoke trembling, 1
He exalted himself in Israel;
But when he offended as to Baal, he died.
And now they sin more and more, 2
And have made to themselves a molten image;
Of their silver by their skill they have made idols:
All of them the work of artificers:

Chap. xii. 4. [v] Versions.

Reflections upon Chapter xii. 1. We may hence learn, that those who increase lies, increase desolation to themselves. This wicked people prevaricated with God, and therefore, no wonder that they should be false to men. After their treaty with the king of Assyria they confederated with Egypt against him. It is very displeasing to God to be false in our bargains and covenants with men; much more so to deal treacherously with him: and it will end in shame, disappointment, and misery. To be sincere with God, and honest with men, is the best policy, and absolutely necessary if we would escape everlasting desolation.

8. [v] Sept. Arab. 9. [s] Sept.

2. The kindness of God to our ancestors, is an encouragement to repentance and obedience. Israel is reminded of God's kindnesses to Jacob, that they might first turn to God, then live suitably, "keep mercy and judgment," and wait upon God continually for strength to do it. The success of Jacob's prayer is an encouragement to us; "He never said to the seed of Jacob, Seek ye my face in vain." Those who are raised to wealth and honour from low beginnings, are much indebted to the goodness of God, and ought to be humble, devout, and charitable. They should remember what God has done for them, and faithfully serve and honour him.

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had polluted that place by the worship of idols. Gen. xxviii. 14, &c.

5. *Memorial.* The name by which he is remembered and distinguished. Exod. iii. 15. Dathe gives another turn to this verse. "And Jehovah, God of hosts, Jehovah gave to him a name in memory of this thing." This indeed is true, but not, I think, the sense of the text.

7. *A trafficker.* The word is ambiguous, and we may render, 'A Canaanite,' I prefer the other sense, because of what follows. Ephraim is understood.

8. *All his labours, &c.* For the text adopted I have the authority of the Septuagint and Arabic, and I consider the sense to be, That though Ephraim had grown rich, yet he should not enjoy his riches in consequence of his sin.

9. *To dwell in tents.* As they were accustomed to do at the feast of booths; but I think this is a threatening, not a promise. Others should possess their houses, and in their captive state, they should live in tents, &c.

—*Days of the, &c.* The Chaldee has קדם, and one manuscript עולם days *of old.* The textual word ימי may be rendered, 'appointed times,' and so refer to the forty years which Israel spent in the desert.

10, 11. *Though I, &c.* For this sense of ו, see Noldius. I connect the 10th with the following verse; and the sense is, That though God had employed the prophets, the people still persisted in their idolatry. This was the wickedness practised in Gilead; and in Gilgal they offered sacrifices; and in other places they built altars, so that they were as common as stone-heaps.

12. *And Jacob fled, &c.* From the hatred of Esau, he was induced to fly to his mother's family. See Gen. xxviii. and xxix.

13. *His sons, &c.* I have given this version to prevent mistake, as Israel is used here for the children of Jacob. The prophet meant is Moses, by whom their civil and religious polity was formed, and under whose guidance they were preserved in the desert.

14. *But Ephraim hath, &c.* Unmindful of what God did to their ancestor, when in a low and wandering state, or for their fore-fathers, whom

And they say concerning them,
"Let the men that sacrifice kiss the calves."
3 Therefore they shall be as the morning cloud,
And as the early dew that passeth away;
As chaff driven by a whirlwind from the floor,
And dispersed as the smoke from the chimney.
4 Yet I am Jehovah, thy God,
ˢ Who brought thee up" from the land of Egypt,
And thou hast known no God but me:
For there is no Saviour besides me.
5 I knew thee in the desert,
In the land of great drought.
6 According to their pasture they were filled;
They were filled and their heart was exalted;
Therefore have they forgotten me.
7 Hence I will be unto them as a lion;
As a leopard in the way will I observe them:
8 I will meet them as a bear bereaved;
And I will rend the caul of their heart,
And there will I devour them as a lion:
The wild beast shall tear them in pieces.
9 O Israel, thou hast destroyed thyself;
But in me there is help for thee.
10 Where is thy king? where is he?
That he may save thee in all thy cities?
And thy judges of whom thou saidst,
"Give me a king and princes?"
I gave thee a king in mine anger, 11
And I took him away in my wrath.
The iniquity of Ephraim is bound up, 12
His sin is laid up in store.
The pains of a travailing woman shall come on him: 13
Surely he is an unwise son;
For else he would not stay in the birth.
I will ransom them from the grave; 14
I will redeem them from death:
O death, ᵗ where" shall be thy sting?
O grave, ᵗ where" shall be thy destruction?
Repenting shall be hid from mine eyes.
Though he was fruitful among his brethren, 15
There shall come an east-wind,
A mighty wind shall come up from the desert,
And his spring shall become dry,
And his fountain shall be dried up:
It shall spoil the treasure of all his desirable utensils.
Samaria shall become desolate; 16
Because she hath rebelled against her God:
By the sword shall her inhabitants fall:
Their infants shall be dashed in pieces,
And their women with child shall be ripped up.

CHAP. XIII. 4. ˢ Versions, mss.

14. ᵗ Sept. Syr. 1 Cor. xv. 55.——ᵗ ibid.

REFLECTIONS UPON CHAPTER XIII. 1. The destruction of sinners is of themselves, and their salvation of God. This is applicable to the case of men in general; "they have destroyed themselves;" the blame lies upon themselves only; God has not been accessary to it.

he by Moses delivered from Egypt, and supported in the desert, and planted in a good land. Ephraim provoked him by his wickedness, cruelty, and idolatry; and hence will he leave him to answer for the innocent blood which he had shed.

CHAP. XIII. 1. *Spoke trembling.* Spoke with reverence and respect for God, then he prospered and had great authority among the tribes; but by his idolatry he is given up to destruction.

2. *Kiss the calves, &c.* See 1 Kings xix. 18. We learn from Cicero, that it was usual for devotees to kiss the images of their gods. Some would render, 'Let the sacrificers of men kiss, &c.' See marginal version, and Horsley.

4. *No God but me.* Experienced the power and goodness of no other. Though thou hast treated me with neglect, yet I am thy only Saviour.

5. *I knew thee, &c.* That is, acted towards thee with kindness and favour. The old versions, except Vulgate, have, 'I fed thee.'

6. *According to their, &c.* When brought into the promised land, and blessed with abundance, they were elated, and rebelled against their benefactor; many acted as if they had forgotten him.

7, 8. *As a lion, &c.* The metaphors show how severely God would punish when the days of recompense came. God would be to them as the most furious wild beasts.

9. *Hast destroyed, &c.* This text has been variously rendered. The Vulgate, Septuagint, and Arabic, consider the first word a noun, 'thy destruction;' the Syriac read as a verb in the first person, 'I have destroyed thee.' I adhere to the common rendering, because I think it as probable as any.——*But in me, &c.* Here again are difficulties from the various readings of the ancients. The Septuagint, Syriac, and Arabic read מי for בי. ——*Who shall help, &c.* The Vulgate read as the text. While God charges their ruin on themselves, he shows whence their restoration both in a political and spiritual sense must come.

10. *Thy king, &c.* They originally desired a king, that they might be as the other nations; and now they are asked what their king can do for them.

11. *I gave thee, &c.* With Grotius I think there is not a reference to Saul who was rejected for his own sin, and not as a punishment of the people; but I understand it to mean, that God had suffered them to raise and appoint one king after another, and by their seditions to cut them off; and by these violent proceedings they were all involved in distress and exposed to danger.

13. *For else he, &c.* Ephraim is compared to a woman in labour, and to the child abiding in the birth, and consequently suffering with the mother. I have preferred the sense to the idiom. Michaelis supposes that משבר refers to the ruptura secundinæ.

14. *I will ransom, &c.* Whatever their conduct may be, I will fulfil,

CHAPTER XIV.

An exhortation to repentance; a promise of God's blessing.

1 O Israel, turn unto Jehovah, thy God;
For thou hast fallen by thine iniquity.
2 Take with you words, and turn to Jehovah:
Say to him, "Forgive all iniquity and receive us kindly;
So will we render the [r] fruits" of our lips.
3 We will not expect Assyria to save us;
We will not rely on the horses of Egypt,
Nor will we say any more "Ye are our gods,"
To the work of our own hands:
For in thee the fatherless findeth mercy.
4 I will heal their backsliding, I will love them freely:
For mine anger is turned away from them.
5 I will be as the dew unto Israel:
He shall blossom as the lily,
And he shall strike his roots as Lebanon.
His suckers shall spread abroad, 6
And his beauty shall be as the olive-tree,
And his smell as that of the cedars of Lebanon.
They shall return [r] and sit" under their own 7
They shall revive as the corn, [shadow;
And they shall spread abroad as the vine:
The scent of which shall be as the wine of Lebanon.
What hath Ephraim to do any more with idols? 8
I have heard him, and observed him:
I will make him like a green fir-tree:
From me is thy fruit found.
Who is wise, that he may understand these 9 things?
And prudent, that he may know them?
For the ways of Jehovah are right, and the just will walk in them:
But the transgressors shall fall therein.

CHAP. XIV. 2. [r] Sept. Arab.

7. [r] Sept. Chald. Arab.

But when they are converted and saved, it is the Lord's work. He only can do it, and he will, if they properly seek him. Let awakened sinners lament their own folly, "and seek their help in God."

2. God often punishes the inordinate desires of men by granting them. Nothing would serve Ephraim but a king, and God in his anger gave them one; for they suffered by their first king, and by all the kings of the ten tribes. So, when men are greedy of honour and gain, God may gratify their wishes in judgment; and what they set their hearts upon may issue in their disappointment and vexation. Let us therefore moderate our desires, and submit them all to the providence of God.

3. Let us rejoice in the prospect of a glorious resurrection for the saints. God has ransomed them by the blood of his Son; who died, rose again, and revived, for that purpose; and he will conquer death, their conqueror, and destroy the grave, their destroyer. Let us labour to secure this resurrection; and rejoice in hope of complete victory over the last enemy; that we may join with all the ransomed of the Lord in saying, "Thanks be to God, who giveth us the victory."

REFLECTION UPON CHAPTER XIV. We are here shown the nature of repentance, and the encouragements we have to it: it is "returning to God," from whom we had fallen and backslidden; renouncing every sin, even the most favourite ones; yea, casting them away, with the utmost detestation, attended with ardent vows of persevering obedience. The encouragement to this is gracious and wonderful: God will pardon our sins, heal our spiritual disorders, "love us freely," and give us the best and most delightful tokens of his favourable acceptance. Let us therefore take with us such penitent words, "and hope in the mercy of the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

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my promise made to their fathers ——*Thy sting.* The text has 'thy plagues.' Paul has 'sting;' and the difference consists in the omission of one letter. The Septuagint have 'victory.'——*Repenting, &c.* That is, I will not alter or change my purpose.

15. *Was fruitful.* Ephraim is understood ——*A mighty wind, &c.* Here Jehovah is used as an epithet as God is, Gen. i. 2. and I find Bishop Newcome has adopted the term that I have done there ——*It shall spoil, &c.* This mighty wind shall spoil all the rich and valuable things which they possessed. The metaphor means an enemy should invade and plunder them, as the next verse plainly expresses it.

CHAP. XIV. 1. *Fallen by thy, &c.* They had fallen into the lowest state, being deprived of their freedom; and had contracted great guilt, so as to be ready to perish for ever.

3. *We will not, &c.* I have preferred the sense to the idiom.——*Rely on the, &c.* The kings of Israel were forbidden to multiply horses. Deut. xvii. 16.; Is. xxxi. 1.; nor would they look for help to their idols.——*The fatherless.* Such were the Israelites in their state of captivity.

4. *Backsliding.* Their turning away from me. They have not fallen into idolatry since the captivity in Babylon.

5. *Strike his roots, &c.* He shall be as firmly rooted, as mount Lebanon was firmly fixed.

7. *And sit under his, &c.* So the versions noticed render. I consider the sense to be that every one who returns shall sit under the shadow of his own vine, shall enjoy rest and security.——*Wine of Lebanon.* This was anciently much esteemed, and it still is, according to La Roque.

8. *What hath Ephraim, &c.* I consider ו pleonastic; for it is clear that God continues to speak. Ephraim shall no more practise idolatry.——*I have heard, &c.* This supposes that Ephraim had addressed his requests to God, accordin to the direction in the first verse; and these God regards, and promises to bless him with prosperity and fruitfulness.

9. *Who is wise, &c.* Who are they among you that will give heed to these things so that ye may truly know them? Such will acknowledge that the ways of Jehovah are right, in which just men walk; but transgressors will fall amidst the light which should have directed them.

MICAH.

INTRODUCTION.

MICAH is thought to have belonged to the kingdom of Judah, as he mentions only the kings who reigned over that country. He was cotemporary with Isaiah and Hosea, but probably later than either of them. He prophesies against both Judah and Israel, and reproves with great zeal both of them for their sins. He foretells their captivity; and for the comfort of the pious predicts the incarnation of Messiah, the place of his birth, his offices, and the glory of the Church in the latter days. His style is nervous and animated, resembling that of Isaiah.

CHAPTER I.

The wrath of God against Judah for idolatry; an exhortation to mourning

1 THE word of Jehovah that came to Micah, the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah; which came to him in a vision concerning Samaria and Jerusalem.

2 Hear, ye people, all of you;
Hearken, O land, and all that are therein:
And let the Lord Jehovah be witness against you,
Even the Lord from his own holy temple.

3 For, behold, Jehovah will go forth from his place;
And will come down, and tread on the high-places of the earth.

4 And the mountains shall melt under him,
And the valleys shall dissolve as wax before the fire,
As the waters that are poured down a steep place.

5 For the transgression of Jacob is all this,
And for the sin of the house of Israel.
What is the transgression of Jacob? is it not that of Samaria?
And what is ᵛthe sin" of Judah? is it not that of Jerusalem?

6 Hence I will make Samaria as a heap of the field,
And as a place for the plantings of a vineyard:
And I will pour down her stones into the valley,
And I will discover her foundations.

7 And all her carved images shall be beaten to pieces,
And all her hires shall be burned in the fire,
And all her idols will I make a desolation:
For from the hire of a harlot hath she gathered treasures,
And to the hire of a harlot shall they return.

8 Therefore I will wail and howl,
I will go stripped and naked:
I will make a wailing like the jackals,
And mourning like the female ostrich.

9 For her wound is desperate;
For ᵛthe stroke" hath come unto Judah:
To the gate of my people, even to Jerusalem.

10 Declare ye not this at Gath;
Weep ye not with great clamour.

CHAP. I. 5. ᵛ So the versions.

9. ᵛ The versions.

CHAP. 1. 1. *The Morasthite.* Maresha is placed in Judah. Josh. xv. 44.; and 2 Chron. ii. 8.

2. *O land, &c.* The land of Canaan is only meant, and not the whole earth. —*Jehovah be witness, &c.* By me his prophet against you for your sins.

3. *Tread on the high, &c.* Compare Amos iv. 13. God will appear as an avenger, punishing the guilty.

4. *Melt under, &c.* See Amos ix. 5.

5. *That of Samaria.* See Hosea viii. 5. The turn of the sentence supports the various reading. Idolatry was practised in Jerusalem as well as Samaria.

7. *Her hires, &c.* She imputed her wealth to her spiritual harlotry, and honoured her idols for bestowing it; and her conquerors shall apply it to the honour of their idols.

8. *And naked.* That is, without an upper-garment. He would pay no attention to his dress as was the custom of mourners. He would make a noise as the jackals and female ostriches, which travellers affirm is loud and doleful. See Job xxx. 28, 29. See Shaw's travels.

9. *The stroke hath, &c.* I follow the versions in this rendering. Jerusalem would soon be assailed by her enemies. 2 Chron. xxviii. 16—21.

11. *The mourning of, &c.* Bethezel shall itself be so afflicted, as not

In Beth-ophrah roll yourselves in the dust.
11 Pass on, O inhabitress of Saphir, naked and in shame:
Let not the inhabitress of Zaanan go forth;
The mourning of Beth-ezel will take from you its support.
12 For the inhabitress of Maroth is sick to bitterness:
For evil hath come down from Jehovah to the gate of Jerusalem.
13 Bind the chariot to the swift beast,
O thou inhabitress of Lachish:
She was the beginning of sin to the daughter of Zion:
For in thee were found the transgressions of Israel.
14 Therefore shalt thou give presents to Moresheth-gath:
The house of Achzib will be a lie to the kings of Israel.
15 Yet will I bring an heir unto thee,
O inhabitress of Mareshah:
He shall come unto Adullam, the 'border' of Israel.

15. 'Chald. Text, *glory.*

REFLECTIONS UPON CHAPTER I. 1. It becomes all to pay the most serious attention to the word of the Lord: not only to the Bible, but to what his ministers say, as far as that is agreeable to it. They have the same demand to make, as in verse 2. "Hear, all ye people." All are required to hear, for all are equally concerned. God's authority extends to all alike. He is a witness of the fidelity and earnestness with which his messages are delivered, and will be a swift witness in the day of judgment against those who will not hear them. Let us seriously think of this, when going to the house of God, and when hearing his word there.

2. Observe how our hearts should be affected with the sins of

to be able to yield you any succour. This was near to Jerusalem. Zech. xiv. 5. I consider עמדתו as denoting a station for retreat and safety.

12. *Maroth, &c.* A city of like name is placed in the tribe of Judah, Josh. xv. 59.——*Sick to bitterness.* Sick *to good,* the reading of the text is inexplicable; and as the paranomasia abounds in so peculiar a manner, I adopt the reading of למר, as most probably the genuine one.

13. *Lachish.* In the tribe of Judah, Josh. xv. 39. Senacherib took it. 2 Kings xviii. 14.——*Beginning of sin, &c.* The idols of Israel were first adopted by Lachish.

14. *Moresheth-gath.* To the Philistines of that country, for safety and protection.——*House of Achzib.* Or Beth-achzib will deceive the hope of the kings of Israel. Achzib was a city in the tribe of Asher. Josh. xix. 29. and now according to Maundrel, called Zib, near the sea-coast, about nine miles from Aco or Ptolemais; but there was also a city of the same name in the tribe of Judah. Josh. xv. 44.

Make thee bald, and poll thee for thy delicate 16
children;
Enlarge thy baldness as the eagle;
For they are gone into captivity from thee.

CHAPTER II.

Against oppression; a lamentation and reproof for injustice; promise of restoring Jacob.

Wo to them that devise iniquity, 1
And who work evil upon their beds!
When the morning is light they practise it,
Because it is in the power of their hand.
And they covet fields, and by violence seize 2
them;
And houses, and take them from their owners:
So they oppress a man and his family,
A great man and his inheritance.
Therefore thus saith Jehovah; 3
Behold, against this family do I devise evil,
From which ye shall not remove your necks;
Neither shall ye go haughtily:
For a time of calamity shall this be.
In that day shall a proverb be taken up 4
against you,

CHAP. II.

others. The prophet here laments them, and the calamities which they brought upon his country, with the deepest mourning. This he did from a principle of piety and humanity; and to excite the people to a just sense of their danger, so as to lead them to repentance. But at the same time that we mourn for the sins of others, (especially of God's professing people) let us not publish their sin and shame. "Tell it not in Gath, lest the profane triumph;" lest religion be reproached, and others take encouragement to do wickedly. Let us bewail the sins of others before God; and then we may hope for his grace to bring them to repentance; at least this pious disposition will increase our caution, lest we in like manner offend.

15. *Mareshah.* This is mentioned with Achzib, Josh. xv. 44. The name is derived from a verb signifying 'to inherit;' and God threatens that the enemy should be the inheritor of it.——*To Adullam.* This was a fenced city of Judah. 2 Chron. xi. 7. It was east of Eleutheropolis, according to Eusebius.

16. *Make thee bald, &c.* The inhabitress of Mareshah may be understood. For the custom, see Amos viii. 10.——*As the eagle.* When he sheds his plumage. See Ps. ciii. 5. One species is called the bald eagle.

CHAP. II. 1. *Upon their beds.* They form the designs and do it in their imagination there; and when they arise, they avail themselves of their power to practise it.

2. *Seize them, &c.* This must refer to the great and powerful, who were guilty of thus treating their weaker and poorer brethren; and sometimes even the more wealthy could not escape.

4. *Saying.* Or, 'it shall be said.'——*No one, &c.* The Septuagint

And a grievous lamentation shall be made,
Saying, "We are utterly laid waste;
The portion of my people is transferred;
[v]No one" is moved to take my part,
To restore our fields which have been divided."
5 Surely there shall not remain unto thee,
One that shall stretch out a cord by lot,
In the public assembly of Jehovah.
6 Prophesy not, say they, O ye that prophesy.
Should they not prophesy to such as these,
Yet will their disgrace not be removed.
7 Doth the house of Jacob indeed say,
"Is the spirit of Jehovah straitened? are these
Do not my words impart good [his doings?"
To him who walketh uprightly?
8 But of old my people hath risen up as an enemy:
Ye strip the mantle from off the garment,
From those that pass on securely returning from battle.
9 The women of my people ye cast out
From their delightful habitations;
From their children ye take away [v]glory" for ever.
Arise ye, and depart; for this is not your rest: 10
Because it is polluted, it shall be destroyed;
Yea, the destruction shall be very great.
If a man walking in the spirit of falsehood and 11
lies,
Prophesy unto thee for wine and for strong drink;
Even he shall be the prophet of this people.
I will surely gather, O Jacob, all of thee; 12
I will surely assemble the remnant of Israel;
I will put them together as sheep in a fold,
As a herd in the midst of their stall:
They shall make a tumult from the multitude of men.
The breaker goeth up in their sight; 13
They break and pass the gate, and go out by it;
And their king passeth through before them,
And Jehovah at the head of them.

4. [v] Sept.

9. [v] Syr.

REFLECTIONS UPON CHAPTER II. 1. See the natural and common progress of wickedness, in this people's love of money. They first coveted riches; then devised mischief, in order to acquire them; then were eager in the pursuit of them; they rose early in the morning to accomplish their designs; at length covetousness banished all compassion, and led them to injustice, violence, and oppression, till they stopped at nothing to get wealth, that they could do with safety to themselves. And this is still the usual course of every vice, especially of avarice; and it is just in God to take away the houses and estates which are so gotten. At least he will in righteousness devise final evil against the covetous, the unjust, and the cruel.

2. We may judge of men's characters by the manner in which they behave to God's ministers. Those that would "silence," or that despise and slight faithful ministers; that hate plain and faithful preaching, and love that which soothes them, or which, by dealing only in generals, never gives their consciences any alarm in their evil ways, are in reality wicked hypocrites. If they walked uprightly, they would have nothing to fear from the word of God; and would value those ministers most, who most faithfully "declared the whole counsel of God." To the truly upright his word speaks nothing but comfort and encouragement; but to sinners of every class it denounces evil and final destruction.

read אין for אין, which I have adopted. A mourner is supposed to speak.——*Which have been, &c.* Or which one hath divided, referring to the enemy, who now occupied the land. See 2 King. xv. 20.; xviii. 13.

5. *One that shall, &c.* You shall have no part of the land; but shall be wholly removed, and become exiles.

6. *O ye that prophesy.* So all the versions render, whether they read as the text, or as Dimock thought, the participle. I consider that the obstinate and unbelieving thus speak to God's prophets, to whom Micah replies.——*Should they not.* So I render the future, which, it is well known, has frequently a subjunctive sense.——*Yet will their, &c.* Should God's prophets comply with the desires of such men, and cease to prophecy to them, still 'the disgrace' to which they will be brought 'will not be removed.' This is the usual sense of נכם, and not 'take or apprehend.'

7. *Straightened, &c.* Is God's compassion and mercy confined or diminished? Can such things as you speak be his doings? Things which we think dishonourable to him and to his people.——*Do not my words, &c.* Jehovah answers,—My words spoken by my prophets will do good, impart instruction and comfort to every serious and upright person.

8. *But of old, &c.* See Hos. x. 9.; xi. 2.——*Ye strip the, &c.* They showed their enmity to God by acts of cruelty and robbery, violating his express law.——*Mantle.* The upper-garment.——*Returning from, &c.* I adhere to the textual reading, and suppose the sense to be, that they plundered those who had escaped the dangers of battle, and who thought themselves to be safe. Houbigant, with one manuscripts reads שבי or שבו, 'captives of war.'

9. *The women of, &c.* Widows are meant, whom they oppressed, and whose property they seized.——*Glory for ever.* That is, they are deprived of the honour they would have enjoyed, had they possessed their own property; but by your injustice they are reduced and disgraced. Some think the prophet means, that by the sins of the rulers, they were to be driven from the land, and all their privileges, here called 'glory,' or 'my glory;' and the next verse countenances this opinion.

11. *Falsehood and lies, &c.* Predicting only preposterous things, according to your wishes; and prophesying only for wine and strong drink, he is acceptable to you, to him you will listen. Yet I denounce to you divine judgments, and will also assure you that a time will come, when Jehovah will accomplish what he speaks.

12. *Gather, O Jacob, &c.* 'To gather and assemble,' usually denote God's kindness, and in this sense some understand the words here; but after long considering this and the next verse, I am convinced that they ought to be

CHAPTER III.

The cruelty of the princes of Israel, the falsehood of the prophets, and the sinful security of both.

1 I also said,
Hear, I pray, O ye chiefs of Jacob,
And ye princes of the house of Israel:
Is it not for you to know judgment?
2 Ye who hate the good, and love the evil;
Who pluck their skin from off them,
And their flesh from off their bones;
3 Who also have eaten the flesh of my people,
And have flayed their skin from off them;
And ye have broken their bones,
And divided them as flesh in the pot,
And as meat within the caldron.
4 Then shall they cry unto Jehovah,
But he will not hearken unto them:
He will even hide his face from them at that time,
According as their deeds have been evil.
5 Thus saith Jehovah, God of hosts,
To the prophets who cause my people to err,
Who bite with their teeth, and cry, 'Peace;'
And as to him that putteth not into their mouths,
They will even prepare war against him:
6 Wherefore ye shall have night instead of vision,
And ye shall have darkness instead of divination;
For the sun shall go down over the prophets,
And the day shall be dark over them.
7 Then shall the seers be ashamed,
And the diviners confounded:
Yea, they shall cover their mouth, all of them;
Because God will give them no answer.
8 But I truly am filled with power,
With the spirit of Jehovah, and of judgment, and might;
To declare unto Jacob his transgression,
And to Israel his sin.
9 Hear this, I pray, ye chiefs of the house of Jacob,
And ye princes of the house of Israel,
Who abhor judgment, and pervert all equity:
10 Who build up Zion by blood,
And Jerusalem by iniquity.
11 The chiefs thereof judge for reward;
And the priests thereof teach for hire;
And the prophets thereof divine for silver;
And yet they lean upon Jehovah,
Saying, "Is not Jehovah among us?
Calamity shall not come upon us."
12 Therefore shall Zion for your sake be plowed [as a field,
And Jerusalem shall become heaps,
And on the mountain of the temple,
Trees shall grow as on the high-places of a forest.

REFLECTIONS UPON CHAPTER III. 1. We see how boldly good men will speak and act, when under the influence of the Spirit of God. The judges, priests, and prophets of Israel were mean, mercenary, and unjust. But Micah had wisdom to discern truth and falsehood; courage to declare God's judgments against sinners; and feared not the face of the greatest of them. "The Spirit of the Lord" gave him this firmness. It is very needful for ministers, especially in a corrupt age, when the leading men of a people set them bad examples, to maintain this spirit: and it should be our fervent prayer, that it may be poured out abundantly upon all christian ministers, that men may be brought to see their transgressions, and be led to true repentance.

2. How common, and yet how shocking is it, to see the most wicked men trusting to their external privileges. Those famous men cried, "Is not Jehovah among us?" So it is now; some of the vilest persons boast of their christian name, their relation to the church, and their zeal for it; and trust in those privileges for salvation which will only aggravate their ruin. Surely all who "lean upon the Lord," without having real holiness, will certainly be disappointed in their expectations; and the greater their confidence is, the greater will be their shame and ruin.

regarded as a denunciation of punishment.——*As sheep in a fold.* They shall be pent up in their cities by their enemies, as sheep in a fold, &c. and through fear, notwithstanding their numbers, they shall be in a tumult, and make a a noise.

13. *The breaker goeth, &c.* The term פרץ is scarcely ever taken in a good sense. See Exod. xix. 22—24.; Judg. xxi. 15.; Ps. xvii. 4; Jerem. vii. 11. I consider it here as denoting the enemy, the troops; and I refer לפניהם to the Israelites. These see their enemies forcibly enter their cities and occupy them.——*Their king.* I suppose Salmaneser meant. The cities being taken, the king leadeth his own troops, and the captive Israelites, under the direction of Jehovah, whose instrument he is. This last clause has lead expositors to apply this to God as the deliverer of his people, and some have fancifully applied these two verses to our redemption by Christ. We should recollect that Jehovah represents himself as the leader of heathen conquerors. See Is. xlv. 1—4, and chap. xxi. 2, &c.

CHAP. III. 1—3. *Hear, I pray, &c.* This address shows the sinfulness of the heads or chiefs of Jacob. They treat the people as they did the sacrifices; they became the victims of their cruelty.

4. *Then shall they cry, &c.* When Jehovah brings the breaker or destroyer against the land, these shall find no favour.

5—7. *To the prophets, &c.* The false and wicked ones, who prophesied for bread. Instead of vision, the night of calamity should come on them; the sun of peace should set, and they abide in darkness.——*Cover their mouth.* This was a sign of being put to silence, and of disgrace and dejection. Levit. xiii. 45.

10. *Who build up, &c.* Who raise up magnificent palaces for your-

CHAPTER IV.

The prophet foretells the glory, peace, and establishment of Messiah's kingdom, and the destruction of his enemies.

1 But it shall come to pass in the latter days,
That the mountain of the house of Jehovah
Shall be established on the top of the mountains,
And it shall be exalted above the hills;
And the peoples shall flow unto it.
2 And many nations shall go, and shall say,
"Come, and let us go up to the mountain of Jehovah,
And to the temple of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths:
For out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem.
3 And he shall judge among many people,
And decide among strong nations afar off;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.
4 But they shall sit every man under his vine,
And under his fig-tree, and none make them afraid:
For the mouth of Jehovah, God of hosts, hath spoken it.
5 Though all other people will walk
Every one in the name of his own god;
Yet let us walk in the name of Jehovah,
Who is our God for ever and ever.
6 In that day, saith Jehovah, *God of hosts*,
I will gather her that halteth,
And her that is driven out will I assemble,
And her whom I have afflicted;
7 And I will make her that halted a residue,
And her that was cast far off a strong nation:
And Jehovah shall reign over them in mount Zion,
From henceforth, even for evermore.
8 And thou, O tower of Eder,
The fortress of the daughter of Zion, to thee shall it come,
Even the former dominion shall come,
And the kingdom to the daughter of Jerusalem.
9 Now why dost thou cry out aloud?
Is there no king in thee?
Hath thy counsellor perished?
For pangs have seized thee, as a woman in travail.
10 Be in pangs, and labour to bring forth,
O daughter of Zion, as a woman in travail:
For now shalt thou go forth from the city,
And thou shalt dwell in the field;
And thou shalt go even unto Babylon,
[a] And" there shalt thou be delivered;
There shall Jehovah redeem thee from thine enemies.
11 For now are many nations gathered against thee,
Who say, 'Let her be defiled, and let our eye look on Zion.'
12 But they know not the thoughts of Jehovah,
Neither understand they his counsel:
For he hath assembled them in a sheave on the floor.
13 Arise, and tread out the grain, O daughter of Zion:
For I will make thy horn iron,
And I will make thy hoofs brass:

CHAP. IV.

10. [a] mss.

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selves by plunder and murders. All orders were corrupted, from the king to the lowest of his servants; and even the priests and prophets were mere hirelings.

CHAP. IV. 1—4. *Latter days, &c.* See Is. ii. 2—5, and notes.

5. *All other people.* Though this be the constant practice of the heathens, yet let not us follow them in their idolatry; but let us imitate their constancy and perseverance in adhering to Jehovah.

6—8. *In that day, &c.* Though God would break the power of his people, and send them into captivity; yet a residue should be preserved, in whom the future designs of his providence should be accomplished.——*Tower of Edar.* In or near Bethlehem; and intimates that the house of David should again flourish.——*O fortress, &c.* Perhaps Ophel is meant. Nehem. iii. 26.; Is. xxxii. 14.

9. *Now why dost, &c.* Having predicted the kingdom of Messiah, the prophet now returns to the present state of Israel. Is there no king? Though Zedekiah be removed, am not I thy king?

10. *Be in pangs, &c.* Here the distresses which they endured when conquered and carried captive, are forcibly described. Cast from their own cities, and obliged to march to a distant land, and kept under great oppression, may well be compared to the pangs of child-birth. Yet they are assured that God will redeem them.

11. *Many nations, &c.* The Idumeans, Ammonites, and others, who exercised great cruelties on the scattered Israelites, for which the prophets denounced their ruin.

12. *As a sheaf, &c.* When they have answered his purpose, they shall be in their turn punished.

And thou shalt beat in pieces many people:
And thou shalt devote their gain unto Jehovah.
And their substance to the Lord of the whole earth.

1 Now also, O plundering daughter,
Shalt thou thyself be plundered.
They have laid siege against us;
They have smitten with a rod on the cheek
The judge and the prince of Israel.

CHAPTER V.

The birth of Christ, his kingdom and his conquest foretold.

2 And art thou, Bethlehem-Ephratah,
Too little to be among the leading *cities* of Judah?
For out of thee shall come forth unto me
One who is to be a ruler in Israel;
And his goings forth have been from of old, from everlasting.

Therefore will Jehovah give them up, 3
Until the time when she who bringeth forth, hath brought forth:
When the residue of [v] their" brethren are con-
Together with the children of Israel. [verted,
And he shall stand and feed his flock, 4
In the strength of Jehovah;
In the exalted name of Jehovah, his God;
And they shall be [v] converted":
For now shall he be great to the ends of the earth.
And this ruler shall be the author of peace. 5
When the Assyrian shall have come into our land,
And when he shall have trodden in our palaces,
Then shall there be raised up against him
Seven rulers, and eight princes of men.
And they shall waste the land of Assyria with 6
the sword,

Chap. v. 3. [v] Sept. Arab. Chald.

4. [v] Syr. Vulg. Chald. 1 ms.

Reflections upon Chapter iv. 1. Amidst the confusion of the nations, we have reason to rejoice that the gospel has been and will be supported in the world. Though Jerusalem is ruined, and the Jews dispersed, yet the church of God is still supported in one form and place or another. It went out from Zion, and from a small beginning became great. Let us attend to the hints of duty here given us; let us invite one another "to go up to the house of the Lord, to worship him, and to learn his ways," Let us be united in these religious exercises; and engage in them with a determination to walk in God's ways; else all our worship and pretences to serve him will be reckoned hypocritical; and we shall continue unblessed.

2. Let us learn from the example of the Israelites, ver. 13. "to consecrate our gain to God;" remember, that "he is Lord of the whole earth," who has a right to every thing we have. To his bounty and blessing we owe whatever we acquire. We are but stewards, and, as such, accountable to him for our gain; and therefore it ought to be employed for him, and made subservient to his glory, in supporting religion and doing good to others; by providing for the welfare of their bodies and souls. Then it will be "consecrated to the Lord, made holiness to him; and with such sacrifices he will be well pleased."

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13. *Tread out the grain.* Having compared the surrounding nations to a sheaf laid on the floor, the prophet commands the daughter of Zion, to tread out this sheaf, and pursues the metaphor. On the return from Babylon, the Jews subdued some of these nations. 1 Macc. v. 3—6.

CHAP. V. 1. *Now also, &c.* I have joined with the Hebrew, Syriac, &c. this verse to the foregoing chapter. I suppose Assyria to be meant, as Salmaneser had probably now invaded Israel; and I have given the sense rather than the idiom. The noun גדוד, denotes light-armed troops, employed to plunder.——*Smitten on, &c.* Perhaps this had been literally done, which was a great indignity. The 'judge' may mean the king, or any of the princes.

2. *And art thou, &c.* I have rendered interrogatively, with many others, as the text will bear it, and as this makes it equivalent to the reading of Matthew, chap. ii. 6, and to some copies of the Septuagint here. The Arabic has the negative, and Justin Martyr, Tertullian, Origin, Cyprian, and other fathers read it. See Owen's Modes of Quotation, p. 17.——*Among the leading, &c.* The term אלף denotes both a 'thousand,' and the 'heads' or chiefs of a thousand; and Michaelis supposes that it means also a larger family. As the town or city is addressed, I have supplied cities, to remove ambiguity. The evangelist, or the scribes, mention this city as Bethlehem-Judah, which is equivalent to Ephratah.——*One who is, &c.* Here the Septuagint Alex. agrees with the Hebrew; while the scribes in Matthew either paraphrase, or else we have two renderings of the same word, 'A ruler, who shall feed my people Israel.' There is something so particular in this prophesy, that I wonder Grotius and some others should attempt to apply it to Zerubbabel, as the next words clearly limit it to a divine person.——*And his goings forth, &c.* See note, Hos. vi. 8. Job i. 1, and Colos. i. 16. This language implies the pre-existence of this person, and the displays of his power of old, from everlasting, which may be referred to his covenant engagements, and to the work of creation.

3. *She who bringeth forth, &c.* Lowth has ingeniously explained this passage, by supposing that the prophet refers to the prediction of Is. vii. 14, see note there.——*When the residue, &c.* God will not fully vindicate his people, until after the birth and work of Messiah; till Judah and Israel, and the sons of Abraham among the Gentiles, are converted to christianity. This was fulfilled in the time of the apostles, and will be more so when the residue of Israel, with the fulness of the Gentiles are brought in.

4. *And he shall stand, &c.* The ruler mentioned verse 2.——*Feed, &c.* Instruct and govern his followers.——*In the strength.* He shall evidently possess divine power and authority. And so our Lord did.——*Converted.* Many of the Jewish people by his own ministry, and more by that of his ministers.——*Be great, &c.* The fame of Christ went abroad into the neighbouring countries.

5. *And this ruler, &c.* With Houbigant, I close this remarkable prophesy with these words, and begin a new paragraph with what follows. So Dathe, Newcome, and others, point. See for the fulfilment of this, Eph. ii.

Even the land of Nimrod in the entrances thereof:
And we shall be delivered from the Assyrian,
When he shall have come into our land,
And when he shall have trodden on our borders.
7 And the residue of Jacob shall be [a]among the nations",
And in the midst of many people,
As dew from Jehovah, as showers upon the grass,
Which grass tarrieth not for man,
Neither waiteth for the sons of men.
8 And the residue of Jacob
Shall be among the nations,
And in the midst of many people,
As a lion among the beasts of the forest,
As a young lion among the flocks of sheep;
Who, when he passeth through, treadeth down,
And teareth in pieces, and none can deliver.
9 Thy hand shall be lifted up over thine adversaries,
And all thine enemies shall be cut off.
10 And it shall be in that day, saith Jehovah,
That I will cut off thy horses from the midst of thee;
And I will destroy thy chariots:
11 I will also cut off the cities of thy land;
And I will throw down all thy strong-holds:
12 I will also cut off sorcerers from thy border;
And thou shalt have no more soothsayers:
I will also cut off thy carved images, 13
And thy statues from the midst of thee;
And thou shalt no longer worship the work of thy hands:
And I will root up thy groves from the midst of 14
thee.
Then I will destroy thine enemies, 15
And execute vengeance in anger and fury
Upon the nations that have not hearkened *to me.*

CHAPTER VI.

God's controversy for unkindness, ignorance, injustice, and idolatry.

HEAR ye now what Jehovah saith; 1
"Arise, contend thou before the mountains;
And let the hills hear thy voice.
Hear ye, O mountains, Jehovah's controversy; 2
And ye strong foundations of the earth:
For Jehovah hath a controversy with his people,
And he will plead with Israel."
"O my people, what have I done unto thee? 3
And wherein have I wearied thee? testify against me.
For I brought thee up from the land of Egypt; 4
And from the house of slaves I redeemed thee;
And I sent before thee Moses, Aaron, and Miriam.
O my people, remember now 5
What Balak, king of Moab, consulted,

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7. [a] Versions.

REFLECTIONS UPON CHAPTER V. 1. Let us regard the Lord Jesus Christ in the instructive view here given of him. An illustrious prophecy, which has been most exactly accomplished. Let us reflect upon his high original; honour him as the Son of God; reverence his authority, as "the ruler of Israel, and the shepherd of his people;" who feeds, instructs, and protects them. Let us commit ourselves to his care, submit to his laws, and trust in his power and grace to save us.

CHAP. VI.

2. See what a blessing lively christians are to the places in which they live, verse 7. They refresh and make fruitful those about them. Their attempts to do good are vigorous and extensive; their exhortations, prayers, and examples, make them public blessings. But still it is the power and grace of God that make their attempts successful. In his strength let us exert ourselves to do good, and to promote the salvation and comfort of all around us; and our exertions, when thus made will not be without fruit.

14—17.——*Seven rulers, &c.* Perhaps a definite number is put for an indefinite. The chiefs of the Medes and Babylonians are intended, who attacked and took Nineveh, and laid the land waste, and occasioned deliverance to the Israelites from their oppressions.

7. *As dew from, &c,* The Jews in their captivity, spread the knowledge of the one true God. See Dan. ii. 47.; iii. 29.; iv. 34, &c. In their present dispersion they are witnesses of the truth of our Lord's predictions.

8. *As a lion, &c.* On their return to their own land, they became a powerful people, and obtained many victories over their enemies. Some apply what is said to their future greatness and conquests.

10. *In that day.* This must refer to the Assyrian invasion, which was now near, and the effects of it follow. Their armies would be vanquished; their cities, their false prophets and idols, would be destroyed, as well as the places laid desolate which had been the scene of their idolatry.

14. *Then I will, &c.* Then will God destroy the Assyrian, and other enemies of Israel, the nations that have not hearkened to him.

CHAP. VI. 2. *Hear ye, O, &c.* See Ps. l. 1—4.; Is. i. 18. Hos. xii. 2. This mode of calling the attention of the people is grand and sublime.

3. *Wearied thee, &c.* By unnecessary burdens, or undeserved calamities.

4. *Miriam.* She was a prophetess, and might have contributed to the

And what Balaam, the son of Beor, answered him;
Remember what things were done for you
From Shittim even unto Gilgal,
That ye may know the righteousness of Jehovah.
6 "Wherewith shall I come before Jehovah;
And bow myself before the high God?
Shall I come before him with burnt-offerings;
With calves of a year old?
7 Will Jehovah be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my first-born for my transgression,
The fruit of my body for the sin of my soul?
8 He hath showed thee, O man, what is good;
And what doth Jehovah require of thee,
But to do justice, and to love mercy,
And to walk humbly with thy God?"
9 The voice of Jehovah crieth unto the city,
And he that is wise will fear ʸhis" name;
Hear, ʸO ye tribes", him that testifieth.
10 Are there yet in the house of the wicked,
Treasures obtained by wickedness?
And the scant measure which is abominable?
Shall I count her pure with wickedness, 11
And with the bag of deceitful weights?
Whose rich men are full of violence, 12
And her inhabitants have spoken lies,
And their tongue is deceitful in their mouth?
Wherefore I will begin to smite thee, 13
To make thee desolate because of thy sins.
Thou shalt eat, but shalt not be satisfied; 14
And ʸit shall be dark" in the midst of thee;
And thou shalt take hold, but shalt not deliver any;
But if thou deliver, I will give them up to the
Thou shalt sow, but shalt not reap; [sword. 15
Thou shalt tread the olives, but not anoint thee with oil;
And tread out the sweet wine, but shalt not drink of it.
For ye have kept the statutes of Omri, 16
And all the works of the house of Ahab;
And ye have walked in their counsels,
That I should make the city a desolation,
And the inhabitants thereof a hissing;
And ye rich shall bear this reproach of my people.

9. ʸ Sept. Syr. Arab.——ʸ Vulg.

14. ʸ Sept. Arab.

REFLECTIONS UPON CHAPTER VI. 1. See how inexcusable sin against God is. He may plead with all the children of men, and with us in particular, as in verse 3. "O my people, what have I done unto thee, and wherein have I wearied thee? testify against me." We have no reasonable objections to make against his laws and institutions; no good reason to desert or neglect his services; especially when we

instruction and edification of the people in the desert. Exod. xv. 20.; Num. xii. 2.

5. *What Balak, &c.* He sent for Balaam to curse Israel, but God constrained him to bless them. Balaam gave him afterwards advice how to seduce them to idolatry, Num. xxxi. 16; and they worshipped Baal-peor, at Shittim. I have supplied what is evidently understood in the next clause. The Chaldee supplies, "Were not great things done for you."——*From Shittim, &c.* And some suspect that a line has been omitted. Gilgal was the place where the people encamped, when they had entered the promised land, Josh. iv. 20.; and in the interval from their departure from Shittim, Sihon and Og had been vanquished, they had been rescued from the counsel and device of Balaam, they had passed the Jordan, besieged Jericho, and begun to possess the land.——*Righteousness, &c.* In fulfilling his promises.

6. *Wherewith shall I come, &c.* The prophet here introduces one of the people in the name of the rest, as making inquiry in what way the anger of Jehovah might be appeased, and his favour conciliated. He proposes only sacrifices and offerings; but says nothing of repentance or reformation.——*Calves of, &c.* These were to be offered for the high-priest, and are noticed as being the best. Levit. ix. 2.

7. *Rivers of oil.* The Septuagint, Vulgate, and Arabic have, 'fatted lambs or sheep.' If we adhere to the text, we must regard it as an hyperbole. See Job xx. 17.; Levit. ii. 6, 7.——*First-born.* The dearest of my offspring. It is well known that the Phœnicians and Canaanites sacrificed their children; and some of the idolatrous Jews imitated this horrid practice, for which the prophets often reprove them.

8. *He hath showed, &c.* The prophet answers the inquiries of the people, by reminding them what God had already taught in his law, and by other prophets; that sacrifices were vain, when unaccompanied with repentance, and a regard to moral duty.

9. *And he that is wise.* I consider the common version obscure, as I think, 'to see thy name,' cannot admit of any just explanation. The rendering I have adopted is that of all the ancient versions; and arises from a change of the points,——*Hear, O ye tribes.* This reading is that of the Vulgate, Syriac, and Arabic, and consists only in reading the plural for the singular; as the same word means a *rod*, and a tribe.——*Him that testifieth.* This version also arises from a change of the points, and is supported by the Syriac. The Chaldee, "Hear, O king, and prefects, and the residue of the people of the land." What God testifieth follows to the end of the chapter.

10. *Treasures, &c.* Obtained by oppression, injustice, and rapine.——*Scant measure, &c.* Thus deceiving the buyer, by selling less than he pretended.

11. *Her pure, &c.* The city is addressed, the place containing for the inhabitants, as it follows.

13. *Begin to smite.* The mss. justify this version, deriving from הכּה and not חלה, and this makes the passage clear and consistent. All the versions except the Chaldee, so render.

CHAPTER VII.

The church complaineth of her small number and the general corruption; trusteth not in man, but in God.

1 Wo is me! for I am become
As those who gather the summer-fruits,
As those who glean the vintage;
But there is no cluster that may be eaten;
No ripe fig which my soul desireth.
2 The good man is perished from the land,
And there is none upright among men;
They all of them lie in wait for blood;
They hunt every man his brother to destruction.
3 Their hands are ready to do evil and [a]not good:
The prince asketh, and the judge seeketh for a reward;
And the great man uttereth the depravity of his soul:
Thus both he and they [v]act abominably.
4 Their good man is a brier, their upright, as a thorn-hedge.
It is the day of thy watchmen; thy visitation cometh;
Now shall be the time of their perplexity.
5 Trust ye not even in a friend;
Put ye no confidence in a guide:
Keep the doors of thy mouth from her that lieth in thy bosom.
6 For the son shall dishonour the father,
The daughter shall rise up against her mother,
The daughter-in-law against her mother-in-law;
A man's enemies shall be the men of his own household.
7 But I will look unto Jehovah;
I will wait for the God of my salvation:
My God will hear *and answer* me.
8 Rejoice not over me, O mine enemy:
Though I am fallen, yet shall I rise up;
Though I now sit in darkness,
Yet will Jehovah become a light unto me.
9 I shall bear the indignation of Jehovah,
Because I have sinned against him;
Until he plead my cause, and execute judgment for me.
He will bring me forth to the light, and I shall see his righteousness.
10 Then mine enemy shall see it, and shame shall cover her,
Who said unto me, "Where is Jehovah, thy God?"

Chap. vii. 3. [a] Syr. Chald.

3. [v] Syr. Arab.

reflect on his favours to us; how he hath delivered us from spiritual bondage by Christ, and given us teachers of his will. To which may be added, our national deliverances and blessings; all of which are intended to lead us to the knowledge of his righteousness, faithfulness, and goodness, and thereby to repentance and obedience. When God pleads with men, "they cannot answer for one sin in a thousand:" the only way to be safe and happy, is to make up the controversy. And we learn,

2. How this is to be done. It is an important inquiry, verse 6. "Wherewith shall I come before Jehovah?" how make my peace with him, and obtain his favour? with what temper, and in whose name, shall I approach him? Let us guard against trusting in insufficient means, or hypocritical promises. Men will generally part with their substance, yea, with their children, rather than with their beloved lusts. God, in much kindness, "hath shown us what is good," viz. "to do justice," to use no violence, oppression, or deceit in our dealings; "to love mercy, and to walk humbly with thy God," that is, to submit to his laws and the appointments of his providence; which, to us who have the gospel, includes receiving Christ, and submitting to God's righteousness in him. It is thus alone we can hope for his favour.

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14. *It shall be dark.* This reading Houbigant and Newcome prefer; and the connexion seems to require it. Darkness is often put for calamity. Job. xviii. 6.; Is. lix 9.; Amos v. 20.. Compare Hos. ix. 11, 12.

16. *Statutes of Omri.* See 1 Kings, xvi. 16—23. He built Samaria, and patronized idolatry, and the people followed his example.——*Ye rich.* These are intended, as is evident from verse 12. They should lose their wealth in the destruction of the city and country.

CHAP. VII. 2. *The good man, &c.* As the early fig cannot be found in the advanced season of summer, or the cluster of grapes after vintage; so neither can the good man be discovered by diligent searching in Israel.

3. *Thus both he, &c.* I cannot but think that I have hit upon the right punctuation, as it is unusual for the pronoun to close a sentence. I read with the versions יחדו, which consists in a transposition of two letters; and I refer what is said to the 'great man,' and the 'prince and judge,' before-mentioned.

4. *Their good man, &c.* Those they account such. See Num. xxxiii. 55; Josh. xxiii. 13.; Hos. ii. 6.——*It is the day, &c.* For the punctuation, see the Syriac. On the approach of danger, watchmen were to be very diligent, Is. xxi. 11.; and this is announced in what follows.

5. *In a guide.* A husband is called the guide of the wife. Prov. ii. 17. In this view women are exhorted not to confide in their husbands; and the husbands not to confide in their wives. Both sexes were depraved and unfaithful.

7—10. *But I will look, &c.* The people led captive, are introduced as using this language.——*Mine enemy.* Assyria and Babylon are meant. The people had the promise of restoration, and might speak thus with propriety. They express the cause of their sufferings, to be their sin; but expect the day of deliverance.

Mine eyes shall behold her punishment:
Now shall she be trodden down as mire of the streets.
11 In the day that thy walls are to be built,
In that day shall the decree be far extended.
12 In that day [r]they" shall come to thee
From Assyria, and from the fenced cities,
And from Egypt even to the river,
And from sea to sea, and mountain to mountain.
13 Yet shall the land be desolate,
Because of its inhabitants, for the fruit of their doings.
14 Feed thy people with thy crook, the flock of thy heritage,
That dwell solitarily in the forest;
In the midst of Carmel let them feed,
In Bashan and in Gilead, as in the days of old.
15 As in the days of his coming out of the land of Egypt,
I will show unto him wonderful things.
16 The nations shall see, and be confounded,
Because of all their might;
They shall lay their hand on their mouth,
And their ears shall become deaf.
They shall lick the dust like a serpent; 17
They shall tremble in their holes as worms of the earth:
They shall stand in awe of Jehovah, our God,
And shall fear because of thee.
Who is a God like unto thee, pardoning iniquity, 18
And passing by the transgression of the residue of his heritage?
He who retaineth not his anger for ever,
Because he delighteth in mercy.
He will again have compassion on us; 19
He will subdue our iniquities;
Yea, thou wilt cast all [r]our" sins into the depths of the sea.
Thou wilt show the truth to Jacob, the mercy 20
to Abraham,
Which thou hast sworn to our fathers from days of old.

12 [r] Versions, mss.

19. [r] Versions.

REFLECTIONS UPON CHAPTER VII. 1. We learn our duty in times of the greatest degeneracy. We must "look to God, and wait for him." Our best efforts will not avail, without his help. Let us rely upon him to guide and protect us. If men are bad, he is good; if they are false, he is faithful; in him we may find support in every situation; he can redress every grievance; preserve us in the most general corruption; encourage us amidst the greatest scorn of the wicked; and when we "sit in the deepest darkness, he will be light unto us."

2. A serious remembrance of our sins will tend to promote our patience and submission. "I will bear the indignation of Jehovah, because I have sinned against him." Afflictions are sometimes the effect of God's indignation; and the cause is sin. This is a sufficient reason why we should bear them patiently, without murmuring and complaining; and "humble ourselves under his mighty hand." Where sin is felt as heavy, affliction will be thought light. Those who are impatient and complaining, see but little of "the plague of their own hearts." But if we have humbled hearts under humbling providences, we may hope that God "will plead our cause, and bring us forth to the light, so that we shall behold his righteousness."

3. We have great reason to admire and adore the wonderful mercy of God. It is incomparable mercy: he forgives, and none forgives like him. There are none against whom offences so great and aggravated can be committed; yet he pardons penitents, and shows mercy to them, and delights in it. He forgives their sins, all their sins, "casts them into the depths of the sea," from whence they shall never rise, so as to be seen any more. And where he forgives iniquities, he will subdue them; he will take away their dominion, as well as their guilt. This is great encouragement to penitent sinners to ask mercy through Christ Jesus; the mercy promised to the fathers. Whoever obtains that mercy, will see abundant reason to say, "Who is a God like unto thee, that pardoneth iniquity, transgression, and sin?"

11. *Thy walls are, &c.* Those of Jerusalem.——*The decree be far, &c.* I understand the decree of that of Cyrus and his successors for the restoration of the city and the temple, which was far extended, reaching to all the Jews, and sent into all the provinces of the empire.

12. *Fenced cities.* If this reading be right, we must understand those cities in Assyria where they were placed. Some render 'from the cities of Egypt.'

14—15. *Feed thy people, &c.* This I consider as the prayer of the prophet, referring to the people as in captivity, dwelling solitarily; then as restored, occupying Gilead, &c. The next two verses are God's answer.

16—17. *Become deaf,* With astonishment and dismay.——*Lick the dust.* This denotes the most abject state, as what follows shows their terror. Though this might be in part fulfilled by the Jews after their return from Babylon; I think it refers to the conquest which the gospel made when it triumphed over the idols of the nations, and became firmly established in the earth.

18—20. *Who is a God, &c.* The prophet concludes with celebrating the divine mercy towards his sinful people.——*He will subdue, &c.* The Chaldee sense of the verb is adopted by Newcome, and others.——*He will cover our, &c.* This is more natural; yet the other is the usual sense; and I think, refers to the principle of iniquity in the heart, while the next clause regards pardon.

NAHUM.

INTRODUCTION.

FROM Chapter ii. 2. it appears that Nahum prophesied after Samaria was taken, in the reign of Hezekiah. The Assyrian power was then at its zenith, yet within little more than sixty years it was destined to fall. The Ninevites had repented at the preaching of Jonah; but they soon returned to their former sins. Nahum is superior to most of the lesser prophets in sublimity, pathos, and fire; he confines himself to the overthrow of Nineveh, the capital of those who had subverted the kingdom of Israel, and greatly distressed that of Judah.

CHAPTER I.

The majesty of God is displayed, in goodness to his people and severity against his enemies.

1 THE prophecy concerning Nineveh. The book of the vision of Nahum, the Elkosite.
2 Jehovah is a jealous and an avenging God;
Jehovah avengeth, and is very furious.
Jehovah avengeth his adversaries,
And he reserveth wrath for his enemies.
3 Jehovah is slow to anger, yet great in power;
And Jehovah acquitteth him who is not innocent:
His way is in the whirlwind and in the storm,
And the clouds are the dust of his feet.
4 He rebuketh the sea, and maketh it dry;
And he drieth up all the rivers:
Bashan languisheth, and Carmel;
And the flower of Lebanon languisheth.
5 The mountains quake at him, and the hills melt;
And the land is laid waste at his presence;
Yea, the world, and all that dwell therein.
6 Who shall stand before his indignation?
And who shall rise up in his hot anger?
His fury is poured out like fire,
And the rocks are thrown down by him.
7 Jehovah is good, a strong-hold in the day of trouble;
And he knoweth them that trust in him.
8 But with an overflowing torrent
He will make an utter end of his opposers;
And darkness shall pursue his enemies.
9 What do ye imagine against Jehovah?
He himself will make an utter end:
Distress shall not rise up the second time.
10 For while the [r] princes are yet perplexed,
And while they are drunken as with their wine,
They shall be devoured as stubble fully dry.
11 From thee hath there gone forth one,
Who imagined evil against Jehovah,
A most wicked counsellor.
12 Thus saith Jehovah, God of hosts;
Though they are prosperous and so many,
Yet shall they be cut down and pass away.
Though I have afflicted thee,
Yet I will afflict thee no more.
13 For now will I break his yoke from off thee,
And I will burst thy bonds in sunder.

CHAP. I.

10. [r] Syr. Chald. 2 mss.

CHAP. I. 1. *Elkosite.* He is thus called, according to Jerom, from a village in Galilee.

3. *Him who is not, &c.* See note, Exod. xxxiv. 6, &c.——*His way is, &c.* He displays his power and justice by storms and tempests; he makes all nature subserve his purposes. Compare Ps. civ. 3.

4—8. *He rebuketh the sea, &c.* Referring to the Red sea, and the Jordan. Exod. xiv. 21.; Josh. iii. 16.——*The mountains, &c.* Alluding to Sinai and the other mountains around. Exod. xix. 18.——*With an overflowing, &c.* This may refer to the manner in which Nineveh was taken. 'Diodorus Siculus says, 'That the Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall; in consequence of which the desponding king burnt himself, his palace, and treasures.'

9—11. *Against Jehovah.* This may refer to the conduct of Senacherib, in the reign of Hezekiah, and to the destruction of his army, as well as to the overthrow of Nineveh. The following verses are strikingly applicable to that event. 2 Kings xviii. and xix.

12. *Though they are, &c.* The Assyrians had hitherto been successful as Rabshakeh boasted; and they had distressed the kingdom of Judah, but the prophet assures them that they should not do it again.

13. *Break his yoke, &c.* They had paid tribute to the king of Assyria

14 And Jehovah will command concerning thee,
That thy name may be no more scattered abroad.
From the house of thy God will I cut off
The graven-image and the molten-image:
I will appoint thy grave; for thou art vile.
15 Behold upon the mountains
The feet of him that bringeth good tidings,
That publisheth peace!
Keep, O Judah, thy solemn feasts, perform thy vows:
For he shall no more pass through thee;
The wicked is wholly consumed, he is cut off.

CHAPTER II.

Formidable and victorious armies are described as marching against Nineveh.

1 He that breaketh is come up before thee:
Guard the fenced place, watch the way;
Make strong thy loins, fortify thy might greatly.
2 For Jehovah will restore the excellency of Jacob,
In a manner becoming the excellency of Israel:
Though the wasters have wasted them,
And have destroyed their vine branches.
The shield of his mighty men is made red; 3
The valiant men are clothed in scarlet:
The chariots are as flaming torches
In the day when he prepareth them,
And the [v] horsemen spread abroad fear.
The chariots rage in the streets; 4
They justle one against another in the broad ways:
They appear as torches, they run as lightning.
He recounteth his mighty men; 5
They cast down as they march on;
They hasten to the wall, and the shed is prepared.
The gates of the river are opened, 6
And the palace melteth, and the fortress.
She is led away captive, she goeth up; 7
Her maids are led away moaning as doves,
And smiting their hands on their breasts.
But Nineveh is of old like a pool of water, 8

CHAP. II.

REFLECTIONS UPON CHAPTER I. 1. From the awful description which is here given of the power and wrath of this Almighty and terrible Being, we should be led to reverence and adore him. "Who can stand before his indignation?" When he determines to punish and destroy, what is great Nineveh, and the vast Assyrian empire? What is any man, or kingdom, before him? Let us "stand in awe therefore, and not sin." But while we fear his power and justice, let us remember, that he is not revengeful and passionate, but Lord of his anger; it is always under his controul; and always just and right: and his almighty power is continually employed for the security and supply of those that trust in him: his goodness shall never forsake his servants. But to his enemies, however high, he will assuredly render a recompence.

2. When God delivers us from our enemies, and restores our peace, he expects and requires that we should worship and serve him. "Keep, O Judah, thy solemn feasts, perform thy vows." The goodness of God to us, in giving us national peace and prosperity, should engage us to value and love his ordinances, to be thankful for our solemn feasts; and diligently to observe them. Our prayers and humiliations, in the time of war and danger, were vows; and we ought to perform what we then promised; else our case will be like that of Nineveh, only a reprieve; the destruction will be more dreadful for having been a while suspended; and "the end will be with a flood." But this is our comfort, that if we trust in God, "he is good; he will be a strong-hold in the day of trouble," and the everlasting portion of his servants in a better world.

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3. [v] Sept. Syr. Arab.

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from the time of Ahaz; but paid it no more after the destruction of Senacherib's army.

14. *Concerning thee.* The king of Assyria is addressed.——*Thy name, &c.* That thy fame and glory shall no more fill the earth.——*House of thy gods.* Senacherib was slain in the house of Nisroch, his god; and this house and the images might be destroyed.——*Appoint thy grave, &c.* Thou shalt be cut off, because vile. 2 Kings xix. 37. The next verse celebrates the end of this formidable foe.

CHAP. II. 1. *He that breaketh, &c.* The army of the Medes and Persians is intended; and Nineveh is ordered to guard her fortress, and prepare for the battle.

2. *In a manner becoming, &c.* I have endeavoured to give the sense. I understand the meaning to be, 'that God will treat them in a manner becoming their name Israel, which denotes, 'a prince with God;' though they were now wasted and led into captivity. The connexion I conceive is, that the conquest of Nineveh should be the deliverance of Israel.

3. *The shield is made red, &c.* This describes the uniform of those who fought against Nineveh; they bore red shields and were dressed in scarlet.

4. *The chariots, &c.* While mustering the troops, the scythed chariots glittered in the sun as torches in the night.

5. *The shed is, &c.* The covering which protected the besiegers. The prophet saw the enemy mustering the troops in his own city, commencing their march, and overthrowing whatever opposed, and at length they arrive at the walls of Nineveh.

6. *Gates of the river.* See note, ch. i. 8. In the palace all was confusion.——*And the fortress.* With Newcome I read נמס, which is favoured by the Septuagint and Vulgate. Michaelis prefers the Arabic sense, 'inundating.' He joins the word to this verse. Dathe follows the Chaldee, and renders, 'queen.'

7. *She is led away, &c.* The city or her inhabitants.——*Moaning as, &c.* I have given the sense. Hebrew, 'as with the voice of doves, &c.'

8. *She and they.* Her waters shall not afford her security, but occa-

Yet she and they shall flee away.
Stand, stand, they cry, but none looketh back.
9 They seize the silver, they seize the gold;
And there is no end of the glorious store,
Because of all kinds of desirable utensils.
10 She is void, and empty, and waste;
And the heart melteth, and the knees smite together;
And there is great pain in all loins,
And the faces of them all gather blackness.
11 Where is the habitation of the lions?
And the feeding-place of the young lions?
Whither the lion and the lioness went,
And the whelp of the lion, and none made them afraid?
12 The lion tore in pieces enough for his whelps,
And strangled for his lionesses;
And filled his dens with prey,
And his habitations with rapine.
13 Behold, I am against thee, saith Jehovah, God of hosts,
And I will burn thy chariots in the [v] fire",
And the sword shall devour thy [v] villages":
And I will cut off thy prey from the earth;
And the fame of thy deeds shall no more be heard.

CHAPTER III.

The miserable end of Nineveh is foretold.

Wo to the bloody city! she is all falsehood; 1
Full of rapine; the prey departeth not.
The sound of a whip, and of the rattling of 2
wheels is there;
And of the prancing horses, and of the bounding chariots.
The horseman mounteth, and the flame of the 3
sword,
And the glittering of the spear are seen.
And a multitude of slain, and a heap of dead
And there is no end to the carcasses; [bodies;
They stumble upon the carcasses which they *have slain.*
Because of the many harlotries of the harlot, 4
Who is well-favoured, the mistress of enchantments,
Who trafficketh in nations by her harlotries,
And in tribes by her enchantments;
Behold, I am against thee, saith Jehovah, God 5
of hosts;
And I will uncover thy skirts to thy face,
And I will show the nations thy nakedness,
And to the kingdoms expose thy shame.
And I will cast upon thee abominable filth, 6

13. [v] Chald. The rest, *smoke.*——[v] Chald.

CHAP. III.

REFLECTIONS UPON CHAPTER II. 1. See how insignificant all the power and strength of man is, when it is opposed to God. Nineveh was a large and populous city, of three days journey, (that is, sixty miles) in circumference in Jonah's time, about a hundred years before this prophecy was delivered; and so populous that there were a hundred and twenty thousand young children in it: and the inhabitants were probably now increased. They made great preparations to defend themselves; and are here ironically called upon to exert their utmost efforts; but all was in vain. God can easily disappoint the mightiest, and confound all that they devise for their security. Who would not then fear this great Being, and labour to secure his friendship?

2. Observe in verse 9. the vanity and uncertainty of worldly wealth. The riches of the Ninevites made the enemy more desirous to take the city; and when taken, their disappointment the greater. So precarious is it, that we may say of the world, as God did of Nineveh, "It is empty and void," unable to supply the wants, and satisfy the desires of immortal souls; and those who trust in it will find that it cannot secure them from death and destruction. If we have our portion in this life, our faces will gather blackness when God calls us to our final account.

sion her destruction. For the construction, see note, Micah vii. 3.——*Stand, stand, &c.* When her inhabitants are fleeing, though called to stand, yet such shall be the terror, that none shall hearken or look back.

9. *They seize the, &c.* I follow the Septuagint, Syriac, and Arabic, in rendering in the third person indicative, and not in the imperative. The conquerors seize the immense wealth which had been amassed; so as to empty her of her treasures, and utterly confound her inhabitants.

11. *Habitation of the lions.* The inhabitants of Nineveh are compared to lions; they were once strong and rapacious as lions. Ezek. xix. 2—6.; Job iv. 10.

13. *Thy chariots, &c.* I follow the Chaldee, as I think 'to burn in the smoke,' is neither good sense in Hebrew or English. It is usual to join *fire* with *burning*, through the whole scriptures.——*Thy villages.* Again I follow the Chaldee and one manuscript. See Ezek. xxxviii. 13. If we read רכבך, in the second line, or רבבך, as the Chaldee, Vulgate, and perhaps the Septuagint read, we must consider the allegory of the lion as closed with the last verse.

CHAP III. 1—3. *Wo to the bloody city, &c.* With Newcome I think these three verses contain a description of Nineveh, as it was in the time of the prophet. Within her were exercised great oppressions. She abounded in luxury and pride; her streets were full of nobles riding on horses, or in chariots; her troops numerous and their slaughter great. I have supplied, to give the sense more plainly.

4. *Mistress of enchantments.* This refers to all her arts and allurements, by which she endeavoured to confirm her power by associating those she conquered with her in the worship of her gods.

And make thee vile, and set thee as a gazing-
7 And it shall come to pass, [stock.
That all who see thee shall flee from thee,
And shall say, 'Nineveh is laid waste.'
Who will bemoan thee?
Whence shall I seek comforters for thee?
8 Art thou better than No-Ammon,
Which is situated among the rivers,
The waters are round about her;
Whose rampart is the sea; waters are her wall.
9 Ethiopia and Egypt were her great strength,
Put and Lybia were [v] her helpers. [vity:
10 Yet was she carried away, she went into capti-
Her young children also were dashed in pieces
At the top of all the streets;
And for her honourable men they cast lots,
And all her great men were bound in chains.
11 Thou also shalt be drunken; thou shalt be hid;
Thou also shalt seek a refuge from the enemy.
12 All thy strong-holds shall become
Like fig-trees loaded with the first ripe figs:
If they be shaken, they fall into the mouth of the eater.
13 Lo, thy people are as women in the midst of thee:
The gates of thy land are set wide open to thine enemies:
The fire shall devour thy bars.
Draw thee waters for the siege, fortify thy 14
strong-holds;
Go into the clay, tread the mortar; repair the
There shall the fire devour thee; [brick-kiln. 15
The sword shall cut thee off,
And eat thee up as a locust:
Increase thyself as the locust;
Increase thyself as the numerous locust.
Thy merchants are more than the stars of 16
heaven:
As locusts they spread themselves and fly
around.
Thy crowned ones are as the numerous locusts, 17
And thy captains as the great grasshoppers,
Which encamp in the hedges in the cold day,
But when the sun ariseth they flee away,
And the place where they are is not known.
Thy shepherds slumber, O king of Assyria; 18
Thy nobles give up themselves to repose:
Thy people are scattered upon the mountains,
And none gathereth them.
There is no healing of thy bruise; 19
Thy wound is become grievous;
All that hear the report of thee shall clap the
hands over thee:
For upon whom hath not thy wickedness passed
continually?

CHAP. III.

REFLECTION UPON CHAPTER III. We see the dreadful doom of the unjust and cruel. Nineveh was a bloody, rapacious city; and when her time came to fall, her allies forsook her, her enemies insulted her, and there was none to assist and comfort her. The fall of this great city, should be a lesson to these private persons who are increasing their wealth by fraud and oppression. They are preparing enemies for themselves; and if God should see good to punish them in this world, they will have none to pity them. Every man who consults his own prosperity, safety, and peace, should not only act in an upright, honourable manner, but behave with meekness and kindness to all. When the wicked perish there is shouting; and unjust oppressors die unpitied.

9. [v] Sept. Syr.

5—7. *I am against thee, &c.* Compare Levit. x. 3.; Hos. ii. 3. To many of the captive women the things here said might be literally done; if applied to the city, it soon became vile, a heap of ruins.

8. *No-Ammon, &c.* A city of Egypt. Ezek. xxx. 13—15. and note. ——*Is the sea, &c.* Some lake or branch of the Nile most probably surrounded Thebes.

9. *Ethiopia, &c.* The African Cushites are meant.——*Great strength.* 'endless strength.' I have given what appears to be the sense.

10. *Yet was she carried, &c.* Newcome renders in the future, and considers this as a prediction of the taking of this city by Nebuchadnezzar. With Prideaux, I refer it to a past event, either to the taking of it by Senacherib or to Assar-haddon; and this view makes the appeal of the prophet more striking. See Is. xx. 4.

11. *Shalt be drunken.* With the cup of God's wrath. All the ancients give the verb this sense; but Houbigant and Newcome, 'Thou shalt be a hireling,' &c.

12. *Fig-trees, &c.* The image is a very beautiful one to show how easily their fortresses would be subdued. Rev. vi. 13.

14. *Draw thee waters, &c.* Prepare for the siege.——*Go into the clay, &c.* Make bricks in abundance to repair the breaches which will be made.

16 *As locusts, &c.* The Chaldee and Vulgate favour this version; and the verb פשט is used in the sense I have here given, Job i. 7. I consider צפיך as a noun of multitude. This version preserves the sentiment begun in the 15th verse.

17. *Thy crowned ones, &c.* The chiefs of Nineveh were many; but both they and the captains would be as grasshoppers, which are benumbed by cold, and by heat are excited to fly away; so would they be inactive when the enemy came, and others during the heat of battle would fly away. Doubtless many were compelled to serve in her armies; and such would be ready to embrace the first opportunity to desert.

18. *Give up themselves, &c.* The governors of provinces may be meant by shepherds; and by nobles, those who assisted the king; his prime ministers. If these were inattentive and unconcerned, the ruin of the city could not be prevented. For her wickedness this was determined.

JOEL.

INTRODUCTION.

DRUSIUS thought it most probable that Joel lived under the long reign of Manasseh, and before his conversion. 2 Chron. xxxiii. 13.; so that he prophesied while the kingdom of Judah subsisted. Newcome agrees with Drusius, and places him from before Christ 697 to 660. He is animated, and occasionally very sublime.

CHAPTER I.

The judgment of God on Judah, by swarms of locusts, and by drought.

1 THE word of Jehovah which came to Joel, the
son of Pethuel.
2 Hear this, ye old men,
And give ear, all ye inhabitants of the land.
Hath this happened in your days,
Or even in the days of your fathers?
3 Tell ye your children of it,
And let your children tell their children,
And their children another generation.
4 What the grasshopper left hath the locust eaten;
And what the locust left hath the canker-worm
eaten;
And what the canker-worm left hath the cater-
pillar eaten.
5 Awake, ye drunkards, and weep;
And howl all ye drinkers o wine,
For the sweet wine; since it is cut off from your
mouth.
6 For a nation hath gone up upon my land,
Who are strong, and without number;
Whose teeth are the teeth of a lion,
And they have the jaw-teeth of a lioness.
They have laid waste my vine, and barked my 7
fig-tree:
They have made it quite bare, and cast it away;
The branches thereof are made white.
Lament as a virgin girded with sackcloth, 8
For the espoused husband of her youth.
The wheaten-offering and the drink-offering 9
Are cut off from the house of Jehovah.
Mourn, O ye priests, ye ministers of Jehovah.
The field is laid waste, the ground mourneth; 10
For the corn is laid waste;
The new wine is dried up, the oil languisheth.
Be ashamed, O husbandmen; howl, O vine- 11
dressers,
For the wheat and for the barley;
Because the harvest of the field is perished.
The vine is dried up, and the fig-tree languish- 12
eth;
The pomegranate, the palm-tree also, and the
quince;
Even all the trees of the field are withered:
Surely joy is withered from among the sons
of men.
Gird yourselves, and mourn, O ye priests: 13
Howl, O ye ministers of the altar:

CHAP. I. 1. *Joel, the son of, &c.* Nothing is said respecting the place of his birth, or from what tribe he sprang. Isidorus says he was born at Beth-oron, in the tribe of Reuben, but produces no authority.

4. *Grasshopper, &c.* Different kinds either of locusts or other destructive worms are here specified; but as they are happily little known here, it is difficult to ascertain their species. I have followed our translators in the terms selected. By the first term I understand the Gryllotalpa, by the third, the Scarabæus, and by the last, the Eruca. Dathe renders, gryllus cristatus, Gryllus gregarius, gryllus hæmatopus, and gryllus verrucivorus.

5. *Awake, ye drunkards, &c.* Locusts injured the vines and the quality of the wine for some years; and for this wine the drunkards are called to awake and consider the judgment coming upon them.

6. *A nation, &c.* The locusts are so called from their number and order. See Prov. xxx. 25, 26.——*Hath gone up.* The prophet speaks as if he had seen their destructive ravages; and thus a future event is often spoken of as past.

8. *Espoused husband, &c.* The Jews often betrothed their children when very young; and after betrothing, though they had not cohabited, they were respectively considered as husband and wife. The people are called to lament bitterly for the calamities of their country.

9—13. *Wheaten-offering, &c.* The scarcity is such that there is nothing to spare for the daily offering; and the ministers are especially called to mourn.

14. *Appoint a fast, &c.* The prophet points out the way of diminish-

Come, lie all night in sackcloth, ye ministers of God:
For the wheaten-offering and the drink-offering
Are withholden from the house of your God.
14 Appoint ye a fast, proclaim a solemn day;
Gather the elders and all the inhabitants of the land,
To the house of Jehovah, your God,
And cry aloud unto Jehovah.
15 Alas! [a]alas! alas"! for the day!
For the day of Jehovah draweth near,
And as destruction from the Almighty shall it come.
16 Is not our food cut off before our eyes?
Yea, joy and gladness from the house of our God?
17 The seeds have perished under their clods,
The store-houses are laid desolate, the garners destroyed;
For the corn hath withered away.
18 How do the cattle groan!
How are the herds of oxen perplexed,
Because they have no pasture;
The flocks of sheep also are destroyed.
19 Unto thee, O Jehovah, do I call:
For a fire hath devoured the pastures of the desert,
And a flame hath burnt all the trees of the field.
20 The cattle of the field also cry unto thee:
For the streams of waters are dried up;
And a fire hath devoured the pastures of the desert.

CHAPTER II.

The awfulness of God's judgments foretold; a call to repentance; a fast is described, and a blessing promised.

BLow ye the trumpet in Zion, 1
Sound an alarm in my holy mountain:
Let all the inhabitants of the land tremble:
For the day of Jehovah cometh, it draweth near:
A day of darkness, and of gloominess, 2
A day of clouds and of thick darkness.
As the dusk spread upon the mountains,
Cometh a numerous people, and a strong;
Like them there hath not been of old time,
And after them there shall not be,
Even to the years of many generations.
Before them a fire devoureth, 3
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness;
Yea, and nothing shall escape them.
Their appearance is as the appearance of horses; 4
And as horsemen, so shall they run.
Like the sound of chariots on the tops of mountains shall they leap; 5
Like the sound of a flame of fire that devoureth the stubble;
They shall be as a strong people set in battle-

15 [a] Vulg. Sept. Arab.

REFLECTIONS UPON CHAPTER I. 1. We have the greatest reason to be thankful that such terrible calamities as are here described are not felt in our country. Observe how terrible God's judgments are; what desolation he can make in a land, by the most contemptible creatures: he can bring them as an army, as a nation, and make them as destructive as lions, when he pleaseth to humble a rebellious people. Justly have we deserved this, for our luxury, drunkenness, and abuse of plenty. Let us therefore praise him that our land still yields its increase, and that the joy of harvest is not taken from us.

2. See the design of God's judgments, namely, to bring men to humiliation, repentance, and supplication. When he turns "a fruitful land into barrenness, it is for the iniquity of those that dwell therein;" and it becomes them to humble themselves under his mighty hand. And in what manner soever he corrects us as individuals, whether it be in our persons, our families, or our circumstances, it is our duty to submit to him, to humble ourselves before him; and to cry to him with importunity for pardon and help. When his hand is lifted up, we behold it, and learn righteousness.

ing and removing the divine judgments, calling the people to humiliation and repentance.

15—20. *Alas! alas! &c.* A drought is foretold as well as the plague of locusts; so that the corn and herbs withered away, nor could the cattle find water to quench their thirst. For want of food and water they perished.

CHAP. II. 1—11. *Blow the trumpet, &c.* This description of the number, march, ravages, &c. of God's army of locusts, cannot but strike the imagination of every reader of taste, as most awfully sublime; and when delivered must have tended to arouse a sinful and stupid people.

2. *Like them, &c.* This seems to be a proverbial manner of speaking, to represent what is uncommon. See Exod. x. 14.

3. *A fire devoureth, &c.* They so affect trees, that as if burnt, they are two or three years before they recover, according to many historians.—*Nothing shall, &c.* Nothing which the ground produces. Newcome has transcribed many instances of this.

4. *Appearance of horses.* The head of the locust is very like that of the horse; and hence the Italians call the locust *cavalette*, little horse.

5. *Sound of chariots.* See Rev. ix. 7.; Nahum iii. 2. With their

6 Before them shall the people be much pained:
All faces shall gather blackness.
7 They shall run like mighty men;
Like warriors they shall climb the wall;
And they shall march every one in his way;
And they shall not turn aside from their paths.
8 Neither shall one thrust another;
They shall march each in his own road;
And if they fall on the sword they shall not be wounded.
9 They shall run to and fro in the city;
They shall run upon the wall, and climb up into the houses;
They shall enter in at the windows like a thief.
10 Before them the earth quaketh, the heavens tremble;
The sun and the moon are darkened,
And the stars withdraw their shining:
11 And Jehovah shall utter his voice before his army:
For his camp is very great:
For he is strong that executeth his word:
For great will be the day of Jehovah;
Yea, very terrible, and who can abide it?
12 Yet even now, saith Jehovah,
Turn ye unto me with your heart,
And with fasting, and with weeping, and with mourning:
13 And rend your heart, and not your garments,
And turn unto Jehovah, your God:
For he is gracious and merciful,
Slow to anger, and of great kindness,
And repenteth in respect to a *threatened* evil.
14 Who knoweth but he may turn and repent,
And leave a blessing behind him;
A wheaten-offering and a drink-offering, for Jehovah, your God?
15 Blow the trumpet in Zion,
Appoint a fast, proclaim a solemn day.
Gather the people, hallow the assembly, call the elders; 16
Gather the children, and those that suck the breasts:
Let the bridegroom go forth from his chamber,
And the bride out of her closet.
Let the priests, the ministers of Jehovah, 17
Weep between the porch and the altar;
And let them say, 'Spare thy people, O Jehovah,
And give not up thy heritage to reproach,
That the nations should rule over them:
Why should it be said among the people,
Where is their God?'
Then will Jehovah be jealous for his land, 18
And will be merciful to his people.
Yea, Jehovah will speak and say to his people, 19
Behold, I will send you corn, and wine, and oil,
And ye shall be satisfied therewith:
And I will no longer make you a reproach among the nations:
But I will remove far from you the northern army, 20
And will drive him into a dry and desolate land,
With his van towards the east sea, and his rear towards the western sea;
And his smell shall rise, and his ill-savour come up,
Although he hath done great things.
Fear not, O land, exult and rejoice: 21
For Jehovah will do great things.
Be not afraid, ye cattle of the field: 22
For the pastures of the desert spring up,
For the tree beareth her fruit,
The fig-tree and the vine yield their strength.
And, O ye children of Zion, exult, 23
And rejoice in Jehovah, your God:
For he giveth you the autumn-rain in just quantity,
And causeth showers to come down upon you,

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wings and feet they make such a sound as to be heard at a great distance.

7. *Like mighty men, &c.* This shows that real locusts are meant, and not the Assyrian army, as some have supposed.

8. *On the sword, &c.* They are covered with scales like a coat of mail; so that the sword cannot destroy them. No human means can stop them.

10. *The earth, &c.* See verse 2. They come in such clouds as to obscure the sun; and when they alight, they cover a country. See Ency. Brit.

13. *Rend your heart, &c.* To rend the garment was usual as a token of sorrow; but God requires contrition of heart. This is what he prefers.

14. *Leave a blessing, &c.* A bountiful gift. 2 Kings v. 15. What follows explains the sense of the word.

15—17. *Blow the trumpet, &c.* This language shows the earnest manner of the prophet. The judgment was coming; lose no time in attempting to avert it. Let ministers and people alike join in fasting and prayer.—*Rule over them.* When wasted by the locusts they might easily fall under the power of the nations. Some render משל, as a noun, 'a by-word.'

18—20. *Then will Jehovah, &c.* On their sincere repentance, God will be merciful, and send them fruitful seasons, and remove the 'northern army.' From this it seems that the locusts entered Judea from that quarter. Some of them were to be driven into the desert, some into the Red sea, which lay east of Jerusalem, and some into the Mediterranean sea, which was west.

21—27. *Fear not, O land, &c.* The prophet exhorts to confidence and

Even the autumn and spring-rain as aforetime.
24 And the threshing-floor shall be full of corn,
And the vats shall overflow with wine and oil.
25 And I will restore to you the years
Which the locusts have eaten up,
The canker-worm, and the caterpillar, and the grasshopper,
My great army which I sent among you.
26 And ye shall eat in plenty, and be satisfied,
And praise the name of Jehovah, your God,
Who hath dealt wonderously with you:
And my people shall never be ashamed.
27 And ye shall know that I am in the midst of Israel,
And that I am Jehovah, your God, and none else:
And my people shall never be ashamed.
28 And it shall come to pass afterwards,
That I will pour out my spirit upon all flesh;
And your sons and your daughters shall prophesy;
Your old men shall dream dreams,
Your young men shall see visions:
29 And also upon my servants, and upon my handmaids
In those days will I pour out my spirit.
And I will show wonders in the heavens, and on 30
the earth,
Blood, and fire, and pillars of smoke.
The sun shall be turned into darkness, and the 31
moon into blood,
Before the great and the terrible day of Jehovah come.
And it shall come to pass, 32
That whosoever shall call on the name of Jehovah shall be delivered:
For in mount Zion and in Jerusalem shall be deliverance,
As Jehovah, God of hosts, hath said;
Even among the remnant whom Jehovah shall call.

CHAPTER III.

Judgments on the enemies of God's people; by these he will be known; his blessing on the church.

For behold, in those days, and in that time, I
When I restore the captivity of Judah and Jerusalem,
I will assemble also all the nations, 2

Reflections upon Chapter ii. 1. We have here an awful yet glorious display of divine power. The locusts are God's army, a great army, marshalled, ordered, and directed by him: they come when he pleases, do what he commands, and retreat when he bids them: all creatures, even the meanest insects, execute his will. Who would not therefore fear this great and glorious Being! for "who can abide his great and terrible day?"

2. The hope of divine mercy is a great encouragement to repentance and prayer. The prophet called his people to these, though on a peradventure only; "who knoweth if he will turn and repent, and leave a blessing behind him; even a wheaten-offering and a drink-offering unto Jehovah, your God." Humiliation and prayer are the most likely means of removing any calamity, though we cannot tell how far they will prevail. Real and final judgments we may be assured they will avert: but let us remember that they must be sincere and affectionate; we must rend the heart, and not the garments only. It is godly sorrow that worketh repentance unto salvation, and the fervent prayer that availeth to obtain remission of sins and acceptance through the Mediator.

3. Let us especially rejoice in the pouring out of the Holy Spirit, and pray that we may be partakers of his gracious influences. It was at first miraculously poured out on the Apostles, and through them on all the disciples, young and old, male and female, rich and poor; and this contributed much to the spread and establishment of the gospel. We also have encouragement to hope for the same Spirit, though not in so extraordinary a manner, if we "call on the name of the Lord" with humble faith, and in the practice of evangelical obedience. Even the servant and handmaid may have a supply of this Spirit if they earnestly seek it. And by this shall we all be led to holiness here, and to complete and everlasting happiness in the new Jerusalem.

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joy, on the removal of this enemy.——*My great army.* These words limit what is said to locusts, and lead us to understand the two chapters as relating to them only.

28. *It shall come to pass, &c.* Though the people might exult in the returning fruitfulness of the seasons, and in the tokens of the divine favour, the prophet assures them that God had far greater blessings in store for them; for a day would come, when he would pour down from heaven, not showers of rain only, but his Spirit in such a copious manner that their sons and daughters, old and young men should prophesy. Acts ii. 17.

30. *Wonders in the, &c.* This and the next verse refer to the destruction of Jerusalem, and the sun, and moon and stars, being turned into blood, show how the princes and leading men should be slain. Compare Matt. xxiv. 29, &c.; Luke xxi 25.

32. *Shall be delivered.* Some apply this to the safety of Christians during the Jewish war; but with the Apostle I understand it, of the deliverance from sin and misery obtained by our Lord, and preached by his servants. Rom. x. 13.

CHAP. III. 1. *For behold in, &c.* For as an earnest of what hath been foretold, God will restore his people to their land, and their enemies shall be humbled.

2. *All the nations, &c.* All the surrounding nations, who had been the enemies of Israel.——*Valley of Jehoshaphat.* We read of no place so called

And will bring them down to the valley of Jehoshaphat,
And execute judgment on them there for my people,
And for my heritage Israel, whom they scattered among the nations,
And then divided my land *among themselves.*
3 And they cast lots for my people:
And they gave a boy for a harlot,
And sold a girl for wine, that they might drink.
4 Yea, and what have ye to do with me, O Tyre, and Zidon,
And all the *inhabitants of the* borders of Palestine?
Will ye render unto me a recompence?
Now if ye will render a recompence unto me,
Very swiftly will I return your recompence upon your own head.
5 Because ye have taken my silver and my gold,
And have brought into your palaces my goodly pleasant things;
6 The sons also of Judah and the sons of Jerusalem
Ye have sold unto the Grecians,
That ye might remove them far from their border.
7 Behold, I will raise them out of the place
Whither ye have sold them,
And will return your recompence upon your own head:
8 And I will sell your sons and your daughters
Into the hands of the children of Judah,
And they shall sell them to the Sabeans, to a people afar off:
For Jehovah hath spoken it.
9 Proclaim ye this among the nations;
Prepare war, raise up the mighty men;
Let all the warriors draw near and come up:
Beat your plough-shares into swords, 10
And your pruning-hooks into spears:
Let the weak say, 'I am strong.'
Assemble yourselves, and come, all ye nations, 11
And gather yourselves together round about:
Yet there Jehovah bringeth down your mighty ones.
Let the nations be roused, and come up 12
Into the valley of Jehoshaphat:
For there am I about to sit
To judge all the surrounding nations.
Put ye in the sickle, for the harvest is ripe; 13
Come, get down, for the press is full, the vats overflow;
For their wickedness is great.
Multitudes, multitudes in the valley of excision: 14
For the day of Jehovah is near in the valley of excision.
The sun and the moon shall be darkened, 15
And the stars shall withdraw their shining.
Jehovah also will roar out of Zion, 16
And from Jerusalem will he utter his voice;
And the heavens and the earth shall shake:
But Jehovah will be a refuge to his people,
And a strong-hold to the children of Israel.
And ye shall know that I am Jehovah, your 17
God,
Dwelling in Zion, my holy mountain:
And Jerusalem shall be holy,
And strangers shall no longer pass through her.
And it shall come to pass in that day, 18
That the mountains shall drop down sweet wine,
And the hills shall flow with milk,
And all the torrents of Judah shall flow with waters,

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in any other part of scripture; and I am inclined to think that it is used for the place where God would execute his judgments. The name signifies, 'Jehovah will judge.' See 2 Chron. xx. 16, &c. God would treat them as he did those enemies whom Jehoshaphat conquered.

3. *Cast lots for, &c.* The surrounding nations showed no pity to the scattered Israelites; but those who had escaped the sword of Nebuchadnezzar they reduced to slavery. Tyre and Zidon especially did so, and for this conduct they are to be swiftly visited.

5—8. *Because ye have, &c.* This shows how the poor Jews were treated in the dark and cloudy days. They were plundered of what they had preserved, and then sold into Greece as slaves. But a time would come when their sons and daughters would be treated in like manner. The Maccabees effected this in part, and Alexander in a more complete manner, who sold thirty thousand Tyrians.

10. *Beat your plough-shares.* Let every one prepare for the conflict. Here the image of Is. ii. 4. and Micah iv. 3. is reversed.

11. *Yet there Jehovah, &c.* Or 'hath brought down;' but a present or a future sense must be given, as is frequently done in the prophets.

12—15. *Am I about to sit, &c.* As a judge to render a just recompence to my enemies.——*Put ye in the sickle.* This is addressed to the Israelites, the instruments of his vengeance. They are to cut down as the people were ripe for destruction. Multitudes were to be slain, and their sun, their king, to be vanquished. Rev. xiv. 15—18.

16, 17. *Roar out of Zion, &c.* While Jehovah was speaking and overturning the surrounding nations, he would protect his own people. This was remarkably fulfilled by Alexander the Great, who favoured and protected the Jews. Some apply what is said from verse 9—17, to the destruction of Anti-christ; but with what propriety I leave others to judge.

And a fountain shall issue from the house of Jehovah,
And shall water the valley of Shittim.
19 Egypt shall become a desolation,
And Edom shall be a desolate wilderness,
For their violence against the children of Judah,
Because they have shed innocent blood in their land.
But Judah shall dwell for ever, 20
And Jerusalem from generation to generation.
For I will avenge their blood which I have not 21 avenged;
Even I, Jehovah, that dwelleth in Zion.

REFLECTIONS UPON CHAPTER III. 1. We see how vain is all the power of man against the designs of providence. Many beautiful images are used to represent the strongest confederacy of a numerous people against the Jews: all weapons, and all arts, were used for their destruction. But the Lord of Hosts has them all under his controul, and can destroy the most formidable armies, let them come with ever so much rage. We may therefore be confident of the security of the church, and that the schemes of providence in its favour shall all take place; for "the Lord God omnipotent reigneth."

2. Whatever commotions there are in the world, God's people shall be safe and easy. When states and kingdoms are in confusion, when the heavens and earth shake, he is the object of their hope and trust, and will strengthen their arms, support their courage, and animate their hearts. How desirable, how necessary then is it, to have him for our friend and helper. "Blessed is the man whose trust is in God, and whose hope the Lord is; for he will be the strength of his heart, and his portion for ever."

3. Let us rejoice in the comfortable declarations which are here made respecting the times of the gospel. This and many other prophecies foretell the conversion of multitudes; of their being gathered together, and brought to a state of gospel purity, peace, and happiness. Whatever their sufferings may be, God will support them, and finally punish their enemies. Let it be our prayer, that the gospel, like a fountain, may water the dry parts of the gentile world, and that all Israel may be saved; and that thus the kingdoms of the world may become the kingdoms of our God.

18. *In that day, &c.* This phrase is used with great latitude; and I think here is the same with the latter day or days, the times of the Messiah. ——*Sweet wine, &c.* The vines shall flourish, and the cattle abound, and there shall be no drought in the land.——*And a fountain, &c.* Compare Ezek. xlvii. 1—12. Shittim was in the plains of Moab, not far from the Dead sea. Numb. xxxiii. 49. The sense I take to be that as a stream of water running through a dry land makes it fruitful; so God's word and grace revealed to men, to heathens, should purify and make them fruitful. Compare Is. ii. 2—5.

19. *Egypt—Edom.* These nations shall be lost in the mass of other nations, and their sovereignty shall never be restored, on account of their continued hostility to God's people. This has hitherto been fulfilled.

20. *But Judah shall, &c.* But God's restored people shall again increase and dwell long in their own land; and the church formed among them shall continue for ever. If we understand what is here said literally, *for ever* must signify a long period, as I think it must be often understood in the prophets.

21. *I will avenge their blood, &c.* The blood of his servants and people, which their enemies had shed. I follow the Syriac, Septuagint, and Chaldee in the sense given.

ZEPHANIAH.

INTRODUCTION.

ZEPHANIAH prophesied from about the year before Christ 640 to 609. He was cotemporary with Jeremiah, and like him foretells the utter desolation of Jerusalem and Judea by the Chaldeans. He predicts the judgments which were to fall on the neighbouring nations. Like his predecessors he exhorts to repentance, threatens the incorrigible, and promises blessings to the penitent.

CHAPTER I.

God's severe judgments on Judah for their many sins.

1 THE word of Jehovah which came unto Zephaniah, the son of Cushi, the son of Gedaliah,
the son of Amariah, the son of Hizkiah, in the
days of Josiah, the son of Amon, king of Judah.
2 I will wholly take away all things
From off the land, saith Jehovah.
3 I will take away man and beast,
I will take away the fowls of heaven, and the
fish of the sea,
And the stumbling-blocks with the wicked;
And I will cut off man from the land, saith Je-
hovah.
4 And I will stretch out my hand upon Judah,
And upon all the inhabitants of Jerusalem;
And I will cut off from this place the residue
of Baal,
And the name of the sacrificers with the priests;
5 And those that worship the host of heaven on
the house-tops;
And those that swear by Jehovah, and that
swear by Molech;
And those that are turned back from Jehovah; 6
And those that have not sought Jehovah, nor
inquired of him.
Be silent at the presence of the Lord Jeho- 7
For the day of Jehovah is near: [vah,
For Jehovah hath appointed a sacrifice, he hath
bidden his guests.
And it shall be in the day of Jehovah's sacrifice, 8
That I will punish the princes, and the king's
sons,
And all that are clothed with strange apparel.
In that day also will I punish all those that leap 9
on the threshold,
Who fill their masters' house by violence and
deceit.
And it shall be in that day, saith Jehovah, 10
The noise of a cry shall come from the fish-gate,
And of a howling from the second city,
And of a great breach from the hills.
Howl, ye inhabitants of the lower city, 11
For all the trafficking people are destroyed;
All the bearers of silver are cut off.
And it shall come to pass at that time, 12
That I will search Jerusalem with lights,

CHAP. I. 3. *Man and beast.* Those of the tame and domestic kind are meant.——*Birds—fish.* Birds are affected by pestilential disorders arising from putrid carcasses; and from similar causes the fish might.——*Stumbling-blocks.* I suppose idols to be intended, which God would cut off together with the wicked who worshipped them

4. *Sacrificers with, &c.* Idolatrous priests together with the Levites, who often joined with them in their idolatrous worship. 2 Kings xxiii. 5.; Hos. x. 5. In the next two verses the people are threatened, who had forsaken Jehovah and worshipped the host of heaven, and other objects.

7. *A sacrifice.* The slaughter of the people.——*Bidden his guests.* So the Babylonians are called, who were to partake of the feast which accompanied it. See Is. xxxiv. 6.

8. *Strange apparel.* Such as was used for idolatrous purposes. See Deut. xxii. 11.

9. *That leap on, &c.* That invade their neighbour's house, and plunder it. Some suppose that there is a reference to the worship of Dagon, and render, 'leap over;' but the latter clause limits the former.

10. *Fish-gate.* This is mentioned, Neh. iii. 3.——*Second city.* A part of Jerusalem was so called. 2 Kings xxii. 14.; and 2 Chron. xxxiv. 22. The Chaldeans were to invade it from the hills.

11. *Lower city.* Castel explains the sense of the word Maktesh to be a valley in Jerusalem which separated the Upper from the Lower city; and the Targums the people who dwelt about the brook Kedron. This part of the city seems to have been occupied by tradesmen and merchants.

And punish the men that are settled on their lees:
That say in their heart,
'Jehovah doeth no good, neither doeth he evil.'
13 And their goods shall become a booty,
And their houses be made a desolation:
And they shall build houses but not inhabit them;
And shall plant vineyards, but not drink the wine thereof.
14 The great day of Jehovah is near,
It is near, and hasteth greatly:
The report of the day of Jehovah is bitter:
Then shall the mighty men cry out.
15 That day is a day of wrath,
A day of distress and anguish;
A day of desolation and destruction;
A day of darkness and of gloominess;
A day of clouds and of thick darkness;
16 A day of the trumpet and of alarm
Against the fenced cities, and the high towers.
17 And I will bring distress upon men,
So that they shall walk as if they were blind,
Because they have sinned against Jehovah:
And their blood shall be poured out as dust,
And their flesh shall be cast forth as the dung.
18 Moreover their silver and their gold
Shall not be able to deliver them
In the day of the wrath of Jehovah;
For by the fire of his jealousy shall the whole land be devoured:
For a full end, a speedy one, will he make,
Of all the inhabitants of the land.

CHAPTER II.

Exhortation to repentance; judgment of the Philistines and other nations.

GATHER yourselves together, 1
Yea, assemble, O nation not desired;
Before the decree be executed, 2
And [r] ye are as chaff that passeth away",
Before the fierce anger of Jehovah come upon you,
Before the day of Jehovah's anger come upon you.
Seek Jehovah, all ye humble in the land, 3
Who have executed his judgment;
Seek ye righteousness, seek humility:
It may be ye shall be hid in the day of Jehovah's anger.
Surely Gaza shall be forsaken, and Ashkelon be a desolation: 4
Ashdod shall be driven out at noon-day, and Ekron rooted up.
Wo unto the inhabitants of the sea-coasts, 5
Unto the nation of the Cherethites!

CHAP. II.

REFLECTIONS UPON CHAPTER I. 1. We learn how dangerous it is to forsake God and his ways, and especially to imbibe and maintain principles of infidelity. "I will punish the men that are settled on their lees; that say in their hearts, Jehovah doeth no good, neither doeth he evil;" here was the source of their wickedness. They were infidels, who denied the providence and moral government of God, and presumed that, however they might sin, God would not interfere to punish them. When men persuade themselves that God does not observe their sins, or is not so displeased with them as to punish them, and therefore despise the admonitions of his word and ministers, there is little hope of their reformation: it is not to be wondered at if they run into all kinds of vice. But when the day of scrutiny comes, God will "search them out, and punish them." Therefore let us reflect,

2. How awful the day of the Lord is, and what a terrible thing it will be to have his wrath against us. What an affecting view is here given us of the desolation of Judah and Jerusalem, though they were God's peculiar people. Such calamities may come upon our nation, and probably will, if those vices which appear among us are suffered to continue and increase. Let us read this account, and think with ourselves, If God's vengeance on a wicked nation is so dreadful, how terrible will be the day of judgment; when he will punish all the wicked of the earth with everlasting destruction. "And seeing we look for such a day, let us seriously consider, what manner of persons we ought to be, in all holy conversation and godliness."

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2. [r] Syr.

12. *Settled on their lees.* The thoughtless tranquillity of the rich is compared to the fixed, unbroken surface of fermented liquors. Jer. xlviii. 11.; Amos vi. 1.

13. *Build houses, &c.* See Amos v. 11.

14. *The report of the, &c.* Even this shall excite terror and dismay.

17. *As if they were blind.* They shall have no prudence nor wisdom; but shall be exposed to dangers every where. Compare Deut. xxviii. 29.; Is. lix. 10. God will utterly destroy them.

CHAP. II. 2. *Be executed.* With Newcome I have preferred the sense to the metaphor. So Dathe also renders.——*Ye are as chaff, &c.* I have adopted the Syriac version as conveying a clear, definite sense. The Septuagint render in the same manner, reading only צִיץ, 'as a flower,' instead of 'as chaff.'

3. *Humble in the land.* There were some in the worst times who did not bow the knee to Baal, nor follow the multitude to do evil; and these the prophet comforts with some hope of escaping in the day of Jehovah's anger.

4. *Gaza shall, &c.* See note, Amos i. 6—8.

The word of Jehovah is against you;
O Canaan, the land of the Philistines,
I will destroy thee, that there shall be no inhabitant.
6 And the sea-coast shall be dwellings,
Even caves for shepherds, and folds for flocks.
7 And it shall also be for the residue of the house of Judah;
ᵛThereupon" shall they feed:
In the houses of Ashkelon shall they lie down in the evening:
For Jehovah, their God, shall visit them, and reverse their captivity.
8 I have heard the reproach of Moab,
And the revilings of the children of Ammon,
Wherewith they have reproached my people,
And magnified themselves against their border.
9 Therefore as I live, saith Jehovah,
The God of hosts, the God of Israel,
Surely Moab shall become as Sodom,
And the children of Ammon as Gomorrah;
A deserted place for nettles, and for salt-pits,
And a perpetual desolation:
The residue of my people shall spoil them,
And the remainder of my people shall possess them.
10 This shall come upon them for their pride,
Because they have reproached and magnified themselves
Against the people of Jehovah, God of hosts.
Jehovah will be terrible unto them: 11
For he will famish all the gods of the earth;
And men shall worship him, every one from his place,
Among all the isles of the nations.
Also ye Cushites shall be slain by the sword. 12
And he will stretch out his hand against the 13
north,
And he will destroy Assyria;
And make Nineveh a desolation, dry as a desert.
And flocks shall lie down in the midst of her, 14
And all *kinds of the* beasts of the ᵛearth";
Both the pelican and the porcupine,
Shall lodge in the carved lintels thereof;
A cry shall resound in the windows;
Desolation shall be in the thresholds:
For he will lay bare the cedar work.
This is the rejoicing city that sat securely, 15
That said in her heart, 'I am, and there is none beside me:'
How is she become a desolation, a place for beasts to couch in!
Every one that passeth by her will hiss, and move his hand.

7. ᵛ Sept.

14. ᵛ Sept. Arab.

REFLECTIONS UPON CHAPTER II. 1. It becomes all men to humble themselves under the judgments of God. When national calamities are threatened or inflicted, or when individuals are under affliction, they should recollect themselves, turn inward and inquire of their own hearts, "why God contendeth with them?" and especially should those do so, whose prevailing sin is pride. "The word of Jehovah is against them," verse 5. It is therefore time to humble themselves and it will be their interest as well as duty to do it, "before the dreadful day of judgment comes, when the wicked shall be like chaff driven before the wind."

2. Let us pray for the more complete accomplishment of this prophecy of the destruction of idolatry, verse 11. It is already in some measure accomplished in these isles; but it is a prophecy of the more extensive spread of the gospel, when men shall pray every where, without any distinction of place, to Jehovah alone. And let us observe here the great design of the gospel, even to bring men to worship him, and him only. Those who neglect his worship, are either ignorant of, or neglect the leading designs of the gospel. Let us earnestly pray, that idolatry may be abolished, and that "men may every worship the Father in spirit and in truth."

5. *Sea-coasts, &c.* Those meant are specified, the Cherethites, probably so called from the name of some tract or district of the country; or from the caves with which it abounded, and where the shepherds usually dwelt.

6. *Even caves, &c.* Many manuscripts read כרות, caves, places dug out. There is no authority for cottages. The sea-coast which then abounded with cities, would be laid waste and only contain a few shepherds and their flocks.

7. *Thereupon shall, &c.* In the time of the Maccabees this district was conquered, and what is here said fulfilled.

8. *Moab—Ammon, &c.* See notes, Amos i. 13.; ii. 1—3. For their cruelty, and pride they must also be visited; and such shall be the destruction, that they shall never recover their former state.

11. *Famish all the gods.* The sacrifices offered to them shall cease, and they shall perish.——*Among all the, &c.* The gradual fall of idolatry is foretold; and its deadly wound by the spreading of the Gospel, especially in Lesser-Asia, Greece and Europe.

12. *Cushites, &c.* See Amos ix. 7.; and Jer. xlvi. 2—9.; Ezek. xxx. 4—10.

13. *Assyria, &c.* This nation had lately subverted the kingdom of Israel, and carried away the people captive; but they would soon experience the same judgment.

14. *All kinds of, &c.* I have adopted Houbigant's version in order to

CHAPTER III.

Jerusalem reproved for her sins; and a promise of restoration in the latter day.

1 Wo to her that is filthy and polluted,
To the oppressing city!
2 She hath not obeyed the voice;
She hath not received instruction;
In Jehovah she hath not trusted;
To her God she hath not drawn near.
3 Her princes within her are roaring lions;
Her judges are evening wolves;
They [v] wait" not until the morning.
4 Her prophets are light and profligate persons:
Her priests have polluted the sanctuary,
They have done violence to the law.
5 Jehovah is just in the midst of her;
He will not do iniquity:
Every morning *he executeth* his judgment,
He bringeth it to the light, he faileth not;
But the perverse man knoweth not shame.
6 I have cut off the nations: their towers are desolate;
I laid waste their streets so that none passeth through:
Their cities are destroyed; that there is no man, no inhabitant.
7 I said, Surely she will fear me, *and* receive instruction;
So her habitation shall not be cut off.
Yet in whatsoever manner I punished them,
The more diligently they corrupted all their doings.
8 Nevertheless wait for me, saith Jehovah,
Until the day that I rise up to the prey:
For my decree is to gather the nations, to assemble the kingdoms,
To pour upon them mine indignation,
Even all the heat of my anger:
For with the fire of my jealousy shall all the earth be devoured.
9 Surely then will I turn to the people a pure language,
That they may all call on the name of Jehovah,
That they may serve him with one consent.
10 From beyond the rivers of Cush
My suppliants [v] among" my dispersed shall bring mine offering.
11 In that day thou shalt not be ashamed for all thy doings,
Wherein thou hast transgressed against me:
For then I will take away from the midst of thee
Those that rejoice in thy pride,
And thou shalt no longer exalt thyself in my holy mountain.
12 I will also leave in the midst of thee a humble and poor people,

CHAP. III. 3. [v] Syr. Arab.

10. [v] Sept.

limit the general statement, as the seuse clearly requires.——*Desolation.* The Septuagint read ערב, 'the raven,' which Houbigant adopted; but as laying bare the cedar-work follows, I adhere to the text.

15. *That said, &c.* Compare Is. xlvii. 8., with xxxiv. 11—17.

CHAP. III. 1. *Wo to her that, &c.* The prophet addresses Jerusalem; with great freedom reproves and rebukes her for her crimes; and especially for not listening to the voice of God's prophets, nor receiving instruction from them.

3. *Roaring lions.* Are as lions, which roar in the act of devouring the prey. Thus they seize whatever is within their reach.——*Wait not, &c.* They destroy all the night, and before morning carry their prey into their dens, where they consume it. I have preferred the reading adopted as being at least perspicuous.

4. *Her prophets—her priests.* The former were lying persons, coming in the name of Jehovah when he had not sent them; and the latter were not only regardless of the law, but polluted by their offerings and practices the temple of God.

5. *Every morning, &c.* I consider that the verb is to be supplied. It was usual to administer justice in the morning.——*He bringeth it to the light, &c.* He affords daily instances of his equity both towards the just and unjust; yet the latter is hardened, and even when punished is not ashamed.

6. *The nations, &c.* Israel and Syria; or those referred to Is. xxxvi. 18—20.

7. *She will fear me, &c.* I might justly expect that Jerusalem would be admonished and instructed by what she hath seen of my judgments on others; so that I may preserve her, and not treat her in like manner.——*Yet in whatsoever, &c.* They did not take warning, and hence judgments came upon them; but even under these they grew more wicked.

8. *Wait for me, &c.* It is implied in the close of the last verse, that the consequence of universal corruption among the Jews would be their fall and captivity. Here they are taught that God had mercy in store for them. The conquest of the Babylonians seems to be intended.

9. *Turn to the people.* I understand the Jews to be meant, as עם is sometimes used for them. 1 Kings xxii. 28.; Joel ii. 6. They should speak of God and his worship in a proper manner, and engage in it heartily.——*With one consent.* Hebrew, 'with one shoulder;' a metaphor taken from the joint efforts of yoked beasts.

10. *The rivers of Cush,* See Is. xviii. 1. and note. Some of the Jews might fly into Nubia or even Abyssinia.——*Mine offering.* When the temple should be restored, those pious Jews who lived at the greatest distance should bring offerings there.

11. *In that day, &c.* When pardoned captives shall return and serve the Lord with one consent; for their guilt and their punishment shall be removed.

12. *I will also leave, &c.* The Chaldeans would have spared none, had not God reserved a remnant. Those spared are opposed to such as rejoiced

And they shall trust in the name of Jehovah.
13 The residue of Israel shall not do iniquity,
Nor shall they speak falsehood,
Neither shall a deceitful tongue be found in their mouth:
For they shall feed and lie down,
And none shall make them afraid.
14 Sing, O daughter of Zion; shout, O Israel;
Be glad and rejoice with all the heart, O daughter of Jerusalem.
15 Jehovah hath taken away thy judgments,
He hath turned aside thy enemies:
The king of Israel, Jehovah, is in the midst of thee:
Thou shalt no longer see calamity.
16 In that day it shall be said to Jerusalem, 'Fear not:'
And to Zion, 'Let not thy hands be slack.'
17 Jehovah, thy God, in the midst of thee is mighty;
He will save, he will rejoice over thee with joy;
He will [r] renew his love, and exult over thee with singing.
They who took away the appointed feasts, 18
I have removed far from thee:
Wo to those that brought on thee reproach.
Behold, at that time I will undo all that afflict thee: 19
And I will save her that halteth, and gather her that was driven out;
And I will get them praise and fame
In every land where they have been put to shame.
At that time will I bring you again, 20
Even at the time that I gather you:
For I will make you a name and a praise among all people of the earth,
When I reverse your captivity before your eyes, saith Jehovah.

17. [r] Sept. Syr.

REFLECTIONS UPON CHAPTER III. 1. An habitual sense of God's holiness is the most effectual preservative against sin. Jerusalem was grown corrupt; she regarded neither God's instructions, nor his corrections: but neglected his ordinances, and slighted his word. The reason was, because they forgot that "the just Lord was in the midst of them." They boasted that God was with them, (as many now rely on their privileges) but forgot his purity and justice. Let us be careful to remember that this God is a holy and righteous Being, who will not connive at iniquity, even in those whose privileges or professions are most distinguished: "be ye therefore holy, for he is holy."

2. How condescending is God thus to "rejoice over his people," and how careful should they be to rejoice in him. We have one of the most animating, delightful, and amazing passages in scripture, in verse 17. God represents himself as in silent transport, rejoicing over the conversion of sinners, and in the happiness of his people; and at length, as expressing his joy by singing. How much more will this be the case at the great day, when he shall gather together all his people, "a multitude which cannot be numbered, and make them a name and a praise." Let his servants greatly and constantly rejoice in him, especially in solemn assemblies for his worship, and in all their religious services: for this "joy of the Lord will be their strength."

in the pride of Zion, and exulted themselves in the holy mountain; boasted of their security, and trusted to their temple.

13. *The residue of, &c.* Those preserved in captivity, purified in the furnace of affliction and restored to their own land, shall not commit the sins which they formerly committed; they shall not practise idolatry, and the abominations connected with it.

14. *Sing, O daughter, &c.* For the restoration of the city and temple and for all the mercies of God towards them, they are called on to exult and be glad.

16. *In that day, &c.* When they were brought back to their own land, and were employed in rebuilding their ancient cities, &c.——*Fear not, &c.* So the prophets Haggai and Zechariah said. They encouraged them to go on relying upon their God, who had shown himself mighty, and would be ever found so.

17. *Renew his love, &c.* The common text literally is, 'he will be silent in his love,' which I think does not admit of any just explanation. The reading adopted consists in the change of a letter, so like that of the text as to be often mistaken for it. God will renew the tokens and proofs of his love to Zion; and particularly in fulfilling his promise, and sending his Son to instruct and save her.

18. *Took away the, &c.* I read with the Chaldee מגעים, which has the sense I have attributed. From the Arabic Michaelis gives the same turn to נוגים. With the Chaldee I read מועד, and for the version see Lam. ii. 6.——*Wo to those, &c.* For יד both the Septuagint and Chaldee read יגי; and as the term משאת never elsewhere signifies a burden, I suppose that they read לשאת. As I think it impossible to give any clear or consistent version of the text, I have adopted the Chaldee with Grotius, Dathe, and others. The design according to this version is, to denounce judgment on the Chaldeans, who had taken away the solemn feasts and assemblies of Israel, and had brought on God's people reproach and disgrace among the nations; but soon would they be delivered, and restored, as it follows in the next verses.

HABAKKUK.

INTRODUCTION.

WE have no account of this prophet handed down to us. Bishop Newcome thinks that he may be placed in the reign of Jehoiakim between the years 606 and 598 before Christ. He foretells the destruction of Judah and Jerusalem, and also the ruin of their enemies the Chaldeans. This prophecy is equal in the grandeur of its imagery and sublimity of its style, to those of Isaiah, particularly his hymn or prayer.

CHAPTER I.

Habakkuk, complaining of the iniquity of the land, is shown the dreadful judgments which were to be inflicted by the Chaldeans.

1 THE prophecy which Habakkuk, the prophet, did see.
2 How long, O Jehovah, have I cried,
And thou hast not hearkened?
How long have I cried aloud unto thee,
There is violence, and thou hast not saved!
3 Why dost thou show me iniquity,
And cause me to behold grievance?
For spoiling and violence are before me:
And there are that raise up strife and contention.
4 Therefore the law is neglected,
And judgment goeth not forth in truth:
For the wicked compasseth about the righteous;
Therefore wrong judgment proceedeth.
5 See [v] ye despisers", and behold, and wonder, and perish;
For I will work a work in your days,
Which ye will not believe though it be told you.
For, behold, I will raise up the Chaldeans, 6
That cruel and swift moving nation,
Who shall go over the breadth of the earth,
To possess dwelling-places not their own.
They are terrible and dreadful: 7
From themselves is their power of judgment;
And *from themselves* their dignity proceedeth.
Their horses also are swifter than leopards, 8
And are more fierce than evening wolves:
And their horsemen shall spread themselves,
Yea, their horsemen shall come from far;
They shall fly as an eagle hasteneth to devour.
All of them shall come for violence: 9
The supping up of their faces shall be as the east-wind,
And they shall gather captives as the sand.
And they shall scoff at kings, 10
And princes shall be a laughing-stock unto them:
They shall deride every strong-hold;
For they shall heap up earth, and take it.
Then will *their* minds be changed; 11

CHAP. I.

5. [v] Sept. Acts xiii. 41.

CHAP. I. 2. *How long have, &c.* The prophet shows an indignant spirit at the vice which he saw in the land.——*There is violence.* Every kind of injustice and oppression.

4. *In truth.* That is, there is no true judgment; or judgment goeth not forth to *victory*, as לנצח may be rendered.

5. *Ye despisers, &c.* So the Septuagint and the Apostle, which is much preferable to the text, 'among the nations.' They for בגוים, read בגודים, which is often elsewhere rendered by the Septuagint as it is here.——*In your days.* This implies that some of those whom the prophet addressed witnessed the invasion of their country by the Chaldeans.——*Will not believe.* The work which God would do, and which he told them by the prophet, was giving them up to their enemies; and this they would not believe. The Apostle applies this to the work of Christ, and to the unbelief of the Jews. Acts xiii. 41, &c.

6. *Cruel and swift, &c.* This shows that as they were rapid in their attacks, they were sanguinary and inhuman to the vanquished.

7. *From themselves, &c.* To give the force of the text I have been obliged to render paraphrastically. Newcome explains, Their authority to execute judgment, and their dignity and elevation among the nations, arise from their own valour in revolting from the Assyrians.

8. *Than leopards.* These have been tamed and taught to hunt; and they are said to seize the prey with surprising agility. See Harmer.——*Fiercer, &c.* The spirit of their horses is more fierce than wolves. This must be understood as hyperbolical.——*Come from far, &c.* From the distant provinces; and shall spread themselves for the purpose of plunder.

9. *The supping up, &c.* They shall absorb and destroy their enemies as the east wind blasts and destroys vegetation.——*Captives.* With Newcome I prefer this to the abstract term of the common version.

And they will transgress and be treated as guilty,
For imputing their power to their gods!
12 Art thou not from everlasting, O Jehovah?
My God, my Holy One, we shall not die.
O Jehovah, thou hast appointed them for judgment;
And thou hast founded them as a rock for correction.
13 Thou art of purer eyes than to behold evil,
And thou canst not look on wickedness:
Why lookest thou then upon the treacherous,
And art silent when the wicked swalloweth one more righteous than he?
14 And makest men as the fishes of the sea,
As the reptiles, which have no ruler over them?
15 They take up all of them with the hook;
They catch them in their net, and gather them in their drag;
Therefore they rejoice and greatly exult.
16 Therefore they sacrifice to their net;
And they burn incense unto their drag;
Because by them their portion is fat, and their food plenteous.
17 Shall they therefore always empty their net,
And not spare to slay the nations?

CHAPTER II.

God in this chapter answers the expostulations of the prophet in the last; shows the necessity of faith, and then denounces his judgments on the Chaldeans, for their covetousness, cruelty, intemperance and idolatry.

1 I stood upon my watch-tower,
And placed myself upon my fortress;
And I watched to see what he would say to me,
And what [r] he would reply" to my arguing.
2 And Jehovah answered me, and said,
Write the vision, and [s]make it plain upon tablets,
That he may run that readeth it.
3 For the vision is yet for an appointed time,
But at the end it will speak clearly and not lie:
Though it tarry *for a season*, wait for it;
For it shall surely come, it shall not tarry long.

CHAP. II.

REFLECTIONS UPON CHAPTER I. 1. Let us learn to maintain a deep sense of the perfections and glory of God. Let us think of him, as the eternal Jehovah, the guardian of his church and interests, which shall not therefore die and be lost: he may ordain enemies to correct his people, but they shall not be destroyed. Let us especially think of him as the Holy One. "He beholds iniquity;" he cannot but see it; but he sees it with detestation; it is as hateful to him, as those things are to us which we cannot bear the sight of. Though he may use the worst of men to correct his people, yet he abhors them. Though he may seem to connive at sin, by bearing long with sinners, yet he will certainly punish it. Let us be careful never to entertain light thoughts of sin; but reverence the perfect holiness of God; who will "judge the world in righteousness."

2. We should be careful never to arrogate any part of our success to ourselves. This was the case of the Chaldeans, and is the case of many Christians. When men get rich, and their schemes prosper, they are apt to be lifted up; to forget God; and to say, "My might, and the power of my hand hath done it." But this is as absurd, as it would be for a fisherman to idolize and adore the net with which he caught his fish. Yet how generally do men in effect sacrifice to their own skill, and burn incense to their own industry? yea, very often to their own dishonesty. There is a great proneness in our corrupt nature to self-glorying, and to idolize our own abilities and exertions. Let us carefully restrain and watch against the workings of this very absurd and criminal pride; and "Let him that glorieth, glory only in the Lord."

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1. [r] Syr. Vulg. Chald.

11. *Be changed.* They will be corrupted by prosperity, and transgressing every law of nature will bring on themselves deserved punishment; especially by imputing their conquests, greatness and riches to their idols. Dan. v. 4, &c. I apply the affixes to the people in general, as the context refers to them and not to their king.

12. *Art thou not, &c.* The prophet having mentioned the false gods which the Babylonians worshipped, addresses Jehovah as the only true God, existing from eternity.——*We shall not die.* Not utterly perish by their hand. They are thy instruments for judgment on the guilty, and for correction to those whom thou wilt spare. This I take to be the sense of the passage.

13. *On the treacherous.* On those who regard all methods of obtaining power and wealth as lawful; who transgress every law of justice and equity. The Chaldeans are meant.——*More righteous.* The Jews were not so criminal as their enemies.

15. *With the hook.* Having compared the Israelites to fishes, the prophet considers the Chaldeans as fishers, taking them by their hook, or inclosing them in their net and drag, and exulting in their success.

16. *Sacrifice to their net, &c.* Their *net* and *drag* evidently mean their valour and power, by which they conquered the nations. To these they sacrificed, or ascribed all their success.

17. *Always empty, &c.* I follow the Syriac version in joining תמיד with the verb ריק.——*And not spare, &c.* This line explains the allegory, verse 14—16.

CHAP. II. 1. *My watch-tower.* I was earnestly looking for God's word, as a watchman intent on his office. Prophets are compared to watchmen. Ezek. iii. 17, &c.——*What he would, &c.* This reading removes all ambiguity, and directs us to consider the prophet as expecting to receive an answer to his expostulations in the last chapter, verse 12—16.

2. *That he may run, &c.* Let the characters be so large that one hastily passing on may read them. Others understand the word run to denote rapid reading. He alludes to the custom of hanging laws upon pillars, or

4 Lo, he whose soul is not upright in him disregardeth;
But the just by his faith shall live.
5 Truly as a man that transgresseth by wine,
He is proud and remaineth not at home;
He enlargeth his desire as hades,
And as death he cannot be satisfied;
But gathereth unto himself all the nations,
And assembleth unto himself all the peoples.
6 Shall not all these take up a parable against him,
And a taunting proverb concerning him, and say,
'Wo to him that increaseth by what is not his own!
How long will he lade himself with thick clay?
7 Shall they not suddenly rise up that will bite thee,
And shall they not awake that will harrass thee,
And thou shalt become for booty unto them?
8 Because thou hast spoiled many nations,
All the residue of the peoples shall spoil thee;
For the blood of men and the violence done to the land,
To the city, and to all the inhabitants thereof.
9 Wo to him that coveteth evil gain for his family,
That he may set his nest on high,
That he may be delivered from the power of evil!
10 Thou hast devised shame for thy family,
By cutting off many peoples,
And hast sinned against thy own soul.
11 Surely the stone from the wall crieth out,
And the beam from the timber answereth it:
12 "Wo to him that buildeth a town by blood,
And establisheth a city by iniquity!"
13 "Are not these things" from Jehovah, God of hosts,
That peoples shall labour for the very fire,
And that nations weary themselves for a vain thing?
14 Surely *then* shall the earth be filled
With the knowledge of the glory of Jehovah,
As the waters cover the *depths of the* sea.
15 Wo to him who giveth his neighbour drink,
Who putteth the bottle to him, and also maketh him drunk,
That he may look on "his" nakedness!
16 Thou art filled with shame instead of glory:
Drink thou also, and uncover thy foreskin:
The cup of Jehovah's right hand shall be turned to thee,

13. " Sept. Vulg. Arab.

15. " Chald. Vulg.

public buildings, which were written so plain, that he who took only a cursory view might read and understand them.

3. *The vision.* Or the prophecy which follows, from verse 4—20.—*For an appointed time.* It respects a time fixed in my counsels; and now somewhat remote, when the Chaldean empire shall be subverted.—*Shall speak clearly.* Compare Prov vi. 19.; xiv. 5. for the sense of the verb. In the end this prophecy, shall as it were, be found to speak clearly, not to lie or deceive; and though it regards a distant period, yet wait for it with hope and confidence; for it shall surely come to pass. The Apostle, Heb. x. 37. has followed the version of the Septuagint, 'He that cometh will come, &c.'; and has accommodated to his own purpose. Though he knew that it was not a just translation of the text, yet as that version was in use among the Hellenistic Jews, he quoted it as containing the sentiment he wished to enforce.

4. *Lo,—disregardeth.* After reading much and thinking long on this very difficult text, I have embraced such a sense of the terms as I think they will bear, and as the context seems to require. With our translators, I consider אשר understood; and I give to עפלה the sense which it most frequently has in the Arabic, and which the Vulgate, Septuagint, and Aquila favour. See Castel and Michaelis in verb. Should any object that the verb is feminine, with Dathe I would answer, that נפש is implied, but which is altogether pleonastic. The person who has no holy, upright principle, disregards the prophecy, and will not use any means to avoid the dangers which it involves; but the man, just by his faith shall live, and be preserved, both in a natural and spiritual sense. The Apostle applies the latter clause to illustrate and show the nature of justification, Rom. i. 17; Gal. iii. 11.; Heb. x. 39. The Septuagint read differently; most probably ראתה נפשי. See Heb. x. 39.

5. *He is proud, &c.* Nebuchadnezzar as leading the Chaldeans may be implied, or the people collectively, as I rather think, are meant through the chapter.—*As death he cannot, &c.* The Septuagint, Syriac, Arabic, and one manuscript thus render, which I consider more elegant.

6. *Wo to him, &c.* Who plunders other nations without mercy.—*With thick clay.* The riches taken from the conquered nations, together with hostages for their future submission and obedience. Some render, 'pledges,' which gives the same sense.

7. *For booty to them.* The Medes and Persians, who like wild beasts will bite and devour thee.

8. *Blood of men.* Shed by thee; and for the violence done to the land of Judea, and to the city of Jerusalem, and to all the inhabitants of it, thou shalt be punished.

9. *Gain for his family.* Nebuchadnezzar and other Babylonians strove to aggrandize their families; but Cyrus cut them off.

11. *Surely the stone, &c.* Nebuchadnezzar and others built magnificent structures in Babylon, with the spoils of other cities; and the very stones and timber of these should proclaim the following wo.

13. *For the very fire, &c.* Many people were employed in the works of Babylon, and yet they were all to be consumed. Compare with parts, Jer. li. 58.

14. *Surely then shall, &c.* God's power and providence widely displayed in the overthrow of Babylon, in the restoration and establishment of Israel in their own land. Is. xi. 9.

And shameful vomiting shall be on thy glory.
17 For the violence done to Lebanon shall cover thee;
And the destruction of beasts shall make thee afraid;
For the blood of men, and the violence done to the land,
To the city, and to the inhabitants thereof.
18 What profiteth the graven-image,
That the maker thereof hath graven it;
The molten-image, and the teacher of lies,
That the fashioner of his work trusteth therein,
And maketh for himself dumb idols?
19 Wo unto him that saith to the wood, 'Awake;'
To the silent stone, 'Arise;' shall it teach?
Behold, it is laid over with gold and silver,
And there is no breath in the midst thereof.
20 But Jehovah is in his holy temple:
Let all the earth be silent before him.

CHAPTER III.

A review of God's ancient works done for his people; and from hence the prophet infers that God will fulfil his promises.

[A prayer of Habakkuk, the prophet, upon Shigionoth.] 1
I have heard O Jehovah, thy speech; 2
I have feared, O Jehovah, thy work:
As the years draw near thou [v] hast shown" it;
As the years draw near, thou makest it known;
In wrath thou rememberest mercy.
God came from Teman, 3
And the Holy One from mount Paran.
His glory covered the heavens,
And the earth was full of his praise.

CHAP. III.

REFLECTIONS UPON CHAPTER II. 1. From hence we should learn patience in waiting for the discoveries of providence, and the fulfilment of scripture prophecies. Habakkuk "watched to see what God would say." Thus should we wait for a solution of the difficulties of providence, and the accomplishment of prophecies; carefully studying what God has declared, and attentively observing what he is doing. He has fixed a time for the manifestation of himself, and that is the best time. The reasonable expectations of his people shall not be disappointed; "for he is a God of judgment and blessed are all they that wait for him."

2. Let us bless God for the gospel, which was revealed in due time, and receive it by faith, ver. 4, 5. A pas-age which is often quoted in the New Testament, to show the method of justification under the gospel dispensation, and the influence which faith has upon the christian's heart and life. Let us then receive the gospel; venture our souls upon the promises of God, and keep near to him in the most trying times. Then we shall live, and our hearts be supported and quieted. But if men are proud and impatient; if "their hearts be lifted up, if they will turn aside and draw back," they have no principle of grace, and "God will have no pleasure in them." While these important things are made so plain, let us be careful that we neither mistake them nor disregard them.

3. Let us resolutely guard against those vices which have such dreadful woes denounced against them. Men naturally love riches; but they are often like thick clay, defile and encumber them. Their ambition is to advance their families, and enlarge their substance; and when that is the governing principle, they run into oppression and injustice; they "increase that which is not their's." Their desires enlarge with their wealth, and they are never satisfied. They encroach upon their neighbour's; and thus they "sin against their own souls;" yea, often "trouble their houses," destroy domestic comfort, and ruin their families, which they are ambitious to enrich and aggrandize. "Wo also to drunkards!" who force or tempt men to drink to excess, that they may expose or deceive them. God will give such men "a cup of trembling and fury to drink." Endeavour then to "be sober, temperate, and contented in all things."

2. [v] The versions.

15. *Who putteth his bottle, &c.* I think this language is wholly figurative, and signifies that those who give the wine of wrath to others, shall in their turn drink of it, as the next verse intimates. Indeed the Babylonians should drink the dregs, until shameful vomiting should be on all her grand buildings.

17. *Done to Lebanon, &c.* Lebanon and the beasts of it are put for Judea and its inhabitants, which the Babylonians would lay waste.——*Blood of men, &c.* See note, verse 8.

18. *Teacher of lies.* By the oracles which the statues was supposed to give, but which were in fact the lies of the priests.

19. *Shall it teach?* He had called the image dumb; how then could it teach? How stupid must men be to expect it. For they have no breath.

20. *Jehovah is in, &c.* He is the living God; he inhabits his own holy temple, and all men ought to adore him with reverence.

[v] CHAP. III. 1. *A prayer of, &c.* This title seems to be a Jewish annotation of a later age; and the insertion of it interrupts the connexion.

2. *Thy speech, &c.* He refers to what God had revealed to him, chap. i 5—11.; ii. 5—20.——*I have feared, &c.* He was alarmed at the judgment which God would inflict on Judah and on Jerusalem.——*As the years, &c.* God revealed the punishment of his people; and while he would correct them for their sins, he would remember mercy towards them, so as not to make a full end.

3. *Came from Teman.* Either a city of Idumæa, or the south, Deut. xxxiii. 2. God's coming denotes the manifestation of himself, the displays of his power.——*Paran.* A part of Arabia Petræa, Gen. xxi. 21. The prophet refers to God's appearance at the giving of the law; for Paran is the same as the desert of sin, in which was mount Sinai.——*His glory.* On mount Sinai, and in the pillar of fire.——*The earth was, &c.* On account of his majesty and power.

4. *Rays streamed, &c.* The verb קרן signifies *to shine*; and the noun may denote a pencil or cone of rays issuing from a point, which diverging would resemble horns. This sense is now generally adopted.——*Hiding-place,*

4 And his brightness was as the light;
Rays streamed forth from his hand:
And there was the hiding-place of his power.
5 Before him marched the pestilence;
Birds of prey followed his foot-steps.
6 He stood and measured the land;
He beheld, and dispersed the nations,
And the everlasting mountains were broken;
The eternal hills bowed down:
The eternal paths were trodden by him.
7 The tents of Cushan thou sawest in affliction:
The curtains of the land of Midian trembled.
8 Was Jehovah enraged against the rivers?
Was thy wrath against the floods?
Was thine indignation against the sea,
When thou didst ride upon thy horses,
And upon thy chariots of salvation?
9 Thy bow made bare was directed,
According to the oath to the tribes, even the promise.
10 Thou didst cleave the streams of the land.
The mountains saw thee, and trembled:
The overflowing of the water passed away:
The deep uttered its voice,
And lifted up its hands on high.
The sun and moon abode in the horizon: 11
By their light thine arrows went abroad;
By their brightness, the glittering of thy spear.
Thou didst march through the land in indigna- 12
tion;
Thou didst tread down the nations in anger.
Thou wentest forth for the salvation of thy 13
people,
Even for the salvation of thine anointed ones;
Thou didst wound the chief in the house of the wicked;
Thou didst lay bare the foundation unto the rock. Selah.
Thou didst pierce with thy rod the heads of his 14
villages:
They came out as a whirlwind to scatter us:
Their rejoicing was as to devour the poor secretly.
Thou didst march through the sea with thy 15
horses,
Through the heap of mighty waters.

&c. All the splendour manifest on Sinai, concealed and hid his presence and his power. Nothing can be conceived more strikingly sublime. Newcome refers this to the Sechinah, Exod. xvi. 7—10.

5. *The pestilence.* This was sometimes inflicted on the Israelites for their guilt. See Num. xi. 33.; xiv. 37.; xvi. 46.——*Birds of prey, &c.* See note, Job v. 7, and compare Deuter. xxxii. 24, Ps lxxviii. 48. In this last place I have rendered 'hot thunderbolts,' which I desire may be changed, into 'birds of prey;' though the version I have there given, is supported by the Septuagint and Vulgate.

6. *And measured, &c.* The land of Canaan, which he divided among his people, like a conqueror, Ps. lx. 6.——*The nations.* Those who opposed his people; especially the seven nations of Canaan.——*Mountains were, &c.* God occupied the summit of mount Sinai, and conducted his people over the eternal mountains of Arabia Petræa. These terms are attributed poetically to these mountains, because they are supposed to be coeval with creation.

7. *Thou sawest, &c.* With Newcome I read ראית, and suppose the prophet addresses God.——*Cushan.* Most probably some of the wandering tribes of Arabia Felix.——*Midian.* See Num. xx. 33.; xxxi. 3. These people were alarmed at the approach of the Israelites.

8. *Against the floods.* Ps. lxvi. 6. I think what is here said refers to the Red sea.——*Didst ride, &c.* As a mighty conqueror, attended with thy war-chariots, for the salvation of thy people. These expressions may denote his heavenly attendants. See Ps. lxviii. 17, &c.

9. *Was directed,* &c. Or 'stretched,' as the Greek has it. The bow is put for the arrows too. The learned reader may consult Michaelis, in ערר.——*According to the oath, &c.* The mss. read שבועת, and the preposition ל is understood. That שבועת מטות may be rendered 'oath to the tribes,' Newcome refers to Ps. lxxxix. 39. The question asked in the 8th verse is answered in this, that God displayed his power to deliver his people according to his own oath and promise. Gen. xxii, 16; xxvi. 3.; Ps. cv. 9—10.

10. *Thou didst cleave, &c.* When the Jordan was divided.——*Overflowing of, &c.* The lower streams of the Jordan, whose banks might be then overflowed, passed away towards the Dead sea, Jos. iii. 16, 17.——*The deep.* The waves of water roared when the divine restraint was removed, and rushed forward in their course.——*Its hands.* See Ps. xcviii. 8.

11. *In the horizon.* I have followed Michaelis in this version; and he has rendered it probable that this is the real sense of זבל. As I think there is a reference to Josh. x. 12—14, I conceive that we must explain the prophet, were we to render 'habitation,' in this view; for Joshua would not pray for the light to be continued, until the sun was going down. See note there.——*Their arrows, &c.* The arrows and spears, as Calvin observes, are called those of God, because the Israelites fought at his command, and under his auspices; but I rather think there is reference to the hail-stones with which many were destroyed.

12. *Through the land.* The land of Canaan, and 'tread down,' didst crush them as corn by the drag.

13. *Wentest forth, &c.* The prophet referring to the Exodus of Israel, began verse 3, at their passing the Red sea, and forcibly painted the descent on Sinai; and having described the journey in the desert, and the conquest of Canaan, now returns to what passed in Egypt before the dividing of the Red sea, which miracle he again repeats.——*Anointed ones.* Both mss. and copies of the Septuagint read in the plural.——*The chief, &c.* The first-born of the Egyptians are meant; and this was the overthrow of many families. I adopt the emendation of Cappellus, reading עור, as many others have done.

14. *Thy rod, &c.* The verb being in the second person, requires this reading; and mistakes in the pronominal affixes have been frequently made, as appears both from the mss. collated, and the old versions. The sword of the destroying angel is meant.——*They came forth, &c.* When Israel had departed, the Egyptians rapidly followed them, and in their imagination at least, devoured them; but they met only with destruction, as in the next verse is shown.

16 When I heard thy speech, my bowels trembled;
At the sound *of thy words* my lips quivered;
Rottenness entered my bones, and I trembled in myself,
Because I shall be brought to the day of trouble:
To go up to the people who will invade us.
17 But although the fig-tree shall not flourish,
And there shall be no fruit on the vines;
The produce of the olive shall fail,
And the fields shall yield no food;
The flocks shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in Jehovah, 18
I will exult in the God of my salvation.
The Lord Jehovah is my strength, 19
And he will make my feet like hinds' feet,
And he will cause me to tread on my high-places.

[To the chief singer on Neginoth.]

REFLECTIONS UPON CHAPTER III. 1. See of how much importance it is, that we recollect and make familiar to our minds the perfections of God, and his appearances for his people. The prophet here reviews God's ancient and wonderful works in favour of his people, and describes them in most sublime, poetical language, to impress the hearts of his degenerate people. And it is proper that we should consider these things, that we may have a deep conviction of the providence and power of Jehovah; that all nature and its elements are under his command; that he can easily confound all his enemies, and save his people in the most distressing circumstances. "He is a God above all gods:" let us learn to reverence and adore him, who "is glorious in holiness, fearful in praises, doing wonders."

2. How comfortable is it to have God for our portion and happiness, when earthly comforts fail us, and to be able to rejoice in him in such circumstances. It is a melancholy case which the prophet here describes, ver. 17. Earthly supports gone; prospects for the next year sunk; every thing dark and melancholy. If this should be the case with us, still, if true christians, we may rest in God, and have quietness within in the day of trouble: yea, we may "joy and rejoice in him. He is the God of salvation." The everlasting salvation of his people is secure; and all their temporal losses and disappointments shall be overruled, to prepare them for it, and to make it more welcome and delightful. How desirable to have the full persuasion of an interest in God's free and complete salvation.

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16. *When I heard, &c.* See verse 2 and note.——*Because I shall, &c.* I have followed Newcome in reading with one manuscript, אנה, considering it in the passive. The Syriac read ורחמי 'he hath showed me the day of trouble;' but the next hemistich requires some such verb as that adopted. The Syriac may lead us to think והביאו the right reading, 'he hath brought me.' The prophet may speak the language the people will then use, when the Chaldeans invade them.

17. *But although, &c.* The state of the land during the captivity may be here described; or we may understand the prophet as expressing his own confidence, and that of the pious Israelites, in the vision and promise of God, to restore and save his people, whatever calamities they might be called to witness or suffer.

19. *The Lord Jehovah, &c.* Compare Ps. xviii. 33. The sense is, God will bring them to their own land with speed, and again establish them there.

OBADIAH.

INTRODUCTION.

We have no account of this prophet, nor of the time when he prophesied; but it is highly probable that he was cotemporary with Ezekiel, and might deliver this prophecy against the Edomites, about five years after Jerusalem was taken and the great body of the people carried away captive. It was during the siege of Tyre, that Usher, with great probability, supposes what is here predicted was accomplished.

The destruction of Edom for his pride; his injustice to his brother Jacob; the victory and salvation of Jacob.

1 The vision of Obadiah. Thus saith the Lord Jehovah concerning Edom.
We have heard a report from Jehovah,
And an ambassador is sent among the nations, saying,
"Arise ye; and let us rise up against her in battle."
2 Lo, I have made thee small among the nations:
Thou art greatly despised.
3 The pride of thy heart hath deceived thee,
Thou that dwellest in the clefts of the rock,
Whose habitation is on high; that saith in [v]thy" heart,
'Who shall bring me down to the ground?'
4 Though thou exalt thyself as the eagle,
And though thou set thy nest among the stars,
Thence will I bring thee down, saith Jehovah.
5 If thieves had come unto thee,
If robbers by night *had entered thy house*,
Would they not have stolen till they had enough?
If the grape-gatherers had come unto thee,
Would they not leave some grapes?
How art thou cut off! how is Esau searched out! 6
How are his hidden things inquired after!
All the men who were confederate with thee 7
Have brought thee even to the border;
The men that were at peace with thee and ate thy bread,
Have deceived thee and prevailed against thee;
They have spread [v]a snare" under thee:
There is no understanding in thee.
Shall I not in that day, saith Jehovah, 8
Even destroy the wise men from Edom,
And understanding from the mount of Esau!
And thy mighty men, O Teman, shall be dis- 9
mayed,
That every one may be cut off from the mount of Esau.
For slaughter and violence against thy bro- 10
ther Jacob
Shame shall cover thee, and thou shalt be cut off for ever.
In the day when thou stoodest on the other side, 11

3. [v] Vulg.

7. [v] The versions.

CHAP. I. 1. *Is sent among, &c.* God had sent an ambassador to arouse the nations under the Babylonians to war against Edom.

2. *Small among.* Idumæa was but a small country, compared with many others; nor was it a very desirable one, being rocky and mountainous.

3. *Clefts of the rocks, &c.* In the caves of the mountains, some of which might be natural, and others artificial, formed for security in times of war.

4. *As the eagle, &c.* The eagle builds her nest on the crags of high rocks; and though Edom through pride trusted to the strong-holds, and in imagination was as safe as if among the stars, yet she must be brought down. Jerem. xlix. 16.

6. *How art thou cut off?* With Newcome I transpose these words, from the middle of the preceding verse here, where the sense and connexion show they should be. The sense of both verses is, that thieves and robbers will steal until they are satisfied; but may leave something; or grape-gatherers would leave some gleanings; but the Babylonian invaders would leave nothing.

7. *Have brought thee, &c.* Thy confederates have joined thy enemy, and conduct thee to thy own border, to give thee up as a captive.——*Ate thy bread, &c.* Either those thou hast treated as guests, or thy soldiers whom thou hast supported. I have transposed לחמך with Dimock.——*A snare.* That this is the true reading can scarcely be doubted by any reflecting person, as placing or spreading a wound *under* a person, is not intelligible. Whatever Edom might boast, she acted as if devoid of all knowledge.

10. *For slaughter, &c.* All the old versions thus divide and point, and

In the day when the strangers carried away captive his forces,
And when foreigners entered into his gates,
And when they cast lots upon Jerusalem,
Even thou wast as one of them.
12 But thou shouldst not have looked forth
On the day of thy brother's *calamity*,
On the day that he became a stranger;
And thou shouldst not have rejoiced over the sons of Judah
In the day when they were destroyed;
Nor have spoken proudly in the day of distress.
13 Thou shouldst not have entered into the gate
Of my people in the day of their calamity;
Yea, thou shouldst not have looked forth
On their affliction in the day of their calamity,
Nor have seized their substance in the day of their calamity;
14 Nor shouldst thou have stood in the cross-way,
To cut off those of his that escaped;
Nor shouldst thou have delivered up those of his
That remained in the day of distress.
15 For the day of Jehovah is near upon all the nations:
As thou hast done, it shall be done unto thee:
Thy dealing shall return upon thine own head.
16 For as ye have drunk upon my holy mountain,
So all the nations round about shall drink;
Yea, they shall drink, and they shall swallow down,
And they shall be as though they had not been.
But upon mount Zion shall be those 17
Who have escaped; and they shall be holy;
And the house of Jacob shall possess their own possessions.
And the house of Jacob shall be a fire, 18
And the house of Joseph a flame,
And the house of Esau for stubble;
And they shall kindle them, and devour them;
And there shall be none remaining of the house
For Jehovah hath spoken it. [of Esau;
And they of the south shall possess the mount 19
of Esau;
And they of the plain the Philistines:
And they shall possess the field of Ephraim,
And the field of Samaria: and Benjamin shall possess Gilead.
And the captivity of this host of the sons of 20
Israel
Which is among the Canaanites, shall possess unto Zarephah;
And the captivity of Jerusalem, which is in Se-
Shall possess the cities of the south. [pharad,
And deliverers shall go up to mount Zion, 21
Who shall rule over the mount of Esau:
And the kingdom shall be Jehovah's.

REFLECTIONS UPON OBADIAH. 1. See how necessary it is to guard against pride; to which the calamity of Edom was owing. They thought themselves wiser than other nations, especially than the Israelites whom they hated; and imagined themselves quite secure in their situation, wisdom, wealth, and allies; but all disappointed them; and their pride, which led them to this confidence, deceived and destroyed them. Let us watch narrowly against a vice to which we are so prone, and which is so displeasing to God, and therefore so hurtful to ourselves. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

2. Observe how highly God resents the behaviour of those who rejoice in the calamities of others. Of this the Edomites were peculiarly guilty towards Israel. They were glad to have a rival brother brought down, and triumphed in his humiliation; but this was the highest cruelty to them, ("adding affliction to the afflicted") and an affront to God and his providence. They should have pitied, sheltered, and relieved them, and thus have prepared for their own approaching troubles. Even "to look with pleasure" on the sufferings of others, though we do not add to them, is highly provoking to God, and he may soon put into our hands a bitterer cup than ever we drank. Let us watch against all inhumanity, "rejoice with them that rejoice, and weep with them that weep."

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who does not perceive that by joining this word to the end of the 9th verse, the parallelism and beauty are destroyed? See Amos i. 2, and note.

11—14. *In the day, &c.* By telling the Edomites what they should not have done, the prophet informs us what they actually did. They not only looked on the ruin of Judah, but rejoiced in it, and even murdered those who had escaped the sword of the Chaldeans, and who fled to them for refuge.

15—16. *Day of Jehovah.* The day of recompence was now at hand. —*Thy dealing*, Or thy recompence. See Ps. cxxxvii. 8. The former line explains this.

17. *Upon mount Zion, &c.* The return of the Jews from Babylon is foretold; who are to occupy their ancient possessions.

18. *House of Esau for stubble.* This refers to the future conquests of the Maccabees. 1 Mac. v. 3—5, and 2 Mac. x. 15—23.

19. *They of the south, &c.* The meaning is, the restored Jews should extend themselves in every direction; and should vanquish those to whom for a season they had been slaves; the Edomites, Philistines, &c.

21. *Deliverers.* God would raise up a succession of men who should, by their wisdom and valour secure the liberty of their country against these nations; and the kingdom of Israel should be devoted to Jehovah.

HAGGAI.

INTRODUCTION.

HAGGAI was the first prophet sent to the Jews who had returned from Babylon. He lived about 520 years before Christ, and about 15 years after Cyrus had granted the Jews liberty to return to their country and to rebuild their temple. But they being employed in building their own houses scarcely did any thing in respect to the temple, till aroused by this prophet. Ezra vii. 11., &c.

CHAPTER I.

Haggai reproves the negligence of the people, incites them to build the house, and promises God's assistance.

1 In the second year of Darius, the king, in the sixth month, on the first day of the month, came the word of Jehovah by Haggai, the prophet, unto Zerubbabel, the son of Salathiel, governor of Judah, and to Joshua, the son of Josedech, the high-priest, saying:

2 Thus speaketh Jehovah, God of hosts, saying,
This people have said, The time is not come,
The time that Jehovah's house should be built.

3 But the word of Jehovah hath come
By Haggai, the prophet, saying,

4 Is it time for you, O ye people,
To dwell in your own cieled houses,
And shall this house lie waste?

5 Now thus saith Jehovah, God of hosts;
Deliberately consider your ways.

6 Ye have sown much, and brought in little;
Ye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;
Ye clothe yourselves, yet none is warm thereby;
And he that earneth wages, earneth them for a bag with holes.

7 Thus saith Jehovah, God of hosts;
Deliberately consider your ways:

8 Go up to the mountain, and bring wood,
And build the house that I may have pleasure therein,
And may be glorified, saith Jehovah.

9 Ye look for much, and, lo, it cometh to little;
And when ye brought it home, I have blown upon it.
Why? saith Jehovah, God of hosts,
Because of my house which lieth waste;
And ye run every man to build his own house.

10 Therefore the dew of heaven over you is stayed,
And the produce of the earth is stayed.

11 For I called for a drought upon the land, and the mountains,
And upon the corn, the new wine, and the oil;
And upon whatever the ground bringeth forth,
And upon men, and upon cattle;
And upon all the labour of the hands.

12 Then Zerubbabel, the son of Salathiel, and Joshua, the son of Josedech, the high-priest, and all the residue of the people, hearkened to the voice of Jehovah, their God, and to the words of Haggai, the prophet, according as Jehovah, their God, had sent him; and the people feared before Jehovah.

13 Then spoke Haggai,

CHAP. I. 1. *Second year, &c.* Darius, son of Hystaspes, king of Persia. Blair places the second year of his reign 520 years before Christ.——*Zerubbabel.* He was grandson of Jechoniah, king of Judah, Mat. i. 12; and the son of 'Salathiel.' So I pronounce after the Greek.——*Joshua, son of Josedech.* Josedech was the son of Seraiah, the high-priest, when Jerusalem was taken, who was slain at Riblah. 1 Chron. vi. 14, and 2 Kings, xxv. 18—21.

4. *Shall this house, &c.* Its foundations had been laid near fifteen years before this time, in the second month of the second year after their return from Babylon. Ezra iii. 8.

6. *Brought in little, &c.* God had punished their negligence by unfruitful seasons, so that they had not sufficient.——*A bag with holes.* Whatever a man earns, the scarcity took from him to obtain some provision. He could keep nothing.

9. *Have blown upon it.* Either blown it away, or made it unfit for your support,

10. *Dew of heaven, &c.* I have preferred the sense of this verse to the literal rendering, with Dathe and others. The drought mentioned in the next verse shows the cause of the great scarcity.

12—15. *Hearkened to the, &c.* This address of the prophet in connex-

the messenger of Jehovah, by a message from Jehovah, to the people, saying, "I am with you,
14 saith Jehovah." And Jehovah stirred up the spirit of Zerubbabel, the son of Salathiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high-priest, and the spirit of all the residue of the people; and they came and did work in the house of Jehovah, God of
15 hosts, their God; On the twenty-fourth day of the sixth month, in the second year of Darius, the king.

CHAPTER II.

Haggai encourages the people to the work, by a promise of greater glory to this second than the first temple had.

1 In the seventh month, on the twenty-first day of the month, came the word of Jehovah by the
2 prophet Haggai, saying, Speak now to Zerubbabel, the son of Salathiel, governor of Judah, and to Joshua, the son of Josedech, the high-priest, and to the residue of the people, saying,
3 Who is there left among you
That saw this house in its former glory?
And what do ye see it now?
Is it not as nothing in your eyes?
4 Yet now be strong, O Zerubbabel, saith Jehovah;
And be strong, O Joshua, son of Josedech, the high-priest;
And be strong, all ye people of the land, saith Jehovah,
And work; for I am with you,
Saith Jehovah, God of hosts;
5 *According* to the word which I covenanted with you
When ye came out *of the land* of Egypt;
And my spirit remaineth among you: fear not.
6 For thus saith Jehovah, God of hosts;
Yet once more, and in a little while,
I will shake the heavens and the earth,
And the sea, and the dry land;
7 And I will shake all the nations,
And the desire of all the nations shall come:
And I will fill this house with glory,
Saith Jehovah, God of hosts.
8 The silver is mine, and the gold is mine,
Saith Jehovah, God of hosts.
9 The glory of this latter house
Shall be greater than of the former,
Saith Jehovah, God of hosts:
And in this place will I give peace,
Saith Jehovah, God of hosts.
10 On the twenty-fourth day of the ninth month, in the second year of Darius, came the word of

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REFLECTIONS UPON CHAPTER I. 1. Our success in worldly affairs, and our comfort in every creature, depend upon a divine blessing. The changes of weather, on which our supplies so much depend, are in God's hand. On his providence it depends whether the seed shall come up, or ripen; and when it is gathered, he can blow upon it and blast it: or, we may eat, and not be satisfied. Man liveth not by bread alone: therefore let us acknowledge God in all our ways, and seek his blessing; and in order to obtain that, we should abound in the exercises of piety and charity. To do this let us consider our ways, reflect on our sins, and forsake them.

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ion with their present afflictions roused them; and they immediately began to finish the house of the Lord.

CHAP. II. 3. *In its former glory.* Seventy years elapsed from the destruction of the former temple, before Christ 587, to its complete restoration about four years after this prophesy was delivered; and there could be but few now living, who had seen the former temple.

5. *Covenanted with, &c.* God engaged to be their God, and to dwell among them; and he had fulfilled his engagement. His spirit still remained in his prophets, and other pious servants, and this ought to encourage them.

6. *I will shake the heavens, &c.* The political and religious revolutions which were to occur, are here referred to. Compare ver. 21, 22, Mat. xxiv. 29. Heb. xii. 26—28. *Once*, if referred to the gospel state has a definite sense and application. God had before, at the giving of the law, and the establishment of the Jews in Canaan, shook the heavens and earth; and now *once* he engages to produce a like revolution in the spiritual world.

7. *The desire of, &c.* That חמדת may be referred to a person, see Dan. xi. 37.; and if pointed as plural to agree with the verb, it may signify the excellence of the person who should come.——*With glory.* This house, though in time greatly enriched and ornamented, was never equal to Solomon's temple; and we know that it wanted the table of the law, the pot of manna, and above all the shechina, or divine glory, which filled the former house. How it could be filled with glory, or the glory of it be greater than of the former, unless by the coming and presence of Messiah, I conceive it impossible to tell.

8. *The gold is mine.* Predictions of temporal and spiritual blessings are often blended together; and we have here a reference to the contributions for erecting it, Ezra vi. 8.; vii. 15—20. and to the donations by which it was to be adorned. See 2 Mac. iii. 2. and Joseph. J. 5. 13, 6.

9. *Greater than of the former.* Some have made it a question whether or not we should consider the temple in which our Lord taught a *second* temple, since it was wholly rebuilt by Herod. John ii. 20. It may however, I think, be doubted, whether the whole was rebuilt by Herod. It is probable that what Herod did was repairing certain parts, erecting others, and making the whole as perfect and complete as possible; and though ever so much improved, yet it would be regarded as the same house. I know that Josephus says that Herod took away the old foundations, and laid others, &c. but I think this must be confined to such parts as were decayed; or else how could the divine service have been observed? Rabbi Joseph, Maimonides, and other Jewish authors, always speak of this as a second temple.

11 Jehovah, by Haggai, the prophet, saying, Thus
saith Jehovah, God of hosts; Ask now the law
12 from the priests, saying, If a man carry holy
flesh in the skirt of his garment, and with his
skirt touch bread, or pottage, or wine, or oil, or
any meat, shall it be holy? And the priests
13 answered and said, No. Then said Haggai, If
a man unclean by a dead body touch any of these,
shall it be unclean? And the priests answered
14 and said, It shall be unclean. Then answered
Haggai, and said,
So was this people, and this nation
Before me, saith Jehovah;
And so was every work of their hands:
And that which they offered there was unclean.
15 And now, I pray, consider from this day and
upward,
From before one stone was laid upon another
In the temple of Jehovah, in what state were
ye?
16 When one came to a heap of twenty measures,
There were *only found* ten;
When one came to the vat, to draw out fifty
vessels
From the wine-press, there were only twenty.
17 I smote you with blasting, mildew, and hail,
In all the labours of your hands;
Yet ye turned not to me, saith Jehovah.
Consider now from this day and upward, 18
From the twenty-fourth day of the ninth month,
And from the day in which was laid
The foundation of Jehovah's temple, consider it.
Is there yet seed in the granary? 19
Yea, as yet the vine, and the fig-tree, and the
pomegranate,
And the olive-tree, have not brought forth:
But from this day will I bless you.
And again the word of Jehovah came unto 20
Haggai, on the twenty-fourth day of the month,
saying, Speak to Zerubbabel, governor of 21
Judah, saying,
I will shake the heavens and the earth;
And I will overthrow the throne of kingdoms, 22
And I will destroy the most powerful kingdoms;
And I will overthrow the chariots, and those
that ride in them;
And the horses and their riders shall come down,
Every one by the sword of his brother.
In that day, saith Jehovah, God of hosts, 23
Will I take thee, O Zerubbabel, my servant,
The son of Salathiel, saith Jehovah,
And will make thee as a signet:
For thee I have chosen, saith Jehovah, God of
hosts.

REFLECTIONS UPON CHAPTER II. 1. A sense of God's presence, should engage us to go on resolutely in his work. God promised to be with the Jews while building his temple; so they began. He then, for their encouragement, repeated the promise; and that induced them to persevere, notwithstanding their difficulties and dangers. Let us attend to this in our christian work. It is great, difficult, and important; we have much opposition from without and within; we have need to be strong, to exert ourselves with vigour; and we have the promise of his presence to animate us; "his spirit remaineth" with us. Let us depend on his aid.

2. Let us rejoice in the accomplishment of this glorious prophecy; and earnestly seek the presence of Christ with his churches. The second temple is now destroyed, and therefore the Messiah is certainly come. He hath come to the nations in general, and come to us in particular; and he is a Saviour every way desirable; admirably suited to our circumstances. Let us rejoice in him as "our peace;" and regard his presence and blessing as the chief glory of our places of worship: not silver and gold, splendour and decorations, but the pure gospel and grace of Christ; his spirit attending his ordinances. Let us earnestly pray that He may be the glory of our churches.

10.—13. *If a man, &c.* To make any thing holy, it must be touched by that which was hallowed on the altar. The skirt would be holy, but not the things which it touched. He that was unclean, rendered unclean what he touched.

14. *So was this, &c.* Your neglect of my temple made you unclean, and in like manner polluted all your offerings.

15. *In what state were ye?* I join the first words of the next verse to this with the Septuagint, which at least makes the whole more clear.

16—19. *Came to a heap, &c.* Of corn, which seemed likely to produce twenty measures, but from the poverty of the ear, only yielded ten; and in like manner the grapes were unproductive.——*From this day, &c.* On which ye have begun to build the temple, ye shall be blessed with fruitful seasons.

21. *I will shake the, &c.* This and the next verse Vitringa understands to signify the calamity which Babylon suffered during the reign of Darius; and the conquests of Alexander in Persia, &c. In these events the kingdoms were overthrown, great slaughter was made, and those who had conquered others were themselves conquered.

23. *In that day, &c.* Some think that by Zerubbabel is meant his posterity. But it may well be said that the revolutions and commotions foretold, began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties towards its inhabitants. Prideaux places this event in the 5th of Darius; others in the 8th. While these things were occurring at Babylon, Zerubbabel and the Jews should be secure; and preserved as a signet, with the greatest care.

ZECHARIAH.

INTRODUCTION.

THIS prophet was cotemporary with Haggai; and like his, the first part of this prophecy was designed to encourage the Jews to build the temple; the latter contains clear predictions of the sufferings, death, and kingdom of Christ.

CHAPTER I.

The prophet exhorts to repentance; vision of the horses; comfortable promises to Jerusalem.

1 IN the eighth month, in the second year of Darius, came the word of Jehovah to Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying, [a]Speak to all the people of the land, saying,"

2 Jehovah was greatly angry with your fathers;

3 But say thou unto them,
Thus saith Jehovah, God of hosts;
Turn ye unto me, saith Jehovah, God of hosts,
And I will turn unto you, saith Jehovah, God of hosts.

4 Be ye not like unto your fathers,
To whom the former prophets called, saying,
Thus saith Jehovah, God of hosts;
Turn ye now from your evil ways and your evil doings:
But they heard not, nor attended to me, saith Jehovah.

5 Your fathers, where are they?
And the prophets, do they live for ever?

6 But my words and my decrees,
Which I commanded my servants the prophets,
Were they not fulfilled in respect to your fathers?
And did they not return and say,
Like as Jehovah, God of hosts, thought to do to us,
According to our ways, and according to our deeds,
So hath he done with us?

7 Upon the twenty-fourth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of Jehovah to Zechariah, the son of Berechiah, the son of Iddo, the prophet, in this wise:

8 I saw by night, and behold a man riding on a red horse, and he stood between the myrtle-trees which were in a valley; and after him were red, speckled, and white horses.

9 Then said I, "What are these, O my lord?" And the angel who talked with me said to me, "I will show thee what these are."

10 And the man who stood between the myrtle-trees answered and said, "These are they whom Jehovah hath sent to go to and fro through the earth."

11 And they spoke to the angel of Jehovah, who stood between the myrtle-trees, and said, "We have gone to and fro through the earth, and, be-

CHAP. I.

1. [a] From chap. VII. 5.

CHAP. I. 1. *In the eighth month, &c.* This prophecy was delivered between the times mentioned Haggai, ii. 1—10.——*Speak unto, &c.* With Blayney I have supplied this from Chap. vii. 5, as it is unusual for a prophet to denounce the divine judgments, or to give assurances of the divine favour, without specifying the object of his address.

5, 6. *Your fathers, &c.* This question implies, that their fathers had been cut off by famine, by war, and pestilence, or else had died and were buried in a foreign land, where they had been carried captive, as the prophets had said; and even these prophets had died before their predictions had been fulfilled; 'but my words, and my decrees, &c. were they not fulfilled?' Hebrew, 'Did they not overtake?' I have preferred the sense to the idiom.——*Return and say, &c.* Some returned from captivity, and penitentially confessed their sins, and the judgment of God as he had threatened

7. *Sebat.* A Chaldee or a Syriac name, which Golius explains as answering to our February.

8—11. *Riding on a red horse, &c.* From this verse to Chap. vi. 15, we have eight different visionary representations of the state of things, and of the events which were to occur. This mode of showing what should come to pass, chiefly obtains in Ezekiel, Daniel, and Zechariah; and these visions

hold, all the earth remaineth still, and is at rest.
12 Then the angel of Jehovah spoke and said,
"O Jehovah, God of hosts, how long will it be ere
thou have mercy on Jerusalem, and on the cities
of Judah, against which thou hast had indigna-
13 tion these seventy years?" And Jehovah an-
swered the angel who talked with me with good
14 words and comfortable words. And the angel
who talked with me said to me, "Proclaim, say-
ing, Thus saith Jehovah, God of hosts;
I am greatly jealous for Jerusalem and for Zion.
15 And I am very angry with the nations at ease;
For when I was but a little angry *with my peo-*
ple,
They helped forward the affliction.
16 Therefore thus saith Jehovah;
I have returned to Jerusalem with mercies:
My house shall be built therein,
Saith Jehovah, God of hosts,
And the measuring-line again used for Jerusa-
lem.
17 Moreover, proclaim, saying,
Thus saith Jehovah, God of hosts;
My cities shall yet be spread abroad through
prosperity;
And Jehovah will yet comfort Zion,
And he will yet choose Jerusalem."
Then I raised mine eyes, and saw, and behold 18
four horns. And I said to the angel who talk- 19
ed with me, "What are these?" And he ans-
wered me, "These are the horns which have
scattered Judah and Israel." And Jehovah 20
showed me four ploughmen. Then said I, 21
"What come these to do?" And he spoke, say-
ing, "Those are the horns which have scattered
Judah, so that no man lifted up his head; but
these are come to terrify them, to cast down the
horns of the nations, who lifted up their horn
against the land of Judah, to scatter it."

CHAPTER II.

Jerusalem is measured, Zion restored and the promise of God's presence.

AGAIN I raised mine eyes, and looked, and I
behold a man with a measuring-line in his hand.

REFLECTIONS UPON CHAPTER I. 1. While we are called to repentance, we are admonished to reflect on the death of preceding ministers and former generations. Our fathers, and the ministers who preached to them, are gone, and where are they? Faithful ministers are rewarded, and those who obeyed their messages are saved; but on those who did not, the word hath taken hold, and threatenings of it are executed upon them. Ministers die; but the word of God does not die with them. Its efficacy is the same, through all generations. "This word is by the gospel preached to us, and will judge us in the great day."

2. Whatever opposition may be made to the church, God can easily defeat it. There are many confederate against it, many horned beasts, powerful and formidable enemies, are pushing at it; but he is still zealous for its support. Be the horns ever so many or strong, he can raise up a sufficient number of instruments to oppose and defeat them. Let us, after the example of Christ, be earnest intercessors for the church in its lowest state; and encourage ourselves with all those comfortable words which God has spoken concerning it; and thus stir up ourselves to promote its interest. It is the cause of God, and "the gates of hell shall never prevail against it."

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may be considered in the light of historical paintings, as Eichhorn has observed. In this vision are seen angels in the human form; one sat on a red horse, and others on red, speckled and white horses; and another attended the prophet, and answered his inquiries. He that sat on the red horse, stated that the angels and horses had gone through the earth, or the Persian empire, and that the earth was at rest. The design is to show the providence of God, and that the time of the shaking of all nations, of which Haggai had prophesied, was not yet come; but the state of the Jews was unsettled, v. 16.

12. *Angel of Jehovah, &c.* I think this to be the same as the man who sat on the red horse Compare verse 8 and 11. The state in which the nations now were, gives occasion to the following intercession.——*Seventy years.* See note, Haggai, ii. 3, and Newton. Vol. 1. Diss. 8, p. 102.

14. *I am greatly jealous, &c.* Some render in the past tense, 'I have been,' and suppose God's resentment against his people for their sins, and unfaithfulness to be meant; but with our translators I understand the concern God had for the honour and comfort of his people.

15. *They helped forward, &c.* They treated my people with the greatest cruelty. God speaks after the manner of men, as greatly provoked with the instruments of his own vengeance, because they had shown no compassion.

16. *Measuring-line used, &c.* For laying out its streets and other buildings. I have rendered so to convey the sense, to prevent understanding it as a threatened judgment. The next verse establishes the sense of this.

18. *Four horns.* Horns are the well known symbols of power; and often used by the sacred writers in this sense. Four are probably mentioned to denote many. See Mic. v. 5. The Jews had many enemies, who joined in scattering them.

20—21. *Four ploughmen.* So Michaelis and Blayney render; and as they used oxen to plough with, I think this rendering more appropriate, than 'carpenters' or 'workmen.'——*To terrify, &c.* Blayney is displeased with 'terrifying horns,' &c.; but had he recollected, that this mixture of proper and figurative terms often occur, he might have been satisfied. In the vision the ploughmen came, as the agents of providence to terrify, and cast down, or to use the hand on the horns, to hold and restrain the horns from doing as they had done.

CHAP. II. 1—4. *In villages, &c.* This vision was to show that Je-

2 Then I said, "Whither goest thou?" And he said to me, "To measure Jerusalem, to see what is the breadth thereof, and what is the length
3 thereof." And, behold, the angel that talked with me went forth; and another angel went
4 forth to meet him. And said unto him, "Run, speak to this young man, saying,
Jerusalem shall dwell in villages,
For the multitude of men and of cattle therein:
5 For I, saith Jehovah, will be unto her
A wall of fire round about;
And will be the glory in the midst of her.
6 Ho! ho! come forth, *my people,*
And flee from the land of the north, saith Jehovah:
For towards the four winds of the heavens
Have I spread you abroad, saith Jehovah.
7 Ho! Zion, deliver thyself,
Thou that dwellest with the daughter of Babylon.
8 For thus saith Jehovah, God of hosts;
After *promising* glory *to you* he hath sent me
To the nations which spoiled you:
For, *saith he,* he that toucheth you
Toucheth the apple of [v]mine eye.

For behold, I will shake my hand upon them, 9
And they shall be a spoil to their servants:
And ye shall know that Jehovah, God of hosts, hath sent me.
Sing and rejoice, O daughter of Zion: 10
For, behold, I will come,
And will dwell within thee, saith Jehovah.
And many nations shall be joined to Jehovah, 11
In that day, and shall be my people:
And I will dwell within thee, and thou shalt know
That Jehovah, God of hosts, hath sent me to thee.
And Jehovah will possess Judah, 12
His portion in the holy land, and will again choose Jerusalem.
Be silent, O all flesh, before Jehovah: 13
For he is raised up from his holy habitation.

CHAPTER III.

By Joshua as a type the restoration of Zion and Christ the Branch are promised.

And he showed me Joshua, the high-priest, 1
standing before the angel of Jehovah, and an adversary standing at his right hand to resist him. And the [s]angel of" Jehovah said to the 2
adversary, "Jehovah rebuke thee, O adversary;

Chap. ii. 8. [v] Vulg.

Chap. iii. 2. [s] Syr.

Reflections upon Chapter ii. 1. Let us observe and adore God's condescension and kindness to his people, verse 8. "he that toucheth you, toucheth the apple of mine eye;" the tenderest part of the most sensible organ in the human frame. How kindly does he speak of them! how graciously interest himself in their concerns! And how should this raise our esteem of God's people; and lead us to forsake Babylon, that is, all the tents of wickedness, and join ourselves to them. Let us be careful never to injure or reproach God's people; for this is, in effect, hurting the Lord, and making war against heaven; and let us earnestly pray, that God would keep us individually "as the apple of his eye."

2. The presence of God with his people is the firmest ground for joy and praise. If he dwells in our land, we shall be secure and happy: if he dwells in our churches and our houses, we have the best security, and the truest glory: if he dwells in our hearts by his spirit, we have a solid foundation of joy, and ought to abound in his praise. Let us earnestly seek and highly value his presence, and be careful never to do any thing to forfeit it.

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rusalem should not only be rebuilt, but its inhabitants should be so many as to be obliged to live beyond the walls, as we learn from Josephus they actually did.

5. *A wall of fire.* This most sublime image, strongly expresses the protection of deity; and must have reminded the Jews of the pillar of fire by which God directed and protected their ancestors.——*The glory, &c.* The cloud of glory did not return to the second temple; but God's gracious presence was there, and his brightest glory was displayed there in the person of his son.

6. *Ho, ho, come, &c.* They had liberty to do so, and God invites them to embrace it.

8. *After promising glory, &c.* The text is certainly defective, some words having been early omitted. I have supplied what seems to me best to suit the context.

9. *A spoil to their servants.* As the Babylonians were to the Medes and Persians, and especially when Darius took Babylon and plundered it. See note, Hag. ii. 23. Some think as this event soon took place, the Jews at Babylon were forewarned of it, and actually left the city before it happened, as invited to do, ver vi. 7, &c.

10—13. *Sing and rejoice, &c.* Amidst the commotions which should occur, God would be the defence and security of Zion; so that their enemies should be struck with awe and confusion.

CHAP. III. 1. *Angel of Jehovah, &c.* The angel mentioned Chap. ii. 3.——*Adversary.* I render as an appellative, as I think the narrative really requires. In the vision the adversaries of the Jews are noticed as attempting to impede them in the restoration of their civil and religious polity, but in vain.

2. *A brand, &c.* Joshua and the other restored Jews are thus called, because they had been great sufferers; and God would not permit a new flame to consume them, as their enemies desired.

even Jehovah that chooseth Jerusalem, rebuke thee:
Is not this man a brand plucked out of the fire?
3 Now Joshua was clothed with filthy garments,
4 and standing before the angel. And he spoke and said unto those that stood before him, saying, "Take away the filthy garments off him." Then he said to him, "See, I have caused thine iniquity to pass from thee, and I will clothe thee
5 with goodly apparel." He said also, "Let them set a fair mitre upon his head." And they set a fair mitre upon his head, and clothed him with garments. And the angel of Jehovah stood by.
6 And the angel of Jehovah protested unto Joshua, saying,
7 Thus saith Jehovah, God of hosts;
If thou wilt walk in my ways,
And if thou wilt keep mine ordinance;
If thou wilt also judge my house,
And wilt moreover keep my courts,
Then I will give unto thee a place
Among these that are *now* standing by.
8 Hear now, O Joshua, the high-priest,
Thou, and thy companions who sit before thee:
For they are men to be wondered at:
For, behold, I bring forth my servant, the BRANCH.
9 For behold, the stone that I have placed before Joshua;
From out of one stone shall be seven fountains:
Behold, I will open the orifice thereof,
Saith Jehovah, God of hosts,
And I will remove the iniquity of that land in one day.
10 In that day, saith Jehovah, God of hosts,
Shall ye call every man his neighbour
Under the vine and under the fig-tree.

CHAPTER IV.

The vision of the golden Chandelier, and of the two olive-trees, which the angel explains.

AND the angel who talked with me returned, 1
and awaked me, as a man that is awakened out

REFLECTIONS UPON CHAPTER III. 1. We may learn that whatsoever enemies God's people may have, he will rebuke them, and they shall be both protected and hallowed. The latter is beautifully represented in the case of Joshua; his filthy garments were taken away; change of apparel was given, not only for cleanliness, but for splendour. Thus sanctifying grace works upon the mind: thus are we to "put off the old man, to put on the Lord Jesus Christ, and to keep our garments unspotted." But much more perfectly shall this change take place in the future world. Pollutions here will cleave to us; but, hereafter, we shall put on clean linen, pure, and white, "the righteousness of the saints;" such as is fit to adorn the favourites of God. This should encourage us amidst our present imperfections, and engage us to long for the great and glorious day of final redemption and triumph.

2. Let us own with pleasure and thankfulness, the accomplishment of the prophecy in the latter part of this chapter. The Branch hath sprung up, spread wide, and borne excellent fruit. We have a precious corner-stone, firm, and immoveable. In Christ are lodged treasures of wisdom and knowledge; God hath furnished and qualified him for his work. He hath made a complete atonement for sin; and his servants enjoy that peace which is the consequence of faith in his gospel, even peace of conscience, and mutual good will and love, as far as it prevails. This stone God hath laid and opened. Though the builders refused it, yet "it is become the chief-stone of the corner. This is the Lord's doing, and it is marvellous in our eyes."

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3. *Filthy garments.* In the vision Joshua appeared with the squalid and polluted garments of a captive.

4. *Those that stood, &c.* Other attendant angels.——*Thine iniquity, &c.* The effect or the punishment of iniquity God had caused to cease.——*With goodly apparel.* Suitable to his rank. The vision imports that the priestly office was to be resumed, and exercised with decency and splendour, so that he and others should wear both the priestly robes and mitre.

6. *Protested unto, &c.* In a strong and solemn manner, to make the greater impression on Joshua's mind, and on the minds of the people.

7. *If thou wilt also judge, &c.* That ו has sometimes this sense, see Noldius. I consider that this and what follows were a part of the high-priest's duties, and cannot be regarded as a promise; the promise being in the close, giving him a place or places among those, &c. the angels. This may be understood either of his entrance into the holy of holies annually, or of his admission at last into heaven. Blayney understands the Levites to be meant, who should be ministers to Joshua.

8. *Wondered at.* On account of their extraordinary deliverance from Babylon, and on account of their success in rebuilding the city and temple; but more so as the root whence he was to spring called the Branch. Some would apply this to Zerubbabel, as a branch from the root of David. But he already existed, and had done so both as a man and as a governor some years; and how could he then be the person of whom God promises, 'Behold, I bring forth,' &c. See Jer. xxiii. 5. What is said agrees to no other besides our Lord. See Chap. vi. 12, &c.

9. *The stone that, &c.* See Is. xxviii. 16, and note. Blayney supposes that there is an allusion to the rock which Moses smote, whence issued water for the people, and which the apostle applies to our Lord. 1 Cor. x. 4. 'Seven fountains' may mean a sufficiency, a fulness, as the Hebrew term denotes.——*I will open, &c.* This work Jehovah undertakes; and he gave his son, and smote and afflicted him for the offences of men, so that in this view he removed the iniquity of that land in one day. The living waters Blayney considers to be the doctrines of the gospel, and the fountains the dispensers of them, to denote the Apostles and Evangelists. Newcome adheres to the common version, 'seven eyes' engraven. He applies it to the stone, to the head-stone of the temple, which should be divinely ornamented; and the 'seven eyes' denote God's providence, by which the work should be completed. Dathe renders as I have done; but supposes that the stone indicated the difficulty of the work in which Joshua was engaged;

2 of his sleep: And he said to me, "What seest
thou?" And I said, "I have looked, and behold
a chandelier, all of gold, with a bowl upon the
top thereof, and its seven lamps thereon, and
seven pipes to the seven lamps, which are upon
3 the top thereof: And two olive-trees over it,
one on the right side of the bowl, and the other
4 on the left side thereof." And I further spoke
to the angel who talked with me, saying,
5 "What are these, my lord?" Then the angel
who talked with me answered and said unto me,
"Knowest thou not what these are?" And I
6 said, "No, my lord." Then he answered and
spoke unto me, saying, "This is the word of Je-
hovah unto Zerubbabel, saying,

Not by *human* might, or *human* power,
But by my spirit, saith Jehovah, God of hosts.
7 What art thou, O great mountain?
Before Zerubbabel thou shalt become a plain:
And he shall bring forth the chief corner-stone,
With shoutings of, Favour, favour, unto it.

The word of Jehovah came also unto me, say- 8
ing, "The hands of Zerubbabel lay the founda- 9
tion of this house; his hands shall also finish it;
and ye shall know that Jehovah, God of hosts,
hath sent me unto you. For who hath despised 10
the day of small things? even they shall rejoice,
when they see the plummet in the hand of Ze-
rubbabel. Those seven *pipes and lamps* are
the eyes of Jehovah, which run to and fro
through the whole earth." Then I spoke, and 11
said unto him, "What are these two olive-trees
upon the right side of the chandelier, and upon
the left side thereof?" And I spoke again, and 12
said unto him, "What are the two branches of
the olive-trees which are by the side of the two
golden pipes, and which empty the oil out of
themselves?" And he answered me and said, 13
"Knowest thou not what these are?" And I
said, "No, my lord." Then said he, "These 14
are the two anointed ones, who stand before the
Lord of the whole earth."

REFLECTIONS UPON CHAPTER IV. 1. Let us hence learn to hope for a more flourishing state of religion. Let us be careful not to yield to discouragements; for God can make the mountain become a plain. Human means will not do of themselves. To procure oil in the ordinary way, the olives must be beaten and strongly pressed; but here it gently distills of itself: and it is thus that the work of God is still carried on, silently, and without human force and power. Let us therefore not "despise the day of small things," nor be alarmed when there is much opposition, and only weak instruments of defence and slender helps: God may produce wonderful and glorious effects thereby. Many censures are thrown upon God's work and workmen for want of considering this. Let us therefore do what we can, without being discouraged by difficulties. Let us be thankful for every increase of piety, every hopeful appearance; rejoice that God will still secure and establish his church: and long for that happy day, when "the chief stone shall be brought forth with shouting, crying, Grace, grace, unto it."

2. Let us earnestly pray that our magistrates and ministers may be like those described by the prophet. These olive-trees represent the great offices and ordinances of the magistracy and ministry; and it is happy when both are anointed with divine grace, and concur to support the cause of God in the world. O that all our magistrates and

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while the fountains arising from the stone showed that all things should succeed, and there should be great fertility; and taking iv for the effect of iniquity, punishment, that God would then remove the evil of the land. This view is ingenious, and would suit the following verse; but then it has no connexion with the bringing forth of God's servant, the branch.

10. *Under the vine, &c.* These images denote a state of peace and security; and if applied to believers in the Saviour, have the most important completion.

CHAP. IV. 1. *Returned, &c.* It is probable that this vision succeeded the former on the same night. Chap. i. 8, and compare v. 10, with chap. iii. 9. After some time the prophet, overpowered by the vision which had been presented to him, was awakened from his prophetic trance by the angel as from a sleep.

2, 3. *A chandelier, &c.* This chandelier was of the purest metal, like that in the tabernacle; having seven lamps communicating by seven pipes with a bowl on the top, which served as a reservoir, and was constantly supplied with oil from two olive-trees, which stood on each side of it, but stretched over it.

6. *Not by human, &c.* The chandelier represented the temple which was then erecting, and as the chandelier was supplied with oil by the olive-trees, without the labour of men; so also the temple should not be completed by human aid, but by divine power, and especially the spiritual temple.

7. *What art thou, &c.* The great mountain was the symbol of the difficulties which Zerubbabel had to surmount; but he is assured of the most complete success in what he was engaged, the mountain should become a plain, &c.——*Chief corner-stone.* Ps. cxviii. 22. Matt. xxi. 42. This passage, from the connexion, limits the sense of the terms 'head-stone,' or 'chief stone,' and can only signify the stone which completed the structure.

8—10. *The word of Jehovah, &c.* It should seem that the voice of God was immediately addressed to the prophet, and he spoke as follows, confirming what the angel had said, in explaining the vision.——*Day of small things.* See Ezra iii. 11—13.——*These seven are, &c.* Houbigant suspected that some words have dropped from the text, which is not improbable. The prophet inquired, 'What are those seven pipes and lamps?' And the answer is, They represent the seven eyes, or the perfect oversight and providence of God. Compare 2 Chron. xvi. 9.

11—13. *The two olive-trees, &c.* The prophet puts two questions, the one respecting the olive-trees, and the other respecting two branches which

CHAPTER V.

Vision of the flying-roll, denoting the curse of thieves; of the woman in the ephah, denoting the cause of their captivity in Babylon.

1 THEN I raised mine eyes again, and looked;
2 and behold a flying-roll. And he said unto me, "What seest thou?" And I answered, "I see a flying-roll; the length thereof is twenty cubits,
3 and the breadth thereof ten cubits." Then said he unto me,

This is the curse that goeth forth
Over the face of the whole land:
For every one who stealeth shall hence be cut off according to it;
And every one that sweareth, shall hence be cut off according to it.
4 I will bring it forth, saith Jehovah, God of hosts,
And it shall enter into the house of him that stealeth,
And into the house of him that sweareth falsely by my name:
And it shall remain amidst his house,
And consume it with its timber and its stones.

5 Then the angel who talked with me went forth, and said unto me, "Raise now thine eyes, and see what is this that goeth forth."
6 And I said, "What is it?" And he said, "This is an ephah which goeth forth." He said moreover, "This *shows* the ᵛiniquity" of the whole land."
7 And, behold, a talent of lead was lifted up, and ᵛbehold" a woman sat within the ephah.
8 And he said, "This is wickedness." And he cast her within the ephah; and he cast the weight of lead upon the mouth thereof.
9 Then I raised mine eyes, and looked; and behold, two women went forth, and the wind was in their wings; for they had wings as the wings of a stork: and they lifted up the ephah between the earth and the heavens.
10 Then said I to the angel who talked with me, "Whither do these bear the ephah?"
11 And he said unto me, "To build it a house in the land of Shinar: and it shall be established, and set there upon its base."

CHAP. v. 6 ᵛ Sept. Syr, Arab.

7. ᵛ Sept. Vulg. Arab.

ministers were thus anointed! Then would our country flourish, and the happy effects would be seen through every part of it. Let us daily pray that God would, by his spirit, furnish both with such gifts and dispositions of heart, that they may maintain the honour of his name, and in every respect act, as those who "stand before the Lord of the whole earth."

REFLECTIONS UPON CHAPTER V. 1. We have reason to lament the prevalency of stealing and swearing, the sins here mentioned, among us. There are innumerable methods of fraud and deceit, daily practised, which are hardly reckoned criminal, because they are customary. But we here see in what light God considers these vices: though they are not discovered, or not punished by men, yet "he will visit for these things;" perhaps he will destroy the houses which have been built by such means; at least he will certainly destroy the souls of thieves and profane swearers, if they do not repent: "They shall not inherit the kingdom of God." If we desire that our houses should be established, let us "put away iniquity far from them; for the curse of the Lord is in the house of the wicked, but he will establish the habitation of the just."

2. See how God is especially displeased with the sins of a highly favoured nation. They are filling up the measure of their guilt; and when it is full, the righteousness of God, as the governor of the world, requires that he should punish them. By righteousness alone is a nation

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hung over the bowl, and emptied their oil into it. He is informed that these denoted 'two sons of oil,' or two persons anointed with oil, Joshua and Zerubbabel. They were the chief ministers of the spiritual and temporal affairs of the Jews; and through God's spirit strengthening and enlightening them, they were the light of men. Though I am fully satisfied that this vision had respect to the temple then building, and to Joshua and Zerubbabel, as chief instruments, yet I think the whole was typical of another temple, another priest and governor, and designed to show the complete triumph of our Lord over difficulties.

CHAP. V. 2—4. *A flying-roll, &c.* The visions of this prophet have all hitherto been consoling; but now he shows the judgments of God on thieves and unjust persons. The flying-roll of parchment, like Ezekiel's, Chap. ii. 9, 10, was full of curses for such characters; it was large, and in the act of flying, to show both the magnitude and celerity of the evils impending.

6. *This is an ephah, &c.* A vessel in the form of an ephah, but much more capacious, as it could contain a woman.——*The iniquity.* This reading of the versions I prefer, because it is definite, and is explained by what follows. Even Dathe who adheres to the text nearly gives the same sense. 'This shows what the inhabitants of the whole land are;' that is, what are their sins.

7. *Talent of lead, &c.* About 1500 ounces——*A woman sat, &c.* When the heavy lid was removed, he saw the woman that sat within it.

8. *This is wickedness.* Or the symbol of it, in this vision.——*Cast her.* That is, obliged her to contract herself within it.

9. *Two women.* These appear to be mere agents to complete the symbolical vision; and as they had wings, they could carry the ephah with speed to its appointed place.

11. *To build it a house.* A mansion for its abode and continuance, and where the woman denoting wickedness shall be imprisoned. The meaning of the vision seems to be that the Babylonish captivity had happened on account of the wickedness of the people; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter will be an awful admonition, that multiplied curses, dispersion, and captivity

CHAPTER VI.

Vision of the four chariots; and by the crowns of Joshua is shown the temple and kingdom of Christ the Branch.

1 And again I raised mine eyes, and looked;
and behold, four chariots went forth from be-
tween two mountains; and the mountains were
2 mountains of brass. To the first chariot were
red horses; and to the second chariot black hor-
3 ses; And to the third chariot white horses; and
4 to the fourth chariot spotted bay horses. Then
I spoke, and said to the angel who talked with
5 me, "What are these, my lord?" And the an-
gel answered and said to me, "These are four
spirits of the heavens, who go forth from stand-
6 ing before the Lord of the whole earth. The
black horses which are there go forth into the
north country; and the white go forth after
them; and the spotted go forth into the south
country."
7 And the bay went forth, and sought to go,
even to walk to and fro through the earth: and
he said, "Go hence, walk to and fro through
the earth." And they walked to and fro through
8 the earth. Then he cried to me, and spoke to
me, saying, "See those that go toward the north
country have quieted my spirit in the north
country."
9 And the word of Jehovah came unto me, say-
10 ing, Take of those of the captivity, *from the*
families of Hildai, Tobijah, and Jedaiah; and
thou shalt go on the same day, and shalt enter
into the house of Josiah, the son of Zephaniah,
who have come from Babylon. 11 And thou shalt
take silver and gold, and make crowns; and
shalt set *one* upon the head of Joshua, the son
of Josedech, the high-priest. 12 And thou shalt
speak unto him, saying,

Thus speaketh Jehovah, God of hosts, saying,
Behold, the man, whose name is The
BRANCH;
Even he shall branch up out of his place,
And he shall build the temple of Jehovah:
Even he shall build the temple of Jehovah; 13
And he himself shall receive the glory;
And shall sit and rule upon his throne;
And he shall be a priest upon his throne:
And the counsel of peace shall be between both
of them.

14 And there shall be crowns for [v] Hildai", and for
Tobijah, and for Jedaiah, and for [v] Josiah", the
son of Zephaniah, for a memorial in the temple

CHAP. VI.

established; and public virtue will be the best security of public happiness. An important thought which we Britons ought to reflect upon. Though we are delivered from many evils, as the Jews were from captivity, and are settled in a state of peace; yet, if we continue in sin as a people, God's judgments will come upon us, swiftly, and irresistibly. May we never forget this truth, which God's prophets and dispensations join to inculcate, that "righteousness exalteth a nation, but that sin is a reproach to, and tends to the ruin of any person."

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14. [v] Syr.——[v]Syr.

would be the punishment of national guilt. Others think that the vision means, that God treads on wickedness, and restrains it from spreading abroad, verse 8; and by removing the ephah into the land of Shinar, he showed that he would be favourable to his people, and punish their enemies.

CHAP. VI. 1—8. *Four chariots, &c.* The two mountains of brass are not improbably thought to denote God's immutable decrees and purposes, by which he governs the earth. His righteousness is like the great mountains. Ps. xxxvii. 6. The horses are designed to show the different empires, which had, did, or should exist, as they would affect the interests of God's people. Nothing is said of the *red horses*, which might denote the bloody Assyrian empire, ver. 2, because this had now passed away. The black horses seem to denote the Persian empire, which had subdued the Chaldeans, whose country lay to the north of Judea, and which event had quieted God's spirit with respect to Chaldea. The *white horses* denote the Macedonian empire, which like the Persian conquered the Chaldeans. The spotted bay horses, represent the Roman empire, with its various forms of government, which penetrated into the same countries, and which could not be restrained within any moderate bounds. These sought to go to and fro through the earth.

10. *Hildai, &c.* Besides Hildai, Tobijah, and Jedaiah, take some of their sons, and go to the house of Josiah, &c. This man was probably a worker in gold and silver.

12. *Even he shall, &c.* In innumerable instances ו is thus rendered. One manuscript omits it here; but as the versions have it, I consider it genuine. By this version Joshua is not called the Branch; but on putting the crown on his head, the prophet foretells the coming of Messiah, whom former prophets had represented as a branch from the root of David. In this view we have a prophesy made to Joshua, as Chap. iii. 8; and the very language supports and limits it to this sense. For how could it be said of Joshua, 'he shall grow and branch out, &c.' He had already sprung up and branched forth. Nor can Joshua represent Zerubbabel; for what need was there of this, when he was among them?——*Shall build the, &c.* As they were now engaged in building the material temple, God takes occasion to predict the coming of Messiah, who should build the spiritual temple, the church.

13. *Even he shall, &c.* This work peculiarly belongs to him, and he himself shall receive the glory of accomplishing it.——*A priest upon his throne.* In him the priestly and royal dignities shall be united. We are sure that this never was the case in reference to Joshua; but in respect to our Lord it is fulfilled.——*Between both of them.* Or 'between these two.'

15 of Jehovah. And this shall come to pass, if ye will diligently hearken to the voice of Jehovah, your God, they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah, God of hosts, hath sent me.

CHAPTER VII.

The captives inquire respecting fasting, whom the prophet reproves, and states that their sin was the cause of their captivity.

1 And it came to pass in the fourth year of the king Darius, that the word of Jehovah came unto Zechariah, on the fourth day of the ninth
2 month, even in Chisleu; When they had sent to the house of God, Sherezer and Regem-melech, and his men, to intreat the face of Jeho-
3 vah; And to speak to the priests who were in the house of Jehovah, God of hosts, and to the prophets, saying, "Shall I weep in the fifth month, separating myself, as I have done these
4 so many years?" And the word of Jehovah,
5 God of hosts, came to me, saying, "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye indeed fast unto me, even to me? And 6
when ye ate, and when ye drank, did not ye eat to yourselves, and drink to yourselves?" Are 7
not those the words which Jehovah proclaimed by the former prophets, when Jerusalem abode still and prospered; and her cities round about her, and the south and the plain were inhabited?"

And the word of Jehovah came unto Zecha- 8
riah, saying, "Thus speaketh Jehovah, God of 9
hosts, saying,

'Execute true judgment,
And show kindness and compassion,
Every man to his brother;
And the widow, and the fatherless, 10
The stranger, and the poor oppress not,
Neither imagine evil in your heart
Every man against his brother.'

But they refused to hearken, 11

Reflections upon Chapter vi. 1. Let us learn hence, to reverence God, as the Lord of all the armies in heaven and earth. Whether the monarchies of the earth, or the angels that have the administration of calamitous or prosperous affairs, or of mixed dispensations among men, they are all under the direction of the Almighty; all are executed "according to his will." His providence superintends the concerns of nations, and the issues of war; and his angels execute his purposes: an important and comfortable thought. Amidst all the confusion around us, let us impress this upon our hearts, that "the Lord hath prepared his throne in the heavens, and that his kingdom ruleth over all."

2. Let us acknowledge the divine goodness, in raising up Christ "on his throne:" a noble and delightful view of the Redeemer's offices! He is a king to rule over the church and world, and to guard the interests of his people; and a priest to atone and intercede for them: and it is pleasing to consider him in both lights. Let us submit to him as a king, and trust in him as a priest, to offer up our humble sacrifices, to build his spiritual temple, and to raise up souls for eternal glory. The collective body of true Christians are one temple, with whom Christ dwells, and who honour and glorify him. "He bears the glory," that is, these glorious offices, "with honour:" he executes them well; and therefore deserves to receive glory and praise from all his subjects.

3. If we desire the blessings of the Redeemer's kingdom, we must diligently obey his voice. His kingdom is established among us though we are Gentiles, verse 15. and we should do all in our power that this kingdom, or christian temple, may be supported and adorned; that we may be living stones in it, and add to its beauty and strength. In order to this, let us diligently "obey the voice of the Lord," do his whole will, and leave nothing undone: for "Christ is the author of eternal salvation to them only, and to all of them, that obey him."

Calvin, Poole, Gill and others, consider that *these two*, or 'both of them,' refer to *things*, and not *persons*; to the union and harmony of the two offices in the person of our Lord, by which our sin is expiated, and our enemies subdued, which constitute the essence of the gospel.

14. *There shall be crowns, &c.* For the persons who had been witnesses of what had now been predicted; and these should be laid up in the temple as a memorial of this prophecy.

15. *And this shall come, &c.* With Houbigant I have transposed the last clause, in order to give the sense more clearly.

CHAP. VII. 2—3. *They had sent.* I understand עם 'people,' as the nominative of the verb. Sherezer, Regem-melech and others were sent to offer sacrifices on the altar, which had been set up, and to intreat the face of God, or his favour towards his people; and to propose to the priests and prophets, a question of much importance, 'shall I weep in the fifth month, &c.' God had appointed certain days of humiliation and fasting, which they had been wont to observe; but in their exile, the leaders of the people had appointed four others; one in the *fourth* month, in memory of the wall of Jerusalem being broke down; a second in the *fifth* month in memory of the temple being burnt, Jerem. lii. 6—12; a third in memory of Gedaliah being slain, in the *seventh month*, Jerem. xli. 2; and a fourth in the *tenth*, in memory of the commencement of the siege of Jerusalem. That of the *fifth* month, was most strictly kept; but as the temple was now rebuilding, was it proper to observe it any longer? The prophet answers, by first stating the nature of acceptable fasts, and the causes of the evils which they had suffered; and then in the 8th chapter, observes, that these days should be kept, not as fasts, but as days of thanksgiving.

6. *When ye ate, &c.* When ye offered sacrifices, after which ye feasted, did ye not in this religious act, regard yourselves more than God?

7. *By the former prophets, &c.* Perhaps referring to Is. lviii. 6. Amos v. 24, &c. What they said, and the disobedience of the people is related in the remaining part of the chapter.

11. *Pulled away, &c.* Or, withdrew the shoulder, as beasts that refuse

And pulled away the shoulder,
And stopped their ears, that they might not hear.
12 Yea, they made their hearts as an adamant stone,
Lest they should hear the law, and the words
Which Jehovah, God of hosts, sent by his spirit,
Through the ministry of the former prophets:
Hence was there great wrath from Jehovah, God of hosts.
13 Therefore it came to pass that
As I called and they would not hear;
So they called, and I would not hear,
Saith Jehovah, God of hosts.
14 But I scattered them as with a whirlwind,
Among all the nations whom they knew not.
Thus the land was desolate after them,
So that no man passed through, nor returned:
For they made a pleasant land a desolation.

CHAPTER VIII.

The restoration of Jerusalem; the temple through God's favour will be completed; instead of fasting will be joy and rejoicing.

1 Also the word of Jehovah, God of hosts, came to *me*, saying,
2 Thus saith Jehovah, God of hosts;
I was jealous for Zion with great jealousy,
And I was jealous for her with great fury.
3 Thus saith Jehovah, [a] "God of hosts";
I have returned unto Zion,
And I will dwell in the midst of Jerusalem:
And Jerusalem shall be called a city of truth;
And the mountain of Jehovah, God of hosts,
Shall be regarded as a holy mountain.
Thus saith Jehovah, God of hosts; 4
Old men and old women shall yet dwell
In the streets of Jerusalem,
Even the man with his staff in his hand for very age.
And the streets of the city shall be full 5
Of boys and girls playing in the streets thereof.
Thus saith Jehovah, God of hosts; 6
Though it be wonderful in the eyes
Of the residue of this people in those days,
Shall it also be wonderful in mine eyes,
Saith Jehovah, God of hosts?
Thus saith Jehovah, God of hosts; 7
Behold, I will save my people
From the east country, and from the west country;
And I will bring them, 8
And they shall dwell in Jerusalem:
And they shall be my people,
And I will be their God,
In truth and in righteousness.
Thus saith Jehovah, God of hosts; 9
Let your hands be strong, ye that heard in these days
These words by the mouth of the prophets,
On the day when was laid the foundation of the house

CHAP. VIII.

REFLECTIONS UPON CHAPTER VII. 1. See the necessity of making the glory of God the end of our common actions. This is an important part of religion. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," (1 Cor. x. 31.) and this is applicable to all labours and recreations. Great stress is laid upon this here: "Have ye done this to me, even to me?" If all centre in Self, in bodily gratification and pleasure, there is no religion even in religious festivals. Whereas, if God is regarded in all, common actions are religious ones: and every meal is an acceptable service, if the prevailing intention be that the body may be thereby fitted to serve the soul in God's work.

2. Let us be careful not to refuse and disobey divine warnings. We see what God required of the Jews by succeeding prophets, ver. 9, 10. A neglect of his admonitions brought on national judgments. And "these things happened to them for examples to us." Let us then take warning: avoid oppression, and practise the strictest honesty, kindness, and benevolence, as we desire the prosperity of our country, our families, or our souls. These things have been required under every dispensation; and all pretences to religion and communion with God; all hopes of his favour without them are vain. "What doth the Lord, thy God, require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

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the yoke. Compare Nehem. ix. 29.; Hos. iv. 16——*Stopped.* Or made heavy their ears, &c. They refused to hear what the prophets said.

CHAP. VIII. 2—5. *I was jealous, &c.* See Chap. i. 14, and note. The idiom of the original I follow here, because of its parallelism in the next line. The following verses contain the promise of a great increase of inhabitants.

6—8. *Wonderful in mine eyes.* Though some who beheld the city of Jerusalem, mostly yet in ruins, and the people very few, might doubt and wonder at what they heard; yet could this be wonderful in God's eyes, who saw what would certainly be hereafter.

10. *No recompence.* No fruit of their labours, from God's curse on the produce of the ground. See Haggai, i. 6—11.

3. [a] mss.

Of Jehovah, God of hosts,
Even the temple that it might be built.
10 For before those days
There was no recompence to men,
Nor was there any recompence to beast;
And to him that went out or came in
There was no peace, because of distress;
For I set all men every one against his neighbour.
11 But now I will not be as in former days
Unto the residue of this people,
Saith Jehovah, God of hosts.
12 For the seed shall be prosperous;
The vine shall yield its fruit,
And the ground shall yield its increase,
And the heavens shall yield their dew;
And the residue of this people
I will cause to possess all these things.
13 And it shall come to pass that
As ye were a curse among the nations,
O house of Judah, and house of Israel;
So will I save you, and ye shall be a blessing.
Fear not, but let your hands be strong.
14 For thus saith Jehovah, God of hosts;
According as I purposed to punish you,
When your fathers provoked me to wrath,
Saith Jehovah, God of hosts, and repented not;
15 So again have I purposed in these days
To do good unto Jerusalem,
And to the house of Judah: fear ye not.
These are the things which ye shall do; 16
Speak ye every man the truth to his neighbour;
Execute true and just judgment in your gates:
And imagine not evil in your hearts 17
Every man against his neighbour:
And love not a false oath:
For all these things do I hate, saith Jehovah.
And the word of Jehovah, God of hosts, came 18
unto me saying, Thus saith Jehovah, God of 19
hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; but love ye truth and peace.
Thus saith Jehovah, God of hosts; 20
Yet shall there many people come,
And the inhabitants of many cities:
And the inhabitants of one city 21
Shall go to *the inhabitants of* another, saying,
Let us go speedily to intreat the face of Jehovah;
And to seek Jehovah, God of hosts, will I go also.
And many people and strong nations shall come 22
To seek Jehovah, God of hosts, in Jerusalem,
And to intreat the face of Jehovah.
Thus saith Jehovah, God of hosts; 23
In those days ten men shall take hold
From among all the languages of the nations,
They shall even take hold of the skirt of a Jew,
Saying, "We will go with you: for we have heard that God is with you."

REFLECTIONS UPON CHAPTER VIII. 1. Let us learn not to doubt of the fulfilling of God's promises, though there be a strong probability against it, verse 6. He silences all their doubts with this question, "Should it be marvellous in mine eyes?" Therefore, "fear ye not," is often repeated. God is not only faithful, but he can overcome the greatest difficulties; "nothing is too hard for him." And the remembrance of his power and truth should prevent our staggering at his largest promises; "be ye therefore strong in faith, giving glory to God."

2. It is our duty to invite and encourage others to attend christian ordinances, and "to seek the Lord." This is an essential part of a good character. Those who have experienced the benefits of religion and its ordinances, will invite others to engage in them; will urge them to do it speedily, and without delay. It is a melancholy proof of the decay of religion, that there is so little zeal to do good, and to admonish one another. Let us therefore stir up ourselves and one another: which will be for their benefit, for our own comfort, and be followed with a great reward.

3. Let us be examples of every good word and work which we recommend to others. "I will go also." An important hint for ministers and parents not to be "like those who say and do not:" let us set a good pattern before others, which will be more forcible than any arguments without it. Thus shall we recommend religion; and others will see by our piety, humility, and cheerfulness, that God is indeed with us; and so be led, by the concurrence of his grace, to accompany us in the way of holiness and eternal life.

11—15. *As in former days, &c.* As favourable as I was to your pious fathers. God would bless them in their basket and store, and would fulfil his purposes of love and kindness towards them.

16. *True and just, &c.* I think that שלום here signifies such judgment as tends to secure peace, which is just judgment. Lowth remarks from the first hemistich, that the promises made to the Jews after the captivity were conditional.

19. *The fast of the, &c.* Here an answer is returned to the inquiry respecting the fasts. See note, ver. 4, Chap. vii.

21. *Intreat the face, &c.* To supplicate the favour of Jehovah.—

CHAPTER IX.

God defendeth his church; Zion exhorted to rejoice at the coming of Christ; promises of victory and defence.

1 The prophecy of the word of Jehovah:
On the land of Hadrach, and Damascus shall it rest;
For Jehovah hath an eye over men,
And over all the tribes of Israel;
2 And on Hamath also which bordereth thereby;
And on Tyre and Zidon though they be very wise.
3 Though Tyre hath built for herself a fortress,
And heaped up silver as the dust,
And fine gold as the mire of the streets;
4 Behold, Jehovah will cast her out,
And he will smite her power in the sea;
And she shall be devoured by fire.
5 Ashkelon shall see it, and shall fear;
Gaza also shall see it, and be greatly pained;
And Ekron because her hope is put to shame;
And the king shall perish from Gaza,
And Ashkelon shall not be inhabited:
6 And a spurious race shall dwell in Ashdod,
And I will cut off the pride of the Philistines.
7 And I will take away his blood out of his mouth,
And his abominations from between his teeth:
And he also shall belong to our God,
And he shall be as a ruler in Judah,
And Ekron shall be as a Jebusite.
8 And I will encamp about my house with an army,
So that none shall pass through or return;
Nor shall an oppressor pass through them any longer:
For now have I seen with mine eyes.
9 Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy king cometh unto thee:
He is righteous, and a [v]Saviour",
Humble and riding on an ass,
And on a colt, the foal of an ass.
10 And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle-bow shall be cut off:
And he shall speak peace unto the nations:
And his dominion shall be from sea to sea,
And from the river to the ends of the earth.
11 As for thee also, by the blood of thy covenant
I have sent forth thy prisoners from the pit

CHAP. IX.

9. [v] All the versions.

Will I go also. Each one shall thus speak, and readily embrace the invitation given.

23. *Skirt of a Jew, &c.* This gesture denotes to seek assistance and protection. See Is. iii 6; iv. 1, &c. 1 Sam. xv. 32. From the 19th verse to this, we have promises of a great accession of converts to the Jewish church, and to the number of christian disciples which the Jewish preachers made; when the word of the Lord went forth from Jerusalem.

CHAP. IX. 1. *The prophecy of, &c.* Learned men are divided in opinion respecting the author of these six remaining chapters. Mede contends that they belong to the prophet Jeremiah, as is said, Mat. xxvii. 9.; and being found after the return from captivity, Zechariah added them to his own. Datne, Eichhorn, and other moderns have embraced this opinion in part; maintaining that they are not Zechariah's, but the production of some more ancient prophet. On the other hand, Blayney contends, that it is not probable that the Jews would ascribe them to a wrong author, when there could be no motive to induce them to do so.——*Of Hadrach, &c.* The name of a valley near Damascus God's anger denounced shall rest on the people there. His rod or his arm rests on his enemies. Ps. cxxv. 3.; Is. xxx. 32.

2. *Hamath.* A city on the river Orontes, the capital of another part of Syria.——*Tyre and Zidon, &c.* Well known cities of Phœnicia, whose strength and policy are much celebrated.

4. *Smite her power, &c.* Though these cities had been nearly destroyed by Nebuchadnezzar, it should seem that they had recovered their strength and were now rising to their wonted power and greatness. Tyre was subdued by Alexander, and its power and wealth destroyed, as Zidon had been by Ochus, king of Persia. Damascus, Hamath, Ashkelon and Gaza must have suffered much in the contest with Alexander, and in the wars which followed among his successors.

5. *See it and shall fear, &c.* Gill, against all grammar, and the known use of language, interprets this verse, of the conversion of these cities.

6. *A spurious race.* See note, Deut. xxiii. 2. I understand here to be meant persons sprung from various nations. These should possess Ashdod, and the pride of the Philistines be cut off.

7. *His blood out of, &c.* The idolatrous rites of the Philistines shal cease. The metaphor is taken from beasts of prey, who gorge themselves with blood; and such were the idols of these people.——*And shall be as a ruler, &c.* Some of them shall become proselytes to the Jewish religion, and be incorporated with them. See Josephus, Ant. xiii. 15, 4. Blayney renders אלף 'as a citizen,' which is indeed implied, but I think this term implies more; shall be as a ruler, as one respected and honoured. These people were early converted to the christian faith.

8. *I will encamp, &c.* This probably refers to the protection afforded to this city by Alexander. God by him secured it, and for a season prevented any oppressor passing through it.

9. *Rejoice greatly, &c.* Zion is called on to rejoice, not only because God would defend her, but because he was about to fulfil his promise to her in sending king Messiah, whose dignity and personal graces are described, Mat. xxi. 5. John xii. 15.——*Riding on an ass, &c.* As horses were used in war, Christ by this action showed the peaceable and spiritual nature of his kingdom.

10 *Chariot from Ephraim, &c.* Those of the ten tribes who had returned may be meant by Ephraim; and the sense may be, that Ephraim and Judah should not engage in war to spread Messiah's kingdom; but

In which there was no water.
12 Turn ye to the strong-hold, O prisoners of hope;
Even to day I declare that I will restore double unto thee.
13 For I have bent Judah for myself,
I have filled the bow with Ephraim;
And I will raise up thy sons, O Zion,
Against thy sons, O Greece,
And make thee as the sword of a mighty man.
14 And Jehovah shall be seen over them,
And his arrow shall go forth as the lightning:
And the Lord Jehovah shall blow the trumpet,
And go forth with whirlwinds of the south.
15 Jehovah, God of hosts, shall defend them;
And they shall devour, and subdue with sling-stones;
And they shall drink, and shout as through wine;
And they shall be filled as bowls, as the corners of the altar.
16 And Jehovah, their God, will save them
In that day *he will save* his people even as a flock:
For trophies shall be set up on their land.
For how great is their prosperity, 17
How great their beauty!
The harvest maketh glad the young men,
And the vintage *giveth joy* to the maidens.

CHAPTER X.

God must be sought and not idols; and as he visited his flock for sin, so he will save and restore them.

Ask ye of Jehovah the spring-rain in its season: 1
Jehovah will make ready the lightnings,
And give you abundance of rain,
And to every man the herb in the field.
Surely the images spoke vanity, 2
And the diviners saw falsehood;
They told false dreams, they comforted in vain:
Therefore were they removed as a flock;
They were afflicted, because they had no shepherd.
Mine anger was kindled against the shepherds, 3
And I punished the he-goats:
But Jehovah, God of hosts, hath visited
His flock, the house of Judah,

Reflections upon Chapter ix. 1. Let us adore the goodness of God, in raising up for us such a deliverer and prince as the Lord Jesus Christ. This prophecy was remarkably fulfilled in his triumphant entrance into Jerusalem, in his gentle character, and the happy effects of his gospel: in his great authority in heaven and earth, and his power to subdue his enemies, and protect and reward his subjects. He was peaceable himself; and his religion abounds with pacific maxims, which tend to promote peace as far as they prevail. We have great reason to rejoice in him as our king; for he brings inestimable blessings to his subjects, both for time and eternity. Let us pray that his kingdom may be supported and advanced, as the happiness of the world is so connected with it.

2. If the Jews were prisoners of hope in their dispersion; and however distressed could expect deliverance, let us be thankful that we have a better ground of hope and deliverance by our Lord Jesus Christ. Though our situation as sinners, like their's as captives, is most distressing: yet as the blood of the covenant made with them was the ground of their hope, so the blood of Christ shed for the remission of the sins of many is a sufficient ground for our hope. There is a fortress provided, where we may be safe, comfortable, and happy, and all sinners are invited "to turn to it." May they all see their misery, so that the tidings of deliverance and salvation may be welcome to them, and they may be brought out of prison to praise God's great and glorious name.

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their spiritual king shall go forth by his apostles and speak peace to the nations, converting them by the gospel to himself. His empire shall become at last universal. Ps. ii. 8.; lxxii. 8—20.

11. *As for thee also.* The feminine pronoun limits this address to the 'daughter of Zion.'——*Blood of thy, &c.* The covenant made with Israel at Horeb was ratified by blood; and the people were sprinkled with it. Exod. xxiv. 6—8. All covenants were ratified by the blood of victims.——*Sent forth thy prisoners.* Those belonging to thee. This refers to their recent deliverance from Babylon, where the sons of Zion had been confined as in a prison. Deep, dry pits were frequently used as prisons in the east. Jerem. xxxviii. 6.

12. *To the strong-hold, &c.* To Jerusalem, which was now rebuilt, and in some degree fortified.——*Prisoners of hope.* Prisoners, but enjoying the assured hope of release, arising from the divine promise. The prophet addresses those of his nation, who had not yet returned to their city and country.——*I will restore, &c.* Double blessings, give thee abundance.

13. *Have bent Judah, &c.* God will make use of Judah and Ephraim, as his instruments of punishment to the Greek power, set up by Alexander.

14—16. *Seen over them, &c.* God will animate them to oppose and conquer the troops of Antiochus; and in that day will save them from their bitter persecutors and enemies.——*Trophies.* Monuments commemorating the victories obtained, and the blessings conferred. The term I have adopted gives the sense אבני נזר whether we understand 'crowned stones,' or 'stones separated and consecrated.'

17. *How great is their, &c.* I refer the affixes to people mentioned in the foregoing verse. Some refer them to the land. The latter part of the verse, in my opinion, supports the former view of the passage.

CHAP. X. 2. *The images spoke, &c.* By their false prophets and priests. I refer what is said to the Israelites, before their captivity.

3. *Visited his flock, &c.* He had cut off most of their wicked rulers,

And made them as his goodly horse in war.
4 From them shall be the corner-stone, from them the nail,
From them the battle-bow;
From them shall go forth every ruler together.
5 And they shall be as brave men treading down
The mire of the streets in the battle:
And they shall fight; for Jehovah shall be with them,
And the riders on horses shall be confounded.
6 And I will strengthen the house of Judah,
And the house of Joseph I will save;
And I will settle them, because I tenderly regard them:
And they shall be as though I had not removed them afar off:
For I am Jehovah, their God, and will hear them.
7 And they of Ephraim shall be as a mighty man,
And their heart shall rejoice as through wine:
And their children shall see it, and rejoice;
Their heart shall exult in Jehovah.
8 I will hiss for them, and gather them;
Surely I have redeemed them:
And they shall increase as they once increased.
9 For I have sowed them among the peoples:
And they shall remember me in far countries;
And they shall preserve their children, and return.
10 And I will bring them back from the land of Egypt,
And from Assyria will I gather them;
And I will bring them to the land of Gilead and Lebanon;
And there shall not be found sufficient *room* for them.
11 And he shall pass through the sea distressing it,
And shall smite the waves in the sea,
And all the depths of the river shall be dried up:
And the pride of Assyria shall be brought down,
And the sceptre of Egypt shall depart.
12 And I will strengthen them in Jehovah;
And in his name they shall walk, saith Jehovah.

CHAPTER XI.

The destruction of Jerusalem foretold; the staves of Beauty and Bands are broken, to denote that the unbelieving Jews were rejected.

1 Open thy doors, O Lebanon,
That the fire may devour thy cedars.
2 Howl, fir-tree, because the cedar is fallen;
Because the goodly ones are destroyed:
Howl, O ye oaks of Bashan;

Reflections upon Chapter x. 1. We are taught to look unto God to raise up fit persons to support the interests of our country, who shall be as chief stones, to sustain and adorn the building, and as nails, to keep the frame of it together. Such are wise and faithful ministers of state, active magistrates, and skilful, valiant commanders. God is the fountain of skill and power; can endow men with qualifications for great offices, fix them in them, and make their attempts to serve the public successful. We should have our public affairs better managed, and have less faction and contention, if we were more sensible of this, and more careful to pray for the prosperity of our country.

2. Let us look to God for wisdom and strength for ourselves, that we may "walk up and down in his name;" act by his direction, and aim at his glory: seeking success and comfort from him, and giving him the honour when we obtain them. Our concern should be to engage faithfully in his service, and daily to perform all the duties of the christian life. We need his assistance for this purpose; and should earnestly seek it, and hope for it: for "the God of Israel is he that giveth strength and power to his people. Bless ye the Lord."

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but had preserved his flock in a foreign land, and would increase their power as a nation.

4. *From them shall be, &c.* These metaphorical terms seem to denote, that whatever was necessary to restore the political edifice, should be found among them. Dathe renders, "leaders, prefects, troops and governors;" and these are doubtless meant. See Judg. xx. 2.; Is. xix. 13.; xxii. 23, and note; lx. 17.

5. *Shall be confounded.* They shall again vanquish their enemies; which they frequently did after this period.

6—8. *Tenderly regard them, &c.* Many of the ten tribes doubtless came to their own land at different times; and together with Judah enjoyed prosperity, and were greatly increased in their number and power.

9. *For I have sowed, &c.* I consider the ו conversive; and the version which I have given, the context demands.——*Preserve.* Keep alive their children. Both they and their offspring shall be preserved.

10. *And I will bring, &c.* In the time of the prophet many abode in the countries in which they had been long settled; and I suppose that for a good while after this period the land was but thinly inhabited; but was gradually peopled, by the return of some from Egypt, and others from Assyria, and Babylon, &c.

11. *And he shall, &c.* God will pass the sea, conducting his people; and by his power distressing or binding it up and confining it. There is an allusion to the passage of the Red-sea, and the Jordan.——*And the pride of Assyria, &c.* I suppose as these had been the enemies of Israel, they are put for any enemies which they might have after their restoration.

CHAP. XI. 1—3. *Cedars, fir-trees, oaks, &c,* Under these emblems the great and powerful are represented; and by the fall of these cedars, their subversion and ruin are predicted. Compare Ezek. xvii. 8—23.; Jer. xlix. 19. These verses may refer to the havock made among them by Epiphanes; or rather from what follows to the destruction by the Romans.

Because the fenced forest is felled.
3 The howling voice of the shepherds *is heard,*
Because their glory is destroyed;
The roaring voice of young lions is heard,
Because the pride of Jordan is destroyed.
4 Thus saith Jehovah, my God;
Feed the flock given up to slaughter;
5 Whose possessors slay them, and hold themselves not guilty:
And each one of those who sell them, saith,
"Blessed be Jehovah, for I am rich:"
And their own shepherds spare them not.
6 Surely I will no longer spare
The inhabitants of the land, saith Jehovah;
But, behold, I will deliver up the men
Every one into the hand of his neighbour,
And into the hand of his king:
And they shall crush the land to pieces,
And I will not deliver out of their hand.
7 So I fed the flock given up to slaughter, because of the poor of the flock. And I took unto me two crooks; the one I called Beauty, and the
8 other I called Bands. And I fed the flock, and removed three shepherds in one month; and my soul loathed them, and their soul also abhor-
9 red me. Then said I, I will feed you no longer: that which dieth, let it die: and that which is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.
10 And I took my crook, Beauty, and cut it asunder, to break my covenant which I had made with all the people. And it was broken
11 in that day: and thus the poor of the flock who observed me, knew that this was the word of Jehovah. And I said unto them, "If ye think
12 good, give me my price; and if not forbear." So they weighed for me thirty pieces of silver.
13 And Jehovah said unto me, "Cast it into [a] the house of" the potter: a goodly price at which I am prised by them." And I took the thirty pieces of silver, [v] and cast them into the house of the" potter [v] as Jehovah commanded me". Then
14 I cut asunder mine other crook, Bands, to break the brotherhood between Judah and Israel.
15 And Jehovah said unto me, Take unto thee
16 yet the instruments of a foolish shepherd. For lo, I will raise up a shepherd in the land,
Of that which is cut off he shall take no account;
That which is young he shall not seek,
And that which is hurt he shall not hear:
That which standeth he shall not sustain;
But the flesh of the fat ones shall he eat,

CHAP. XI. 13. [a] 5 mss.

13. [v] 1 ms.——Arab. Matt. xxvii. 9.

4. *Feed the flock, &c.* This is an address to the prophet, who was to feed and instruct a people over whom destruction impended.

5. *Possessors slay them, &c.* The Romans took and sold immense numbers of Jews as slaves, and it seems their purchasers did not set much value on them. The sellers rejoiced in the sum acquired. I rather apply this to them than to their teachers and governors, as these are meant by shepherds in the close of the verse.

6. *I will no longer, &c.* Here the prophet expresses clearly what he had said figuratively in the preceding verse.——*Of his neighbour, &c.* There shall be discord and oppression among themselves; and this shall bring them into the hand of the king or power which then rules over them, and this king or power shall wholly destroy the land.

7. *So I fed, &c.* Here the prophet speaks in his own person. He obeyed the command of Jehovah, v. 4.——*Because of, &c.* This reading is better. An ingenious foreign critic has proposed לכנעני 'for the merchants of the flock.' See Dathe's note.——*Beauty.* To denote how beautiful the land would have been if the people had obeyed their God.——*Bands.* To signify the union which should have subsisted among the whole body of the people.

8. *And removed three, &c.* The prophet speaks of doing what he foretells. Whether *three* are put for *many*, or for a definite number I cannot determine. Blayney gives the sense of 'authority' to שלשת, as a noun from שלש, and renders, 'I set aside the authority of the shepherds.' Another critic, 'I rejected that union of the shepherds,' and supposes the priests, Levites, and prophets to be meant.

9. *Feed you no longer.* I will leave you to your own perverse inclinations, and that ye may become a prey to famine, and to your enemies.

10. *To break my, &c.* To show my agreement to be their shepherd was now at an end.——*All the people.* I understand to be meant all the Jewish people. See Joel, ii. 6, and note.

11. *Thus the poor, &c.* The common people who observed this action of the prophet, understood it to be symbolical, and to represent God's conduct towards them.

12. *Give me my price.* Or, my wages. Rate my labours as a true shepherd. And they rated them contemptuously, giving me only thirty shekels of silver, the price of a slave. Exod. xxi. 32.

13. *A goodly price, &c.* Jehovah calls the price of his prophet his own price, and commands that it should not be accepted, but given to another. ——*Then I took the, &c.* The prophet threw them to the potter, as a recompence fitter for his labour than his own.——*In the house, &c* I have followed the text as given by the evangelist, as it is supported by manuscripts, and the last clause by the Arabic version. The common text here, as well as the old versions, seem to be corrupted. See Owen on the Septuagint, Randolph, and Kennicott.

14. *Other crook, Bands.* By this action the prophet showed that as they had despised his endeavours to unite them, they should now be left to a spirit of discord, and one man set against another. From verse 4 to 14, we have a symbolical representation of the rejection of the Jews, for their conduct towards one another, and their treatment of the prophet. I know of no transaction which occurred to the prophet or to the people after their

When he shall have broken their hoofs.
17 Wo to the worthless shepherd that leaveth the flock!
The sword shall be on his arm, and on his right
His arm shall surely be withered, [eye:
And his right eye shall be utterly darkened.

CHAPTER XII.

Jerusalem a cup of trembling, and a burdensome stone to her enemies; Judah restored, and Jerusalem brought to repentance.

1 The prophecy of the word of Jehovah,
Concerning Israel, saith Jehovah,
Who stretched out the heavens, and founded the earth,
And formed the spirit of man within him:
2 Behold, I will make Jerusalem
A cup of trembling to all people round about,
And Judah shall be a fortress about Jerusalem.
3 And in that day will I make Jerusalem
A burdensome stone to all people:
All that burden themselves with it shall be crushed,
And all the nations of the earth shall be gathered against her.
In that day, saith Jehovah, I will strike 4
Every horse with astonishment, and his rider with madness;
And I will open mine eyes upon the house of Judah,
But every horse of the people I will strike with blindness.
And the leaders of Judah shall say in their heart, 5
There is strength to the inhabitants of Jerusalem
Through Jehovah, God of hosts, their God.
In that day will I make the leaders of Judah 6
As a hearth of fire among the wood,
And as a torch of fire in a sheaf;
And they shall devour all the people round
On the right hand and on the left: [about,

Reflections upon Chapter xi. 1. We should be very thankful that Christ has not yet thrown up the pastoral care of us. He would have "fed the flock of the slaughter," the obstinate Jews; but they regarded him not. He told them he was "the shepherd of the sheep; but when he came to his own, his own received him not;" they put no value on his offers, his labours, his tender concern for them; yea, he was sold for thirty pieces of silver; and those lions led him as a lamb to the slaughter, and tore him in pieces. But he still lives to exercise his pastoral care; to "feed his flock like a shepherd, to gather the lambs in his bosom, and gently lead those that are with young." He attends to the poor of the flock; feeds and supports the meanest and the weakest of his servants.

2. We should not wonder if we are despised, and our endeavours to do good treated with contempt. Thus Zechariah was treated; they offered him for his labours the price of a slave. Thus was Christ "despised and rejected of men;" and thus many of his faithful ministers complained. "We have laboured in vain, we have spent our strength for nought; we have stretched out our hand all the day to a gainsaying and disobedient people." But God will remember all their works of faith and labours of love. "They that despise you," says Christ, "despise me; and they who despise me, despise him that sent me." God considers all the contempt which is thrown on faithful ministers, and their labours, as an affront done to himself; and they shall finally "be a sweet savour to God, in them that perish, as well as in them that are saved."

3. Let us fear and avoid the judgment of the foolish shepherd, mentioned in the three last verses. While the former reflection reads a lesson to the people, God here reads an awful lesson to ministers; to every one who only takes the instruments of a foolish shepherd, but does not provide food or defence for the flock; who will not do the duty of a shepherd, will not instruct the ignorant, seek those that are gone astray, nor heal those that are wounded, nor support those that are feeble. Wo to such an one! "the sword of God shall be on his arm and on his eye;" he shall lose both the one and the other, so that he shall neither be able to see his own danger, nor defend himself when it comes upon him.

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return from Babylon, to which this can be applied, unless to their treatment of the great prophet, our Lord, and to what followed, the ruin of their state, &c. I consider then the prophet Zechariah as in what he relates, a type of what would occur to our Lord, and to the unbelieving Jews. Matt. xxvii. 7. In this view the reference to it by the evangelist is just and proper.

15—17. *A foolish shepherd.* Such as his iron crook and scrip, &c. I consider that what is said in these verses represents the spirit and conduct of the leaders, both in church and state; and show that their punishment would be signal, as in fact it was.

CHAP. XII. 2. *To all people, &c.* The surrounding nations now despised Jerusalem, but a time would soon come when they would be afraid of her.——*And Judah, &c.* With the Vulgate I omit the first בְּ; and with this omission the sense given naturally arises. For בְּ signifies 'about, around,' as well as 'against.' 1 Sam. xxv. 16, and 1 Kings. xviii. 26.; Ezek. xiii. 5. This agrees with the context, which contains a promise.

3. *A burdensome stone.* Jerom has explained this, by informing us, that it was an ancient custom, and then observed in the cities, towns and villages, to have large round stones, which the young men took up as an exercise of their strength, some raising them as high as the knee, some as high as the breast, and others above the head; with their arms.——*All nations, &c.* Many, or those round about her, verse 6.

4. *In that day, &c.* I now think that this refers to the growing power of the restored Jews, and to their success against the surrounding nations.——*Open mine eyes, &c.* Look on and regard, and protect the house of Judah.

And Jerusalem shall yet be inhabited in her own place.°
7 Jehovah will also save the tents of Judah as of old,
That the glory of the house of David may not increase,
Nor the glory of the inhabitants of Jerusalem above that of Judah.
8 In that day Jehovah will defend
The inhabitants of Jerusalem;
And he that is feeble among them
In that day shall be as David;
And the house of David shall be as angels,
Even as the angel of Jehovah before them.
9 And it shall come to pass in that day,
That I will seek to destroy all the nations
Which come up against Jerusalem.
10 And I will pour upon the house of David,
And upon the inhabitants of Jerusalem,
A spirit of grace and of supplications:
And they shall look on ᵛ him" whom they have pierced,
And they shall mourn for this deed, as one mourneth for an only son,
And shall be in bitterness on account of it,
As one is in bitterness for a first-born.
In that day shall be great mourning in Jerusalem, 11
As the mourning of Hadad-rimmon, in the valley of Megiddon.
And the land shall mourn, every family apart; 12
The family of David apart, and their wives apart;
The family of Nathan apart, and their wives apart;
The family of Levi apart, and their wives apart; 13
The family of Simeon apart, and their wives
All the families which remain, [apart; 14
Every family apart, and their wives apart.

Chap. xii. 6. ° *Jerusalem.* Sept. Arab. mss.

10. ᵛ Mss. Fathers, &c.

Reflections upon Chapter xii. 1. God generally comforted his people in their troubles by renewing his promises respecting the Saviour and the times of the gospel. In that day he that was feeble was to be as David. We may pray that this may be fulfilled in a more abundant measure; that God may "strengthen the weak hands, and confirm the feeble knees of his servants; that they may run and not be weary; and walk, and not faint;" may be strong to resist every enemy and temptation, brave and skilful, even as David himself; yea, the weakest and feeblest shall be so. When God revives his church, he will make children, not only men in Christ, but champions; and those who are in high stations, and called out to greater services, he will make "as angels of the Lord:"

2. We learn that when God has great mercies to bestow, he will stir up the hearts of his servants earnestly to seek them. In order to this, he will "pour out his spirit upon them, and make known his words unto them:" he will awaken a just and deep sense of sin in their hearts; give them a spirit of grace, to sanctify them, and subdue their iniquities; and a spirit of supplication, inclining them to, and assisting them in, the duty of prayer. He will particularly teach them to "look upon Christ as pierced," not by the Jews only, but by themselves; and this, not with a transient glance, or unaffected eye; but "they shall look, and mourn, and that bitterly, as for the loss of an only son." Thus genuine repentance and godly sorrow will express themselves. It is God's work to produce them in the heart; and, blessed be his name, we have his promise that he will do it. Let us pray for such a temper ourselves, let us supplicate it for the Jews, God's ancient people, to whom this promise peculiarly belongs; that they may embrace their own Messiah, and partake of all gospel blessings.

5. *The leaders of Judah, &c.* When attacked by their enemies, shall look to God for help, as being able to afford it.

6. *As a hearth of fire, &c.* These metaphors show that they would prevail and destroy many of their enemies; and the Maccabees did actually do so.——*Shall yet be inhabited, &c.* Though now in a great measure in ruins, and its inhabitants so few.

7. *May not increase, &c.* For the sense I have given, I am supported by the Syriac. The people of Judah in general should share in the honour of conquering their enemies, as well as the house of David, and the inhabitants of Jerusalem.

8. *As angels, &c.* Ps. viii. 3. I think there is a climax intended, and to render 'God,' and then 'as the angel,' is certainly an anti-climax. The word denotes 'magistrates,' but here as in other places, superior powers. ——*As the angel, &c.* That angel who anciently went before the children of Israel. This language is strongly hyperbolical, and can only mean they shall be valiant and successful.

9. *I will seek to destroy, &c.* That is, he will seek them out for destruction. They shall not escape, for what he seeks he will find.

10. *A spirit of grace, &c.* That is, the holy Spirit, as the author of gracious dispositions freely bestowed; and which are manifest by the love and practice of prayer and supplication. This was fulfilled on the day of Pentecost, Acts ii. 17, 18.——*House of David, &c.* Or some of that house, as was doubtless the case, and on many who resided in Jerusalem, who in consequence, were led to believe on, and obey the Saviour.——*Look on him, &c.* Look with confidence and respect, as the word signifies; on him whom they had pierced, by crucifying him. In him they shall trust for salvation. ——*Mourn for this deed.* Mourn for having pierced him. I refer the affix to their sin in crucifying the Lord of glory; for they had no need to mourn for him, who had triumphed over death, and was now enthroned at the right hand of the Majesty on high; but had just cause to mourn for the wicked deed of rejecting him so long, and joining to cut him off from among men.——*An only son, &c.* Their holy grief for their sin shall not be feigned; but shall be sincere and very great.

11. *In Jerusalem.* Among those brought to repentance, as there was when the good king Josiah was slain. See 2 Chron. xxxv. 22, &c.

12—14. *Family of David apart, &c.* Some think that these men-

CHAPTER XIII.

A fountain opened for sin; idolatry and false worship; shepherd cut off, and the people in a great degree cut off.

1 In that day shall a fountain be opened
To the house of David and inhabitants of Jerusalem,
For sin and for defilement.
2 And it shall come to pass in that day,
Saith Jehovah, God of hosts,
That I will cut off the names of the idols from the earth,
And they shall no more be remembered:
And the [a] false" prophets and impure spirit
I will cause to pass from the earth.
3 And it shall come to pass,
That when any shall yet prophesy,
Then his father and his mother that begot him
Shall say to him, 'Thou shall not live;
For thou speakest lies in the name of Jehovah:'
And his father and his mother who begot him,
They shall pierce him when he prophesieth.
4 And it shall come to pass in that day,
That the prophets shall be ashamed
Every one of his vision, when he hath prophesied;
Nor shall they wear a rough garment to deceive:
But each shall say, 'I am no prophet, 5
I am a man that tilleth the ground;
For I have been a servant from my youth.'
And *one* shall say unto him, 6
'What are these strokes within thy hands?'
And he shall answer,
'Those with which I was stricken in the house of my friends.'
Awake, O sword, against my shepherd, 7
And against the man that is my fellow,
Saith Jehovah, God of hosts:
[y] I will smite" the shepherd and the sheep shall be scattered;
And I will turn my hand upon the little ones.
And it shall come to pass, 8
That in all the land, saith Jehovah,
Two parts therein shall be cut off *and* die;
But the third shall be left therein;
And I will bring the third part through the fire, 9

CHAP. XIII. 2. [a] The versions.

7. [y] Arab.

mentioned were the collateral branches of David's family, some of which might then live and mourn apart. Compare Luke iii. 26.; xxix. 31. If this refer to a time yet to come, how can it be known to what family any of the Jews belong? for it is certain they have no correct genealogies now existing. But at the time of our Lord they had; and I conclude that this might be literally then fulfilled.

CHAP. XIII. 1. *Shall a fountain, &c* The time is mentioned when this was to be fulfilled; and if the piercing in the 10th verse of the former chapter, refer to the crucifixion, this must refer to the same event. The blood of Christ is said to cleanse from all sin; from the guilt of it as shed in order to remission, and from the defilement of it, as the cause and motive of purity. When our Lord had risen, his command was to preach remission of sins in his name, beginning at Jerusalem; and the first effects of his death were seen in the conversion of many, and in the establishment of a gospel church. Luke xxiv. 46, 47.

2. *Names of the idols, &c.* As the Jews were not idolaters at that period, I render ארץ 'earth,' and not 'land,' to show its application to the effects which the gospel produced. For many nations then cast their idols to the moles and to the bats; and false prophets, and the impure spirit which influenced them, were then exposed.

3. *Yet prophesy, &c.* Pretend to do so, his own parents shall expose him.——*Thou shall not live.* Thou art not worthy to do so, as being guilty of assuming an office to which thou hast no claim.——*Pierce him, &c.* It is doubtful whether this refers to the law, Deuter. xiii. 6—10, or whether it does not mean that such will be their zeal for truth, that they will disregard the ties of nature, and smite and wound a son when he would seduce them from it.

4. *Prophets shall be, &c.* By the light of the gospel, many that pretended to foretel coming events, shall be instructed, and made ashamed of their own arts of deception, both among Jews and Gentiles. Acts xvi. 16—18.; xix. 13—20.——*A rough garment, &c.* This was the dress of God's prophets, and false ones imitated them; but they should do so no longer.

5. *I am no prophet, &c* I acknowledge my sin in having pretended to be so, and confess myself to be only a tiller of the ground, &c. From this confession I think it is evident that some of the lowest rank pretended to supernatural gifts ——*I have been a servant, &c.* Hebrew, 'A man has possessed me.' I have preferred the sense.

6. *Strokes within thy hands.* Two customs Blayney supposes are here alluded to, that of the idolatrous prophets, who cut themselves in order to engage the attention of their god, I Kings. xviii 28.; and that of those who did it as a token of grief for their friends. Jerem xvi. 6, and xlviii. 37. Others think that the marks were those of the master to whom he belonged, Is. xliv. 5. As 'house of friends' is mentioned, I conceive that the strokes were those made as signs of grief.

7. *Awake, O sword, &c.* The prophet again returns to the person and sufferings of our Lord. The father thus speaks, calling for the sword of justice to awake against the great shepherd of the flock, the shepherd whom he had chosen, and who was to die for the sheep.——*Against the man, &c.* Our Lord became man, that he might be the victim slain for sin.——*My fellow.* I adhere to this version, because I think there is the same ambiguity in the term 'fellow,' that there is in the original. It may mean, 'his intimate friend and associate;' one engaged in that work which his wisdom had planned from eternity; or it may signify the man, who is at the same time a divine person, my equal, as enjoying the same nature, see Phil. ii. 6, &c.; John i. 1, &c ——*I will smite the, &c.* The reading of the Arabic is not only supported by the Evangelists, but by several copies of the Septuagint. See Matt. xxvi. 31.; Mark xiv. 27.——*I will turn my, &c.* I consider this to mean, I will protect them; my hand shall be over them as a shield.

8. *Come to pass, &c.* After some time an event of a most awful nature will occur, even the excision of a great part of the Jewish people.——*The third*

And will refine them as silver is refined,
And will try them as gold is tried:
They shall call on my name, and I will hear them:
I will say, 'They are my people:'
And they shall say, 'Jehovah is our God.'

CHAPTER XIV.

The enemies of Jerusalem destroyed; singular events foretold; the knowledge and worship of God to become general.

1 Behold, the day of Jehovah cometh,
And thy spoil shall be divided in the midst of thee.
2 For I will gather all nations against Jerusalem to battle;
And the city shall be taken and the houses rifled,
And the women shall be defiled;
And half of the city shall go forth into captivity,
And the residue of the people shall not be cut off from the city.
3 Then will Jehovah go forth and fight against those nations
As when he fighteth in the day of battle.
4 And his feet shall stand in that day
Upon the mount of Olives,
Which is before Jerusalem on the east,
And the mount of Olives shall be rent
In the midst thereof, eastward and westward,
So that *there shall be* a very great valley;
And half of the mountain shall remove northward,
And *the other* half of it towards the south.
5 And the valley of the mountains shall be choked up,
Though the valley of the mountains reach unto Azal:
Yea, it shall be choked up as it was by the earthquake
In the days of Uzziah, king of Judah:
And Jehovah, my God, shall come,
And all the saints with 'him".

Chap. xiv.

Reflections upon Chapter xiii. 1. Let us by faith apply ourselves to this 'fountain opened for sin and uncleanness. We are all guilty and polluted creatures, who want pardon and sanctification; and the blood of Christ was shed for this purpose. Hither then let us apply with humble faith and cheerful hope. For it is a fountain that is inexhaustible, that flows, and shall for ever flow, for the benefit of all who apply to it. It is a fountain "opened," and not sealed; and "whosoever will, may come, and take of these waters freely." This is an easy method of pardon and salvation; God does not demand any hard thing; only to "wash and be clean." Let us not reject the blessing, nor quarrel with the method of obtaining it which God has appointed. All who are washed here, who are pardoned and sanctified through Christ, "shall be made kings and priests unto God."

2. We are led to acknowledge the goodness of God in giving his son for us, though so near and dear to him. Though his shepherd, his fellow, his companion, his delight, who lay in his bosom; yet he gave him up to sufferings, and death; yea, he called on the sword to awake against him; not merely to terrify, but to "smite" him; and all this, 'for us men and our salvation.' How great an evil must sin be, and how hateful to God, when he took such an expensive method to remove from us the punishment due to it! how ready must God be to pardon, sanctify, and save all penitent sinners! And if "he spared not his own son, but gave him up for us all, how shall he not with him freely give us all things?"

3. Let us not think it strange if we are called to trials and sufferings. God often sees it good to "bring his little remnant through the fire." But it is to refine them, as silver is refined in the furnace; and to try them, as gold is tried. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; but he does not afflict them for his pleasure, but for their profit; that they may be partakers of his holiness; and these light afflictions, which are but for a moment, he will support them under at present, and they shall finally work out for them a far more exceeding and an eternal weight of glory. Let us glory in tribulation also.

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5 ' The versions, mss.

part, &c. I suppose this to denote all the Jews who embrac d the gospel, and who did not engage in war against the Romans. These would be exposed to great sufferings, but would be purified by them, and would be owned as God's people.

CHAP. XIV. 1. *In the midst of thee.* That is, of Jerusalem. To what event this refers I do not know; if to the same as the concluding verses of the preceding chapter, I think it most probably refers to the Roman war, when immense spoil was taken; and the next verse will suit this event. For many nations served in the Roman army, and when the city was taken it was given up to all the evils here specified.

2. *Half shall go, &c.* Those who escaped the sword were sold as slaves; but many still abode in the land, especially the christian Jews, nor were they cut off from going to, and visiting the city, in its desolation. If two parts were to be cut off and die, Chap. xiii. 8. in all the land, those left must be very few; and if the half of these were to go into captivity, their number will be still more reduced. Grotius applies what is said in this chapter to the taking of the city by Antiochus Epiphanes, who in the space of three days slew forty thousand, and sold as many more captives, and pillaged it of a great part of its wealth. Two years after, he sent Apollonius, who nearly reduced the city to a heap of ruins, and slaughtered the people without mercy.

3—5. *Then will Jehovah, &c.* As I think these verses refer to some real transaction which occurred, I embrace that sense of מחרם which is supported by the Septuagint, Chaldee and Arabic versions. Josephus informs us that by the earthquake in the days of Uzziah, one half of the mountain was broken off from the western side, and having rolled four

6 And it shall come to pass in that day,
That there shall be no clear light, but obscurity:
7 And this shall be a day which is known to Jehovah;
There shall not be day, nor shall there be darkness;
But it shall be that at evening-tide there shall be light.
8 And it shall come to pass in that day,
That living waters shall go out from Jerusalem;
Half of them toward the eastern sea,
And half of them toward the western sea:
In summer and in winter shall it be.
9 And Jehovah shall be king over all the land:
In that day shall there be one Jehovah, and his name one.
10 He will encompass the whole land as a plain,
From Geba to Rimmon south of Jerusalem:
And she shall be exalted, and inhabited in her place,
From Benjamin's gate unto the place of the first gate,
And unto the corner gate,
And from the tower of Hananeel to the king's wine-presses.
11 And men shall dwell therein,
And there shall be no longer utter destruction;
And Jerusalem shall be safely inhabited.
12 And this shall be the calamity wherewith Jehovah will smite all the people
That have fought against Jerusalem;
Their flesh shall consume away as they stand on their feet,
And their eyes shall consume away in their sockets,
And their tongue shall consume away in their mouth.
13 And it shall come to pass in that day,
That a great tumult from Jehovah shall be among them;
And they shall lay hold every one on the hand of his friend;
And his hand shall rise up against the hand of his friend.
14 And Judah also shall fight in Jerusalem;
And the wealth of all the nations around shall be collected,
Gold, and silver, and apparel, in great abundance.
15 And in like manner shall be the calamity
Of the horse, the mule, the camel, and the ass,
And of all the beasts that shall be
In those camps; even as this calamity.
16 And it shall come to pass,
That every one that is left among all the nations
Who came up against Jerusalem
Shall even go up from year to year
To worship the King, Jehovah, God of hosts,
And to keep the feast of booths.
17 And it shall be, that whoever will not go up
Of all the families of the earth unto Jerusalem
To worship the King, Jehovah, God of hosts,
Even upon them shall be no rain.
18 And if the family of Egypt go not up and come not,
There shall fall upon them the calamity,
Wherewith Jehovah will smite the nations

furlongs towards the eastern side, stopped, so that the roads were choked up In a similar manner either by an earthquake, or some other means, the valley of the mountains, that is, between the mountains on which Jerusalem stood should be choked up.——*All the saints, &c.* If we apply what is before said, to Antiochus, this will refer to those pious men who nobly adhered to God, and maintained the law under the Asmoneans.

6, 7. *No clear light, &c.* I follow the text, because the next verse supports and justifies it here. From the language used, one would think that the prophet refers to some unusual appearance or phenomena; or if we understand this language as figurative, it may denote, that the affairs of the Jews would be for a short season in a most trying state; it would neither be night nor day with them, but in the end of this period light would break forth, as it did in their repeated victories over their enemies.

8. *Living waters, shall, &c.* If by these be meant the gifts and graces of the gospel, then it is intimated that after the distresses before intimated, a time would come when what had been so long foretold, would be accomplished, Ezek. xlvii. 1. Joel iii. 18——*In summer, &c.* These waters shall flow the year round, in the cold of winter, and during the heat of summer.

9. *All the land.* So I render, because I think this explained in what follows, which respects the land of Judea.——*One Jehovah, &c.* They shall own him only and serve him for the displays of his power and grace.

10. *Encompass, &c.* Afford it signal protection, as a plain is protected by the surrounding mountains.——*Geba—Rimmon.* The one was north of Jerusalem, and the other south. See Josh. xv. 32; xxi. 17——*She shall be, &c.* Jerusalem. Her streets and gates shall be restored as formerly. After the destruction of the city by Antiochus this occurred, but has not yet since its last by the Romans. I would refer it to the former

12—15. *Flesh consume, &c.* They shall perish by pestilence, by dissentions, and by the sword of the Jews. The history of the Maccabees is the best comment on these verses.

16—19. *Left among the, &c.* By the displays of God's power and goodness, many shall be induced to embrace the truth and worship him.

That come not up to the feast of booths.
19 This shall be the punishment of Egypt,
And the punishment of all nations
That come not up to keep the feast of booths.
20 In that day shall there be
On the bells of the horses, HOLINESS TO JEHOVAH:
And the pots in Jehovah's house
Shall be like the bowls before the altar.
Yea, every pot in Jerusalem and in Judah 21
Shall be holiness unto Jehovah, God of hosts;
And all they that sacrifice shall come
And take of them, and prepare food therein:
And in that day there shall be no more a trafficker
In the house of Jehovah, God of hosts.

REFLECTIONS UPON CHAPTER XIV. 1. How happy are they that love Zion, for God loves it, and it shall prosper, and be "the joy of the whole earth." Amidst the death of ministers, the decline of churches, the decay of piety and zeal, which so often afflicts our hearts, let us cast a longing, believing eye, to those happy times, when "God will build up Zion;" repair all its breaches, and fill all its waste places: when Christ's kingdom shall be universal, and "the knowledge of Jehovah cover the earth, as the waters do the sea;" when princes and magistrates, ministers and people, shall be filled with zeal for God, and their very "merchandize and hire shall be holiness to Jehovah; when there shall be but one Jehovah and his name One;" when all the nations that ever rose up against God and his people, shall every one be joined to his church, and pay their grateful tribute of praise to God, as the Jews used to do at their feast of tabernacles. Let this comfort our hearts, and encourage us still to "pray for the peace of Jerusalem, for they shall prosper that love her." But on the other hand, her enemies shall be punished, and brought either to repentance, or destroyed.

2. Learn how much danger there is in opposing God, in being enemies to Christ's kingdom and people. "God will make their plagues wonderful; their flesh shall consume away, even while they stand on their feet," and without any visible cause, yea, they shall be dashed to pieces one against another, ver. 13. "The heavens shall be as brass to them, there shall be no rain;" he will take from them their spoil, to enrich those whom they oppress; or bring plagues upon them and their cattle, and upon all that be in their tents. God has ten thousand ways of punishing those who set themselves against him in this world; and hereafter, "the Lord Jesus shall be revealed from heaven in flaming fire, to take vengeance on them that know not God, and obey not his gospel; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Let sinners "hear, and fear, and do no more wickedly."

The surrounding nations are meant.——*Keep the feast of booths.* See Introd. Vol. 1. The Jews had settled in most of the contiguous nations; and there were many proselytes to them.

20. *Holiness to Jehovah.* God's name shall be honoured in every thing. The city, its inhabitants, and whatever it contains is to be regarded as holy. I consider the sense to be that the city, temple, &c. would be ceremonially hallowed, after it had been greatly polluted.

Many expositors explain Chapters xii. xiii. xiv. of the most distant periods. Newcome has summed their opinion. "If the reader should think that these words cannot be interpreted of excision *before the destruction of the city by the Romans,* we may suppose that the unconverted Jews will rebuild Jerusalem: that this city will be taken: chap. xiv. 1, 2: that the Jews will be converted by a glorious appearance of their Messiah, and will express great humiliation at the conduct of their ancestors towards him: chap. xii. 10—14. that Jehovah will then interpose in their behalf: c. xii. 2—9.: that at this period the Jews will be pure from moral pollution; and will abhor the idolatry and false prophesying which were so prevalent when this prediction was uttered: chap. xiii. 1—6.: that chap. xiii. 7—9 refers to Christ, to the destruction by the Romans, and to the partial conversion of the Jews; and serve as an introduction to another calamity, chap. xiv. 1, 2. and to another divine interposition, chap. xiv. 3, 4, 5: and that the glories of the future Jerusalem, and God's vengeance on her enemies, are the subject of chapter xiv. 6—21." I confess I feel inclined to prefer the sense given.

MALACHI.

INTRODUCTION.

MALACHI, the last of the prophets of the Old Testament, lived some time after the temple was rebuilt, Ch. iii. 10.; and most probably during the period of Nehemiah's government, when the zeal and piety of many had decayed, and when many corruptions had been introduced, and the people and priests were guilty of many gross sins. For these the prophet reproves and threatens them; and then speaks distinctly of the coming of Messiah, and of his forerunner, John the Baptist; until which events they are to observe the law, and look for no more prophets among them.

CHAPTER I.

The prophet complaineth of the ingratitude, contempt of divine worship, and profaneness of the people.

1 THE prophecy of the word of Jehovah to Israel, by Malachi.

2 I have loved you, saith Jehovah,
But ye have said, Wherein hast thou loved us?
Was not Esau Jacob's brother? saith Jehovah?
3 Yet I loved Jacob, and I hated Esau;
And have made his mountains a desolation,
And his heritage for the serpents of the desert.
4 Although Edom say, 'We are impoverished,
But we will build again the desolate places;'
Thus saith Jehovah, God of hosts,
They shall build, but I will throw down;
And they shall be called, 'The border of wickedness,'
And, 'The people with whom Jehovah is angry for ever.'
5 And your eyes shall see this, and ye shall say,
'Jehovah will be magnified beyond the border of Israel.'
6 A son honoureth a father, and a servant his master:
If then I be a father, where is my honour?
And if I be a master, where is my fear?
Saith Jehovah, God of hosts, unto you,
O priests, who despise my name.
But ye say, 'Wherein have we despised thy name?'
7 Ye bring polluted food to mine altar;
Yet ye say, 'Wherein have we polluted thee?'
In that ye say, 'The table of Jehovah is contemptible.'
8 And if ye bring the blind for sacrifice, is it not evil?
And if ye bring the lame and the sick, is it not evil?
Present it now, I pray, unto thy governor;
Will he be pleased with thee, or accept thy person?
Saith Jehovah, God of hosts.
9 And now, I pray you, beseech God
That he may be gracious unto us:
From your hand hath this been;
And shall I accept any of your persons?
Would Jehovah, God of hosts, say.
10 [v]Surely" the doors shall be closed against you;
Nor shall ye kindle fire on mine altar in vain.

10. [v] Sept. Arab. 1 mss.

CHAP. I. 2, 3. *Yet I loved Jacob, &c.* God had favoured Jacob and his offspring, the Israelites, far more than Esau and the Edomites. They had a better land, and greater religious privileges.

4. *Build again, &c.* The Edomites had suffered much by the arms of the Babylonians; but now hoped to recover their former power, and to repair their cities; but they are threatened with desolation, which was brought on them by Judas and Hyrcanus, for their great wickedness.

5. *Beyond the border, &c.* He showeth his power and justice in other countries as well in Israel.

6. *A son honoureth, &c.* It is his duty to do so, and nature impels him to show some respect; but ye priests, call me father, yet despise me.

7. *The table of Jehovah, &c.* The altar, Ezek. xli. 22; xliv. 15, 16. By offering such sacrifices, they, in effect said that it was contemptible.

8. *To thy governor, &c.* Gifts of this kind were commonly made in the east, and are to this day. Would such a gift be accepted?

9, 10. *And now, &c.* The prophet calls them to reflection on their sin, and the consequence of it.——*Surely the doors, &c.* Ye shall not minister to me; for ye kindle fire on my altar in vain as to propitiating me.

I have no pleasure in you, saith Jehovah, God of hosts,
Nor will I accept an offering at your hand.
11 For from the rising of the sun, unto his going down,
My name shall be great among the nations;
And in every place shall incense be brought to my name, and a pure offering:
For my name shall be great among the nations,
Saith Jehovah, God of hosts.
12 But ye profane it, in that ye say,
The table of Jehovah is polluted;
And what is offered, its food, is contemptible.
13 Ye say also, Behold, what a weariness is it!
And ye have snuffed at it, saith Jehovah, God of hosts;
And ye brought the torn, and the lame, and the sick;
And ye have also brought a wheaten-offering:
Shall I accept this at your hand? saith Jehovah.
14 But cursed be the deceiver, who hath in his flock a male,
And voweth, and sacrificeth to Jehovah, one diseased:
For I am a great King, saith Jehovah, God of hosts,
For my name shall be feared among the nations.

CHAPTER II.

The priests are reproved for unfaithfulness; and the people for their idolatry, adultery, and infidelity.

And now, O priests, to you is this command- 1
ment.
If ye will not hear, nor lay it to heart, 2
To give glory unto my name, saith Jehovah, God of hosts,
I will send a curse upon you, and curse your blessings:
Yea, I have cursed them already, because ye lay it not to heart.
Behold, I will corrupt your seed, 3
And scatter dung in your faces,
Even the dung of your solemn feasts;
And one shall take you away with it.
And ye shall know that I have sent 4
This commandment unto you,
That my covenant may remain with Levi,
Saith Jehovah, God of hosts,

Reflections upon Chapter i. 1. We are here taught not to despise the distinguishing favours of God to us, ver. 2. He hath shown us great kindness as a nation, in delivering us from heathenish darkness, from popery, and from surrounding enemies; he hath given us a pleasant and fruitful land; we have civil and religious liberty, and can worship God without being afraid. Surely then "God hath loved us," and distinguished us above many nations. Let us never be unmindful of these benefits, nor ungratefully say, "Wherein hast thou loved us?" Nothing shows a worse temper, nor indicates a worse character, than ingratitude for past favours, and insensibility of present mercies and comforts. Let us "call on our souls to bless the Lord, and not forget any of his benefits;" and be often saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

2. Let us maintain a disposition and behaviour towards God, answerable to his character, and the relations in which he stands to us, ver. 6. Is he our master? let us think what a wise, good, powerful, honourable, and bountiful master he is, and regard him accordingly. Is he a father? let us ever look to him under this endearing character; let us reverence his wisdom, which is infinite; seek direction, counsel, and wisdom from him, "who giveth liberally, and upbraideth not." Let us rejoice in his affection to us; for, "as a father pitieth his children, so the Lord pitieth them that fear him." Let us trust his care, esteem ourselves happy in his presence and converse, and in all things approve ourselves his humble, obedient, holy, and happy children; and act in a manner becoming "the sons and daughters of the Lord Almighty."

3. Let us long for the universal spread of the gospel. We should often direct the eye of faith to those delightful promises, which, through all the darkness of the prophecies, sparkle like stars in the midnight sky. Let us treasure them up in our memory, in order to strengthen our faith and hope, and animate our devotion. Let us accustom ourselves to turn these promises into prayers, and say, as in verse 11, "from the rising of the sun even unto the going down of the same, let thy name be great among the Gentiles; and in every place let incense be offered unto thy name and a pure offering: O Lord of hosts, let thy name be great through all the earth. Let thy name be remembered through all generations.

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11. *Among the nations, &c.* A time would come when the levitical priests would be rejected with their offerings; and the gentile nations called to know, honour and serve God acceptably.

12—14. *Profane it, &c.* See Haggai, i. 9. By violating the law in offering what was forbidden, they incurred the displeasure of God. See Levit. xxii. 19, &c.

CHAP. II. 2. *Your blessings.* The portions of the priests are meant. Chap. iii. 10, 11.; Joel ii. 14. By a dearth these would be diminished.

3. The shoulder belonged to the priest, Levit. vii. 32.; Deut. xviii. 3.——*Dung.* The maw was also the priest's, Deut. xviii. 3.; but such priests deserved only the dung which it contained.——*Take you away, &c.* Ye shall be destroyed and cast on a dunghill.

5 My covenant of life and peace with him;
And I gave it to him for the fear wherewith he feared me,
And was dismayed on account of my name.
6 The law of truth was in his mouth,
And iniquity was not found in his lips:
He walked with me in peace and equity,
And did turn many away from iniquity.
7 For the priest's lips should keep knowledge,
And they should seek the law at his mouth:
For he is the messenger of the Lord of hosts.
8 But ye are departed out of the way;
Ye have caused many to stumble at the law;
Ye have corrupted the covenant of Levi,
Saith Jehovah, God of hosts.
9 Therefore have I also made you
Contemptible and base before all the people,
According as ye have not kept my ways,
But have respect to persons in the law.
10 Have we not all one father?
Hath not one God created us?
Why do we deal treacherously every one with his brother,
By profaning the covenant of our fathers?
11 Judah hath dealt treacherously,
And abomination is done in Israel and in Jerusalem;
For Judah hath profaned the holiness which Jehovah loveth,
And hath married the daughter of a strange god.
Jehovah will cut off the man that doeth this, 12
Every watchman and the scholar from the tents of Jacob,
And him that bringeth near an offering to Jehovah, God of hosts.
And this ye do [v]which I hate", covering the altar 13
of Jehovah with tears,
With weeping, and with crying out,
Insomuch that he regardeth not the offering any more,
Or receiveth it with good will from your hand.
Yet ye say, Wherefore? 14
Because Jehovah hath been a witness
Between thee and the wife of thy youth,
Against whom thou hast dealt treacherously:
Yet was she thy companion, and thy covenanted wife.
And did not he make one, 15
Though he had the residue of the spirit?
And wherefore *made he* one?
That he might seek a godly seed.
Therefore take heed to your spirit,
And let none deal treacherously with the wife of his youth.
For I hate him that putteth away his wife, 16
Saith Jehovah, [s]God of hosts", the God of Israel:

CHAP. II. 13. [v] Sept. Arab.

16. [s] Sept. Syr.

4. *Remain with Levi.* That you may reform, and not be cast off, as you certainly will, if you continue in your sins.

5. *My covenant of life, &c.* Promising life and peace. The covenant of the priesthood is intended, which was a honourable and profitable office.

6. *The law of truth, &c.* Though there is a reference perhaps to Aaron and Phinehas, yet the whole tribe is meant. While they continued pious, they enjoyed prosperity; and as teachers God gave them success.

7. *Should keep, &c.* Store up and preserve it for distribution as occasion and circumstances require. The people are to seek the just sense of the law and its application from his mouth.

8. *To stumble, &c.* To sin, by offering what God had forbidden, and to offend in many other ways.

9. *Respect to persons, &c.* They favoured the rich and oppressed the poor, see Levit. xix. 15.——Dathe translates verses 5—9, as containing the *terms* of God's covenant with the tribe of Levi. I gave it to him that with fear he might fear me. The law of truth ought to be in his mouth, &c. Though *active* verbs are used sometimes to express what we should do, yet the common version I think deserves the preference, as containing a contrast of the piety of their fathers with their degeneracy.

10. *Have we not, &c.* From this verse to verse 16, the prophet censures intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3.; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages. ——*Deal treacherously, &c.* By putting away the daughter of a brother Jew, whom he married.

11. *Which Jehovah, &c.* I suppose that אשר has been transposed.—— *Daughter of a strange god, &c.* One sprung from another nation, and addicted to the service of idols. See Deuter. xxxii. 19.; Nehem. xiii. 23, &c.

13 *Covering the altar, &c.* The tears and groans of wives divorced by the priests, and referring to them for decisions.

15. *Make one, &c.* One man and one woman; 'yet or though he had the residue of the spirit,' that is, all power and wisdom, and could have made more, had his intention been that one man should have many wives, or one woman many husbands. As the text stands, this is the sense of it. Newcome transposes אשר, and reading with different points, translates, "Did not he make one flesh. And is not there one spirit thereto?" This is conformable to the account, Gen. ii. 24.; but is not supported by any of the old versions.——*That he might seek, &c.* That parents might feel a proper interest in the education and welfare of their children, and especially mothers, which they could not do when divorced at the caprice of their husbands. Our Lord has prohibited divorce, unless on the ground of adultery.

And him that covereth violence with his garment,
Saith Jehovah, God of hosts:
Therefore take heed to your spirit,
That ye deal not treacherously with your wives.

CHAPTERS III. & IV.

Prediction of the person and work of the Saviour; reproof of the people for their rebellion, and infidelity; promise to the righteous, &c.

17 Ye have wearied Jehovah by your words.
Yet ye say, Wherein have we wearied him?
In that ye say, Every one that doeth evil
Is good in the eyes of Jehovah,
And in them he delighteth;
Or, Where is the God of judgment?
1 Behold, I will send my messenger,
And he shall prepare the way before me:
And the Lord whom ye seek,
Shall suddenly come to his temple,
The messenger of the covenant in whom ye delight:
Behold, he shall come, saith Jehovah, God of hosts.
2 But who shall abide the day of his coming?
And who shall stand when he appeareth?
For he is like a refiner's fire, and as fuller's soap:
And he shall sit as a refiner and purifier of 3
silver:
And he shall purify the sons of Levi,
And refine them as gold and silver,
And they shall bring to Jehovah an offering in righteousness.
Then the offering of Judah and Jerusalem 4
Shall be pleasing unto Jehovah,
As in the days of old, and as in former days.
And I will draw near to you to judgment; 5
And I will be a swift witness against the sorcerers,
And against the adulterers, and against false swearers,
And against those that oppress the hirelings in his hire,
The widow, and the fatherless, and that turn aside the stranger
And fear not me, saith Jehovah, God of hosts.
For I am Jehovah, I change not; 6

Reflections upon Chapter II. 1. Let us give glory to God that his curse is not come upon our blessings, verse 2. that there is not a worm at the root of all our comforts, to eat up and destroy them. "If we will not hear God's law, and lay it to heart;" seriously and attentively consider it, try our hearts by it, and "give glory to his name," by repentance and reformation; he can send a curse upon our blessings; make our plenty and prosperity to be our plague and ruin. We have reason to fear this is often the case; the rich and great and prosperous are often miserable, amidst all their stores; and we here see the cause of it; they "will not lay God's word to heart, nor give glory to his name; therefore he curses their blessings:" agreeable to what Solomon says, "The curse of the Lord is in the house of the wicked, but he blesseththe habitation of the just;" and this blessing is what maketh truly rich.

2. Let us often reflect on our common relation to God and to each other, verse 10. "Have we not all one Father? Hath not one God created us?" Are we not all children of the same father; brethren of the same family; and bound by the same laws, the same ties of obligation, gratitude, and love? Why then should we injure and persecute one another? "Why should we deal treacherously every man against his brother?" Why should there be any wrath, or malice, or hatred, or enmity among us? If we call God our creator, let us remember that we are all equally obliged to him, and dependent upon him. If we call God our Father, let us "live as brethren; be imitators of God, as dear children, and walk in love. Let us do justly, love mercy, and walk humbly with him:" otherwise God will disown the relation: "he that made us, will have no mercy on us; he that formed us will show us no favour."

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16. *Covereth violence, &c.* The meaning is, his second marriage is an act of violence to his former wife.

17. *By your words.* They justified the wicked, as if their conduct was approved and acceptable to God.

CHAP. III. *My messenger.* John the Baptist, the forerunner of our Lord, Is. xl. 2, &c.——*The way before me.* Before me, as my servant to prepare the people for the coming of my son, who shall act in my name.——*The Lord whom, &c.* The Lord Messiah, for whom all the pious were anxiously looking. The temple is called his, because he should there teach and do such miracles as would show him to be a divine person.——*Messenger of the, &c.* He who shall establish a new covenant between me and mankind. *The Messenger, or Angel of the covenant* is a phrase no where else in scripture. It may mean the person by whose intervention a covenant is made, or by whom a covenant proposed by one party is sent to the other. Now the voice of the Angel in whom God's name was the Israelites were to obey, and to do all that God spoke. Exod. xxiii. 29—23: and this angel was with them before the covenant was made with them, Exod. xiv. 19. and the law was ordained by angels: Gal. iii. 19: so that this angel, of whom see note on Isai. lxiii. 9, may be the angel of the covenant here.——God, and, or the angel are joined close together. Zec. xii. 8. Gen. xlviii. 16.

2, 3. *Refiner's fire, &c* His doctrine shall tend to purify, and shall separate the wicked from the godly.——*Sons of Levi, &c.* Those who shall minister in their stead, under the new covenant may be meant, as well as those priests who believed; a great company of whom became obedient to the faith.

4. *Offering of Judah, &c.* The spiritual offering of those purified by the doctrine and grace of Christ, &c.; for as to those who persist in their crimes, God will punish in a signal manner.

Therefore ye sons of Jacob are not consumed.
7 Even from the days of your fathers
Ye have turned from my statutes, and not kept them.
Return unto me, and I will return unto you,
Saith Jehovah, God of hosts.
But ye say, 'Wherein shall we turn?'
8 Shall a man rob God?
Yet ye have robbed me.
But ye say, 'Wherein have we robbed thee?
In the tithe and the heave-offering.
9 Ye are indeed smitten with a curse:
For ye have robbed me, even this whole nation.
10 Bring ye all the tithes into the store-house,
That there may be food in my house,
And by this now prove me, saith Jehovah, God of hosts,
If I will not open to you the windows of heaven,
And pour out for you the blessing of abundance.
11 And I will rebuke the devourer for your sake,
And he shall not destroy the fruits of your ground;
Nor shall your vine cast its fruit in the field,
Saith Jehovah, God of hosts.
12 And all nations shall call you blessed:
For ye shall be a delightsome land,
Saith Jehovah, God of hosts.
13 Your words have been bold against me, saith Jehovah.
Yet ye say, 'What have we spoken against thee?'
14 Ye have said, 'It is vain to serve God:
And what profit is it that we have kept his ordinance,
And that we have walked mournfully
Before Jehovah, God of hosts?
And now we call the proud happy; 15
Yea, they that work wickedness are set up;
Yea, they that tempt God have escaped.'
Then they who feared Jehovah 16
Spoke often one to another;
And Jehovah hearkened, and heard
And a book of remembrance was written before him,
For them that feared Jehovah, and thought on his name.
And they shall be to me, said Jehovah, God of 17
hosts,
In the day which I make, a peculiar treasure;
And I will spare them as a man spareth
His own son who serveth him.
Then shall ye again discern *the difference* 18
Between the righteous and the wicked,
Between him who serveth God, and him who serveth him not.
For, behold, the day cometh, burning as an 1
oven;
And all the proud, and all that do wickedly shall be stubble;
And the day which cometh shall burn them up,
Saith Jehovah, God of hosts;
For it shall leave them neither root nor branch.
But to you that fear my name 2
Shall the Sun of righteousness arise with healing in his wings;
And ye shall go forth, and grow up as calves of the stall.
And ye shall tread down the wicked; 3
For they shall be as dust under the soles of your feet
In the day which I shall make, saith Jehovah, God of hosts.
Remember ye the law of Moses, my servant, 4

6. *Change not, &c.* This is added to give assurance that what had been now foretold would be accomplished; as well as to assign a reason why the Jews, notwithstanding their sins, were preserved.

7—12. *Even from, &c.* In these verses the people are reprehended for withholding the legal tithes and oblations, for which they had been smitten with God's curse; but if they would observe the law, God promises to remove his judgments and so to bless them that other nations should esteem them as most happy.

13—15. *Your words have, &c.* Here God expostulates with the wicked and unbelieving, who accounted all religious services useless; who vindicated and patronized the proud despisers of God.

16. *Then they who, &c.* Here are some who regarded Jehovah amidst the many who neglected and tempted him. They met and conversed with one another, and strengthened one another's hands; and God promises to regard them, and in a striking manner to honour and distinguish them.

17. *Which I make.* See Ps. cxviii. 24. Which God will make a signal and peculiar day. Some think that the period referred to, is that of the Roman war.

18. *Then shall ye, &c.* At that time a special providence shall attend the righteous and watch over them, while the wicked shall be as remarkably cut off.

CHAP. IV. 1. *For behold, the day, &c.* That day which Jehovah will make cometh, and a terrible day will it be to all the ungodly. For they shall be wholly consumed.

Which I commanded unto him in Horeb;
All the statutes and judgments concerning Israel.

5 Behold, I will send you Elijah, the prophet,
Before the great and terrible day of Jehovah come:
That he may turn the heart of fathers with the 6 children,
And the heart of children with their fathers,
Lest I come and smite the land with a curse.

REFLECTIONS UPON CHAPTERS III. & IV. 1. Let us bless God that Christ is sent as "the messenger of the covenant," to declare the will of God and unveil futurity. John prepared the way before him, and pointed him out to the people; at length he appeared with the fullest proofs of his divine commission, to negotiate peace, to settle a correspondence between God and man, to offer pardon, to promise divine aid, and acceptance through his sacrifice and mediation; to reveal a judgment to come, the resurrection of the body, and life everlasting. "Blessed are our eyes, that see, and our ears, that hear those things, which kings, and prophets, and mighty men of old, desired to see and hear, but were not so highly favoured." Let us cordially embrace this Saviour; submit to his method of salvation; fear his threatenings; trust his promises; follow his example; and say, "Hosanna to the Son of David! Blessed be he that cometh in the name of the Lord!"

2. Let us imitate the piety of this little remnant, and encourage ourselves with their hope. Observe their character; they "feared God, they thought on his name," on his majesty, his perfections, his works, and his promises; and "their meditation was sweet. They spoke often one to another," concerning the God they feared, and the name they thought upon. Observe how God honoured them; "the Lord hearkened, and heard it; every good word and every good work, and every pious attempt to strengthen each others hands in God, were registered before him. And such persons are still precious in his sight, he esteems them his "peculiar treasure;" he will treat them now as a father dealeth with a beloved son that serveth him; and hereafter he will crown this grace with glory; "they shall be to me, saith Jehovah, in the day which I make, a peculiar treasure; and Christ will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Let us follow their example, and we shall share in their honour and happiness.

3. Let us dread the doom of the wicked, Chap. iv. 1. There will be a terrible day, "which shall burn as an oven;" and the fuel which is prepared for it are "the proud in heart, whose words have been stout against God, and all who have done wickedly." Whatever their wickedness be, God sees it all; and "that day shall burn them up as stubble is consumed by the flame:" it shall leave them neither root nor branch; completely destroy all their hopes, and plunge them into misery and despair. "God will rain upon them snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup." Therefore "let us come out from among them, and not partake of their sins, lest we partake of their plagues."

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2. *Sun of righteousness, &c.* The Messiah shall reign and shine by his truth and spirit gloriously among his followers; and his wings, or rays shall bring health to their souls. This is a beautiful image of our glorious Redeemer, and the effects of his ministry, sufferings and reign.

3. *Tread down, &c.* They are said to do what is done for them; for it is not probable that they would be personally engaged in inflicting misery upon others.

5. *Elijah the prophet, &c.* We have the authority of our Lord for saying that this means the baptist, who came in the spirit and power of Elijah. See Luke i. 17. Compare Matt. xi. 14.; xvii. 10—13.

END OF THE SECOND VOLUME.

MVSEVM BRITAN NICVM

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